

















HEBREW AND ENGLISH  
LEXICON

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OF  
THE OLD TESTAMENT,

307  
584

INCLUDING THE  
BIBLICAL CHALDEE.

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FROM THE LATIN OF  
WILLIAM GESENIUS,  
LATE PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF HALLE-WITTEMBERG.

BY  
EDWARD ROBINSON,  
Professor in the Union Theological Seminary, New-York.

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WITH CORRECTIONS AND LARGE ADDITIONS, PARTLY FURNISHED BY THE AUTHOR  
IN MANUSCRIPT, AND PARTLY CONDENSED FROM HIS LARGER  
THESAURUS, AS COMPLETED BY ROEDIGER.

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FIFTH EDITION,  
REVISED AND STEREOTYPED.

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## PREFACE,

BY THE TRANSLATOR.

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WILLIAM GESENIUS, the author of this work, was born at Nordhausen, Feb. 3d, 1786 ; and died at Halle, Oct. 23d, 1842, aged 56 years 8½ months. His life was devoted to the illustration of the Hebrew language ; first, its Lexicography, and then its Grammar and the interpretation of the Sacred Writings.

The works of Gesenius in the department of Hebrew Lexicography were the following, arranged chronologically.

*Hebräisch-deutsches Handwörterbuch des Alten Testaments*, 2 vols. 8vo. Leipz. 1810–12. The first volume was published at the age of twenty-four, in the same year in which the Author became Professor of Theology at Halle.—Translated and published in England by Christopher Leo : *A Hebrew Lexicon, etc.* 2 vols. 4to. Cambr. 1825.

*Neues Hebräisch-deutsches Handwörterbuch, einer für Schulen umgearbeiteter Auszug, etc.* 8vo. Leipz. 1815.—Translated and published in this country by J. W. Gibbs : *A Hebrew and English Lexicon of the Old Testament, etc.* 8vo. Andover 1824.

*Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament*, 8vo. Leipz. 1823. A new and improved edition of the preceding, introduced by a valuable Essay on the Sources of Hebrew Lexicography. This essay was translated and printed in the Biblical Repository, 1833, p. 1 sq.

*The same work*, 3d edit. Leipz. 1828. This edition received many improvements, especially in the Particles.

Of each of the editions of the above Manual three thousand copies were printed.

*Thesaurus philologicus criticus Linguae Hebrææ et Chaldææ Veteris Testamenti*, Tom. I. Fascic. 1. Lips. 1829. The printing was completed two years earlier ; and this number was presented to Niemeyer, to whom it was dedicated, on the day of his *Jubilæum*, in April 1827.

*Lexicon Manuale Hebraicum et Chaldaicum in V. T. Libros*, 8vo. Lips. 1833.

*Hebräisches und Chaldäisches Handwörterbuch, etc.* Leipz. 1834. A new edition of the German Manual, conformed to the preceding Latin edition.

*Thesaurus philologicus, etc.* Tom. I. Fascic. 2. Lips. 1835.—Tom. II. Fascic. 1. ib. 1839. Fascic. 2. ib. 1840.—Tom. III. Fascic. 1. ib. 1842. This last Part includes the root *שָׁבַר* and its derivatives ; and here the Author's labours terminated. The completion of this great work, in another Part, was intrusted by Gesenius at his death to his friend and colleague Roediger.

The above works are all distinguished by accurate and thorough research, and by a skilful and judicious use of the materials collected, which placed the Author in the first rank of modern philologists. In them was first exhibited a complete specimen of what may be termed the *historico-logical* method of lexicography ; which first investigates the primary and native signification of a word, and then deduces from it in logical order the subordinate meanings and shades of sense, as found in various constructions and in the usage of different ages and writers ; which, in short, presents a logical and historical view of each word in all its varieties of signification and construction. This is doubtless the only true method ; and it was ably followed out by Passow in his admirable Greek Lexicon.

Of all the labours of Gesenius above enumerated, it will be seen that, with the exception of the present work, only the two earliest have been translated into English.

The work of which the present volume is a translation, was commenced by the Author in the year 1827 ; and was at first intended to be nothing more than a Latin version of the German edition of 1828, for the use of foreign students unacquainted with the German tongue. But about this time, the views of comparative philology, especially in respect to the Indo-European languages, developed by Bopp and Grimm in various works, and applied to the Hebrew and its kindred tongues by Hupfeld, Ewald, and others, appear to have given a new direction, or rather a new impulse, to the studies of Gesenius ; and these pursuits, together with official duties, caused a suspension of the *Thesaurus*, and also protracted the completion of the Latin Manual until the close of 1832. At the same time the character of the latter was greatly changed ; and it became a new and independent work, drawn chiefly from the materials collected for the *Thesaurus* under the influence of these more extended views.

The work thus exhibited a great advance upon the previous labours of the Author ; both in the wider range of scientific principles, and in the skill and tact of their practical application. The main point of distinction was, and is, a more careful and thorough investigation of the



primary signification of the Hebrew roots ; the reference of whole families of triliteral roots to single biliteral ones, which are mostly onomatopœtic ; and the illustration of these latter from the analogy of the Indo-European tongues, viz. the Sanscrit, Zend, Persian, Greek, Latin, Gothic, German, English, and other kindred dialects. Here it is found, that the Hebrew and the Semitic dialects generally, in their primary elements, (not in their grammatical structure,) approach much nearer to the great family of Eastern and Western languages, than has usually been supposed. From a similar comparison of other languages is also given a more full and complete exposition of the power and use of the Hebrew particles and pronouns. From all these sources, the Author was able, both in the Latin Manual and especially in the later Parts of the Thesaurus, not indeed to obtain a new basis for Hebrew Grammar and Lexicography, but certainly to enlarge and strengthen the old one by new courses of solid materials and a new and firmer cement.

The same remarks apply to the *tenth* edition of the Author's smaller Hebrew Grammar, published in 1831 ; and reprinted in the eleventh and twelfth editions, in 1834 and 1839, without great change. The *thirteenth* edition, bearing extensive marks of further progress, was published in 1842. Four subsequent editions have been since revised and published by Roediger.

To Gesenius unquestionably belongs the high merit of having given an impulse and interest to the cultivation of Hebrew Literature, far beyond any thing which has been felt since the days of the Buxtorfs. At the commencement of his labours, Hebrew learning in Germany, as elsewhere, was at a very low ebb. In the autumn of 1829, the writer was present at the opening of his course of Lectures on the book of Genesis. He then stated, as illustrating the progress of this branch of literature, that he was now about to lecture on that book for the tenth time in course ; that when twenty years before he had commenced his career in Halle with the same course, the number of his hearers was but fourteen ; and that he had then felt gratified, inasmuch as his colleague, the celebrated Vater, had lectured on the same book the preceding year to a class of only seven. This statement was made to a class of more than five hundred hearers. But among the thousands who had been his pupils, many of whom were now devoting their lives to Hebrew and Oriental learning ; and also among others who had been led on by his example and instructed by his labours ; it would have been strange indeed, had there arisen none to penetrate further than he into some of the various departments and recesses of Hebrew philology. And it was perhaps, in our days, a singular merit in Gesenius, that he was among the first to admit and adopt, with full acknowledgment, every valuable



suggestion, from whatever quarter it might come ; and also every result which would bear examination, however contrary it might be to his own previous views. The following sentence is doubtless a fair and candid exposition of his creed and practice on this point : " Unwearied personal observation and an impartial examination of the researches of others ; the grateful admission and adoption of every real advance and illustration of science ; but also a manly foresight and caution, which does not with eager levity adopt every novelty thrown out in haste and from the love of innovation ; all these must go hand in hand, wherever scientific truth is to be successfully promoted."\* To the sincerity of this language the following pages bear ample testimony, as do all his later works, in the frequent references and acknowledgments to the works of Winer, Ewald, and others.

If therefore it be true, that others have in various respects made advances upon the earlier works of Gesenius, it may be said without hesitation, that these advances bear no proportion to those which he made upon himself, in the present work as compared with former editions of his *Manual*, and in the later numbers of the *Thesaurus* as compared with the first.

The master of a wide and useful movement in the human mind has now for twelve years been removed from the sphere of his labours ; but those labours and their fruits live, and will long live, after him. Let the present state of the study and interpretation of the Bible, and especially of the Old Testament, be compared with what it was forty years ago, when Gesenius commenced his career, and it will be seen that in no department of theological or philological learning has the advance been more rapid and great. The study of the Hebrew Scriptures is no longer an isolated pursuit, repulsive from the want of scientific helps, and the jargon of unmeaning technical terms. Indeed, it may be safely affirmed, that, at the present day, the lexicography and grammar of the Old Testament stand upon a higher step of scientific philology, than do those of the New.†

Out of Germany and Denmark, the influence of this movement in behalf of the Hebrew has been perhaps most perceptible in this western hemisphere. The good sense and ardour of Prof. Stuart early led him to adopt the philological principles and results of Gesenius, and to apply them zealously and successfully in the wide field of his own labour. His *Hebrew Grammar*, first published in 1821, was founded on those principles ; and the successive issue of six editions testifies to the spirit awakened, and the results produced, by his efforts in this department

\* Pref. to Heb. Gram. edit. 11, p. 7.

† For a fuller account of the life, character, and labours, of Gesenius, the reader is referred to the *BIBLIOTHECA SACRA*, 1843, p. 361 sq.



of theology. This was followed in 1824 by Prof. Gibbs' translation of the Hebrew and German Manual of Gesenius, which removed many of the difficulties still remaining in the way of the student. The publication of Hahn's Hebrew Bible in 1831, and the Latin Manual of Gesenius in 1833, furnished great additional facilities ; and large numbers of both these works were constantly imported. The translation of this Manual by the writer first appeared in 1836, in an edition of three thousand copies ; which were all sold at the end of six years. The later editions comprised six thousand additional copies. Meanwhile the public received the excellent Hebrew Grammar of Nordheimer in two volumes, 1839-41, of which the first volume was reprinted ; and likewise Prof. Conant's translation of Gesenius' Hebrew Grammar, Bost. 1839, Lond. 1840. Of this last a new edition, revised and conformed to the *seventeenth* edition of the original, as published by Roediger, is speedily to appear.

When it became necessary in 1841 to prepare a second edition of the present work, Gesenius wrote proposing to furnish his own corrections and additions, made during an interval of several years while carrying at least four *fasciculi* of his Thesaurus through the press. The arrangement was entered into ; and the corrected copy of the first portion of the Latin Manual, extending to the end of the letter *Heth* (ח), was transmitted in April 1842. It was a transcript of his own copy prepared for a new edition of the same work, which he expected to put to press near the close of the same year. The portion sent covers nearly the whole of the first two *fasciculi* of the Thesaurus, which were completed in 1827 and 1835 ; and comprises all his emendations to those two earliest parts of his great work. With these his own revision of the Manual ceased. The remainder of the copy was received after his death. It contained, however, for the most part, only short hints and references, noted down by the Author for future use ; but not wrought out by him and incorporated into the work. The labour therefore devolved upon the Translator of carrying out the remainder of the Lexicon in the same spirit, by conforming it to the latest views of the Author as exhibited in the Thesaurus. Under these circumstances it is a gratifying fact, that the Author was spared to revise just those earliest portions of the work which stood most in need of correction, and as to which there is yet no printed record of his latest views ; while in the remaining portion, the Translator had only to follow those Parts of the Thesaurus which had recently appeared, and of course required comparatively very little correction. His effort was to make the new edition a condensed copy of that great work ; and perhaps the conformity is most complete in those portions not revised by the Author himself. A large number of the articles, especially the most important, had to be entirely rewritten.

In preparing for a third edition, as the author of the Thesaurus now rested from his labours, and the completion of that work by Roediger was supposed to be near at hand, the publishers concluded to stereotype the present volume, and thus give it a more correct and permanent form. This was accordingly done, as far as to p. 1032 inclusive ; with the exception of pages 623–634. But the expected final Part not having appeared, the remaining pages of the third and fourth editions, in 1849 and 1850, were issued in letter-press.

In the final revision for the plates of the third edition, the Translator made numerous minor corrections ; and occasionally added new information from later sources ; the latter always preceded by a bracket, and followed by the letter *R*. The most important change of this kind was in the article כִּישׁ. Great care was taken to secure the utmost correctness. The pages were first read over by Mr. W. W. TURNER, the extent and accuracy of whose learning, as a Hebrew scholar and general philologist, are well known ; and the last proofs always passed under my own eye, and were laboriously compared throughout with the originals. Various corrections in the work itself, and much of the minute filing, were contributed by Mr. Turner ; and occasionally a remark added at his suggestion is distinguished by the letter *T*.—The errors since discovered during the five years in which the volume has been in use, have been mostly corrected in the plates. A few corrections and some additions, which could not well be made in the plates, are given in the *Addenda*.

From various unforeseen causes, the sixth Part of the Thesaurus, prepared by Roediger, was not published until 1853, nearly eleven years after the decease of Gesenius. This Part completes the Text of the Thesaurus ; and shows in itself throughout, that the work could not have been entrusted to abler hands. The leading features of the preceding portion of the work are of course retained ; though the comparison of the Indo-European tongues is somewhat less prominent. The general tone of the investigations manifests perhaps a deeper philosophical spirit.

In now completing the present volume in its permanent form, in accordance with this concluding Part of the Thesaurus, the Translator has only followed out the same principles as in the former portion. The more important articles have all been rewritten ; while most of the others, have been corrected and enlarged. For the accuracy of the printing in these pages, he alone is responsible.—The great effort of the Translator has at all times been, to make the work a condensed and faithful transcript of the latest views and labours of its distinguished Authors, as comprised in the pages of the Thesaurus.

Indeed, it is not too much to say, that the present volume exhibits



the only full summary of the latest labours and results of Gesenius in the department of Hebrew Lexicography. No other work yet published, of whatever pretensions, not even the later edition of the Latin Manual itself, bears a like close relation to the Thesaurus and to the later views and corrections of its Author.

The beginning of Part VI, published by Roediger, corresponds with the middle of p. 1033 of this work ; but the subsequent pages by no means cover merely the same ground with that Part. The order of the Thesaurus is etymological ; that of the Lexicon, alphabetical. Hence the Part in question comprises only those roots which come after שָׁבַר, with their derivatives. But in the present volume, many of these derivatives are found under the letter ב, pp. 623-634 ; while, on the other hand, a large proportion of the articles under the letter ת are derived from roots which occur before שָׁבַר. These last, of course, were all prepared by Gesenius.—Wherever the name of Gesenius appears in the text, the citation of it is by Roediger.

The preparation and printing of the Thesaurus were thus spread out over more than a quarter of a century. In the long period of his own labours, as is said above, the principal Author made constant progress in his studies ; and thus naturally was led to change his views on various points. In respect to new expositions of various passages, which Gesenius had formerly been led to propose, it was his own remark, that the older he grew the more he was inclined to return in very many cases to the long-received methods of interpretation. He has often done so in the later portions of the Thesaurus, as compared with the first two Parts ; and these changes are incorporated in the present volume, partly from his own pen. Occasionally, Roediger also has given an exposition of a particular passage, differing from a preceding one by Gesenius. Hence, in a few instances, the same passage will be found differently explained in different parts of the work. In most of these cases, if not in all, a reference is made from one place to the other, either in the text or in the *Addenda*.

The Translator has added nothing of his own ; except an occasional remark or reference, always with his signature. Nothing more seemed to be necessary ; since the work is purely philological, and rarely presents an allusion to theological views.

E. ROBINSON.

UNION THEOLOGICAL SEMINARY,  
New-York, October, 1854.

## FOR THE STUDENT.

The following are the full Titles of works by the Author (and one by the Translator) often referred to in the following pages :

- |                              |  |
|------------------------------|--|
| <i>Thesaur.</i>              | i. e. <i>Thesaurus Philologicus criticus Linguae Hebraeae et Chaldaee V. T.</i><br>See Pref. p. iii, iv.   |
| <i>Lehrgeb. or Lgb.</i>      | " <i>Lehrgebäude der Hebräischen Sprache</i> , Leipz. 1817.  |
| <i>Heb. Gr.</i>              | " <i>Hebräische Grammatik</i> , 14th edition, revised by Roediger, Leipz. 1845. English, with the same divisions, <i>Hebrew Grammar, etc.</i> by M. Stuart, Andover, 1847; also by T. J. Conant, New-York, 1847.—The same work, 17th edition, Leipz. 1854. English by T. J. Conant, New-York, 1854.  |
| <i>Gesch. der Heb. Spr.</i>  | " <i>Geschichte der Hebräischen Sprache und Schrift</i> , Leipz. 1815.   |
| <i>Comment. on Is.</i>       | " <i>Der Prophet Jesaia, übersetzt und mit einem Commentar begleitet</i> , 4 Theile, Leipz. 1820–21. The first Part, containing the Translation, was reprinted separately in 1829.   |
| <i>Monum. Phoen.</i>         | " <i>Scripturae Linguaeque Phœniciae Monumenta quotquot supersunt</i> , 4to. Lips. 1837.   |
| <i>Bibl. Res. in Palest.</i> | " <i>Biblical Researches in Palestine, Mount Sinai, and Arabia Petraea</i> , by E. ROBINSON and E. SMITH. 3 vols. Boston, 1841. Lond. 1841. The references to this work were made by Gesenius in all those parts of the <i>Thesaurus</i> and <i>Manual</i> prepared by him after its publication. In the other parts they have been added by the Translator.—A new and enlarged edition of this work is soon to appear |



## A D D E N D A.

The student is requested to mark the following *Addenda* in the proper places.

Page 27. col. 1, before Art. אִישׁ add this article :

אִרְנָה, see אִרְנָה.

" 32. " 2, l. 3 from bott. for 'q. d. etc.' read: lit. *soothes it*, keeps it within himself.

" 38. " 1, l. 25 sq. read: *kṣatrapa*, pr. protector (representative) of the regal power, viceroy; Lassen in *Zeitschr. f. d. Morgenl. VI.* p. 18.

" 38. " 1, l. 6 from bott. read: *khysyārsā, rex pius*, Lassen in *Zeitschr. f. d. Morgenl. VI.* p. 124. It is certain, etc.

" 66. " 2, l. 3 from bott. after *to say*; add: but see in זָמַר II. Note. Comp.

" 69. " 2, l. 3, add at the end: See more in r. עָרַם.

" 84. " 1, l. 15, after 166, add: Irby and Mangles p. 478.

" 104. " 2, bott. after [41]. add: In v. 6 [21] written יִאָחֲזֵרִי q. v.

" 144. " 1, l. 22, for *come among us*, read: *fall upon us round about*.

" 150. " 1, l. 20, for *wounded*, read: *hurt, broken*;

" 151. " 1, l. 2, for Keri, read: Kethibh;

" 170. " 1, l. 16 from bott. dele: Nah. 2, 3.

" 183. " 1, l. 3 from bott. add: See r. שָׁפַל Hiph. p. 1102.

" 191. " 2, after Art. גִּילְגַּי add this article:

גִּינָת (garden, r. גָּנָן) *Ginath*, pr. n. m. 1 K. 16, 21. 22.

" 211. " 1, l. 12, read: to speak; see more in r. זָמַר II. Note.

" 216. " 2, before Art. הִדְרָה add this article:

הִדְרָאִים, see in הִדְרָא.

" 222. " 2, l. 4 from bott. after *other*. add: But see in r. מִצְדָּה no. 1.

" 285. " 2, l. 11 from bott. add: See *Biblioth. Sac.* 1848, p. 684.

" 333. " 1, l. 7 from bott. after m. add: emphat. חֲסָפָא,

" 371. " 1, l. 15 from bott. dele: Zech. 10, 11.

" " " 1, l. 13 from bott. read: In two places only it is spoken of the *Euphrates*, Zech. 10, 11. Dan. 12, 5. 6. 7.

" 484. " 1, l. 20, before 1. add: also בָּפַר Job 38, 29.

" 486. " 1, before Art. בָּפָרִים add this article:

בָּפָר, see בָּפָר.

" 549. " 2, l. 3, end of the line, add: Russell's *Aleppo I.* p. 76. *Biblioth. Sac.* 1848. p. 473.

" 664. " 1, l. 16 from bott. before d) add: Also of the Holy Land, Jer. 2, 7. 16. 18. Ps. 79, 1. Ex. 15, 7.

" 773. " 2, before Art. עֵינַיִם add this article:

עֵין Chald. m. constr. עֵינִי; plur. עֵינֵינִי, constr. עֵינִי; *an eye*, i. q.

Heb. Ezra 5, 5. Dan. 4, 31. 7, 8. 20.

" 1016. " 2, after Art. שָׁפַס add this article:

שָׁפַמֹּת, see שָׁפַמֹּת.





# LEXICON.

## א

THE name *Aleph*, like those of the other letters, is of Phœnician origin, and signifies *ox, bullock*, i. q. Heb. אֵלֶף. So Plutarch, Quæst. Sympos. IX. 2: Aleph is put before the other letters διὰ τοῦς Φοίνικας οὕτω καλεῖν τὸν βοῦν. The name is derived from the form of this letter in the most ancient alphabet, representing the rude outline of a bullock's head, still found in the remains of the Phœnician dialect: א, א, א. As a numeral it denotes *unity* or 1; and with two points above (א), 1000.

Of all the Hebrew gutturals Aleph has the softest pronunciation, being uttered with a slight breathing from the throat or rather lungs, like the Greek spiritus lenis, and the French *h* in *habit, homme*, which we are apt to neglect, because we cannot give them correctly. And since by a sort of common usage in languages, especially in those of the Semitic family, (comp. Ewald in Heb. Gram. § 31,) the stronger and harsher letters in the course of time become by degrees softened and give place to smoother ones, we hence see why in Aramæan, in the later Hebrew, and in Arabic, the stronger gutturals ה and ע are softened into א. E. g. הַתְּקַטֵּל, אֶתְקַטֵּל; אֶתְקַטֵּל, אֶתְקַטֵּל; אֶתְקַטֵּל, אֶתְקַטֵּל; אֶתְקַטֵּל, אֶתְקַטֵּל. Jer. 52, 15 for הַמִּיּוֹן multitude, etc. But, vice versa, א sometimes passes over into ה and ע; and in general, these letters, being very similar in pronunciation, are very often interchanged with one another. Comp. הַיָּד in the later Hebrew for the common הַיָּד; אֶרֶב ear of grain, comp. Syr. اَرْب flower; אָנָם and אָנָה, אָנָה and אָנָה; אָנָם and אָנָם to be sad; אָנָה and אָנָה to turn (both of them also in Ethiopic); אָנָה and

אָנָה to pollute; אָנָה and אָנָה to abhor; אָנָה and אָנָה to suck in, to drink; אָנָה suddenly, from אָנָה a moment, etc.

Where Aleph is to be still more softened, it passes over into the quiescents ו and י, as אָנָה and יָנָה to make one; אָנָה to learn; אָנָה, אָנָה, buffalo; אָנָה for אָנָה a well. Hence it comes, that many verbs אָנָה accord in signification with verbs אָנָה, comp. Heb. Gr. § 76. 2; e. g. אָנָה and אָנָה; אָנָה, Syr. اَنْ, to be sick.

In respect to the *forms of words* it may be noted: a) That א without a vowel at the beginning of a word is often dropped by aphæresis, as אָנָה, אָנָה, we; אָנָה, later אָנָה, who, which, what; אָנָה and אָנָה one, Ez. 33, 30; אָנָה for אָנָה Ecc. 4, 14; comp. Lehrgeb. p. 135, 136. b) But also at the beginning of words, a prosthetic א is often prefixed, comp. Lehrgeb. p. 139. See אָנָה, אָנָה, אָנָה. This is done chiefly, where a word otherwise begins with two consonants separated in pronunciation only by a movable Sheva, as אָנָה, אָנָה, the arm; אָנָה Aram. אָנָה grape (in which both forms occur); also אָנָה for אָנָה the fist; אָנָה for אָנָה a gift; אָנָה for אָנָה false. Comp. Gr. αθές and εχθές yesterday, and also similar examples in the transition from Latin to French, as *spiritus, esprit; status, état*. In the Syriac manner א is also added before the letter י; as אָנָה and אָנָה Jesse, 1 Chr. 2, 12.

\* אָנָה m. constr. אָנָה, c. suff. אָנָה, אָנָה, 1 pers. אָנָה (from אָנָה); Plur. אָנָה, constr. אָנָה, c. suff. אָנָה, אָנָה, father. It is a primitive word, see note; and is common to all the Semitic dialects, Arab.

אב, constr. אָבִי, אָבִי, Chald. and Syr. אָבָא, אָבָא.

1. In a proper sense, Gen. 19, 31 sq. 44, 19. 20. al. sæpiss.—But the word *father* often has a wider sense; see Fesselii Adv. Sacra VI. 6. E. g.

2. i. q. *forefather, ancestor*, 1 K. 15, 11. 2 K. 14, 3. 15, 38. 16, 2. al. E. g. a grand-father, Gen. 28, 13. 31, 42. 32, 10, 37, 35; a great-grandfather, Num. 18, 1. 2. 1 K. 15, 11. 24. al. Is. 43, 27 אֲבִיךָ הָרִאשׁוֹן הָעָשָׂה collect. *thy first forefathers sinned*.—Very frequent in Plur. אֲבוֹת *fathers*, i. e. *forefathers*, Gen. 15, 15. Ps. 45, 17.—For the phrase אֲלֵי-אֲבוֹת, see under אֲכִסָּה.

3. i. q. the *founder, author*, i. e. first ancestor of a tribe or nation, Gen. 10, 21. 17, 4. 5. 19, 37. 36, 9. 43. Josh. 24, 3.—Here we may refer Gen. 4, 21 *the father of all such as handle the harp and the pipe*, i. e. the founder of the family of musicians, the inventor of the art of music.

4. Of the *author or maker* of any thing, espec. *a creator*; Job 38, 28 *hath the rain a father?* i. e. creator. In this sense God is called *the father of men*, their Creator, Is. 63, 16. 64, 7. Deut. 32, 6; comp. Jer. 2, 27.—Here too may be referred Job 34, 36 אֲבִי רִבְקָה אִיּוֹב, Vulg. *mi pater, probetur Jobus*, i. e. *my Father, let Job be tried*; but the sense is languid. Others not unaptly make אבִי i. q. אָבוֹ *wo!*

The above tropical senses come from the notion of *source, origin*; others are drawn from the idea of paternal love and care, the honour due to a father, etc. E. g.

5. i. q. *a nursing-father, benefactor*, as doing good and providing for others in the manner of a father. Job 29, 16 *I was a father to the poor*. Ps. 68, 6 *a father to the fatherless*. Is. 22, 21 *a father to the inhabitants of Jerusalem*, spoken of Eliakim the prefect of the palace. Is. 9, 5 אֲבִי עַד הָאֵלֶּיךָ *the everlasting father of his people*, i. e. the Messiah; comp. *pater patriæ* among the Romans. By the same metaphor God is called the *father* of the righteous and of kings, and these also are called his sons, 2 Sam. 7, 14. 1 Chr. 17, 13. 22, 10. Ps. 89, 27. 28.

6. For a *master, teacher*, from the idea

of paternal instruction, 1 Sam. 10, 12. Hence priests and prophets, as teachers sent with divine authority, are saluted with the title of *father*, out of respect and honour, even by kings, 2 K. 2, 12. 5, 13. 6, 21. 13, 14. (comp. 8, 9.) Judg. 17, 10 *be unto me a father and a priest*. 18, 19.—So the Rabbins are called אֲבוֹת *fathers*; much as we use the honorary appellation of *fathers of the church, the holy father* i. e. the pope.

7. Spec. *father of the king*, in a similar sense, i. e. his chief adviser and prime minister, whom the modern orientals call *Vizier*. Gen. 45, 8 לְפָרְעֹה אָבִי וְהָאֵלֶּיךָ *and hath made me a father to Pharaoh*. So Haman is said to be δέσμιος πατρός to Artaxerxes, Sept. Esth. 3, 13; comp. 1 Macc. 11, 32. Comp. also Turkish *Atabek*, father-prince, and *Lala* father, spoken of the Vizier; see Jablonsky Opusc. ed. te Water, T. I. p. 206. Barhebræi Chron. Syr. p. 219. l. 15.—Some of the ancient interpreters understand the same by the word אֲבִיךָ Gen. 41, 43; explaining it *father of the king, or of the land, kingdom*; so Luther.

8. As expressing *intimate relationship, close alliance*. Job 17, 14 לִשְׁחַת קְרָאֵתִי אָבִי אֶתָּה *to the grave I said, thou art my father*; and in the other hemistich, *to the worm, thou art my mother and my sister*; comp. Ps. 88, 19.

9. In Arab. and Ethiopic, the name *father* is also put trop. for *possessor*, and is spoken of one who excels in any thing, and is distinguished for it, e. g. *أبو شام* father of odours, i. e. an odoriferous tree. So in Heb. only in pr. names, e. g. אֲבִי-שָׁלוֹם father of peace, i. e. pacific.

NOTE. The grammatical form of this noun may be said to follow the analogy of verbs *לה*, as if for אָבִי, Lehrs. § 118. Still it is no doubt primitive; since both אָב *father* and אִמָּה *mother* imitate the simplest labial sounds of the infant; as also πάππας (παππῆς), *papa, pappus, avus*, Turk. *بابا*.—Besides the usual form of the constr. אֲבִי there is also an ancient form אָב, or also אָבִי (like יָדִי, יָדְכֶם,) found only in compound proper names, as אֲבִי-שָׁלוֹם, אֲבִי-רָחֵם; although even in these the form אֲבִי is also often employed, as אֲבִי-מִלְכָּה, אֲבִי-מִלְכָּה.



Once in Gen. 17, 4, 5, the form אב stands alone, in order to render the etymology of אבִּירָם more distinct and obvious.

אב Chald. m. c. suff. 1 pers. אָבִי; plur. אֲבָהִי, the letter ה being inserted (comp. אָמִי), *father*, i. q. Heb. אב, Dan. 2, 23. Ezra 4, 15, 5, 12. Perh. for grandfather, Dan. 5, 2.

אב m. (r. אָבֵב) *greenness, green, verdure*, of a plant. Job 8, 12 עֵדֶנִּי בְּאֲבוֹ while yet in its greenness, i. e. yet green and flourishing. Cant. 6, 11 אָבִי הַיְחָלִי the greens (green things) of the valley; Vulg. *poma*, after the Chaldee usage. Arab. <sup>ف</sup>أَب green fodder.

אב Chald. (r. אָבֵב) *fruit*, c. suff. אֲבִיבָה, the Dag. forte being resolved into Nun, Dan. 4, 9, 11, 18. In Targg. often for פָּרִי.

\* אָבֵב in Heb. not used; Chald. PA. אָבֵב to bear fruit, espec. early ripe, precocious fruit. Syr. הֲכִסֵּב to blossom. In Arab. and Heb. it seems to have signified *to be green, verdant, to sprout*, etc. see the deriv. אב greenness, אָבִיר green ear. The primary idea would seem to be that of *protruding, sprouting with impetus*, comp. Engl. *to burst forth, to shoot*, Germ. *treiben*, whence אב pr. young shoots; so as to have affinity with the roots אָבֵה, נָאָב, אָהָב, which express desire, eager impulse; see אָהָב.

אֲבָגְתָּה Abagtha, Pers. pr. n. of a eunuch of Xerxes, Esth. 1, 10.—It seems to be i. q. בָּגְתָּה, and may be explained from the Sanscr. *bagadāta* 'a fortuna datus'; from *baga* fortune, the sun. (Bohlen.)

\* אָבֵד fut. יֵאבֵד, and at the end of a clause יֵאָבֵד.

1. Prop. *to lose oneself, to be lost, to wander about*, espec. of a sheep wandering from the flock and lost; Arab. أَجَدَّ to flee away wild into the desert, to lose oneself in the waste. So יֵאָבֵד a sheep lost and wandering, Ps. 119, 176; comp. Jer. 50, 6. Ez. 34, 4, 16. Of men, Is. 27, 13 הָאֲבֵדִים בְּאֶרֶץ אַשּׁוּר who are lost in the land of Assyria, i. e. wander as exiles. Deut. 26, 5 אֲבֵדִי אֲבֵד a wandering Syrian. Also of things, e. g. of streams which lose themselves in the

desert, Job 6, 18. Metaph. of wisdom become extinct, Is. 29, 14.—Hence

2. *to perish, to be destroyed*; Syr. Samar. id. The Arabic in this sense

has the kindr. بَاكَ. Spoken of persons and other living things as perishing, Ps. 37, 20. Job 4, 11; sometimes with מֵשֶׁל Deut. 4, 26, 11, 17. Josh. 23, 13, 16. Also of a land or houses which are laid waste, Jer. 9, 11. Am. 3, 15. Metaph. of hope, desires, vows, as failing, being disappointed, Ps. 9, 19, 112, 10. Prov. 10, 28, 11, 7. Ez. 12, 22.—Constr. with לְ of pers. 1 Sam. 9, 3, 20; seq. מִן Deut. 22, 3. Job 11, 20 מְנוֹס אָבֵד מְנוֹס their refuge perisheth. Jer. 25, 35. Ps. 142, 5. Ez. 7, 26 הַלֹּחֶם הָאֲבֵד מִפִּי הוֹרָה הַלֹּחֶם the law shall perish from the priest and counsel from the aged, i. e. shall forsake them, comp. Jer. 18, 18, 49, 7. Hence Deut. 32, 28 גּוֹי אָבֵד עֲצוֹת a nation whose counsel is perished, void of counsel, Vulg. *consilii expers*. Jer. 4, 9 יֵאָבֵד לֵב הַמֶּלֶךְ the heart of the king shall perish, i. e. for fear and terror. Job 8, 13 וְהִקְיִתָּהּ הֵנָּה and [so] shall the hope of the impious man perish. Ps. 9, 19, 112, 10. Prov. 10, 28.

3. *to be ready to perish*, i. e. *to be wretched, miserable*. Part. אָבֵר one wretched, miserable, unfortunate, Job 29, 13, 31, 19. Prov. 31, 6.

PIEL אָבֵר 1. *to lose*, pr. to let be lost, to give up as lost, Ecc. 3, 6.

2. *to make wander, to scatter a flock*, Jer. 23, 1.

3. *to cause to perish, to destroy*; Ecc. 7, 7 יֵאָבֵד אֶת־לֵב מִתְּהֵא a gift destroyeth i. e. corrupteth the mind. Seq. מִן, to destroy out of any thing, Jer. 51, 55.—Spec. a) Of things, *to destroy, to lay waste*, 2 K. 19, 18. Num. 33, 52. Deut. 12, 2. אָבֵד הוֹן to waste one's substance, Prov. 29, 3. b) Of men, *to destroy, to kill, to put to death*, Esth. 3, 9, 13. 2 K. 11, 1, 13, 7.

HIPH. הֵאָבֵר i. q. Pi. *to destroy, to cut off*, as men and nations; Deut. 7, 10, 8, 20; sometimes with the addition of הָעָם מִיָּמָם Lev. 23, 30; מִתְהַרְגִּים Deut. 7, 24; also of a land, *to lay waste*, Zeph. 2, 5; of hope, Job 14, 19.—Very rarely the quiescent א in 1 pers. fut. is dropped, as אֵבֵדָה for אָבֵדָה Jer. 46, 8.

Deriv. אָבֵד—אָבֵדָה.

אָבֵר Chald. fut. יָאֲבֵר, *to perish*, Jer. 10, 11.

APH. הוֹבֵר, fut. יְהוֹבֵר, inf. הוֹבְרָה, *to destroy, to cut off*, Dan. 2, 12, 18, 24.—HOPH. הוֹבֵר, after the Heb. manner, Dan. 7, 11.

אָבֵר m. 1. *one wretched, unfortunate*; see r. אָבֵר no. 3.

2. Participial noun, *destruction*, Num. 24, 20, 24. See Lehrs. p. 488.

אֲבֵרָה f. (Tseri impure) 1. *a thing lost, something missing*, Ex. 22, 8. Lev. 5, 22, 23.

2. i. q. אֲבֵרוֹן *place of destruction, abyss*, i. e. Sheol, Hades, Prov. 27, 20 Chethibh.

אֲבֵרוֹן m. 1. *destruction*, Job 31, 12.  
2. *place of destruction, abyss*, nearly synon. with שְׁאוֹל, Job 26, 6, 28, 22. Prov. 15, 11.

אֲבָרָה m. verbal of Piel for אֲבָרָה, hence without Dag. lene in ר, *destruction, slaughter*, Esth. 9, 5.

אֲבָרָה constr. אֲבָרָה id. *destruction death*, Esth. 8, 6.

\* אָבֵר fut. יָאֲבֵר, pr. *to breathe after, to desire*; comp. the kindred roots אָנִי, אָב, אָבֵר, also אָבֵר, אָבֵר, Lat. *aveo*.—Hence

1. *to be willing, inclined, disposed*; *to will*, always with a negative partic. except Is. 1, 19. Job 39, 9. Constr. c. infin. either simpl. Deut. 2, 30, 10, 10, 25, 7. Is. 30, 9; or with ל, which however belongs rather to prose, Lev. 26, 21, 2 Sam. 13, 14, 16. Exod. 10, 27 לֹא אָבֵר לְשִׁלָּחָם *he would not let them go*. Job 39, 9 לֹא אָבֵר לְשִׁלָּחָם *will the buffalo be willing to serve thee?* Also c. acc. Prov. 1, 25; absol. Is. 1, 19 אִם תִּשְׁמָעוּם *if ye be willing and obedient*, lit. *if ye consent and obey*; see in רָאָל Hiph. no. 2. Prov. 1, 10. With dat. of pers. *to be willing towards any one, willing-minded, to obey* (often with synon. לְשָׁמָע), Ps. 81, 12. Deut. 13, 9. Prov. 1, 30.

2. *to desire*, i. e. *to want, to need*, a signif. found in the derivatives אָבֵר, אֲבֵרוֹן, אֲבֵרוֹן.

NOTE. In Arabic this verb has the sense *to be unwilling, to refuse, to loathe*, corresponding to Heb. לֹא אָבֵר. But this

must not be regarded as a contrary signification; since the idea of *inclining*, which in Heb. implies *towards* any one, expressing good will, Germ. *Zuneigung*, is in Arabic merely referred to the opposite direction, i. e. *from or against* any one, expressing ill will, Germ. *Abneigung*,

i. e. aversion, loathing; whence مَائِي stinking swamp-water, pr. loathsome, اَبَاءُ a reed growing in marshes, bulrush; comp. اَبَاءُ, اَبَاءُ.

Deriv. אָבֵר, and those under no. 2.

אָבֵר m. *reed, bulrush, papyrus*, i. q.

Arab. اَبَاءُ, collect. اَبَاءُ, see r. אָבֵר note; although the Heb. word might come from the notion of a reed with its top *inclined*, bowed down, comp. Is. 58, 5.—Once Job 9, 26 אֲנִיֹּת אָבֵר skiffs of reed, i. e. boats or skiffs made of the papyrus of the Nile, in common use among the Egyptians and Ethiopians, and famous for their lightness and swiftness; see Comment. on Is. 18, 2. Others translate *ships of desire*, i. e. hasting with eager desire to the haven, Symm. ναῦσι στενοδοῦσαι. The reading אֵיבֵר, which is exhibited in 44 Mss. is doubtless to be pronounced אֵיבֵר, and to be explained of hostile or robber-ships, which likewise sail swiftly; this gives a very good parallelism to the eagle in the other hemistich pouncing upon his prey. So the Syr. The same sense would also be expressed by the common reading, if for אָבֵר it were written אָבֵר.

אָבֵר m. (r. אָבֵר no. 2) *want, poverty, wretchedness*, once Prov. 23, 29; after the form קָטוֹל, prob. for the sake of paronomasia with the words אָוִי and הָוִי, comp. Lehrs. p. 374 note r, and Is. 15, 4, 17, 1, 59, 13. So Abulwalid, whom we do not hesitate to follow.—Kimchi, who is followed by most interpreters, makes it an exclamation of pain, O! wo! like אָוִי and הָוִי. Comp. Gr. αἰβοῦ, Arist. Pac. 1066.

אָבֵר m. (r. אָבֵר) by Syriasm for אָבֵר, whence constr. אָבֵר Is. 1, 3; plur. אָבֵרִים; a stall, stable, barn, where cattle are fed Job 39, 9; and fodder stored Prov. 14, 4. The signif. stall is also appropriate in Is. 1, 3; where however Sept.



and Vulg. render *præsepe*, i. e. *crib*, *manger*, which both here and in Job l. c. is not less apt and probable. Comp.

Arab. <sup>س</sup>أرى, Chald. אורא, stall and crib.

So אבוס is also used in the Talmud.

\* אָבַח a root of doubtful signif. perh. i. q. אָבַח, אָבַח, to turn, to turn about. Hence

אָבַח f. once, Ez. 21, 20 אָבַח אָבַח a turning of the sword, i. e. a sword turning itself, perh. glittering, i. q. אָבַח אָבַח Gen. 3, 24. But more probably it should here read: אָבַח אָבַח the slaughter of the sword; and this conjecture is supported by the Sept. σφαγία σφαγίας, Chald. אָבַח אָבַח, and the words of the text which follow, *ah! it is made bright, it is sharpened for slaughter*, אָבַח; comp. v. 14. 15. The Greek words σφαγίον, σφαγή, are elsewhere often put for the Heb. אָבַח, אָבַח, אָבַח.

אָבַח (r. אָבַח, by transp. for אָבַח, אָבַח to cook) m. plur. melons, Num. 11, 5. Corresponding is Arab.

אָבַח by transp. for אָבַח from אָבַח to cook, to ripen; like Gr. πέπων melon, squash, from πέπων, comp. אָבַח. The Hebrews prefixed the prosthetic א. — From the above Arabic word comes the Spanish *budiecas*, French *pastèques*.

אָבַח pr. n. f. *Abi*, the mother of Hezekiah, 2 K. 18, 2. In the parallel passage 2 Chr. 29, 1, she is called more fully and correctly אָבַח, which is also read in some copies in 2 K. l. c.

אָבַח אָבַח (father of strength, i. e. strong, from r. אָבַח *prævaluit*) *Abi-albon*, pr. n. of one of David's officers, 2 Sam. 23, 31; called also אָבַח 1 Chr. 11, 32.

אָבַח (father of strength, i. e. strong) *Abiel*, pr. n. m. a) 1 Chr. 11, 32, see אָבַח אָבַח. b) The grandfather of king Saul, 1 Sam. 9, 1. 14, 51. In the genealogical table in 1 Chr. 8, 33. 9, 39, Ner is said to have been the grandfather of Saul; but according to 2 Sam. 14, 5, he was his uncle. The true descent was as follows:

Abiel

Kish Ner  
| |  
Saul Abner.

אָבַח (father of gathering, i. e. gatherer,) *Abiasaph*, pr. n. of a Levite of the family of Korah, Ex. 6, 24; called also אָבַח 1 Chr. 6, 8. 22. 9, 19.

אָבַח m. (r. אָבַח) *an ear of grain, a green ear*, Lev. 2, 14. Ex. 9, 31 אָבַח אָבַח the barley was in the ear; comp. for the syntax Cant. 2, 13. אָבַח אָבַח the month *Abib*, i. e. of green ears, afterwards called אָבַח Nisan, beginning with the new moon of April, or, according to the Rabbins, of March; the first month of the Heb. year, Ex. 13, 4. 23, 15. Deut. 16, 1.

אָבַח (whose father is exultation) *Abigail*, pr. n. f. a) The wife of Nabal and afterwards of David, 1 Sam. 25, 3. 14; called also by contr. אָבַח v. 32. 2 Sam.

3, 3 Cheth. Comp. Arab. <sup>أش</sup>أش what? b) A sister of David, 1 Chr. 2, 16; called also אָבַח 2 Sam. 17, 25.

אָבַח (father of the judge) *Abidan*, pr. n. of a phylarch or chief of the tribe of Benjamin in the time of the exodus, Num. 1, 11. 2, 22.

אָבַח (father of knowledge, i. e. knowing, wise) *Abidah*, pr. n. of a son of Midian, Gen. 25, 4.

אָבַח (i. q. אָבַח whose father is *Jehovah*) pr. n. *Abijah*.

1. Masc. a) The second son of Samuel, 1 Sam. 8, 2. b) 1 Chr. 7, 8. c) 1 K. 14, 1. d) 1 Chr. 24, 10. Neh. 10, 8. e) i. q. אָבַח king of Judah, see the next article.

2. Fem. a) 1 Chr. 2, 24. b) See in אָבַח.

אָבַח (whose father is *Jehovah*) also אָבַח (id.) pr. n. *Abijah*, king of Judah, son and successor of Rehoboam, 2 Chr. 13, 1 sq. In the books of Kings always written אָבַח *Abijam*, 1 K. 14, 31. 15, 1. 7. 8, i. e. father of the sea, *vir maritimus*.

**אֲבִיהוּא** (to whom *He*, i. e. God, is father) pr. n. *Abihu*, a son of Aaron, slain by fire from God for offering unlawful sacrifice, Lev. 10, 1 sq.

**אֲבִיהוּד** (whose father is *Judah*, i. q. **אָבִי יְהוּדָה**) *Abihud*, pr. n. m. 1 Chr. 8, 3.

**אֲבִיהַיִל** (perh. for **אֲבִי־חַיִל**) *Abihail*, pr. n. f. a) The wife of Rehoboam, 2 Chr. 11, 18. b) 1 Chr. 2, 29.

**אֲבִיוֹן** adj. (r. **אָבָה** no. 2) 1. *needy*, poor, Deut. 15, 4. 7. 11. *Sons of the needy*, i. e. the needy, the poor, Ps. 72, 4; see **בֶּן** no. 8.

2. *poor*, i. e. *afflicted*, *distressed*, *wretched*, often coupled with synon. **עָנִי**. Ps. 40, 18 **וְאָנִי עָנִי וְאֲבִיוֹן** and *I am poor and afflicted*. 70, 6. 81, 1. 109, 22.—Spec. like **עָנִי**, spoken of one who suffers unjustly, with the accessory idea of humble and pious feeling; whence in Am. 2, 6 **וְאֲבִיוֹן** and **עָנִי** are joined. Also of a whole people subjected to suffering and calamity, e. g. the Israelites in exile, Is. 41, 17; comp. 25, 4. In the same sense the sect of the *Ebionites* adopted this name, as being *οἱ πτωχοὶ τοῦ πνεύματος, ὧν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν* Matt. 5, 3.

**אֲבִיוֹנָה** f. pr. desire, appetite, *lust*, from r. **אָבָה** no. 1; then *the caper-berry*, which is said to be a provocative of appetite and lust, Plut. Quæst. Symp. 6. 2. Plin. H. N. 13. 23. ib. 20. 15. Once Ecc. 12, 5. So Sept. Vulg. Syr. The Rabbins use the plur. **אֲבִיוֹנִים** not only for caper-berries, but also for the small fruits or berries of other trees, as the myrtle, olive, etc.

**אֲבִי־חַיִל** (father of might, i. q. mighty) *Abihail*, pr. n. m. a) Num. 3, 35. b) 1 Chr. 5, 14. c) The father of Esther, Esth. 2, 15. 9, 29.

**אֲבִיטוּב** (father of goodness) *Abitub*, pr. n. m. 1 Chr. 8, 21.

**אֲבִיטָל** (whose father is the *dew*) *Abital*, pr. n. of one of David's wives, 2 Sam. 3, 4.

**אֲבִימֶלֶךְ** see **אֲבִימֶלֶךְ**.

**אֲבִימָאֵל** m. Gen. 10, 28. 1 Chr. 1, 22, *Abimael*, pr. n. of one of the descendants of Joktan in Arabia, prob. the father or founder of an Arabian tribe called **מִאֵל**, a trace of which Bochart (Phaleg 2. 24)

finds in Theophrast. Hist. Plant. 9. 4; where the name *Máli* prob. refers to the same wandering tribe in the vicinity of the modern Mecca, which Strabo calls *Μειναῖοι, Minæi*.

**אֲבִימֶלֶךְ** (father of the king, or father king) in pause **אֲבִימֶלֶךְ**, *Abimelech*, pr. n. a) Of several kings in the land of the Philistines at different periods of time, Gen. 20, 2 sq. 21, 22 sq. 26, 1 sq. Ps. 34, 1. The same king who in Ps. 1. c. is called *Abimelech*, in 1 Sam. 21, 11 bears the name of **אֲכִישׁ** *Achish*; and hence the former might seem to be a common title of these kings, like the **پادشاه** *Padishah* (Pater Rex) of the Persian kings, and **اتالیک** *Atalik* (father, pr. paternity) of the Khans of Bucharina. b) A son of Gideon, Judg. 8, 31 sq. 9, 1 sq. 2 Sam. 11, 21. c) 1 Chr. 18, 16, where the true reading is prob. **אֲבִימֶלֶךְ**, as in 2 Sam. 8, 17.

**אֲבִינֹדָב** (father of nobleness, or noble father) *Abinadab*, pr. n. m. a) A son of Jesse, 1 Sam. 16, 8. 17, 13. b) A son of Saul, 1 Sam. 31, 2. c) 1 Sam. 7, 1. d) 1 K. 4, 11.

**אֲבִינוֹעַם** (father of pleasantness or grace) *Abinoam*, pr. n. of the father of Barak, Judg. 4, 6. 5, 1.

**אֲבִינֵר** (father of a light) *Abiner*, pr. n. m. 1 Sam. 14, 50. Elsewhere **אֲבֵנֵר** *Abner*, q. v.

**אֲבִי־עֶזֶר** (father of help, like Germ. *Adolf*, from *Atta* father and *Holf* help) *Abiezer*, pr. n. m. a) A son of Gilead, Josh. 17, 2; also meton. of his descendants, Judg. 6, 34. 8, 2. Patronym. is **אֲבִי־הָעֶזְרִי** *the Abi-ezrite* Judg. 6, 11. 24. 8, 32.—An abridged form is **אֶיעֶזֶר** *Iezer*, Num. 26, 30; and the patronym. **אֶיעֶזְרִי** ib. b) One of David's warriors, 2 Sam. 23, 27. 1 Chr. 11, 28. 27, 12.

**אֲבִיר** m. subst. (r. **אָבֵר**) *one strong, mighty*, only in the formula **אֲבִיר וְיָקָב** *אֲבִיר יִשְׂרָאֵל*, *the mighty One of Jacob, of Israel*, spoken of God, Gen. 49, 24. Is. 1, 24.

**אֲבִיר** adj. (r. **אָבֵר**) 1. *strong, mighty*, spoken of persons, and often as subst. *one strong, a mighty one*, Judg. 5, 22. Lam. 1, 15. Jer. 46, 15. Ps. 76, 6 **אֲבִיר לֵב** *the strong of heart*, stout-hearted.—Poetically *κατ' ἐξοχὴν* put: a)



For a bullock, Ps. 22, 13 **אֲבִירֵי בָשָׁן** *strong ones of Bashan*, i. e. bulls of Bashan. 50, 13. Metaph. for *princes* Ps. 68, 31. b) For a horse, only in Jeremiah, as 8, 16. 47, 3. 50, 11.—Comp. Heb. Gram. § 104. 2, note.

2. *powerful, potent, noble*, Job 24, 22. 34, 20. **לֶחֶם אֲבִירִים** *food of nobles or princes*, i. e. of superior quality, rich and delicate, Ps. 78, 25; comp. Judg. 5, 25.—**אֲבִיר הָרָעִים** *chief of the herdsmen* 1 Sam. 21, 8.

3. **אֲבִיר לֵב** *stout of heart*, i. e. *obstinate, wilful, perverse*, Is. 46, 12. Comp. **חֲזָק לֵב**.

**אֲבִירָם** (father of altitude) *Abiram*, pr. n. m. a) Num. 16, 1. 12. 26, 19. b) 1 K. 16, 34.

**אֲבִישָׁג** (father of error) *Abishag*, pr. n. of a concubine of David, 1 K. 1, 3. 2, 17.

**אֲבִישׁוּחַ** (father of welfare) *Abishua*, pr. n. m. a) 1 Chr. 8, 4. b) 6, 4. 5. 50. Ezra 7, 5.

**אֲבִישׁוּר** (father of the wall) *Abishur*, pr. n. m. 1 Chr. 2, 28. 29.

**אֲבִישַׁי** (father of a gift, see **אִישַׁי**) *Abishai*, pr. n. of a son of David's sister and one of his chief officers, the brother of Joab, 1 Sam. 26, 6 sq. 2 Sam. 2, 18. 24; sometimes also written **אֲבִישַׁי** 2 Sam. 10, 10.

**אֲבִישָׁלֹם** (father of peace) *Abishalom*, pr. n. of the father-in-law of Rehoboam, 1 K. 15, 2. 10. But in 2 Chr. 11, 20. 21, it is written **אֲבִישָׁלֹם**.

**אֲבִיָּתָר** (father of abundance, for **אֲבִיָּתָר**) *Abiathar*, pr. n. of a son of Ahimelech the priest, and a faithful friend of David, by whom he was made high-priest along with Zadok, but was deposed by Solomon, 1 Sam. 22, 20 sq. 23, 6. 30, 7. 2 Sam. 15, 24.—For 2 Sam. 8, 17, see **אֲחִימֵלֵךְ**.

\* **אָבֵב** prob. *to roll, to roll up or wind, to entangle*. Kindr. roots **בָּאָב**, **בִּיאָב**, *to entangle, to be entangled, intricate*, **בִּבָּב**, *to well or boil up, as a fountain*, **סָבַב**, *to interweave, to braid*; also the harsher **הָסַב**, *to turn*.—Once

HITHP. *to roll itself together, to be*

*rolled up, spoken of smoke rolling upwards in a dense column*; Is. 9, 17 **וַיִּהְיֶה אֲבֵבֵי עָשָׁן** *so that (the thickets) shall roll upwards as the mounting up of smoke*; comp. Syr. Vulg.—Syr. **أَبَع** is explained by the grammarians as i. q. to be proud, to walk proudly, perh. pr. 'to roll oneself forwards,' in the manner of a corpulent man.

\* I. **אָבַל** fut. **יָאבֵל**, *to mourn*, seq. **עַל** *over any thing* Hos. 10, 5. Am. 8, 8. Arab. Syr. id. The primary idea seems to be, *to be languid, to go with the head hanging down*, as do mourners; comp. the kindr. roots **אָפַל**, **אָמַל**, also **בָּלָה**, **נָפַל**, **נָפַל**, all which are from the biliteral stock *bal, fal*, and include the idea of falling, sinking; comp. **σφάλω**, *fallo*, Germ. *fallen*, Engl. *to fall*. It is transferred also from the dress and manner of mourners to the voice and to lamentation, see **אָבַל**.—Poet. of inanimate things, Am. 1, 2 **אָבְלוּ הַנְּאֻמֵּי-הָרָעִים** *the pastures of the shepherds mourn*. Is. 24, 4. 7 **אָבַל הָיְרוּשׁ אֲמָלָהּ נֶפֶשׁ** *the new wine (i. e. the grapes) mourneth, the vine languisheth*. 33, 9.

HIPH. **הָאָבַל** *to cause to mourn, to make lament*, Ez. 31, 15; of inanimate things, Lam. 2, 8.

HITHP. pr. *to show oneself as mourning*, hence *to mourn*, i. q. Kal, but chiefly in prose, while Kal is more usual in poetry, Gen. 37, 34. Ex. 33, 4; with **אֵל** or **עַל** of pers. 1 Sam. 15, 35. 2 Sam. 13, 37.

Deriv. **אָבַל** I, **אָבַל**.

\* II. **אָבַל**, Arab. **أَبِلَ** and **أَبَلَ** *to be moist, wet*, sc. with the moisture of grass; hence Syr. **مَصَّ** grass. Kindr. **בָּלַל**, **בָּלַל**, *to water*, **נָבַל**, *to flow*. Hence **אָבַל** II.

I. **אָבַל** adj. (r. **אָבַל** I,) *mourning*, Gen. 37, 35. Lam. 1, 4 **דְּרָכֵי צִיּוֹן אָבְלוּ** *the ways of Zion are mourning*, i. e. they mourn. Constr. **אָבַל** Ps. 35, 14. Plur. constr. **אָבְלִי** Is. 61, 3, with Tsere *impure*; comp. Arab. **أَبِيلٌ**.

II. **אָבַל** m. (r. **אָבַל** II,) prob. *a grassy place, pasture, meadow*, Arab. **أَبْلٌ** *fresh*

and long grass, sea-weed. So 1 Sam. 6, 18, unless instead of אָבֵל הַדְּלָה it should read אָבֵן הַדְּלָה which the context in v. 14, 15, seems to demand, and which is expressed by Sept. and Syr.—It is frequent in geographical pr. names:

a) אָבֵל בֵּית־מַעֲכָה *Abel Beth-Maachah* i. e. situated near Beth-Maachah q. v. [now called *Abil el-Kamh*, a town on the west side of the valley leading from Merj 'Ayûn to the plain of the Hâleh, west of Paneas and Dan; see Biblioth. Sac. 1846, p. 213 sq.—R.] 2 Sam. 20, 14, 15. 1 K. 15, 20. 2 K. 15, 29. Elsewhere אָבֵל־מַיִם *Abel-maim* 2 Chr. 16, 4, comp. 1 K. 15, 20. Also simpl. אָבֵל 2 Sam. 20, 18.

b) אָבֵל הַשְּׁטִים *Abel-shittim* (acacia-meadow) Num. 33, 49; a place in the plains of Moab, prob. the same which in Num. 25, 1. Mic. 6, 5, is called simpl. שְׁטִים.

c) אָבֵל כֶּרָמִים *Abel-keramim*, (meadow of vineyards) Judg. 11, 33; a village of the Ammonites, according to Eusebius still rich in vineyards in his day.

d) אָבֵל מְהוּלָה (*meadow of dancing*) *Abel-meholah*, a village of Issachar, not far from Scythopolis, the birth-place of the prophet Elisha, Judg. 7, 22. 1 K. 4, 12, 19, 16.

e) אָבֵל מִצְרַיִם Gen. 50, 11 (meadow of the Egyptians) *Abel-Mizraim*, name of an area or threshing-floor near the Jordan. Here prob. we should read with other points, and pronounce אָבֵל מִצְרַיִם, i. e. *mourning* of the Egyptians; see the context.

אָבֵל m. (r. אָבֵל I.) c. suff. אָבֵלִי, *mourning, lamentation*, Esth. 4, 3, 9, 22; espec. for the dead, Gen. 27, 41. אָבֵל יָחִיד *mourning for an only son*, Am. 8, 10. Jer. 6, 26. Mic. 1, 8 יֵצֵהוּ אָבֵל כְּבֹנוֹת יִצְהָר *a mourning as of ostriches, which make a wailing cry*. עָשָׂה אָבֵל לִי *to make a mourning for any one*, Gen. 50, 10.

אָבֵל adv. 1) Affirmative, in the earlier Hebrew, *truly, certainly, indeed*, Gen. 42, 21. 2 Sam. 14, 5. 2 K. 4, 14. Also with a corrective sense, *nay indeed, nay rather, immo vero*, Gen. 17, 19. 1 K. 1, 43.—It corresponds to the Arabic corrective partic. بَل but indeed, but more, nay

rather; and is derived from r. בָּלָה, pr. i. q. Heb. בָּל, so that its primary force seems to lie in denying the contrary. The א is prosthetic.

2. In later writers, adversative, *but, but yet, nevertheless*, Dan. 10, 7, 21.

Ezra 10, 13. 2 Chr. 1, 4, 19, 3. Arab. بَل but.—Other particles of this kind, which are both affirmative and adversative, are אֵן, אָבֵן, אֵן. Comp. Lat. *verum, vero*.

אָבֵל see אָבֵל.

\* אָבֵן obsol. root, prob. *to build*, comp. בָּנָה *to build*, and אָמַן *to prop, to support, to found*, whence אָמֵן artisan, τέκτων. Hence

אָבֵן, in pause אָבֵן, c. suff. אָבֵנִי plur. אָבֵנִים, constr. אָבֵנִי; comm. gend. mostly fem. and so even Job 28, 2; but m. 1 Sam. 17, 40.

1. *a stone*, of any kind, whether rough or polished, large or small. Collect. *stones*, Gen. 11, 3. Spoken of a foundation stone, Is. 28, 16; of vessels of stone Ex. 7, 19. Syr. اَصْل id. but rare. Eth.

אָבֵן.—Metaph. 1 Sam. 25, 37 *and he became stone*, i. e. stiff, rigid like stone.

אָבֵן הַלֵּב *the heart of stone*, i. e. hard, obdurate, Ez. 11, 19, 36, 26; also of firm undaunted courage Job 41, 16. אָבֵן בָּרַר collect. *hailstones* Is. 30, 30; whence Josh. 10, 11 אָבֵנִים גְּדוֹלוֹת *large hailstones*, called just afterwards אָבֵן.

2. Spec. *a precious stone, gem*, Ex. 28, 9 sq. 35, 27; more fully אָבֵן הַפֶּהץ Is. 54, 12; אָבֵן הֵן Prov. 17, 8; אָבֵן יָקָרָה Ez. 28, 13; which last is also said of finer kinds of stones for building, as marble, 1 K. 10, 2, 11.

3. *stone-ore, ore*, Job 28, 2. Comp. Arabic dual حَجَرَان the two stones, ores, i. e. gold and silver.

4. *a rock*, Gen. 49, 24 אָבֵן יִשְׂרָאֵל *the rock of Israel*, i. e. Jehovah; comp. צִוֵּר.

5. *a weight* of a balance, even when not made of stone; since anciently, as at the present day, the Orientals often made use of stones for weights; comp. Engl. *stone* for a weight of 14 pounds, Germ. *Stein*. אָבֵן וְאָבֵן *diverse weights*, Deut. 25, 13. אָבֵן כִּסֵּי *weights of the bag*, i. e. carried about in a bag, Prov.



16, 11.—Zech. 5, 8 **אֲבֵן הַחַמָּה** *the leaden weight*. 4, 10 **אֲבֵן הַדְּרִי** —Also a *plummet*, Is. 34, 11 *he shall stretch out upon it the line of wasteness* **וְאֲבָנֵי בְהֵ** *and the plummet of desolation*, i. e. as if all things are to be destroyed by line and rule; as to the sense, comp. Am. 7, 8.

6. Sometimes a *stone* serves as a designation in geographical names, e. g. a) **אֲבֵן עֵזֶר** (stone of help) *Eben-ezer*, set up by Samuel at Mizpeh, 1 Sam. 4, 1. 5, 1. 7, 12. b) **אֲבֵן הַדֶּפָּרָה** (stone of departure) 1 Sam. 20, 19; comp. **זֶהֱלֵת**.

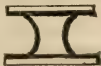
**אֲבֵן** Chald. st. emphat. **אֲבָנָא**, id. Dan. 2, 34. 35.

**אֲבֵנָה** 2 K. 5, 12 in Chethibh for **אֲבָנָה** q. v. Comp. in lett. ב.

**אֲבֵן** i. q. **אֲבָן**, a *stone*, only in Dual **אֲבָנִים** pr. *pair of stones*, and spoken.

1. Of a *potter's wheel*. Jer. 18, 3 **הִנֵּה עֹשֶׂה מְלָאכָה עָלֶי-הָאֲבָנִים** (the potter) *wrought a work upon the wheel*. It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian

monuments:



See Rosellini

Monum. Civil. Tab. L. Wilkinson's *Manners and Cust. of the Anc. Egypt*. III. p. 164. Originally, and also for potters working in the open air, it seems to have been made of stone; afterwards of wood. A wooden wheel of this kind is called in the Talmud **פֶּתֶן**, pr. trunk, stem, then cippus, then a potter's wheel made of a trunk, and also a cart-wheel made in like manner.—Hence, from the resemblance, it comes to signify

2. a *low seat, stool*, on which the workman sat; made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of this kind was doubtless used by the midwife while assisting a woman in labour lying on a bed. So Ex. 1, 16 *when ye do the office of a midwife to the Hebrew women וַיֵּרְאוּן עַל-הָאֲבָנִים אִם-בֵּן הוּא* *then shall ye see (while yet) upon the stool, whether it be a boy, etc.* The midwife is directed, at the very moment of birth, while she yet sits on her stool and no one else has seen or touched the infant, to ascertain its sex by the sight or ra-

ther touch, and, if it be a male, to kill it; as she could easily do by the pressure of her hand or finger, unknown to the parents.

**אֲבָנִית** m. (for **בָּנִית**, Aleph prosthet.) suff. **אֲבָנִיתָה**; plur. **אֲבָנִיִּים**; a *belt, girdle*, worn by the priests, Ex. 28, 4. 39. 40. Lev. 16, 4; also by other persons of rank, Is. 22, 21. Comp. Jos. Ant. 3. 7. 2. Chald. **אֲבִינָא**, **פִּינָא**, **אֲבִינָא**, a belt. This word both in Heb. and Chald. is derived from the Persian, where **بند** (Sanscr. *bandha*, Germ. and Engl. *band*) denotes any thing that binds, and also a girdle.

**אֲבִיר** pr. n. m. (father of a light) *Abner*, Saul's commander in chief, 1 Sam. 14, 51. 17, 55. 57. 20, 25. Sometimes called **אֲבִירָה** q. v. 1 Sam. 14, 50. Sept. *Ἀβέρη*.

\* **אָבִס** as in Chald. and Talmud. *to fodder, to feed largely, to fatten*; pr. prob. to stamp in, comp. kindr. **בִּיס**, and hence to stuff, to cram; comp. Gr. *τέφω*, pr. i. q. *πύρρυνμι*. Only in Part. pass. Prov. 15, 17; of geese, 1 K. 5, 3 [4, 23].

Deriv. **אָבִיס**, **אָבִיס**.

**אֲבַעְבָּעַת** plur. fem. *blains, pustules*, rising in the skin, Ex. 9, 9. 10. It is a verbal from Chald. **בִּוֵּץ**, Pilp. **בִּעְבַּע**, to boil up, to swell up; hence Syr. **طَبَعَات** *pustules*. The Heb. pre-fixes **א** prosthetic. Comp. **בִּוֵּץ**, **נָבֵץ**.

\* **אֲבִץ** obsol. root, perh. i. q. **בִּוֵּץ**, to be white; whence Chald. **אֲבָצָא** tin. Hence the two following:

**אֲבֵץ** *Abez*, pr. n. of a city in the tribe of Issachar, perh. so called from tin, Josh. 19, 20.

**אֲבָזָן** (perh. of tin) *Ibzan*, pr. n. of a judge of Israel, Judg. 12, 8. 10. R. **אֲבֵץ**.

\* **אָבֵק** not used in Kal, prob. *to pound, to beat small, to bray*, from the force of the onomatopoetic syllables **בֵּק**, **בָּק**, **פֵּק**, **פָּק**, which like **דָּק**, **דָּךְ**, (see **דָּקָק**, **דָּךְ**), express the idea of pounding, beating small; comp. **בָּקָה** to distil, **דָּפַק**, **פִּנֵּץ**, **פִּנֵּץ**, also *πηγή*, *πηγνύω*, Germ. *pochen*, *boken*, espec. *Erz pochen*. Hence **אָבֵק** dust, **אֲבָקָה**.

NIPH. **נִבֵּק** Gen. 32, 25. 26; denom. from **אָבֵק** dust, recipr. pr. *to dust each other* sc. by wrestling, and hence *to wres-*

*ile*, seq. עם. So in Greek, *παλαίειν*, *συνπαλαίειν*, *συγκοινοῦσθαι*, from *πάλη*, *κόνη*. This rather unusual word seems to have been chosen by the writer here, by way of allusion to the torrent רֶבֶק v. 23.

**אָבֶק** m. *dust*, spec. such as is fine and light, comp. in r. אָבָב; easily driven by the wind, Is. 5, 24; or raised by horses in running, Ez. 26, 10. Hence distinguished from עָפָר thick and heavy dust, Deut. 28, 24. Poet. *the dust of God's feet*, for the clouds, as if trodden of God, Nah. 1, 3. Comp. שֶׁחַק.

**אָבֶקָה** f. id. whence אָבֶקֶת רוֹבֵל *powder of the merchant*, i. e. aromatic, Cant. 3, 6.

\* **אָבֶר** 1. pr. *to strive upwards, to mount, to soar*, see Hiph. and the deriv. אָבֶר and אָבֶרָה. Perhaps kindr. with עָבֶר, עָבֶר, comp. Pers. اَبَر *eber*, *ὑπέρ*, *super*, all which express the idea of *above, over, passing over, transcending*; see in עָבֶר.

2. Trop. of any force or *ἐνέργεια*, *to be strong, mighty*, see deriv. אָבֶר.

Hiph. *to mount upwards in flight, to soar*, as the hawk, Job 39, 26.

Deriv. see in Kal no. 1, 2.

**אָבֶר** m. *a wing-feather, pinion*, as the instrument of flying, soaring, e. g. of the eagle, Is. 40, 21; the dove, Ps. 55, 7. Distinguished from the wing itself, Ez. 17, 3.

**אָבֶרָה** f. id. Job 39, 16 [13]. Ps. 68, 14. Poet. ascribed to God, Deut. 32, 11. Ps. 91, 4.

**אָבֶרָהָם** pr. n. *Abraham*, the founder of the Jewish nation, son of Terah, born in Mesopotamia, which he left to wander through the land of Canaan with his flocks in the nomadic manner; see Gen. c. 12-25. In the book of Genesis as far as to c. 17, 5. he is called אָבֶרָם 'father of altitude,' *Abram*. But in that place, where a numerous posterity is promised him, by a slight change of name he is called אָבֶרָהָם 'father of a multitude,'

(comp. Arab. رَهَام *a great number, multitude*), or as the context explains it אֱלֹהֵי אָבֶרָהָם.—So אֱלֹהֵי אָבֶרָהָם *the God of Abraham*, i. e. *Jehovah*, 2 Chr. 30, 6. Ps. 47, 10. אֱלֹהֵי אָבֶרָהָם *the seed of Abraham*, i. e. the Israelites, Ps. 105, 6. Is.

41, 8. In the same sense simpl. אָבֶרָהָם Mic. 7, 20.

**אָבֶרָהָ** a word cried by the heralds before the chariot of Joseph, Gen. 41, 43. Were it a Hebrew word, it might be infin. absol. Hiph. from r. בָּרַךְ, for the regular הִבָּרַךְ, (comp. הִשְׁתַּבַּח for הִשְׁתַּבַּח Jer. 25, 3,) here supplying the place of the imperat. i. q. *bow the knee*; Vulg. *clamante præcone, ut omnes coram eo genua flecterent*; and so Abulwalid and Kimchi; comp. Lehrs. p. 319.—More prob. the word is of Egyptian origin, but changed and inflected by the Heb. writer so that, although foreign, it might yet have a Heb. sound, and be referred to a Heb. etymology; comp. מִשָּׁה, חָם. פְּרִיָּה, מִשָּׁה, חָם. The true form of the Egyptian word which lies hid in אָבֶרָהָ, is prob. either אֶפְרֶק *afrek*, i. e. *let every one bow himself*, in an opt. sense; so Jablonsky Opusc. ed. te Water Tom. I. p. 4. Copt. Vers. John 8, 8; or better אֶפְרֶק or אֶפְרֶק, *aperek*, *aprek*, i. e. *bow the head*, Rossii Etymologiæ Ægypt. s. v.—See also in אָב no. 7.

אָבֶרָהָ see אָבֶרָהָ.

**אָבֶרָהָם** (father of peace, i. e. *pacific*) *Absalom*, pr. n. a) The third son of David, by Maacah, 2 Sam. 3, 3, celebrated for his rebellion against his father; for an account of his life and death, see 2 Sam. c. 13-18. As to the sepulchre near Jerusalem which in modern times has borne his name, see Bibl. Res. in Palest. I. p. 519, 520. b) i. q. אָבֶרָהָם q. v.

\* אָבֶרָהָ obsol. root, Arab. أَجَا *to flee*.—Hence

אָבֶרָהָ (fugitive) *Agee*, pr. n. m. 2 Sam. 23, 11.

\* אָבֶרָהָ obsol. root, Arab. أَج *to burn*, *to flame*, as fire. Hence the two foll. pr. names.

אָבֶרָהָ and אָבֶרָהָ (Num. 24, 7) *Agag*, pr. n. of Amalekitish kings, Num. 24, 7. 1 Sam. 15, 8. 9. 20. 32.

אָבֶרָהָ *Agagite*, gentile n. of Haman, Esth. 3, 1. 10. 8, 3. 5. Josephus explains it by Ἀγαγιότης. Ant. 11. 6. 5.



**אָנַד** <sup>אָנַד</sup> obsol. root, Chald. *to bind, to tie*, comp. **אָנַד**, **אָנַד**, and the remark under **אָנַד**. In Arabic some of its derivatives are used trop. of *arched work*, edifices of arched and firmly compacted structure, in reference to the firm coherence of all their parts; comp. **אָנַד** and **אָנַד** no. 4.—Hence

**אָנַד** f. 1. *a band, knot*. **אָנַד מוֹסָה** *bands of the yoke*, Is. 58, 6.

2. *a bundle, bunch*, tied together, e. g. of hyssop, Ex. 12, 22.

3. *a band of men, troop*, 2 Sam. 2, 25. Comp. **אָנַד**.

4. *an arch, vault*, e. g. of the heavens, Am. 9, 6. Comp. Germ. *Gat, Gaden*, story of a building, from the verb *gaden, gatten*, which implies a binding; see Adelung Lex. h. vv.

**אָנַד** m. *a nut*, Cant. 6, 11. Syr. and Arab. **اَنْوَد**, **اَنْوَد**, Pers. **اَنْوَد**. The Heb. word seems derived from the Persian, prefixing **א** prosthetic. Comp. in lett. **א**.

**אָנַד** *Agur*, pr. n. of a wise man, the son of Jakeh, **אָנַד**, to whom the 30th chapter of Proverbs is ascribed, v. 1. If the name be symbolical, like Koheleth, it may denote *an assembler, one of the assembly*, sc. of wise men, i. q. **אָנַד** **אָנַד** Ecc. 12, 11. R. **אָנַד**.

**אָנַד** f. *a small coin, piece of money, penny*, so called from the idea of collecting, from **אָנַד**; as Lat. *stips* in the phrase *stipem colligere*. 1 Sam. 2, 36. In the Maltese idiom, *agar* denotes the same. [Or perh. pr. *hire, wages*, from **אָנַד** no. 2, comp. Syr. **اَنْوَد** Is. 23, 18; then *money*, 1 Sam. 2, 36, where too Syr. **اَنْوَد**.—T.] Sept. Vulg. *ὀβολός, nummus*. Rabb. **אָנַד** q. v.

\* **אָנַד** obsol. root, pr. *to flow together*, to be collected, as water, kindr. with **אָנַד**, which is also used of the rolling waves; comp. in **אָנַד**. Arab. **اَنْوَد** Conj. II, *to make flow together, hence to collect water*; **اَنْوَد** standing water, a pond, reservoir; comp. also **אָנַד**.—Hence

**אָנַד**, Job 38, 28 **אָנַד** *the reservoirs*

*of the dew*, i. e. in the heavens; comp. in v. 22 the storehouses of the snow and hail.—Vulg. Chald. Syr. give it by *drops of the dew*, q. d. globules, comp. **אָנַד**; but the former is better.

**אָנַד** (two ponds) Is. 15, 8 *Eglaim*, pr. n. of a village in the territory of Moab, the *Αγαλλαιμ* of Eusebius, called by Josephus *Αγαλλα*, Ant. 14. 1. 4.

\* **אָנַד** obsol. root; in Arabic:

1. Mid. *A*, *to burn, to be hot*, comp. **אָנַד**, **אָנַד**. Hence **אָנַד** no. 1.

2. Mid. *E*, *to be warm, spoiled, dead*, as water; hence **אָנַד** and **אָנַד** no. 2.

3. Mid. *E*, *to loathe, to abhor*, and Chald. **אָנַד** *to be pained, sad, to grieve*; hence **אָנַד**.

**אָנַד** m. (r. **אָנַד** no. 2) absol. Is. 35, 7; constr. 41, 18. Ps. 107, 35; plur. **אָנַד**, constr. **אָנַד**.

1. *stagnant water, a pool, marsh*, Is. 35, 7, 41, 18, 42, 15. Ps. 114, 8. Spec. of the pools of stagnant water left by the Nile after its inundation, Ex. 7, 19, 8, 1.

2. i. q. **אָנַד**, *a reed, cane*, Jer. 51, 32, with which fortifications (stockades, palisades) were constructed. Hence R. Jonah explains it *strong-holds*; comp. **اَنْوَد** the marshy lair of the lion, then a refuge, strong-hold.

**אָנַד** adj. once in plur. constr. **אָנַד** *sad, sorrowful in mind*, Is. 19, 10. R. **אָנַד** no. 3.

**אָנַד**, **אָנַד**, m. (r. **אָנַד**) 1. *a caldron, heated kettle*, Job. 41, 12 [20]. Others translate the words **אָנַד** **אָנַד** *as a boiling pot and a (burning) reed*. See the root no. 1.

2. *a reed, bulrush*, growing in marshes, from **אָנַד** marsh, and the ending **אָנַד**, Is. 58, 5. For Is. 9, 13, 19, 15, comp. **אָנַד**.—Hence

3. *a rope made of reeds; a rush-cord*, like Gr. *σχοινός*, Job 40, 26 [41, 2]. Comp. Plin. H. N. 19. 2.

\* **אָנַד** obsol. root; Arab. **اَنْوَد** i. q. **اَنْوَد** (see **אָנַד**) *to tread with the feet, to stamp, to beat*; then *to wash clothes, to full*, as a washer or fuller by treading them in a trough.—Hence

**אֵזֶר** m. pr. a trough for washing garments, *λουτήρ*, from root **אָזַן** q. v. then any *laver*, *basin*, *bowl*; constr. **אֵזֶן** Cant. 7, 3. Plur. **אֵזֶנוֹת** Is. 22, 24. Ex. 24, 6.

—Arab. and Syr. **أَجَانَة**, **أَجَانَة**, id.

**אֵזֶר** m. plur. (r. **אָזַן**) a word found only in Ezekiel, *hosts*, *armies*, Ez. 12, 14, 17, 21, 38, 6. 9. 39, 4. It corresponds to the Chald. **אֵזֶר**, **אֵזֶר**, *wing*; hence pr. *wings of an army*, comp. **בְּנֵי אֵזֶר** Is. 8, 8. The Arabic and Chaldee have the same trop. use of the word *wings*; comp. Comment. on Is. l. c.

\* **אָזַר** fut. **יִאָזֵר** 1. *to gather, to collect*, e. g. the harvest, Deut. 28, 39. Prov. 6, 8. 10, 5. Comp. **גָּזַר** no. 3, and **יָזַר**; also Gr. *ἀγείρω*. The primary idea seems to be that of *scraping together*, comp. **גָּזַר**. By softening the letter **ר** we have **אָזַל** and **אָזַל**, which denote the rolling and flowing together of water.

2. In the kindred dialects it has the signif. *to gain, to make profit*, from the idea of scraping together; and hence *to hire for wages*; see **אָזַר**.

Deriv. **אֵזֶר**, **אֵזֶר**, pr. n. **אָזַר**, and according to most **אֵזֶר**.

**אֵזֶר** Chald. stat. emphat. **אֵזֶר**, *a letter, epistle*, i. q. Heb. **אֵזֶר** q. v. Ezra 4, 8. 11. 5, 6.

**אֵזֶר** m. (for **אֵזֶר**, Aleph. prosthet. from r. **אָזַר** no. 2) *the fist*, Ex. 21, 18. Is. 58, 4. So Sept. and Vulg. in both passages; the Rabbins also use this word in the same sense.

**אֵזֶר** m. Ezra 1, 9 **בְּסֵם אֵזֶר**, Sept. Vulg. Syr. *basins, chargers of gold, of silver*. In the Jerus. Talmud this word is said to be compounded from **אָזַר** to collect, and **בָּסֵם** a lamb, and basins are so called, because the blood of lambs is collected in them. But there is here no mention of blood. It seems rather a quadriliteral formed with **א** prosthet. and denoting *slaughter-basin*, for **בָּסֵם**, **בָּסֵם**, see under letter **ר**; and this is prob. i. q. **בָּסֵם**, **בָּסֵם**, (comp. Zab. **בָּסֵם**, **בָּסֵם**.)

from **מָוֶה** to slaughter, **קָטַל** to cut the throat.—Some also hold it to be i. q. Gr. *κατάταλος, κατάταλος*, which in the Sept. signifies *a basket, fruit-basket*, whence

Arab. **فِرْطَلَة**, Rabb. **פִּרְטִיל**, Syr. **فِرْطَلَة**; and it might perhaps in Ezra l. c. be understood of baskets of the first-fruits. But this Greek word itself seems rather of Semitic origin, from the verb **פָּרַל** to plait.

**אֵזֶר** f. plur. **אֵזֶרוֹת**, a word of the later Hebrew, *a letter, epistle*, espec. spoken of royal letters and edicts, written by public authority and transmitted by a public courier, *ἄγγελος*, to those to whom they were directed, 2 Chr. 30, 1. The word comes most prob. from an obsol. form **אָזַר**, which denoted one hired, spec. *a letter-carrier, courier*, from r. **אָזַר** no. 2; and was adopted by the Greeks under the form *ἄγγελος*, see Lex. N. T. h. v. Neh. 2, 7. 8. 9. 6, 5. 17, 19. Esth. 9, 26. 29.—Lorsbach, in Stäudlin's Beytr. V. p. 20, supposes it to be derived from the Persian; comp. mod. Pers. **انگاریدن** *engārīden*, to paint, to write, whence **انگاره** *engāreh*, any writing.

**אֵזֶר** m. *vapour, mist*, rising from the earth and forming clouds, so called because it *surrounds* the earth like a veil or covering, from r. **אָזַר** no. 1. This etymology is also supported by the Arabic, in which **أَيَّاز** (from r. **آو** mid. Ye, to surround, comp. in **אָזַר** no. 1) is any thing which protects and strengthens, as a bulwark, bark, a veil, also the atmosphere. Corresponding is also Chald. **אֵזֶר** vapour.—Gen. 2, 6. Job 36, 27.

**אֵזֶר** see **אֵזֶר**.

\* **אָזַר** by transpos. i. q. **אָזַר** q. v. to *pine away, to languish*. Found only in Hiph. causat. inf. **לְאָזַר** for **לְאָזַר** 1 Sam. 2, 33. Comp. espec. Deut. 28, 63.

**אֵזֶר** (perh. miracle of God, from **אֵזֶר** miracle) **אֵזֶר**, pr. n. of a son of Ishmael, Gen. 25, 13.

\* **אָזַר** obsol. root, Arab. **أَزَّ** i. q. **هَدَّ** to *befall* any one, as misfortune; whence **أَزَّ** misfortune. Hence **אָזַר** and

**אָזַר** *Adad*, pr. n. of an Edomite, 1 K. 11, 17; called also **הָדָד** *Hadad*, v. 14.



\* אָדָה obsol. root, prob. i. q. אָדָה and אָדָה to pass.—Hence אָדָה.

אָדָה pr. n. *Iddo*, Ezra 8, 17. R. אָדָה.

אָדָה see אָדָה.

אָדָה m. (r. אָדָה q. v.) with suff. and in plur. defect. אָדָה, אָדָה; with pref. אָדָה, אָדָה, אָדָה; *master, lord, dominus*. Spoken a) Of an owner, possessor, 1 K. 16, 21 *owner of mount Shomron*, i. e. Samaria. Hence of the owner and master of slaves, Gen. 24, 14, 27, 39, 2, 7; of kings as the lords of their subjects, Is. 26, 13; of a husband as lord of the wife, Gen. 18, 12, comp. אָדָה and Gr. *κύριος*, *κυριακός*, Germ. *Eheherr*. Also of God as the owner and governor of the world, Josh. 3, 13 *אָדָה כָּל-הָאָרֶץ*, *Lord of the whole earth*; hence called אָדָה Josh. 23, 17, and without art. אָדָה Ps. 114, 7; comp. אָדָה in next art. b) Of a ruler, governor, Gen. 45, 8. So אָדָה *my lord*! an honorary title of address to nobles and others to whom honour and reverence are due; e. g. to a father Gen. 31, 35, a brother Num. 12, 11, to a royal consort 1 K. 1, 17, 18; espec. to kings and princes, as אָדָה 2 Sam. 14, 9. 1 K. 3, 17. In respectfully addressing a person, the Hebrews, instead of the second personal pron. *thou*, were accustomed to say *my lord*, and instead of the first person, *thy servant*, *thy handmaid*, Gen. 33, 8, 13, 14, 15, 44, 7, 9, 19 *אָדָה אֶת-עַבְדִּי* *my lord asked his servants*, i. e. thou didst ask us. In a style of still stronger adulation, this mode of speaking is also used in the case of an absent person, as Gen. 32, 4.

PLUR. אָדָה *masters, lords*, Is. 26, 13 with a verb plural; and so c. suff. אָדָה i. e. *my lords* Gen. 19, 2, 18. Elsewhere the plural forms אָדָה, אָדָה, c. suff. אָדָה, etc. are always plur. *excellencie*, and of the same signif. as the sing. Gen. 39, 2 sq. Hence joined with an adj. in the sing. number, as Is. 19, 4 אָדָה קָשָׁה *a hard master*, cruel lord. Gen. 42, 30, 33 אָדָה *lord of the land*. אָדָה *thy master* 2 K. 2, 3, 5, 16. Ps. 45, 12; אָדָה *his master* Gen. 24, 9, 39, 2, 3, 40, 7. Job 3, 19. Deut. 10, 17 אָדָה *Lord of lords*, i. e. Je-

hovah. Ps. 136, 3. Spoken of idols, Zeph. 1, 9; comp. אָדָה.

NOTE. This word is wanting in all the kindred dialects, except the Phœnician, where it is applied to princes, kings, and gods, see Monumenta Phœnic. p. 346 (comp. אָדָה, *Adonis*, Hesych. *κύριος*); and perhaps the Chaldean, where a vestige of it seems to be preserved in the pr. n. אָדָה.

אָדָה *Lord, the Lord*, spoken every where אָדָה of God, chiefly (in the Pentat. always) where God is submissively and reverently addressed; as in the formulas אָדָה Ex. 4, 10, 13. Josh. 7, 8; אָדָה Neh. 1, 11, comp. Gen. 15, 2, 18, 30–32. Ex. 34, 9. etc. Then also where God is spoken of, 1 K. 13, 10, 22, 6, 2 K. 7, 6, 19, 23. Is. 6, 8, 8, 7. Frequently other divine names are added; as אָדָה (which the Masorites write אָדָה) Is. 40, 10. Jer. 2, 22; אָדָה Dan. 9, 13.—As to the ending אָדָה grammarians differ in opinion. Many regard it as a plural form put for the sing. as spoken of the divine majesty (*pluralis excellentie*), i. q. אָדָה, the Kamets being put for Pattah to distinguish it from אָדָה *my lords*; see Gram. § 86. 1. c. § 106. 2. b. Others consider אָדָה i. q. אָדָה, and make it strictly a suffix plural; so that אָדָה is pr. *my lords*, then as plur. excell. *my Lord*, and at last, the force of the suffix being by degrees neglected, *Lord, the Lord*, *ὁ Κύριος*. Comp. Syr. אָדָה and Fr. *Mon-sieur*. This latter view seems preferable, for the following reasons: a) The words of Ps. 35, 23 אָדָה 16, 2. b) The ancient usage of the Pentat. where it is for the Voc. *my Lord*! c) A similar usage in possessive pronouns, afterwards neglected, in the Phœnician names of gods, as אָדָה *Baalus*, for which see Monum. Phœnic. p. 400. Heb. Gr. § 119. 6. n. 4. d) אָדָה never has the article, and so nouns with a suffix.—To all this it might be answered: a) That אָדָה is plural. But in one place only is it coupled with a plural, Gen. 19, 2; in the two remaining passages it is singular, *my Lord*! Gen. 18, 3, 19, 18. β) That God twice calls himself אָדָה, Is. 8, 7. Job 28, 28. But

this arose from the superstitious practice of the Jews, who never pronounce יהיה in the sacred text, but always substitute for it ארני in reading; whence in writers of a later age this latter word was sometimes received into the text itself; Dan. 9, 3. 7. 8. 9. 15. 16. 19. See in יהיה.

אדור (two mounds or tumuli) *Adoraim*, pr. n. of a city of Judah, 2 Chr. 11, 9. Comp. *Adwga, Adga*, Jos. Ant. 8. 10. 1. ib. 14. 5. 3. Now *Dira*, a village W. of Hebron; see Bibl. Res. in Palest. III. p. 2 sq.

אדור see אדור.

אד Chald. adv. of time, *at that time, thereupon, then*, i. q. Heb. אז, אד; q. v. Dan. 2, 15. 17. 19.—אד pr. *in that time, thereupon, immediately*, Dan. 2, 14. 35. 3, 13. 19. 21. 26. אד מן אז *from then, since that time*, Ezra 5, 16, i. q. Hebr. אז.

אדיר adj. (ר. אד) 1. *large, great, mighty*, e. g. mighty waves Ps. 93, 4; of a large ship Is. 33, 21.

2. *mighty, powerful*, of kings Ps. 136, 18; of nations Ez. 32, 18; of gods 1 Sam. 4, 8.

3. *a chief, a prince*, plur. *chiefs, nobles, princes*, 2 Chr. 23, 20. Neh. 10, 30. אדירי *a princely bowl* i. e. precious, Judg. 5, 25. אדירי הציא *chiefs of the flock* i. q. shepherds, רעים, Jer. 25, 34 sq.

4. *splendid, glorious*, Ps. 8, 2.

5. Trop. of moral qualities, *noble, excellent*, excelling in piety and virtue. Ps. 16, 3 *the saints who are in the earth*, אדירי כליהבאי *and the excellent [of the earth] all my delight is in them*, i. e. I delight in them alone.

אדליה Persian, *Adaliah*, pr. n. of a son of Haman, Esth. 9, 8.

\* אדם *to be red, ruddy*; Arab. mid. *E and O*, and Ethiop. id. also *to be beautiful*. Once in Kal, Lam. 4, 7 *their princes . . . are whiter than milk*, אדמי כצאן *they are more ruddy in body than corals*. Whiteness and ruddiness belong to the description of youthful beauty; hence it is not correct to refer אדמי in this passage to the idea of dazzling whiteness, as Bochart has done in Hieroz. II. p. 688, and Ludolf in Comm. ad Hist. Æthiop. p. 206; although the

Romans do indeed use *purpureus* of any shining whiteness, Hor. Od. 4. 1. 10; comp. Voss ad Virg. Georg. p. 750. But these writers would hardly have fallen into this opinion, had they not been anxious to make out for פנינים the signification of *pearls*.

Pual Part. אדם *made red, dyed red*, Nah. 2, 4. Ex. 25, 5. 35, 7. 23.

Hiph. *to be red, pr. to make oneself red, to redden*, Is. 1, 18.

Hithpa. *to be red*, e. g. wine in a cup, *to blush, to sparkle*, Prov. 23, 31.

Deriv. אדם—אדם; comp. also דם.

אדם m. 1. *a man, a human being, male or female*, pr. one *red, ruddy*, as it would seem. The Arabs distinguish two races of men; the one *red, ruddy*, or perh. *copper-coloured*, which we call *white*; the other *black*. This word has neither construct nor plural form, but is very often collect. for *men, mankind, the human race*, Gen. 1, 26. 27. 6, 1. Ps. 68, 19. 76, 11. Job 20, 29; *אדם כל* *all men* Job 21, 33. Sometimes put in the gen. after adjectives, as *אדם אדמי* *the poor of men*, among men, i. e. poor men, Is. 29, 19, comp. Hos. 13, 2; so with ב intervening, as *אדם בנים* Prov. 23, 28.—Spec. a) For *other men*, the rest of mankind, opp. to those in question, Jer. 32, 20 *ביתרצל* *in Israel and among other men*. Judg. 16, 7. 18, 28. Ps. 73, 5. Is. 43, 4. b) Of *common men*, men of low degree, opp. to those of higher rank and better character; so *אדם כד* *like (common) men*, Job 31, 33. Hos. 6, 7. Ps. 82, 7. So in antith. with איש men of high degree, nobles, Is. 2, 9. 5, 15; שרים Ps. 82, 7, comp. Is. 29, 21; and in Plur. בני איש Ps. 49, 3. Prov. 8, 4. c) Of slaves, like נפש, Num. 16, 32. d) Of soldiers, like Engl. *men*, Is. 22, 6. Comp. איש no. 1. 1.

2. *a man, not a woman*, i. q. איש. Ecc. 7, 28 *one man [worthy of the name] among a thousand have I found, but a woman among them all have I not found*.

3. *any man, any one*, Lev. 1, 2. With a negative, *no man, no one*, Job 32, 21. Comp. איש no. 3.

4. *Adam*, pr. n. a) Of the first man, Gen. 2, 7 sq. At least in these passages אדם assumes the nature of a proper name in a certain degree, designating



the man as the only one of his kind; comp. הַבַּיִל Baal, the lord *καὶ ἕξω*. הַשָּׂטָן Satan. Lehrs. p. 653, 654. Hence Sept. Ἀδάμ, Vulg. Adam. b) Of a city near the Jordan, Josh. 3, 16.

5. בֶּן-אָדָם, with art. בֶּן-הָאָדָם, son of man, poet. for man, Num. 23, 19. Ps. 8, 5, 80, 18. Job 16, 21. 25, 6. 35, 8; so very often in Ezekiel, where the prophet is addressed from God, בֶּן-אָדָם son of man, i. e. mortal! Ez. 2, 1. 3. 3, 1. 3. 4. 10. 4, 16. 8, 5. 6. 8. Often also in Plur. אָדָם sons of men, i. e. men, Deut. 32, 8. Ps. 11, 4. al. and with art. בְּנֵי אָדָם 1 Sam. 26, 19. 1 K. 8, 39. Ps. 145, 12. Ecc. 1, 13. Comp. Syr. *صَلْب* son of man, for man.

אָדָם and אָדָם adj. f. אָדָמָה, plur. אָדָמִים; after the form קָטָלָה, קָטָלָה, which is common in noting colours, see Lehrs. § 120. no. 21; red, ruddy, e. g. of a garment sprinkled with blood Is. 63, 2; of ruddy cheeks Cant. 5, 10; of a chesnut or bay-coloured horse Zech. 1, 8. 6, 2; of a red heifer Num. 19, 2; of the reddish colour of lentiles Gen. 25, 30. Subst. red, redness Is. 63, 2.

אָדָם pr. n. Edom. 1. The son of Isaac and elder twin-brother of Jacob, Gen. 25, 25; more freq. called Esau, עֵשָׂו.

2. Collect. for the Edomites, the posterity of Edom or Esau, and likewise for their country, Idumea. Of the nation Num. 20, 20; more fully בְּנֵי אָדָם Ps. 137, 7, and poet. אִלְמָה בַּת אָדָם daughter of Edom Lam. 4, 21. 22. Of the country, אֶרֶץ אָדָם Gen. 36, 16. 21. 31; אָדָם Amos 1, 6; and אֶרֶץ אָדָם Gen. 32, 3 [4]. Judg. 5, 4. Where it stands alone, it is masc. when spoken of the people, Num. 20, 20; but fem. when it denotes the country, Jer. 49, 17. The country of the Edomites, Idumea, was the mountainous tract between the Dead sea and the Elanitic gulf of the Red sea, afterwards called Gebalene, Γεβαλίη, now جبال Jebel.

The gentile n. is אֶדְוִי אֶדְוִי Edomite, Idumean, Deut. 23, 8; plur. אֶדְוִיִּים 2 K. 16, 6 Keri. Fem. אֶדְוִיָּה, plur. אֶדְוִיָּוִת Edomitish women 1 K. 11, 1.

אָדָם a gem of a red colour, perh. ruby, garnet, Ex. 28, 17. 39, 10. Ez. 28, 13. Sept. Vulg. *σάπιδιον*, sardius.

אָדָמָה, f. אָדָמָה, plur. f. אָדָמָוֹת, adj. reddish, e. g. spots in leprous persons, which are described as לְבָנֹת אָדָמָה white and somewhat reddish, Lev. 13, 19 sq. 14, 37. R. אָדָם.

אָדָמָה f. 1. earth, Ex. 20, 24. So called from its reddish colour; see Credner on Joel p. 125 sq.—Spec. the earth, ground, land, as tilled, Gen. 4, 2. 47, 19. 22. 23. Ps. 105, 35. Is. 23, 24. אִישׁ אָדָמָה a husbandman Gen. 9, 20; אִיֶּבֶת אָדָמָה a lover of the ground, i. e. of husbandry, 2 Chr. 26, 10. Spoken of the produce of the earth, Is. 1, 7.

2. a land, region, country, Gen. 28, 15. אֶרֶץ אָדָמָה land of Jehovah, i. e. Canaan, Is. 14, 2. Plur. אָדָמָוֹת lands, countries, once Ps. 49, 12, q. d. in all lands.

3. the earth, orbis terræ, Gen. 4, 11. 6, 1. 7, 4.

4. Adamah, pr. n. of a city in Naphtali, Josh. 19, 36.

אָדָמָה Admah, pr. n. of a city destroyed with Sodom and Gomorrah, Gen. 10, 19. 14, 2. 8. Deut. 29, 22. Hos. 11, 8.

אָדָמָוִי and אָדָמָוִי adj. (after the form אָדָמָוִי) red, i. e. red-haired, e. g. Esau, Gen. 25, 25; David, 1 Sam. 16, 12. 17, 42. Sept. *πυρρόμας*, Vulg. rufus.

אָדָמִי (pr. human) Adami, pr. n. of a city of Naphtali, Josh. 19, 33.

אָדָמִי see in אָדָם.

אָדָמָתָה Admatha, pr. n. of a Persian nobleman, Esth. 1, 14.

\* אָדָן obsol. root. 1. i. q. *دَان*, Arab. *دَان* mid. Waw, to be low, humble, inferior. Hence אָדָן.

2. Transit. i. q. *دَان*, to judge, to command, to domineer. Hence אָדָן dominus, lord, and אָדָן the Lord; also

אָדָן Addan, pr. n. of a man who returned under Zerubbabel to Jerusalem, Ezra 2, 59; in the parall. passage Neh. 7, 61 written אָדָן.

אָדָן m. plur. אָדָנִים, constr. אָדָנִי, a foundation, e. g. of a column, base, pedestal, Cant. 5, 15. Ex. 26, 19 sq. 27, 10 sq. 36, 38; of a building, Job 38, 6. R. אָדָן no. 1.

אֲדֹנִי see after אֲדֹנִי.

אֲדֹנִי-בֶזֶק (lord of Bezek) *Adoni-Bezēk*, name or title of a king of the Canaanitish city Bezek, Judg. 1, 5. 6. 7.

אֲדֹנִי-צֶדֶק (lord of justice) *Adoni-zedek*, pr. n. of a Canaanitish king of Jerusalem, Josh. 10, 1. 3.

אֲדֹנִיָּה (my lord is Jehovah) *Adonijah*, pr. n. m. a) A son of David, who attempted to usurp the succession, 1 K. 1, 8 sq. Called also אֲדֹנִיָּה v. 5. 2 Sam. 3, 4. b) 2 Chr. 17, 8. c) Neh. 10, 17. In Ezra 2, 13 the same person is called אֲדֹנִיקָם *Adonikam*, i. e. lord of the enemy. Comp. Ezra 8, 13. Neh. 7, 18.

אֲדֹנִיקָם see אֲדֹנִיָּה c.

אֲדֹנִירָם (lord of altitude) *Adoniram*, pr. n. of a man who had charge of the public works under David and Solomon, 1 K. 4, 6. By an unusual contraction, called אֲדֹרָם *Adoram*, 2 Sam. 20, 24. 1 K. 12, 18; also הֲדֹרָם 2 Chr. 10, 18.

\* אֲדָר in Kal not used, pr. to be large, great, ample, see deriv. אָדָר, אֲדָרָה; comp. אֲדָרָה to have the hernia, pr. to be swollen; אֲדָרָה swollen, inflated, e. g. the belly. Kindr. is אָדָר.—Trop. to be great, splendid, powerful; see in אֲדָרָה.

NIPH. to be made great, to be magnified, glorious. Part. Ex. 15, 6 מִיְּמֵינָהּ הִתְהַלָּה *thy right hand, Jehovah, is magnified in might*, is made glorious in strength. The Yod in אֲדָרָה is paragogic.

HIPH. to magnify, to make honourable, Is. 42, 21.

Deriv. אָדָר, אֲדָרָה, אֲדָרָה, and the compounds אֲדָרָה, אֲדָרָה, אֲדָרָה.

אֲדָר *Adar*, the twelfth Hebrew month, from the new moon of March to that of April; or according to the Rabbins, from the new moon of February to that of March. Esth. 3, 7. 13. 8, 12. 9, 1. 15. 17. 19. 21. Gr. *Ἀδύρ*, 1 Mac. 7, 43. Syr. אֲדָר, Arab. *أَدَار*, *أَدَار*, and *أَدَار*, the sixth month of the Syro-Macedonians.

Perh. from Pers. *آذر* fire.

אֲדָר Chald. id. Ezra 6, 15.

אֲדָר see אֲדָרָה.

אֲדָר m. pr. largeness, amplitude; hence

1. a wide cloak, mantle, i. q. אֲדָרָה, Mic. 2, 8.

2. greatness, splendour, whence Zech. 11, 13 הִקָּר אֲדָר splendour of the price, i. e. the splendid price, ironically.

אֲדָר Chald. (r. אֲדָר II) *area*, threshing-floor, pr. a wide open place, Dan. 2, 35.

Syr. *أَذَر*, Arab. *أَذَر*. Hence some refer it to Arab. *أَذَر* excidit granum; but in Arab. *أَذَر* the *nd* seems to be for *dd*.

אֲדָרָה Chald. plur. m. chief-judges, Dan. 3, 2. 3. Compounded from אֲדָר i. q. אֲדָר greatness, comp. אֲדָר no. 3; and אֲדָר judges, comp. אֲדָר.

אֲדָרָה Chald. adv. Ezra 7, 2. 3 right-ly, diligently, carefully, Vulg. *diligenter*. Prob. it is a Persian word, perh. i. q. Pers.

أَذَر recte, vere, probe.

אֲדָרָה m. only in Plur. אֲדָרָה 1 Chr. 29, 7. Ezra 8, 27, i. q. *داريک*, a Persian coin of pure gold, common also among the Jews while they were under the Persian dominion. The *א* is prosthetic; comp. in Mishna אֲדָרָה and Syr. *أَذَر*. The etymology is not certain, although we can hardly doubt that the word is kindred to the pr. n. *Darius*, *דָּרְיָשׁ*. Others make it either: a) Dimin. from *דָּרִיך*, *daric*, *δαρύκις*, if the common reading is correct in Strabo XVI. p. 5874; or b) A compound from *אֲדָר* king (*Darius*) and *גֶּרֶן* appearance, figure.—The *daric* was equal in value to the Attic *τετρας*, which, according to our mode of reckoning, was worth nearly  $1\frac{1}{2}$  German ducats, or about three Spanish dollars; see Boeckh Staatsh. der Ath. I. p. 23. The coin usually bears the image of an archer with a tiara. Darics of gold and silver are extant in the Museums of Paris and Vienna. See Eckhel Doctr. Num. P. I. Vol. III. p. 551.

אֲדָרָה (contr. for אֲדָרָה splendour of the king) *Adrammelech*, pr. n. a) An idol of the Sepharvites or Sip-



parenes brought from Mesopotamia to Samaria, 2 K. 17, 31. b) A son of Senacherib king of Assyria, who aided in slaying his father, Is. 37, 38. 2 K. 19, 37.

**אֲדָרֶע** Chald. i. q. **דָּרֶע**, *the arm*, with a prosthetic, Ezra 4, 23. Hebr. **זְרוּעַ**. In the Targums with Patah **אֲדָרֶע**. Hence

**אֲדָרֶי** (strong, mighty) *Edrei*, pr. n. a) The former metropolis of Bashan, situated in the territory of Manasseh, Num. 21, 33. Deut. 1, 4. Josh. 12, 4. Called by Eusebius *Ἀδραῖ*, by Ptolemy *Ἀδρα*, by Arabian geographers **زعر** Zer'a, now **درعا** Der'a. [According to Euseb. and the Peut. Tables, it lay 24 Rom. miles from Bozrah on the way to Capitolias and Gadara. See Reland Palestina p. 547. Bibl. Res. in Pal. III. App. p. 152.—R.] b) A city in Naphthali, Josh. 19, 37.

**אֲדָרֶת** 1. Fem. of adj. **אֲדָרִי**, *large, great, mighty*, (comp. **שְׁלִיט**, f. **שְׁלִיטָה**,) Ez. 17, 8 **אֲדָרֶת נָפֶז** *a large vine*, i. e. full of branches and leaves. Comp. **אֲדָרִי** no. 1.

2. Subst. *a wide cloak, mantle, pallium*, 1 K. 19, 13. 19. 2 K. 2, 13. 14. Jon. 3, 6. **אֲדָרֶת שְׁנָנִיר** *a Babylonish mantle* Josh. 7, 21, i. e. variegated with figures, having the figures of men and animals interwoven in colours; comp. Plin. H. N. 8. 48. So **אֲדָרֶת שֵׁעַר** *a hairy mantle*, shaggy with hair, or (according to some) *of fur*, Gen. 25, 25. Zech. 13, 4.

3. *splendour, glory*, Zech. 11, 3.

\* **אָרֶשׁ** i. q. **דָּוֵשׁ**, *to thresh*, once inf. absol. Is. 28, 28 **אָרֶשׁ וְדָוֵשׁוּ** *threshing he threshes it*.

\* **אָהַב** and **אָהַב** fut. **וְאָהַב** and **וְאָהַב**, 1 pers. **אָהַב** Prov. 8, 17 and **אָהַב** Hos. 14, 5; inf. **אָהַב** Ecc. 3, 8, also **אָהַב** q. v.

1. *to breathe after, to long for, to desire*, c. acc. Ps. 4, 4. 40, 17. 70, 5; seq. **בִּי** Ps. 116, 1.—This sense of *breathing after* belongs to the syllables **הב**, **הב**, and with the letters softened **אב**, **אי**;

comp. the roots **חָבַב**, **הָבַב**, **הָבַב** to desire, to love; **אָהַב** and **אָהַב** to desire, to be willing.

2. *to love*, in which signif. it is kindr.

2\*

with **אָהַב**, *ἀγαπάω*. With acc. Gen. 37, 3. 4. Deut. 4, 37; rarely c. **לְ** Lev. 19, 18. 34. 1 K. 5, 15; c. **בְּ** Ecc. 5, 9. 1 Sam. 20, 17 **אָהַב נַפְשׁוֹ אָהַבוֹ** *he loved him as he loved his own soul*. Part. **אָהַב** *a friend*, loving and beloved, intimate, different from **רֵעַ** a companion, Prov. 18, 24. Esth. 5, 10. 14. Is. 41, 8 **אָהַבְתִּי אֶבְרָהָם** *the seed of Abraham my friend*.

3. *to love to do any thing, to delight in doing*, seq. infin. c. **לְ**, Hos. 12, 8 **לְעֹשֶׂק אָהַב** *he loveth to oppress*. Is. 56, 10. Jer. 14, 10.

NIPH. part. **נִאָהַב** *lovely, amiable*, worthy of love, 2 Sam. 1, 23.

PIEL part. **מֵאָהַב** 1. *a friend*, Zech. 13, 6.

2. *a lover*, but only in a bad sense, *a paramour, debauchee*, Ez. 16, 33 sq. 23, 5 sq. i. e. metaph. for an idolater.

Deriv. the three following.

**אָהַב**, only in plur. **אָהַבִּים** 1. *loves*, spec. in a bad sense, *amours*, trop. of intercourse and alliances with foreign nations, Hos. 8, 9.

2. *delight, loveliness*. Prov. 5, 19 **אֶתְלֵחַ אֶתְלֵחַ** *a lovely hind*.

**אָהַב** m. *love*, in sing. once meton. for lovers, paramours, Hos. 9, 10. Sept. **οἱ ἀγαπῶντες**. Plur. **אָהַבִּים** *loves*, spec. *amours*, Prov. 7, 18.

**אָהַבָה** f. 1. Inf. fem. of the verb **אָהַב**, with **לְ** pref. Is. 56, 6 **וְהָיָה אֶת־שֵׁם יְהוָה** *to love the name of Jehovah*. Deut. 10, 15. 11, 13. 22. Josh. 22, 5. 23, 11. With **בְּ** 1 K. 10, 9 **בְּאָהַבַת יְהוָה אֶת־יִשְׂרָאֵל** *in Jehovah's loving Israel*, i. e. because he loved Israel. In the same sense with pref. **בְּ** Hos. 3, 1, and **נָן** Deut. 7, 8 **בְּאָהַבַת יְהוָה** *because Jehovah loved you*.

2. *love*, espec. between the sexes, Cant. 2, 4. 5, 8. 8, 6. 7; of God towards men Hos. 3, 1; of friends towards each other, 1 Sam. 18, 3.

3. *love, delight*, concr. *one beloved*, fem. Cant. 2, 7. 3, 5. So perh. v. 10, where others as adv. *lovely*.

\* **אָהַד** obsol. root, i. q. **אָהַד** *to be one, united*. Hence **אָהַד** and

**אָהַד** *Ohad*, pr. n. of a son of Simeon, Gen. 46, 10.

\* **אָהַדָה** interj. expressing grief, sor-

row, and imitating the sound or cry, *ah!*  
*alas!* comp. Arab. *أه*, *أه*, whence the  
 verbs *أه* and *أه* to grieve, lament, like  
 Germ. *ach*, *ächzen*. Mostly in the con-  
 nection *יהוה אהי אהי* *ah! Lord God*,  
 Josh. 7, 7. Judg. 6, 22; or *אהי אהי* 2 K.  
 6, 5. 15. Alone, 2 K. 3, 10; c. dat. Joel  
 1, 15.

*אהר* (union, r. *אהר*) *Ehud*, pr. n. m.  
 a) A judge of Israel, Judg. 3, 15 sq. 4, 1.  
 Sept. *Αωδ*. b) 1 Chr. 7, 10.

*אהר* *Ahava*, pr. n. of a river between  
 Babylon and Jerusalem, Ezra 8, 21. 31.  
 The same is probably meant in v. 15,  
 where we may render: *the river that*  
*runneth to the Ahava*. It is hardly  
 doubtful, that the word signifies pr. *wa-*  
*ter, aqua*; comp. Sanscr. *ap*, Pers. *ab*,  
 Goth. *ahva*, Lat. *aqua*. It is hard to  
 say what river is meant; possibly the  
 Euphrates, which was called *κατ' ἑξοχὴν*  
*the river*; comp. *הנהר*.

*אהר* Hos. 13, 10, i. q. *איה*, *where?*  
 Elsewhere *אהר* is always 1 pers. fut.  
 apoc. from r. *היה* to be; and not improb.  
 it is here an error of transcription arising  
 out of v. 7. 14, instead of *איה*. The  
 words are *אהר מלךך אפוא* *where then is*  
*thy king?* the two words *אהר אפוא* be-  
 ing closely joined, as elsewhere *איה*.  
 —Ewald regards this word (Gr. § 444) as  
 compounded from *א* (i. q. *ה*) and *הי* i. e.  
*hic, here*; comp. Ethiop. *UP* ibi, *HP*  
*hic, huc*. So too Hupfeld.

\* *אהל* perh. i. q. *שָׁלַל*, 1. *to shine*,  
*to glitter*, from the mutual relation of  
 verbs *פָּא* and *עָצ*; see Hiph.—Hence  
*אהל* tent, from the shining, glittering  
 appearance.

2. Denom. from *אהל* tent, *to tent*, *to*  
*move one's tent*, in the manner of no-  
 mades, now pitching their tents in one  
 place and then removing to another.  
 Gen. 13, 12. 18 *וַיֵּצֵא אַבְרָם*, Sept. *ἀπο-*  
*στανασας* *Abraham*, Vulg. *movens taberna-*  
*culum suum*.

PIEL, fut. *יֵאָהֵל* contr. *יֵהֵל*, i. q. Kal no.  
 2, *to pitch one's tent*, in the nomadic man-  
 ner, Is. 13, 20. Comp. *מֵאָהֵל* for *מֵאָהֵל*.

HIPH. i. q. Kal no. 1, *to shine*, pr. *to*  
*give light*. Job 25, 5 *יִתְּנֵה נֹרָא* *he*

*יֵאָהֵל* *lo! even the moon, it shineth not*,  
 i. e. is not bright, pure, in the sight of  
 God. Jerome: *ecce! luna etiam non*  
*splendet*. Sept. *οὐκ ἐπιφάνεται*.

The deriv. follow.

*אהל* c. suff. *אהלי*, *אהלה* (*öhölka*),  
 with He parag. *אהלה*; Plur. *אהלים*  
 Syriasm for *אהלים* Lehrs. p. 152, 572;  
 with pref. *בְּאֵהֶלִים* Judg. 8, 11. Jer. 35, 7.  
 10; constr. *אֵהֶלִי*, c. suff. *אהליו*, *אהליו*,  
*אהליו*.

1. *a tent, tabernacle*, Gen. 9, 27. al.  
*אהל מועד* *tabernacle of the congregation*  
 or of assembly, comm. tabernacle of the  
 covenant, i. e. the movable and portable  
 sanctuary of the Israelites in the desert,  
 described Ex. c. 26, comp. c. 36; also  
 called simply *אהל* 1 K. 1, 39. As to  
 the distinction in the tabernacle, between  
*אהל* and *משכן*, the former (*אהל*) denoted  
 the exterior covering, consisting of  
 twelve curtains of goats' hair, which was  
 placed over the proper dwelling (*משכן*)  
 i. e. the twelve interior curtains or hang-  
 ings which lay upon the frame-work;  
 see Ex. 26, 1. 7. 36, 8. 14. 19.

2. *a dwelling, habitation, house*, Is.  
 16, 5 *אהל דוד* *the habitation of David*.  
 1 K. 8, 66. Jer. 4, 20. Lam. 2, 4. Poet.  
 Ps. 132, 3 *אֵם אֶבְיָא בְּאֵהֶל בִּירָהּ* *I will not*  
*enter the dwelling of my house*.

3. Spec. *the temple*, Ez. 41, 1.

4. *Ohel*, pr. n. of a son of Zerubbabel,  
 1 Chr. 3, 20.

*אהלה* *Oholah, Aholah*, pr. n. of a  
 harlot, used by Ezekiel as the symbol  
 of Samaria, Ez. 23, 4 sq. Put for *אהלה*  
 (*Muppik*) i. e. she has *her tent*, her own  
 tabernacle, temple.

*אהלות* see in *אהלים*.

*אהליאב* (tent of his father) *Aholiab*,  
 pr. n. of an artificer, Ex. 31, 6. 35, 34.

*אהליבה* *Oholibah, Aholibah*, pr. n. of  
 a harlot, used by Ezekiel as the symbol  
 of the idolatrous kingdom of Judah, Ez.  
 23, 4 sq. lit. *my tabernacle is in her*, *בה*  
 for *בה*. Comp. *אהלה*.

*אהליבמה* (tent of the height) *Aholi-*  
*bamah*, pr. n. of a wife of Esau, Gen. 36,  
 2. 14; also of an Edomitish tribe, v. 14.

*אהלים* Num. 24, 6. Prov. 7, 17, and  
*אהלות* Ps. 45, 9. Cant. 4, 14, Plur. a spe-



cies of odoriferous tree growing in India, called by the Greeks *ἀγύλλοχον*, later *ξύλαλον*, in modern times *lignum aloës*, also *lignum paradisi*, and *lignum aquile*, *Excæcaria Agallocha* Linn. See Diosc. lib. I. 21. The Heb. as well as the Greek name is derived from the Indian name of the tree, Sanscr. *agaru* and *aguru* (the *r* being softened into *l*), also *agarukam*. See Celsius in Hierobot. T. I. p. 135-170. Gildemeister de rebus Indicis, Fasc. I. p. 65, 66. The Portuguese also would seem to have heard the name under the form *agulu* or the like; since they call this wood *aquila lignum*.

\* אָר a doubtful root; hence perhaps

אָר pr. n. m. (perh. i. q. אָר moun-  
taineer, comp. Arab. (هارون) *Aaron*, the  
elder brother of Moses, Ex. 6, 20. 7, 7;  
and the first high-priest, Ex. c. 29. Lev.  
c. 8.—אָר sons of Aaron Josh. 21,  
4. 10. 13; poet. אָר house of  
Aaron Ps. 115, 10. 12. 118, 3, put for the  
priests in general. So Aaron for any  
high-priest Ps. 133, 2.

אָר, constr. אָר, a noun after the form  
אָר, from אָר to will, to desire.

1. Subst. *will, desire, appetite*, once  
Prov. 31, 4 Cheth. אָר nor  
for princes the desire of strong drink.  
Keri אָר (to say) where is strong  
drink?

2. *free-will, choice*, and hence constr.  
אָר as a Conjunction, implying the power  
of freely choosing this or that, *or, either*;  
comp. Lat. *vel*, apoc. *ve*, from *velle*.

Arab. أَوْ. Deut. 13, 2 אָר אוּ מוֹפֵא the  
sign or the wonder. Job 3, 15. 2. K. 2,  
16 אָר בָּאֵהָרִים אוּ בָּאֵהָרִים upon  
some mountain or into some valley. Re-  
peated i. q. *sive—sive, whether—or*, Lev.  
5, 1 אָר רָאָה אוּ רָאָה whether he hath seen  
or known. Ex. 21, 31. Sometimes it is  
intensive, i. q. *or rather*, 1 Sam. 29, 3  
who hath been with me now these many  
days, אָר אוּ זֶה שָׁנִים or rather these years.

So Arab. أَوْ, which they explain by كَلْ.  
—Sometimes also ellipt. for אוּ אוּ or (be  
it) that, or (it must be) that, with fut. sub-  
junct. where we may properly render  
*or else, unless perhaps*. (Comp. Arab.

أَوْ c. fut. nasb. ellipt. for أَوْ أَنْ, which  
is explained by أَوْ إِلَّا أَنْ unless.) Is. 27, 5  
אָר יַחַד I would burn them all together, אָר  
בְּמִצְדִּי or else let them lay hold of my  
refuge, i. e. unless they take hold etc.  
Lev. 26, 41. Ez. 21, 15 [10].—Hence

3. As a conditional particle, pr. *if one  
choose*, i. q. *if, if perhaps, but if*, Sept.  
ἐάν, comp. Lat. *sive*, in which lies also

the *si* conditional. So Arab. أَوْ is often  
explained by the Grammarians by إِنْ.—  
With fut. 1 Sam. 20, 10 who shall tell me  
אָר מִהַיְיָ אָרָה קָשָׁה if thy father an-  
swer thee any thing harshly? Sept. ἐάν,  
Vulg. *si forte*. (Winer attributes to this  
passage more than the context will bear,  
in endeavouring to make out a disjunctive  
sense, ad Sim. Lex. p. 26.) Ex. 21,  
36 אָר נִדַּח בִּי שׁוֹר נִדַּח הוּא but if it be  
known, that the ox was wont to push,  
Sept. ἐάν δέ, Vulg. *sin autem*. Lev. 4,  
23. 28. 2 Sam. 18, 13.—Without a verb,  
Gen. 24, 55 let the maiden abide with us  
אָר יָמִים some days, if perhaps ten,  
q. d. *ten days if she choose*; Sept. ἤμεις  
ἄσας δέκα, Vulg. *dies saltem decem*. In  
this example the primary sense of *choice*  
remains; nor can it be well explained:  
*multos dies, aut saltem decem*.

אָר (prob. will of God, from אָר, אָר,  
r. אָר) Uel, pr. n. Ezra 10, 34.

\* אָר or אָר obsol. root, i. q. Arab.

أَوْ for أَابَ.

1. *to come back, to return*; also to  
come to one's senses, *resipiscere*, whence

أَوَابَ *resipiscens*.

2. *to go down, to set*, e. g. the sun.

3. *to come by night*, espec. in order to  
get water. Conj. V, VIII, id. أَيْبَ a  
water-carrier, *aquarius*. Hence in He-  
brew:

אָר, plur. אָרִים masc. comp. for the  
gender of the plur. Job 32, 19.

1. *a leathern bottle*, pr. *a water-skin*,  
for carrying water, see r. אָר no. 3.  
Spoken of skins for wine, Job l. c. אָרִים  
חֲדָשִׁים לִכְרֵם like new bottles which burst,  
i. e. like skins full of new wine.

2. νερόμαντις or νεανόμαντις, i. e. a

*necromancer, sorcerer, a conjurer who professes to call up the dead by means of incantations and magic formulas, in order that they may give response as to doubtful or future things; comp. 1 Sam. 28, 7. Is. 8, 19. 29, 3.—Deut. 18, 11. 2 K. 21, 6. 2 Chr. 33, 6. Plur. אֲבוֹת Lev. 19, 31. 20, 6. 1 Sam. 28, 3. 9. Is. 8, 19. 19, 3. Spec. put a) For the divining spirit, the foreboding demon, python, supposed to be present in the body of such a conjurer; comp. Acts 16, 16. So Lev. 20, 27 אִישׁ אוֹב אוֹשֶׁה בִּי וְהָיָה בְּהֶם אֹב a man or a woman in whom is the spirit of divination, Eng. 'familiar spirit.' 1 Sam. 28, 8 אִישׁ אוֹשֶׁה בְּעַלְתּוֹ אֹב a woman in whom is a divining spirit, 1 Sam. 28, 7. 8. b) For the dead, the shade or spirit evoked. Is. 29, 4 וְהָיָה כְּאֹב בְּמַרְצֵן קוֹלָהּ and thy voice shall be like a shade out of the ground.—The LXX usually render אֲבוֹת by ἐγγαστρινοί, ventriloquists, and correctly; since among the ancients this power of ventriloquism was often misused for the purposes of magic.—As to the connection between these two significations of bottle and necromancer, it prob. arose from regarding the conjurer, while possessed by the demon, as a bottle, i. e. vessel, case, in which the demon was contained. Hence*

אֲבוֹת (water-skins) *Oboth*, pr. n. of a station of the Israelites in the desert, Num. 21, 10. 34, 43. It must be sought in the desert on the eastern skirts of Idumea, not far from Moab.

אֲבוֹבִיל 1 Chr. 27, 30, *Obil*, pr. n. of an Ishmaelite. who had charge of the camels of David. It signifies pr. *chief of the camels*, like Arab. أَبَال and أَبِيل from إِبِل camel.—The form אֲבוֹבִיל is for אֲבוֹבִל, as הוֹמִיר for הוֹמֵר Ps. 16, 5.

אֲבוֹבִל and אָבֵל, m. (רָבֵל) a stream, river, only in Dan. 8, 2. 3. 6.

\* אָבֵד and אָבֵד obsol. root. 1. to bend, to inflect, Arab. آو mid. Waw; then to turn, to turn about or over, to stir, see subst. אָוֵד, אֲוֹדָה; also to put around,

to surround, see אָוֵד. Corresponding is Heb. עָוָה. Hence

2. to load, to burden, to press down with weight; whence אָוֵד heavy, burdensome, אֲוֹדָה a load, weight, מֵאָוֶד misfortunes, evils, calamities, by which one is weighed down; see אָוֵד.

3. i. q. אָוֵד for אָוֵד, to be strong, robust; Conj. II, to strengthen, to aid, אָוֵד and אָוֵד strength, might, force; whence Heb. מָאָר. Comp. מָאָר and other verbs which also connect the notions of weight and strength.

אָוֵד m. pr. a wooden poker, with which a fire is stirred, see r. אָוֵד no 1; hence any burnt wood, a fire-brand, Zech. 3, 2. Am. 4, 11. Is. 7, 4. Syr. and Chald. id. Others make it i. q. עֹד wood.

אֲוֹדוֹת plur. pr. turnings, turns, see r. אָוֵד no. 1; then circumstances, reasons, causes of things. Comp. سَبَب cause, from r. סָבַב to turn about; חָלַי way,

manner, cause, from חָלַי, to turn oneself; Germ. *um* for *wegen*; בְּגִלל because of, from גִּלל.—Found only in the formula אֲוֹדוֹת i. q. עַל דָּבָר, for the causes, i. e. on account of, because of, propter, Gen. 21, 11. 25. 26, 32. Ex. 18, 8; c. suff. אֲוֹדוֹתִי on my account, Josh. 14, 6. אֲוֹדוֹת אֲשֶׁר for all these causes that, for this very cause that, Jer. 3, 8.—In some edit. is found 2 Sam. 13, 16 אֲוֹדוֹת, which has arisen from combining two readings, אֲוֹדוֹת and אֲוֹדוֹת.

\* I. אָוֵד not used in Kal, pr. to bend, to inflect; comp. kindr. עָוָה. Hence

1. to turn aside, to take lodging, to lodge, to dwell; i. q. Arab. أَوَى Conj. I, II; מֵאָוֶי a lodging, dwelling. See deriv. אָוֵד.

2. i. q. Arab. أَوَى to incline, to have a bent, i. e. to desire, to long for, to wish; see Pi. Hithpa. and comp. הִפְעִץ Kindr.

roots are אָוֵד, Lat. *aveo*, Arab. هَوَى, Sanscr. *aw*, to desire.



PIEL. אֶהָה i. q. Kal no. 2, *to desire, to long for*, ascribed mostly to the soul, נָפֶשׁ. Prov. 21, 10 נָפֶשׁ רָשָׁע אֶהָהָהּ *the soul of the wicked desireth evil*. Deut. 12, 20. 14, 26. Job 23, 13. 33, 20. 1 Sam. 2, 16. 2 Sam. 3, 21. Mic. 7, 1. Without נָפֶשׁ Ps. 132, 13. 14. Is. 26, 9 נָפֶשִׁי אֶהָהִיךָ *my soul even I desire thee in the night*; comp. עֲבָדָהּ for I, with 1 pers. Gen. 44, 32.

HITHPA. הִתְאַהָה, fut. apoc. יִתְאַהָה Prov. 23, 3, 6, i. q. Pi. but pr. *to desire for oneself, to long*; absol. 1 Chr. 11, 17; c. acc. Deut. 5, 18. Jer. 17, 16; c. dat. Prov. 23, 3, 6. הִתְאַהָה *to long a longing*, i. e. to long for with eagerness, to lust after, Num. 11, 4. Ps. 106, 14. Hithpael differs also from Piel, in that it is never joined with נָפֶשׁ, which is the common usage with Piel.

Deriv. אֵי constr. אֵי, אֶהָה, אֶהָה, אֵי, אֵי, מֵאֶהָה.

\* II. אֶהָה obsol. root, onomatopoetic, *to cry, to howl, ululare*; so Arab. عَرَى *to howl, as a dog, wolf, jackal*; see the deriv. אוֹי, אֵי.

\* III. אֶהָה, in Kal. not used, prob. *to sign, to mark, to describe* with a mark; kindr. with הָאָה and הָהָה. Comp. אָהָה, אָהָה I, הָאָה, to desire. Hence

HITHPA. id. Num. 34, 10 הִתְאַהָהוּם *ye shall mark out for yourselves a border, etc. comp. v. 7. 8, where in the same connection is read fut. הִתְאַהָהוּם. Sept. and Syr. in all three passages, καταμετρούμεν, 22, ye shall measure out, determine.—Hence also אֶהָה for אָהָה, a sign.*

אֶהָה f. (r. אֶהָה I. 2) 1. *desire, longing*, e. g. after food, with נָפֶשׁ, Deut. 12, 15. 20. 21. 18, 6; of sexual desire, Jer. 2, 24. Comp. אֶהָה I. Pi.

2. *desire, pleasure, will*, with נָפֶשׁ, 1 Sam. 23, 20; simpl. Hos. 10, 10.

אֶהָה (prob. i. q. אֶהָה, אֶהָה, strong, robust) Uzai, pr. n. m. Neh. 3, 25.

אֶהָה Gen. 10, 27, pr. n. *Uzal*, a descendant of Joktan, here taken in a geographical sense for a city and district of the Joktanidæ in Arabia, prob. the same afterwards called *Sanaa*, the metropolis

of the kingdom of Yemen; see Bochart Phaleg. II. 21. J. D. Michaelis Spicil. Geogr. Heb. ext. T. II. p. 164 sq. Rutger's Hist. Jemanæ, p. 217.

אֶהָה (desire or dwelling, i. q. אֶהָה) Evi, pr. n. of a king of Midian, Num. 31, 8. Josh. 13, 31.

אֶהָה (r. אֶהָה II) 1. Subst. *wailing, lamentation*. Prov. 23, 29 אֶהָה אוֹי לְמִי אֶהָה *who hath wailing, who hath want?*

2. Interj. *wo!* a) Of sorrow, grief, c. dat. *wo to me!* etc. 1 Sam. 4, 8. Is. 3, 9. 6, 5; rarely c. acc. Ez. 24, 6. 8; absol. Num. 24, 23. b) Of threatening, imprecation, Num. 21, 29.—Kindr. is הוֹי.

אֶהָה i. q. אוֹי, c. dat. Ps. 120, 5.

אֶהָה m. (r. אֶהָה) plur. אֶהָהִים 1. *foolish*, as adj. אֶהָהִים אֶהָהִים Prov. 29, 9. Hos. 9, 7. More freq. subst. *a foolish man, a fool*, Job 5, 2. Is. 19, 11. 35, 8. Prov. 7, 22. 10, 14. 11, 29. 14, 3. 15, 5. Opp. to a prudent man (צָרוּם) Prov. 12, 16; to a wise man (חָכָם) Prov. 10, 14.

2. Impl. *impious, wicked*, Job 5, 3.

אֶהָה id. with adj. ending, *foolish*, Zech. 11, 15.

אֶהָהִים Merodach, pr. n. of a king of Babylon, who set at liberty Jehoiachin king of Judah after he had been long detained in prison by Nebuchadnezzar, 2 K. 25, 27. Jer. 52, 31. He succeeded Nebuchadnezzar, and reigned two years, according to Berosus in Jos. c. Ap. 1. 20.—As to the signification of the name, אֶהָהִים q. אֶהָה is the name of a Babylonish idol, and אֶהָהִים is in Heb. *foolish*. But we may take it for granted that some other name of Assyrian or Persian origin lies concealed under this, which the Jews thus wrested into the analogy of their own tongue; pleasing themselves perhaps with the idea of calling the hostile and gentile king in scorn *Merodach's fool*, i. e. his foolish worshipper.

\* אֶהָה with Vav movable, obsol. root, i. q. אֶהָה, אֶהָה, *to be foolish*, pr. *to be turned away, perverse*, comp. kindr. אֶהָה, and also אֶהָה. Hence אֶהָהִים, אֶהָהִים, foolish, אֶהָהִים folly.

\* אֶהָה and אֶהָה a root not used in

the verb, but of wide extent in the derivatives.

1. Pr. *to roll, to twist, to twirl*, as in kindr. חוּל, חוּל, חוּל, חוּל; comp. εἰλω, εἰλω, εἰλω, and see below under r. חוּל. — Hence אָוּל a ram, from his twisted horns; also אָוּל belly.

2. Trop. *to be strong, stout, powerful*; for the connection comp. in חוּל and חוּל. — Hence אָל the Strong One, God; אָל, terebinth, q. d. the strong tree; אָל, an oak, Lat. robur; also אָל, אָל, strength, aid.

3. Trop. *to be first, foremost, chief*, from the notion of strength and power;

so Arab. أَوَّل to be foremost, to come out first, أَوَّل first, primus, (pr. princeps, like ראשון,) comp. Heb. רָאָל. — Hence אָוּל, the mighty, the chief, אָוּל, the front part, q. v. אָל no. 2, אָוּל, a projection on a building; אָוּל no. 3, the first place, rank.

אָל m. 1. the belly, body, pr. a roll, roller, from the round form; r. אָל no. 1.

Ps. 73, 4. Arab. أَوَّل, أَوَّل.

2. Plur. *the mighty, the powerful, the chief*. 2 K. 24, 15 Cheth. אָוּל, the chief of the land. The Keri has the more usual form אָוּל. R. אָל no. 3.

I. אָוּל compounded from אָוּ constr. אָו, and אָל i. q. אָל, not; comp. אָוּל, אָוּל.

1. *if not, unless*, once Num. 22, 33 'unless she had turned from me, surely now I had slain thee. Sept. εἰ μή. Aben Ezra well אָוּל.

2. *whether not*, Is. 47, 12; and hence ellipt. [who knows] *whether not*, i. e. *perhaps, peradventure*, expressing doubt, fear, Gen. 24, 5, 27, 12. Josh. 9, 7; and also hope, Gen. 16, 2. Am. 5, 15. — Hos. 8, 7 *the stalk shall yield no meal*, אָוּל, [or if] *perhaps it yield, strangers shall devour it*. Jer. 21, 2.

—In like manner Arab. عِلَّ and عِلَّ perhaps, is pr. *whether not*, ellipt. As to

its origin, for أَوَّل, and its various forms and use, see De Sacy Gramm. Arabe 1. § 867, and note. More nearly corresponding are the Talmudic particles שָׁמָּה and הֲלָאָה pr. *whether not*, *annon*, then

*whether perhaps, if perhaps, fortasse*; e. g. Pirke Aboth 2, 4 'ne dicas: cum otiosus fuero, discam, fortasse (שָׁמָּה) non eris otiosus.' Berach 2, 1. 9. Also מָה־אִם־כֵּן *what if? perhaps*, which is put for Heb. אָוּל Is. 47, 12.

II. אָוּל pr. n. Ulai, Eulaeus, a river flowing by Susa in Persia, and emptying itself into the united stream of the Euphrates and Tigris, called by the Greeks Choaspes, now Kerak. Dan. 8, 2. See Hdot. 5. 49. Plin. H. N. 6. 27 or 31. R. K. Porter's Travels, Vol. II. p. 412, and Map.

אָוּל, אָוּל, (Kamets impure,) Plur. אָוּל, (r. אָל no. 3,) pr. *the anterior part, front*; hence

1. *vestibule, porch, portico*, 1 K. 7, 6 sq. Ez. 40, 7 sq. Spec. of the vestibule or porch erected on the eastern front of the temple of Solomon, Gr. ὁ πρόναος, 1 K. 6, 3. Joel 2, 17; more fully אָוּל, 2 Chr. 15, 8, 29, 17. The altitude of this porch is said (2 Chr. 3, 4) to have been 120 cubits, while the height of the temple itself was only 30 cubits, and its length 60 cubits, 1 K. 6, 2. This would give to the porch the form of a tower, unless there is here an error in the text. Perhaps for מָה־וְעִשְׂרִים we may read with Meyer and others אַמּוֹת עֶשְׂרִים *twenty cubits*.

2. Adv. pr. *in front*, and therefore *opposite, on the contrary*; hence trop. as a strong adversative particle, *but, but yet, nay but, nevertheless*, οὐ μὴν ἀλλὰ, as Sept. well. Job 2, 5, 5, 8, 13, 3. Often also אָוּל, Sept. οὐ μὴν δὲ ἀλλὰ, Gen. 48, 19. Ex. 9, 16. Job 1, 11, 12, 7, 33, 1. Where two adversative propositions stand one after the other, the Hebrews repeat the adversative particle, as in Engl. e. g. אָוּל — אָוּל Job 13, 3, 4. Comp. כִּי — וְכִי. Once in Job 17, 10 it is written אָוּל, where some Mss. falsely read אָוּל. — It may be worth inquiry, whether this particle also, as well as אָוּל, may not be compounded from אָו i. q. אָו *an, whether*, and אָל i. q.

אָל, *not*, in the ellipt. sense, [who knows] *whether not*, i. q. *but perhaps*. This conjecture would seem to be supported by the Syriac word ܐܘܠܐܝܬܐ,



which according to the ancient Syrian lexicographers signifies 'annon, fortasse.'

3. *Ulam*, pr. n. m. a) 1 Chr. 7, 16. b) 8, 39, 40.

אָנל f. (ר. אָנל) 1. *folly*, very often in Proverbs, as 5, 23, 12, 23, 13, 16, 14, 17, 18, 29, 15, 2, 14, 21.

2. Impl. *impiety, wickedness, comp.* אָנל. Ps. 38, 6, 69, 6.

3. Perh. *the first place, high rank, power*, from r. אָנל no. 3. Prov. 14, 24 אָנל the precedence of fools *is folly*, i. e. high honour is to them only a source of foolish actions. There would seem to be here a paronomasia or play upon the twofold signification of אָנל.

אָמר (perh. eloquent, talkative, Syr. اَمَرَ, r. אָמר) *Omar*, pr. n. m. Gen. 36, 11.

\* אָן obsol. root. 1. Pr. *to be nothing, not to be*, i. e. having a negative power, like נִיא and kindred forms, as

נָא, נָהַ, to hinder, נָנַ, נָנַ; the same power which in most languages is expressed by the letter *n*; comp. Sanscr. *na*, *no*, *an* and *a* privative; Pers. *na*, *no*; Zend. and Copt. *an*; Gr. *νη* in *νήπιος*, *νημετης*, and *ἄνευ*; Lat. *ne*, *nemo*, *non*, also in priv. prefixed to adjectives; Germ. *nie*, *nein*, and vulgar *ne*, also *ohne* and *un* prefixed to adjectives; Engl. *no*, *nay*, *not*, and *un*, in privative; also Greek *ἀναιρουαι*. Less frequently the negative power is expressed by the kindred letters *m*, comp. Sanscr. *ma*, Gr. *μη*; and *l*, comp. לֹא, לֹא, לֹא, לֹא, לֹא. Hence אָן, אָן nothing, not, אָן nothingness.

From the idea of *nothing* come the following tropical senses:

2. *to be vain, empty, fruitless*; and hence *to be false, worthless, wicked*, see אָן no. 1, 2, 3. Comp. in Engl. 'to be nothing worth,' 'there is nothing in him,' Lat. 'homo nequam.'

3. *to be deficient in strength, debilitated, exhausted*. Arab. آف mid. Ye, to be weak, exhausted; آف weariness, trouble, sorrow.—Hence אָן no. 4, אָן labours.

4. *to be light, easy, facile*; since

things light and easy are to us אָן, Engl. *as nothing*. Comp. אָן to be light, easy.—Hence אָן I, faculty (facility) of doing any thing, ability, power.

אָן m. (r. אָן no. 1) c. suff. אָן, אָן Jer. 4, 14. Ps. 94, 23. Plur. אָן Prov. 11, 7.

1. *nothingness, vanity*, also a vain and empty thing, Is. 41, 29. Zech. 10, 2. Spec. of the nothingness of idols and of every thing pertaining to idolatry (comp. אָן) 1 Sam. 15, 23; and so put for *an idol, idols*, Is. 66, 3. Hence in Hosea the city בֵּית-אָל *house of God*, as being given to idolatry, is scornfully called אָן *house of idols*, Hos. 4, 15, 10, 5. Here too are to be referred: a) אָן בקעה *plain of Aven* (idols), Amos 1, 5, i. e. a certain valley in the vicinity of Damascus, perh. Heliopolis of Syria. b) אָן Aven for אָן i. e. Heliopolis of Egypt Ez. 30, 17; but with the notion of an idolatrous city.—Spec.

2. *nothingness of words*, i. e. *falsehood, deceit*, Ps. 36, 4. Prov. 17, 4.

3. *nothingness as to worth, naughtiness, wickedness, iniquity*, comp. r. אָן no. 2. Num. 23, 21. Job 36, 21. Is. 1, 13. אָן, אָן, *wicked men*, Job 22, 15, 34, 36. אָן פְּעָלִי *workers of iniquity*, evil doers, 31, 3, 34, 8, 22. Plur. אָן Prov. 11, 7, prob. for אָן, as in Sept. Chald. Syr. Arab.

4. *toil, trouble, evil, calamity*, i. q. אָן. Ps. 55, 4 *they cast calamity upon me*. Prov. 22, 8 *he that soweth iniquity shall reap evil*, calamity. Ps. 90, 10. Job 15, 35. Hab. 3, 7.—Spec. *sorrow, pain*, Gen. 35, 18 בֶּן-אָן Ben-oni, i. e. *son of my sorrow*. אָן לֶחֶם *bread of sorrows* i. e. the food of mourners, which was reckoned unclean, Hos. 9, 4; comp. Deut. 26, 14.

NOTE. As אָן with suffixes coincides as to form with אָן, care must be taken not to confound the two words.

I. אָן m. (r. אָן no. 4) *faculty, ability*; hence

1. *strength, power*, Job 18, 7, 12, 40, 16. Spec. of manly vigour, power of procreation, אָן הַאֲשֵׁרָה *the first-fruits or firstling of one's strength*, the first-born, Gen. 49, 3. Deut. 21, 17. Ps. 105, 36. Plur. אָן Is. 40, 26, 29. Ps. 78, 51.

2. *wealth, substance*, Hos. 12, 9. Job 20, 10.

3. *On*, pr. n. m. Num. 16, 1.

III. אֶן Gen. 41, 50 and אֶן 41, 45. 46, 20, *On*, the domestic pr. n. of an ancient Egyptian city, in Ez. 30, 17 written אֶן q. v. no. 1. b. Called also by the Hebrews, prob. as a translation of the Egyptian name, בֵּית שֶׁמֶשׁ *Beth-shemesh*, i. e. house of the sun, Jer. 43, 13; by the Greeks *Heliopolis*, city of the sun; by the Arabs عَيْن شَمْس *Ain Shems*, i. e. fountain of the sun. Coptic **Ⲡⲏ**, which signified *light*, and spec. *the sun*, as there seems hardly a doubt; comp. **Ⲡⲏⲥⲏ**, **Ⲡⲏⲥⲏ**, **Ⲡⲏⲥⲏ**, light, luminary; see Peyron Lex. p. 273. The city stood on the eastern side of the Nile, a few miles north of Memphis; and was celebrated for the worship and temple of the sun, and for its obelisks, one of which remains to the present day; Diod. Sic. I. 85. Hdot. 2. 59. Near the ruins of the ancient city is a fountain still called *'Ain Shems*, in the adjacent modern village of Matariyeh. Comp. Descr. de l'Egypte, Antiq. V. Pl. 26, 27. Bibl. Res. in Pal. I. p. 36, 37.

**אֹנוֹ** (strong, for אֹנוֹן) *Ono*, pr. n. of a city in Benjamin, Ezra 2, 33. Neh. 7, 37. 11, 35. 1 Chr. 8, 12; with a valley or plain of like name, Neh. 6, 2.

אֲנִיּוֹת f. plur. 2 Chr. 8, 18 Cheth. for  
אֲנִיּוֹת ships, with Vav as mater lectionis  
redundant.

אֹנָם (strong, stout) *Onam*, pr. n. m.  
a) Gen. 36, 23. b) 1 Chr. 2, 26.

אֹנָן (id.) *Onan*, pr. n. of a son of Judah, Gen. 38, 9. 46, 12. Num. 26, 19.

**אֹפֶז** *Uphaz*, pr. n. of a gold country, Jer. 10, 9. Dan. 10, 5. It seems to be corrupted out of **אֹפִיר**; since the letters ו and ז are also elsewhere interchanged, comp. **בָּזַק** and **בָּרַק** lightning, **فخر** and **نظر** to boast.

אופיר, אופר, אפיר, pr. n. *Ophir*, a celebrated region, abounding in gold, which the seamen of Solomon in company with the Phenicians were accustomed to visit, taking their departure from the ports of the Elanitic gulf, and

bringing back every three years *gold*, precious stones, and sandal-wood, also silver, ivory, apes, and peacocks; 1 K. 9, 28. 10, 11. 2 Chr. 8, 18. 9, 10; espec. 1 K. 10, 22, where Ophir is to be understood, although not expressly mentioned. The *gold of Ophir* is frequently mentioned in the O. T. as Job 28, 16. Ps. 45, 10. Is. 13, 12. 1 Chr. 29, 4; once also אופיר itself is put for *gold of Ophir* Job 22, 24.

As to the geographical situation of Ophir, there is the greatest diversity of opinion among commentators. Yet among modern interpreters, the best hesitate only between two regions, viz. *India*, and some part of *Arabia*.—That Ophir is to be sought in *India*, was the opinion of Josephus (Ant. 8. 6. 4), and among the moderns, of Vitringa, Reland, and others; and this view is supported by the following arguments: a) The countries of India abound in the articles of traffic above mentioned; and several of these, as ivory and sandal-wood, are found only in India; also the words for apes and peacocks correspond entirely with the Indian words for the same on the coast of Malabar, and are doubtless derived from these latter; see קִי, הַפִּיִּים. b) The LXX have everywhere (except once in Gen. 10, 29) for אֹפִיר put Σουφίρ, Σουφείρ, Σωφίρ, Σωφείρ, Σωφαρά, Σωφηρά. But κοφρ, according to the ancient Coptic lexicographers, (whose authority, however, is not very great,) is the name for India. c) There exists in India a district from the name of which both the names Ophir and Sophir may be readily explained, viz. Σουπάρα, the Οὐππαρά of Arrian, (Sanscr. Uppara upper,) situated in the hither Chersonesus where is now the celebrated emporium of Goa, and mentioned by Ptolemy, Ammianus, and Abulfeda.—Of not less weight are the arguments brought in favour of *Arabia*; which view is supported among the moderns by Michaelis (Spicil. II. p. 184 sq.) Gosselin, Vincent, Bredow (Histor. Unters. II. p. 253), T. C. Tychsen, Seetzen in Zach's Monatl. Corresp. XIX. p. 331 sq. and others. It is said: a) That Ophir, in Gen. 10, 29, is enumerated among other regions inhabited by the descend-



ants of Joktan; all of which, so far as known to us, are to be sought in the southern part of Arabia, and especially between Sabæa and Havilah, both of which are rich in gold; although it cannot be denied that Ophir, even if more remote and situated in India, might have been referred, in this genealogical list of nations, to the colonies of the Joktanidæ.

b) Of the articles of traffic above mentioned, only certain ones, indeed, as gems and apes, are now found in Arabia; and in modern times no gold whatever is found there. But that formerly certain districts at least of Arabia abounded in gold, and that too native and *ἄνθος*, is testified not only by the writers of the O. T. e. g. Num. 31, 22. 50. Judg. 8, 24. 26. Ps. 72, 15; but also by Diod. Sic. 2. 50. ib. 3. 44, 47, (comp. in *בניקיו*.) by Agatharchides ap. Phot. Cod. 250, by Artemidorus ap. Strab. 16. 4. 22, and by Pliny H. N. 6. 28, 32. The authority of all these witnesses cannot well be impeached; since the mines may have been exhausted or wholly neglected, as in Spain; or the globules of native gold formerly found in the sand may have failed. c) Ophir is expressly mentioned as an island of Arabia by Eupolemus ap. Euseb. Præp. Evang. IX. 30; and at the present day there exists a place called *el-Ophir* in the district of Oman, a few miles from the city Sohar towards the interior.

However it may be as to the respective merits of these two hypotheses, (for we cannot here exhaust the discussion,) they are both far more probable than that which assigns Ophir to the eastern coast of Africa, making it to comprise *Nigritia* and the *Sofala* of Arabian writers, now Zanguebar and Mozambique, where there is a gold district called *Fura*; an opinion held by Grotius, Huet, D'Anville, Bruce, Schulthess, and others.

**אָפִּיר** m. (r. *אָפִּיר*) constr. *אָפִּיר*, plur. *אָפִּירִים*, a wheel, Ex. 14, 25. al. Prov. 20, 26 *וְנִשְׁבַּח גְּלִיָּהֶם אָפִּיר* and turneth over them the wheel sc. of the threshing-sledge, i. e. he crushes them in pieces; see in *הוש*.

\* **אָרַץ** 1. to press on, to urge, to hasten

any one, Ex. 5, 13. Comp. Chald. *אַרְצִי*. Kindr. both in sound and signif. are the roots *אַרְצִי*, *לָחֵץ*, *נָחֵץ*, comp. *πείσθω*.

2. Intrans. to urge oneself, to hasten, to make haste, Josh. 10, 13. Prov. 19, 2. 28, 20.—With *בֵּן*, to hasten from, i. q. to withdraw oneself, Jer. 17, 16 *לֹא אֶצְחִי בִּרְעָה* *אֶחָרִיק*, for *בְּהִירוֹת רְעָה*, I have not withdrawn myself from being a pastor (prophet) after thee.

3. to press close, i. e. to be strait narrow, Josh. 17, 15.

**חִפֵּה** i. q. Kal no. 1, to press on, to urge, to hasten any one; c. inf. et *חִפֵּה*, Is. 22, 4; with *בְּ* of pers. Gen. 19, 15.

**אוֹצֵר** m. constr. *אוֹצֵר*, plur. *אוֹצְרוֹת*. R. *אָצֵר*.

1. Pr. what is laid up, a store, stock, e. g. of fruits, produce, provision, 2 Chr. 11, 11. 1 Chr. 27, 27; espec. of gold, silver, and other precious things, treasure, e. g. of the treasures of the temple 1 K. 7, 51; of the king 14, 26. 15, 18. *אוֹצֵר בֵּית אוֹצֵר* treasure-house, treasury, Neh. 10, 39.

2. i. q. *אוֹצֵר ב'* a store-house, garner, Joel 1, 17; a treasury 2 Chr. 32, 27.

\* **אָרַר** to be or become light, to shine, to be bright, Gen. 44, 3; also of the eyes of a fainting person when he recovers 1 Sam. 14, 27. 29. Præt. impers. *אָרַר* it is light 1 Sam. 29, 10. Imperat. *אָרִיר*, Is. 60, 1 shine, be bright, i. e. be surrounded and resplendent with light.

**נִפְרַח** *נִפְרַח*, fut. *נִפְרַח*, i. q. Kal, 2 Sam. 2, 32. Job 33, 30 *לִנְפֹרֵחַ* for *לְהִנְפֹרֵחַ* to become light, to be made light, to dawn. Part. *נִפְרַח*, bright, splendid, glorious, Ps. 76, 5.

**חִפֵּה** 1. to lighten, to make light, to illuminate, c. accus. Ps. 77, 19. 97, 4. 105, 39. a) *חִפֵּה עֵינֵי פ'* to enlighten the eyes of any one, which before were dark, dim, i. e. to recall him as it were to life, Ps. 13, 4; hence to refresh, to gladden, Prov. 29, 13. Ps. 19, 9. Ezra 9, 8. Comp. Ecclus. 31, 17. b) *חִפֵּה פָנֵי פ'* to light up one's countenance, to cause it to shine, i. e. to cheer, to enliven, Ecc. 8, 1. Comp. synon. *נִהַר* II. So of one's own countenance, *חִפֵּה פָנָיו* to cause his face to shine, spoken. espec. of God as regarding men with a serene and propitious countenance, Ps. 80, 4. 8. 20; c. *אֵל* Num. 6, 2; *עַל* Ps. 31, 17; *בְּ* Ps. 119,

135; ל 118, 27; אור Ps. 67, 2. Once omitting פנים Ps. 118, 27. c) Trop. to enlighten, i. e. to impart knowledge and wisdom, Ps. 119, 130.

2. to give light, to shine, absol. Gen. 1, 15; c. dat. Ex. 13, 21. Is. 60, 19.

3. to light, i. e. to kindle, to set on fire, Mal. 1, 10. Is. 27, 11. Comp. אור fire.

Arab. <sup>أور</sup> <sup>أور</sup> to kindle.

Deriv. אור, אור, אורה, pr. names אורי — אוריה, also מאור, מאורה, נאור, נאורה.

אור m. (once f. Job 36, 32; see Lehrg. p. 546) light, Gen. 1, 3. 4. 5. Job 3, 9. 12, 25. The diff. between it and מאור is apparent from Gen. 1, 3 comp. v. 14. 16, i. e. אור is light as universally diffused, e. g. the light of day and of the sun, while מאור is pr. a light, luminary, which gives light, and therefore admits the plural, which אור does not, except in one example Ps. 136, 7, where אורים is poetically put for מארים.—Spec. a) day-light, morning-light, dawn, Neh. 8, 3 מן־האור עד־בֹּחַצֵית הַיּוֹם Job 24, 14 לֵאמֹר לְאֹר with the light, at dawn. b) light of the sun, also the sun itself, Job 31, 26. 37, 21. Hab. 3, 4. Is. 18, 4; comp. *quos* for the sun Odys. 3. 335. Also light of day, the day, Ecc. 12, 2. אור רשעים light of the wicked, i. e. their day-time, put for the night, Job 38, 15. c) i. q. lightning, Job 36, 32 אור בָּסָה he covereth his hands with light, i. e. lightning, q. d. his hands are red with lightning. Job 37, 3. 11. 15. d) the light of life, life, Job 3, 16. 20; more fully אור חיים Ps. 56, 14. e) Metaph. light as the emblem of *welfare, prosperity, happiness*; either so that the proper sense of light is retained, Job 22, 28. Is. 9, 1; or trop. for prosperity itself, Job 30, 26. Ps. 97, 11. In Is. 10, 17 Jehovah is called the light of Israel, as the author and source of prosperity and happiness to them; comp. 60, 1. 3. f) light for knowledge, instruction, doctrine, Is. 49, 6 אור גוֹיִם a light of the Gentiles, i. e. an enlightener, teacher. 51, 4. 2, 5 let us walk in the light of Jehovah, see v. 3. Comp. Prov. 6, 23 for the commandment (of God) is a lamp, and the law is light. g) אור light of the countenance, i. e. a serene and cheerful countenance, Job 29, 24

(comp. Ps. 104, 15). Prov. 16, 15 פְּנֵי מֶלֶךְ in the light of the king's countenance, i. e. when his countenance is cheerful and pleasant. Ps. 4, 7. 44, 4.

אור m. 1. i. q. אור, light, and hence in Plur. אורים a) lights, i. e. region of light, the East, Orient, Is. 24, 15. Comp. Hom. *πρὸς ἣν ἡγήσιον* 12. 239. Od. 9. 26. b) lights, metaph. for revelations, revelation, spoken of the sacred lot of the Hebrews, *Urim*, Num. 27, 21. 1 Sam. 28, 6; oftener more fully אורים וְהַתְּמִימִים *Urim and Thummim, light and truth*, i. e. revelation and truth, Ex. 28, 30. Lev. 8, 8; once אורים וְהַתְּמִימִים Deut. 33, 8. Sept. well, *δύσκολος καὶ ἀγύθαια*, Luth. *Licht und Recht*. These sacred lots, which the high-priest alone might consult in matters of great moment, were worn in his breast-plate, as appears from Ex. 28, 30, where אֵלֶּיךָ is to put into; comp. Deut. 23, 25. Num. 4, 10. Ex. 25, 21. What they were, was already matter of dispute in the time of Philo and Josephus. The latter supposed that the augury was taken from the twelve gems which decorated the exterior of the breast-plate, and from their degree of splendour; Jos. Ant. 3. 8. 9. But Philo teaches that the Urim and Thummim were two small images inserted between the double folds of the breast-plate, one of which symbolically represented revelation, and the other truth; Tom. II. p. 152. ed. Mangey. In this case, the Hebrews perhaps imitated a similar custom of the Egyptians, among whom the supreme judge wore suspended from his neck a small image of sapphire, as the symbol of truth; see Diod. Sic. 1. 48, 75. *Ælian*. V. H. 14. 34.

2. light of fire, Is. 50, 11 פְּנֵי אֵשׁ. Hence for fire itself, i. e. flame, blaze, Is. 44, 16. 47, 14. Ez. 5, 2. Comp. אור Hiph. no. 3.

3. *Ur*, pr. n. a) Of Abraham's native city, more fully אור כַּשְׂדִּי *Ur of the Chaldees*, Gen. 11, 28. 31. 15, 7. Neh. 9, 8. A trace of it seems to have remained in the Persian fortress *Ur*, situated between Nesibis and the Tigris according to Ammian. 25. 8. But *ur* as an appellative may perhaps have signified a fortress, castle; so at least Pers. <sup>اور</sup> castle



Zend and Sanscr. *vara*, fortification, comp. Sanscr. *pura* a fortified city, after the analogy of *punar*, Pracrit. *unar*, etc. See F. Benary in the Berliner Jahrb. 1841. p. 146 sq. b) m. 1 Chr. 11, 35.

אֹרֶה f. 1. *light*, Ps. 139, 12; metaph. of welfare, happiness, Esth. 8, 16.

2. Plur. אֹרֶת *greens, green herbs*, 2 K. 4, 39. The idea of *brightness, splendour*, is often transferred in the Semitic tongues to verdure and flowers; comp. נֶצֶץ Arab. *anwar* lights and flowers. Comp. also Samarit. יָאָר Gen. 1, 11, 12, for אֹרֶה herb.—So Is. 26, 19 אֹרֶת *for as the dew of herbs is thy dew*, i. e. God's quickening influence will raise the dead to life, as the dew of heaven refreshes plants. Comp. Ecclus. 46, 12, 49, 10. Others render *dew of light*, i. e. of life, the *vivifying dew*, comp. אֹרֶר d.

אֹרֶת by transp. for אֹרֶת q. v. *stalls, cribs*, 2 Chr. 32, 28.

אֹרֶר (fiery, or perh. an abridged form for אֹרֶה) *Uri*, pr. n. m. a) Ex. 31, 2. b) Ezra 10, 24. c) 1 K. 4, 19.

אֹרֶל (flame of God) *Uriel*, pr. n. m. a) 1 Chr. 6, 9, 15, 5, 21. b) 2 Chr. 13, 2.

אֹרֶיָה (flame of Jehovah) *Uriah*, pr. n. m. a) A Hittite, the husband of Bathsheba, treacherously slain by order of David, 2 Sam. 11, 3. b) A priest in the time of Ahaz and Isaiah, Is. 8, 2. 2 K. 16, 10.

אֹרֶיָה (id.) *Urijah*, pr. n. of a prophet slain by order of Jehoiakim, Jer. 26, 20 sq.

אֹרֶ see אֹרֶשׁ under אִישׁ.

\* אֹרֶ or אֹרֶת a root not used in Kal.

נִפְחָה. נִפְחָה, fut. 1 plur. נִפְחָה, 3 plur. נִפְחָה, *to consent*, 2 K. 12, 9; with dat. of pers. *to consent unto any one, to gratify him*, Gen. 34, 15, 22, 23. In Arabic this

sense is found under the form أَتَى i. q. אָתָה, Heb. أَتَى, Conj. III אָתָה, whence seems to have arisen the new root אָתָה; unless by changing the points, instead of נִפְחָה, נִפְחָה, we prefer to read נִפְחָה, which forms may then be referred to Poel of רָחַה.

I. אֹרֶ, plur. אֹרֶת, comm. gend. comp. sing. Gen. 9, 12. Ex. 4, 8; plur. Ex. 4, 9.

Josh. 24, 17. Contr. for אֹרֶת from אֹרֶת III, comp. آية or آية sign, for آية from آری.

1. *a sign*, Chald. אָר, Syr. ܐܪܐ, plur. ܐܪܐܐ. Ex. 12, 13. Josh. 2, 12. Gen. 1, 14 וְהָיוּ לְאִתּוֹת וּלְמוֹעֲדִים *and they shall be for signs and for seasons*, i. e. by Hendiads, for signs of seasons.—Then

2. *an ensign, flag*, military standard, espec. of each single tribe, Num. 2, 2 sq. different from הָגָל the banner of three tribes together.

3. *a sign of something past, a token, memorial*, Ex. 13, 9, 16. Deut. 6, 8. Hence *a memorial, monument*, Is. 55, 13. Ez. 14, 8.

4. *a sign of something future, a portent, omen*, τύπος τοῦ μέλλοντος Rom. 5, 14, i. q. מוֹפֵת. Is. 8, 18 *lo! I and the children whom Jehovah hath given me are signs and portents in Israel from the Lord of hosts*, i. e. through the names divinely given us, which are all of good omen, (viz. רִשְׁמֵינָה salvation of Jehovah; אֱמִנָּה God with us, 7, 14. 8, 8; Shear-Jashub 7, 3.) God has made us types of future things to prefigure future deliverance and prosperity. Comp. 20, 3. Ez. 4, 3.

5. *a sign or token of any thing in itself not visible or discernible; e. g. the token of a covenant*, as circumcision, Gen. 17, 11; the sabbath, Ex. 31, 13. Hence *a token, argument, proof*, Job 21, 29; comp. Lat. *signum* Cic. de Invent. 1. 34, Gr. τεκμήριον, σημεῖον, Sept. Job 21, 29. So of the prophetic *sign or token* of the truth of a prophecy, viz. when God or the prophet as his interpreter foretells some minor event, the fulfilment of which serves as a *sign or proof* of the future fulfilment of the whole prophecy; Ex. 3, 12. Deut. 13, 2, 3. 1 Sam. 2, 27–34. 10, 7–9. 2 K. 19, 29. 20, 8, 9. Is. 7, 11–14. 38, 7, 22. Jer. 44, 29, 30; comp. Mark 13, 4. Luke 1, 18, 2, 12. Comm. on Is. 7, 10, 11. —Finally, *a wonder, prodigy, miracle*, as a sign of the divine power, i. q. מוֹפֵת, Deut. 4, 34, 6, 22, 7, 19, 29, 2, 34, 11.

II. אֹרֶ or אֹרֶת only c. suff. אֹרֶי, אֹרֶה, etc. i. q. אֶרֶ I, pron. demonstr. commonly as sign of the accus.

אֶרֶ demonstr. part. originally of place

in that place, there, kindred with **זָה**, Arab. **أَيْ** ecce! Then

1. Part. demonstr. of time, at that time, then, Chald. **אֲזַרְרָן**. Spoken: a) Of time past, Arab. **أَيْ**, Gen. 12, 6. Josh. 10, 12.

14, 11. With præt. 1 K. 8, 12. 2 Chr. 6, 1. 8, 12. 17; also with fut. in præter sense, Josh. 1. c. Ex. 15, 1. Deut. 4, 41. Comp. Lehrs. p. 773. b) Of a future time, then, thereupon, after that; with fut. in fut. sense, Ps. 96, 12 **אֲזַרְרָנוּ** then shall they rejoice. Sometimes also with præt. in a future sense, where a future precedes, Judg. 5, 11. Ex. 15, 15.

2. Part. illat. then, for thence, therefore, on that account, Jer. 22, 15. Ps. 40, 8. 69, 5.

3. With pref. **מִזֶּה** and **מִיָּזָה**, pr. from that time, from then; hence a) Adv. from ancient times, of old, long since, 2 Sam. 15, 34. Is. 16, 13. 44, 8. 45, 21. 48, 3. 5. 7. b) Prep. and Conj. from the time, from when, since, Fr. depuis, dès-lors, c. inf. Ex. 4, 10 **מִזֶּה בָּרַךְ** since thou hast spoken. Josh. 14, 10. With subst. Ruth 2, 7 **מִזֶּה הַבֹּקֶר** from the time of morning, since morning. Ps. 76, 8 **מִזֶּה אַפְּךָ** from the time of thy anger, i. e. when once thou art angry. As Conj. with a finite verb, pr. for **אֲזַרְרָן**, from the time that, since, Ex. 5, 23 **מִזֶּה בָּאתִי** since I came unto Pharaoh. Gen. 39, 5.

NOTE. Fuller forms from **זָה** are **זֶה** q. v. and Chald. **אֲזַרְרָן**. The latter seems to have come (by softening the letters) from **הֲרִיךְ**, **הֲרִיךְ**, here, also there; so that its ending appears to be plural, while in fact it is not so; comp. **זֶרֶךְ** for **זֶרֶיךָ**. See, for these particles and their etymology, Hupfeld in Zeitschr. f. d. Kunde des Morgenl. II. p. 434.

\* **אֲזַרְרָא** and **אֲזַרְרָה** Chald. to light, to kindle; comp. Arab. **أَزَى** to be hot, to light a fire. Part. pass. **أَزَى** by Syriasm for **אֲזַרְרָה** Dan. 3, 22; inf. **בָּאֲזַרְרָה** c. suff. **בָּאֲזַרְרָה** 3, 19.

\* **אֲזַרְרָב** obsol. root, whence **אֲזַרְרָב** q. v.

**אֲזַרְרָב** pr. n. m. Ezbaï, 1 Chr. 11, 37.

\* **אֲזַרְרָא** Chald. i. q. **אֲזַל** to go away, to depart. For the interchange of d and

l, comp. **δάκρυον**, lacryma, and see under lett. **ל** no. 2. Hence Dan. 2, 5. 8 **מִלְּתָא** **אֲזַרְרָא** the word has gone out from me, i. e. what I have said is ratified and cannot be recalled; comp. 9, 23. Is. 45, 23. The Heb. intpp. as Saadias and Tanchum of Jerus. have long ago well compared the Talmudic phrase **אֲבִיית לטעמיה** **אֲבִיית** in sententiam suam, i. e. to follow one's opinion. As to the grammatical form, **אֲזַרְרָא** is part. fem. from masc. **אֲזַרְרָא**, after the form **אֲזַל**, **קָטַל**.

**אֲזֹב** m. (by Syriasm for **אֲזֹב**), **ὑσσώπος**, hyssop, much used by the Hebrews in their sacred purifications and sprinklings, Ex. 12, 22. Lev. 14, 4. 6. 21. 49. Ps. 51, 9. 1 K. 5, 13.—Like the names of many other oriental plants, that of hyssop also seems to have come to the Greeks from the oriental languages. Under this name the Hebrews appear to have comprised not only the common hyssop of the shops, but also other aromatic plants, espec. mint, wild marjoram, etc.—Some derive it from **אֲזֹב**, which

they regard as i. q. **זָב** to be hairy, shaggy; but the plants above named hardly admit this epithet.

**אֲזֹר** m. by Syriasm for **אֲזֹר**. R. **אֲזֹר**.

1. a girdle, belt, Is. 5, 27. Jer. 13, 1 sq.  
2. a band, bond, chain, Job 12, 18. Vulg. funis.

**אֲזַר** i. q. **אֲזַר**, adv. at that time, then, thereupon, Ps. 124, 3. 4. 5. Similar is Chald. **אֲזַרְרָן**. See in **זָה**, note.

**אֲזַרְרָה** f. (verbal of Hiph. from r. **זָכַר** in the sense of sacrificing Is. 66, 3; comp. Hiph. no. 1. b.) a memorial, a remembrance-offering, Sept. **μνημόσυνον**, Vulg. **memoriale**. This name was given to that portion of the vegetable oblation (**מִנְחָה**) which was burnt with frankincense upon the altar; the sweet odour of which ascending to heaven, was supposed to commend the person sacrificing to the remembrance and favour of God. Lev. 2, 2. 9. 16. 5, 12. Num. 5, 26.—In Lev. 24, 7 the frankincense sprinkled upon the shew-bread, is also called **אֲזַרְרָה**.

\* **אֲזַל** fut. **אֲזַל**, whence **אֲזַל** for



**אָזל** Jer. 2, 36; prob. *to roll, to roll together*; hence

1. *to spin*, from the rolling or twisting of the thread. So Talmud. **אָזל**, whence **אָזל־גזל** weaver, Arab. **غزل** Conj.

I, IV, **גְּזַל** something spun, Syr. and Chald. **ܥܙܠ**, **ܥܙܠ**, id. comp. kindr. **ܥܙܠ** to spin, to flow, both from the idea of rolling. See Pual.

2. Intrans. *to roll off*, i. e. *to go away, to depart*, espec. quickly, suddenly; comp. Germ. *sich trolten*, Engl. *to troll*, Gr. *réo* to spin, and Mid. *réouai* to go away, to flee. So in Chald. and Syr. Comp. Arab. **عزل** to put away, to remove.—Prov. 20, 14 where c. dat. pleon. **לֹא**, like **לֹא**. Jer. 2, 36. Metaph. *to be gone, to fail*, as water Job 14, 11; food 1 Sam. 9, 7; power Deut. 32, 36.

Pual Part. **מְאֻזֵּל** something spun, thread, yarn, Ez. 27, 19.

Deriv. **אָזל**.

**אָזל** Chald. i. q. Heb. no. 2. 1. *to go away, to depart*, Dan. 6, 19. So also in Syr. and Samar.

2. *to go any where, to take a journey*, Ezra 4, 23. 5, 8. 15.

**אָזל** departure, see in **אָזן** no. 6. b.

\* I. **אָזן** in Kal not used, pr. according to the probable conjecture of Simonis, *to be sharp, acute, pointed*; whence **אָזן** the ear, (which espec. in animals might be so called from its pointed shape,) and **אָזן**, **אָזנים** arms, pointed weapons. Comp. *ἀκμή*, *ἀκρότης*, and *ἀκός*, *acies*, *acuo*. Kindr. is perh. **עָצָן** q. v.

Hiph. **הִאָזַן** denom. from **אָזן**, q. d. to make ears, i. e. *to point or prick up the ears*, *ἐνωτίσθαι*, a Greek word peculiar

to the Sept. version, Arab. **أَذَن** id. Hence, *to give ear, to hear, to listen*, absol. Is. 1, 2; c. accus. Gen. 4, 23. Job 33, 1; **לֵךְ** Job 34, 2; **אָזל** Ps. 77, 2; **עַל** Prov. 17, 4; **עַד** Num. 23, 18, both of person and thing. Spec. of God, *to hear and answer*, Ps. 5, 2. 17, 1. 39, 13. 54, 4. Job 9, 16; of men, *to hear and obey*, c. dat. Neh. 9, 30. Ex. 15, 26.—Fut. 1 pers. **אָזִין** for **אָזִין** Job 32, 11; Part. **מִאָזִין** for **מִאָזִין** Prov. 17, 4.

Deriv. see in Kal, and the four after **אָזן**.

\* II. **אָזַן**, i. q. Arab. **وَزَنَ**, *to weigh, to poise*; whence **מִאָזְנִים** balances.—Found only in

PIEL. **אָזַן** *to weigh, trop. to ponder, to consider*, Ecc. 12, 9, where it is followed by synon. **חָקַר**. Rabbin. **אָזַן** to be weighed, proved.

**אָזִין** m. (r. **אָזִין** I) furniture, implement, pr. weapon, arms, comp. Chald. **אָזִין** arms, and see r. **אָזִין** I. Deut. 23, 14 and *thou shalt have a little spade* **עַל אָזִינְךָ** among thy furniture; where many Mss. read **עַל אָזִינֶיךָ** among thy implements, which is preferable.—The same sense of both *utensil* and *weapon* exists in the word **כֶּלִי**.

**אָזִין** f. dual **אָזִינִים** (used also for plur.) constr. **אָזִינִי**, the ear, from r. **אָזִין** I. Arab. **أُذُن**, **أُذُن**, Ethiop. **አዘረ**, Chald. **אָזִינָא**, **אָזִינָא**, contr. **אָזִינָא**; Syr. **أُذُن**, **أُذُن**. Comp. Gr. *αὐς*, Lat. *audio*.—Ex. 29, 20. Lev. 8, 23. al. Phrases of which this word makes part, see under the verbs **נָטַח**, **נָטַח** Hiph. **פָּתַח**, **פָּתַח**. So **הִבָּרַךְ בְּאָזְנֵי פֶלְנִי** to speak in the ears of any one, i. e. before any one, in his presence and hearing, Gen. 20, 8. 23, 16. 44, 18. Ex. 10, 2. So Is. 5, 9 **בְּאָזְנֵי יְהוָה** in mine ears (said) *Jehovah*, comp. 22, 14. **שָׂם בְּאָזְנֵי פֶ** to put or lay up in the ears of any one, i. e. to rehearse so that one may hear with the ear and lay up in his mind, Ex. 17, 14. **שָׁמַע בְּאָזְנֵי** to hear with one's ears, emphat. Ps. 44, 2. Job 28, 22.

**אָזִין שְׁרָה** (ear of Sherah, or Sherah's corner) *Uzzen-Sherah*, pr. n. of a small city founded by Sherah the daughter of Ephraim, 1 Chr. 7, 24.

**אָזְנוֹת-תָּבוֹר** (pr. ears i. e. summits of Tabor) *Aznoth-Tabor*, pr. n. of a city in Naphtali, Josh. 19, 34.

**אָזְנִי** (auritus) *Ozni*, pr. n. m. of a son of the patriarch Gad, Num. 26, 16.

**אָזְנֵיהֶם** (whom Jehovah hears) pr. n. m. *Azaniah*, Neh. 10, 10.

**אָזְקִים** m. plur. (r. **אָזַק**) manacles, chains for the hands, Jer. 40, 1, 4; i. q. **אָזַק** with Aleph prosthetic, which some Mss. omit in v. 1.

\* **אָדֶר** fut. **יִאָדֶר** Jer. 1, 17, c. suff. **יִאָדֶרִי** Job 30, 18, *to gird, to bind around*; also *to gird oneself, to be girded*. Arab.

**אָדֶר** to be strong, robust, but doubtful whether also pr. to be girded; Conj. II to gird, Conj. III to strengthen, to aid. Kindred roots, which all have the force of *binding around or together, girding, surrounding*, are **אָסַר**, **אָצַר** [אָצַל], **עָצַר**, **עָצַר**, **עָזַר**; **עָזַר**, **הָעִזַּר**, **הָעִזַּר**; **עָזַר** — Spoken: a) Of a garment with which one is girded, c. acc. of pers. Job 30, 18. b) With acc. of the member girded, Job 38, 3 **אָדֶרִי אָזְרָה** *gird up now thy loins*. 40, 2. Jer. 1, 17. c) With acc. of the girdle or garment with which one is girded, only trop. 1 Sam. 2, 4 **אָדֶרִי חֵבֶל** *they gird on strength*.

NIPH. part. **נִאָדֶר** girded Ps. 65, 7.

PIEL *to gird*, with acc. of pers. and also of the girdle, Ps. 18, 33, 40 **וְהִאָדֶרִי** *thou hast girded me with strength for the battle*. 30, 12 **וְהִאָדֶרִי** *thou hast girded [or surrounded] me with gladness*. Is. 50, 11 **מִאָדֶרִי זִקְקוֹת** *girded i. e. armed with burning weapons*.—For the construction of such verbs with two accusatives, see Lehrs. § 219. 1. Heb. Gr. § 136. 1.

HITHPA. *to gird oneself*, e. g. for battle, *to arm oneself*, Is. 8, 9; c. acc. trop. Ps. 93, 1.

Deriv. **אָדֶר**.

**אָדֶרֶץ** i. q. **זֶרֶעַץ**, *the arm*, (Aleph prosthet. see p. 1,) Jer. 32, 21. Job 31, 22.

**אָדֶרֶת** m. for **זֶרֶת** with Aleph prosthetic. R. **זֶרֶת** no. 2. c.

1. *a native tree*, growing in its own soil, not transplanted, Ps. 37, 35.—Hence

2. Of persons, *a native*, one born in the country, not a foreigner, Lev. 16, 29, 18, 26. al.

**אָדֶרֶת** patronym. *an Ezrahite*, one of the descendants of Ezrah, **אָדֶרֶת**; spoken of Ethan, 1 K. 5, 11 [4, 31]. Ps. 89, 1; also of Heman Ps. 88, 1. In 1 Chr. 2, 6 both these are said to be descendants of Zerah, **זֶרֶח**, the son of Judah; so that we may regard **אָדֶרֶת** as another form of the same name, found only in the patronymic.

\* I. **אָח** constr. **אָחִי**, c. suff. **אָחִי** (my brother), **אָחִיךָ**, **אָחִיכֶם**; Plur. **אָחִים** (Dag. impl.) constr. **אָחִיךָ**, c. suff. **אָחִיךָ**, **אָחִיכֶם**, c. suff. 3 pers. **אָחִיו** for **אָחֵיו**, comp. Lehrs. p. 602.

1. *a brother*, undoubtedly a primitive word, Arab. **أَخ**, st. constr. **أَخِي**, **أَخَا**;

Syr. **أَخَا**, Chald. **אָח**. It follows partly the analogy of verbs **לָחַץ**, and partly that of verbs **עָלָה**; comp. Lehrs. § 118.—Spoken in a less exact sense of half-brothers, e. g. those born to the same father, but of different mothers, Gen. 42, 15, 43, 3. Judg. 9, 21; or vice versa those born of the same mother, but by different fathers, Judg. 8, 19. These, where there is need of greater definiteness, are called **בְּנֵי-אֵם**, **בְּנֵי-אָב**, Gen. 49, 8, 43, 29.—Sometimes emphat. of full brethren, by both the father's and mother's side, Gen. 42, 4, 44, 20. Comp. Gen. 49, 5 **שִׁמְעוֹן וְלֵוִי אֲחָיו** *Simeon and Levi are true brethren*, i. e. not only by birth but also in disposition.—The word *brother* is employed by the Hebrews in other and wider senses, e. g.

2. *a relative, kinsman*, in any degree of blood. Gen. 14, 16 *Lot his brother*, pr. his brother's son. 13, 8, 29, 12, 15.

3. *one of the same tribe, contribulis*, 2 Sam. 19, 13; e. g. of the Levites, Num. 8, 26, 16, 10. Neh. 3, 1.

4. *a fellow-countryman, popularis*, Judg. 14, 3. Ex. 2, 11, 4, 18. Spoken also even of kindred nations, e. g. of the Edomites and Hebrews, Gen. 9, 25, 16, 12, 25, 18. Num. 20, 14.

5. *an ally, confederate*, spoken of allied nations, as the Tyrians and Hebrews Am. 1, 9; or those of the same religion Is. 66, 20.

6. *a friend, associate*; so of the friends of Job 6, 15, and perh. also 19, 13; of Solomon, whom Hiram calls his brother, 1 K. 19, 13. Comp. Neh. 5, 10, 14.

7. *any one of the same nature, a fellow-man*, i. q. **רֵעַ**, Lev. 19, 17.—Hence preceded by **אֵישׁ**, *one—the other*; Gen. 13, 11 **וַיִּפְרְדוּ אִישׁ מִצֵּל אָחֵיו** *and they separated themselves one from the other*. 26, 31. This formula is applied also to inanimate things of the same kind in the masculine gender, just as **אָחִיו**—**אָשָׁה**



are used in the same sense for things feminine, e. g. Ex. 25, 20 **וַיִּפְתְּחוּ אֶת-פְּנֵיהֶם** *and their faces* (i. e. of the Cherubim, shall look) *one towards another*. 37, 9.

8. Trop. as expressing likeness of disposition, habits, etc. Job 30, 29 *I am a brother to jackals*, i. e. I cry and howl like them. Prov. 18, 9.

Deriv. **אָחִיזָה**, **אָחִיזָה**, and pr. n. **אָחִיזָה**, **אָחִיזָה**, **אָחִיזָה**.

\* II. **אָח** interj. expressing grief, complaint, onomatopoeic, *ah! alas!* c. dat. Ez. 6, 11, 21, 20.—Hence the Arabic verb **أَحَا** *to cry ah, ah, ah!* repeatedly; see below in **אָח**.

III. **אָח** f. Arab. **أَخ**, *a large pot, a portable furnace or stove*, in which fire was kept in the king's winter-apartment, Jer. 36, 22, 23. At the present day the Orientals sometimes make use of such pots or furnaces instead of fireplaces, for warming rooms; they are called in Persian and Turkish, **تَنْوَر** *tannûr*. They have the form of a large pitcher; and are placed in a cavity sunk in the middle of the apartment. When the fire has burnt down, a frame like a table is placed over the pot, and the whole is then covered with a carpet; and those who wish to warm themselves sit upon the floor and thrust their feet and legs and even the lower part of their bodies under the carpet. R. **אָח** II.

**אָח** Chald. *a brother*; plur. c. suff. **אָחִיךָ** Ezra 7, 18.

**אָח** only in plur. **אָחִים**, pr. howlings, shrieks; hence *howling animals*, doleful creatures, (comp. II.) prob. *howlets*, *owls*, Is. 13, 21. The word is onomatopoeic, like Lat. *ulula*, Germ. *Uhu*, *Schubut*, Fr. *hibou*. See **אָח** II, and r. **אָח**.

**אָחָב** (father's brother) *Ahab*, pr. n. m. a) A king of Israel r. 918—897 B. C. noted for his uxoriousness and idolatry, 1 K. 16, 28.—22, 40. b) Jer. 29, 21.

**אָחִבָּן** (brother of the wise, or for brotherly) *Ahban*, pr. n. of a man of the tribe of Judah, 1 Chr. 2, 29.

**אָחֵד** a verb derived from the numeral **אָחֵד**, not used in Kal, its place being there supplied by **אָחֵד** *to make one, to unite*.

HITHPA. *to unite oneself, to collect oneself*. Ez. 21, 21 **וְהָאֶחָדִי** pr. *unite thyself*, [three-edged sword,] i. e. ravage with all thy force united; or, as the parallelism permits, *collect thyself*, i. e. attend!—The suggestion of C. B. Michaelis is not to be contemned, who regards the four first words of the verse as spoken in the character of a military chief: "Conjunge te, dextrorsum! [aciem] strue, sinistrorsum!" i. e. *Fall together, right! to your post, left!*

\* **אָחֵד** constr. **אָחֵד** (and so before **בֶּן** Lev. 13, 2; before **נָשִׂיךְ** Gen. 32, 23; also Gen. 48, 22. 2 Sam. 17, 22. Zech. 11, 7,) fem. **אָחֵדָה**, in pause **אָחֵדָה**; a cardinal numeral having the force of an adjective, *one; unus, a, um*. Arab. **أَحَدٌ**, f. **أَحَدَى**, Eth. **አሐድ** *ahadu*, Chald. and Syr. **ܐܚܕ**. The same radical letters are found in the Pehlvi *advek* one; and except the third rad. Daleth, in Sanser. *eka*, and Pehlvi *jêk*.—Gen. 42, 13 fin. Ex. 11, 1. Deut. 1, 23, 32, 30. Josh. 12, 9 sq.—Spec. also

1. *one*, i. q. *the same*, Gen. 40, 5. Job 31, 15.

2. As ordinal, *the first, primus, a, um*, but only in enumerating the days of the month. Ezra 10, 16, 17 **בְּיוֹם אָחֵד לַחֹדֶשׁ** *on the first day of the month*. **בְּאַחֵד לַחֹדֶשׁ** *on the first of the month* Gen. 8, 5, 13; comp. **μῦν ὡν σαββήτων** Acts 20, 7. In enumerating years the construction is **שָׁנָה אָחֵד**, as sometimes in Engl. *the year one, two, etc. for the first year*, Dan. 9, 1. 2. Ezra 1, 1.—In other passages, as Gen. 1, 5, 2, 11, **אָחֵד** retains its common signif. as a cardinal, and the numbers follow each other as in Engl. *one, second, third*; Lat. *unus, alter, tertius*, Sueton. Octav. 101.

3. *some one, any one*, Lev. 13, 2. Deut. 12, 14. 2 Sam. 7, 7. **אָחֵד הָעָם** *one of the people*, Gen. 26, 10. 1 Sam. 26, 15. **אָחֵד אִישׁ**, **אִישׁ אָחֵד**, *no one*, Num. 16, 15. 1 K. 8, 56. Ps. 14, 3.—Hence often

4. i. q. the indef. art. *a, an, one*, espec. in the later Hebrew. 1 K. 20, 13 **בְּיָמָא**

**אָהַר** *a prophet*, a certain prophet, *προφήτης τις*. Dan. 8, 3 **אָהַר אֶל** *a ram*. 1 K. 19, 4. Also where **אָהַר** precedes; e. g. **אָהַר קָדוֹשׁ** *a holy one*, a certain angel, *ἄγγελος*, Dan. 8, 13. Sometimes also in the earlier books, as Ex. 29, 3. 1 Sam. 1, 1; seq. gen. as **אָהַר הַבְּרִיּוֹת** *one of the cisterns*, i. e. a cistern, Gen. 37, 20; comp. Job 2, 10.

5. *one only* of its kind, i. q. *only, alone, sole*, Job 23, 13. Ez. 7, 5. Cant. 6, 9. Arab.

**وَاحِدٌ** *unique, incomparable*, **وَاحِدٌ** id.

A. Schultens ad Job l. c. et 9, 5.

6. Repeated, **אָהַר—אָהַר**, *one—another, unus—alter*, Ex. 17, 12. 18, 3. Also thrice, 1 Sam. 10, 3. 13, 17. 18. In like manner distributively, Num. 13, 2 **אִישׁ אָהַר** *one man to a tribe shall ye send*, i. e. a man for every tribe. 34, 18.

7. **אָהַר** *as one*, i. e. *together, at once*, Ezra 2, 64 **כָּל־הַקָּהָל כְּאָהַר** *the whole congregation together*. 3, 9. 6, 20. Eccl. 11, 6 **כְּאָהַר שְׁנֵיהֶם** *both together, both alike*. Also *together, in company*, Is. 65, 25.—

In the same sense is used **אָהַר** *אִישׁ אָהַר* Judg. 20, 8. 1 Sam. 11, 7. Chald. **בְּהָרָא**.

8. Fem. **אָהַר** ellipt. for **אָהַר פַּעַם** *one time, once*, 2 K. 6, 10. Ps. 62, 12.

9. **בְּאָהַר** a) i. q. **אָהַר** no. 8. Num. 10, 4. b) *at once, i. e. suddenly*, Prov. 28, 18. c) i. q. **אָהַר** *together, altogether*, Jer. 10, 8.

10. **אָהַר** *one after another, one by one*, Is. 27, 12; and so Ecc. 7, 27 **אָהַר אַחֶרֶת**.

NOTE. In the difficult and vexed passage Is. 66, 17, the common signification is to be retained: *those who sanctify and purify themselves in or for the [idol-]groves אָהַר אָהַר after one, i. e. following and imitating the one priest who directed the sacred ceremonies*. Comp. Comment. on Is. l. c.

PLUR. **אָהַרִים** 1. *the same*, Gen. 11, 1. Comp. Lat. *uni*, e. g. '*unis moribus vivere*' Cic. pro Flacco 26. Terent. Eun. 2. 3. 75.

2. *joined in one, united*, Ez. 37, 17 **וְהָיוּ לְאָהַרִים** *and they (the two sticks) shall become one*.

3. *some, a few*, Gen. 27, 44. 29, 20.

Deriv. the verb **אָהַר**, also pr. n. **אָהַר**.

**אָהַר** (Milél) an Egyptian word signifying *marsh-grass, reeds, bulrushes, sedge*, every thing green which grows in wet

grounds, Gen. 41, 2. 18. Job 8, 11. The word was adopted not only into the Hebrew, but also into the Greek idiom of Alexandria, where it is written *ἄχρ, ἄχρ*, see Sept. Gen. 41, 2. 18. Is. 19, 7; likewise in Ecclus. 40, 16, the author of which lived in Egypt. Jerome in his Comment. on Is. l. c. says: "quum ab eruditis quærerem, quid hic sermo significaret, audiui ab Ægyptiis hoc nomine linguæ eorum omne quod in paludē virens nascitur appellari." The Coptic translator has retained the same word, writing for the Gr. *ἄχρ* of the Sept. **ⲁⲕⲣ**. Comp. the same in Num. 11, 5. Kindred are **ⲁⲕⲉ, ⲟⲕⲉ**, bulrush, reed. See De Rossii Etymol. Ægypt. p. 24. Jablonski Opusc. ed. te Water T. I. p. 45. T. II. p. 160. Peyron Lex. p. 16.

**אָהוּד** (for **אָהוּר** union, from **אָהַר**) *Ehud*, pr. n. of a son of Benjamin, 1 Chr. 8, 6; called in the parallel passage Gen. 46, 21 **אָהִי**.

**אָהֳרָה** f. *declaration* of one's mind, Job 13, 17. It is a verbal of Hiph. from **רָה**. **הָרָה**, used in Hebrew only in Piel, but in Chaldee also in Hiph.

**אָהֳרָה** f. *brotherhood*, Zech. 11, 14. Denom. from **אָה** q. v.

**אָהוּחַ** *Ahoah* pr. n. 1 Chr. 8, 4, for which v. 7 **אָהוּחִי**.—Patronymic **אָהוּחִי** *Ahohite*, 2 Sam. 23, 9. 28.

**אָהֳרָה** Chald. *a declaration, showing, explanation*, Dan. 5, 12. Strictly inf. Aph. from **הָרָה**.

**אָהוּמַי** (brother of water, i. e. dwelling near it) *Ahumai*, pr. n. m. 1 Chr. 4, 2.

**אָהַר** m. (r. **אָהַר**) 1. *the hinder part, back-side, rear*. Arab. **أَخَّر** id. Hence a) **מֵאֲחֹר** *from behind, i. e. behind*, in the rear, opp. **בְּפָנִים**, 2 Sam. 19, 9. Arab. **مِنْ أَخَّر** b) **לְאָחֹר** *backward, back*, Ps. 114, 3. 5; with averted face, Jer. 7, 24. c) **בְּאָחֹר** *backward, back*. Prov. 29, 11 *a fool uttereth all his anger, וְהָכֵם בְּאָחֹר* *but a wise man keepeth it back*, q. d. drives it backward, so that it comes back to himself. d) **אָחֹר** in acc. as Adverb, Arab. **أَخَّرًا**, *behind, on the*



back-side, opp. to פָּנִים and קֶדֶם. Ez. 2, 10 *and it (the roll) was written פָּנִים וְאָחֹר* in front and on the back, i. e. within and without. 1 Chr. 19, 10. Ps. 139, 5. —Also backward, Gen. 49, 17 וַיִּפֹּל רֹכְבוֹ אַחֲרָיו *and his rider falleth backward*. Jer. 15, 6. Often pleonast. after verbs of turning or going away, i. e. of turning back, Ps. 9, 4. 56, 10. 2 Sam. 1, 32. Ps. 35, 4. 40, 15; and so others. e) Plur. אַחֲרֵימָה the hinder parts, the back sides, Ex. 33, 23. 26, 12. 1 K. 7, 25. Ez. 8, 16.

2. *the west, the western quarter*; since the Hebrew, in speaking of the points of the compass, always regarded himself as looking towards the east. Job 23, 7. 8. Is. 9, 11 וּפְלִשְׁתִּים מֵאַחֲרֵי and the Philistines behind, i. e. in the west. Comp. קֶדֶם, רִמְיִן, תִּימִן, שְׂמָאל; also C. B. Michælis Diss. de locorum differentia ratione anticæ, posticæ, dextræ, sinistræ, Halæ 1735; reprinted in Pott's Sylloge Commentt. V. p. 80 sq. § 8.—The Hindus, Mogols, and Irish, follow the same method.

3. *after-time, the future*, אַחֲרָי hereafter, Is. 41, 23. 42, 23.

אָחוּת f. (for אָחוּת, from masc. אחי, which in Arab. and Chald. is i. q. אחי) plur. c. suff. אָחוּתֶיךָ Ez. 16, 55 from a sing. אחָה, also אָחוּתֶיךָ Ez. 16, 52 from a sing. אָחִיָּה, which comes from masc. אחי; comp. Lehrs. p. 602.

1. *a sister*, Arab. أُخْت, Syr. سَاح, Chald. אחָה, id. Pr. a sister of full blood, i. e. of both the same father and mother; but spoken also less accurately of a half-sister, e. g. one born to the same father but of a different mother, *ἐμμοιρία*, Gen. 20, 12. 2 Sam. 13, 2. 5; or one born of the same mother by a different father, *ἐμμοιρία*, Lev. 18, 9. 11. 20, 17.—The word *sister* is also employed by the Hebrews in other and wider senses; e. g.

2. *a relative, kinswoman*, Job 42, 11. So Gen. 24, 60, where the mother and brother say to Rebecca, אָחִיָּהּ אַתְּ *thou art our sister*.

3. *a countrywoman*, one of the same tribe or country, *popularis*, Num. 25, 18.

4. *an ally*, a confederate city or state, Ez. 16, 46. 23, 31.

5. After אֶחָדָה, *one—the other*, spoken also of inanimate things of the fem. gender. Ex. 26, 3 *five curtains were coupled אֶחָדָה אֶל־אֶחָדָה one to another*. v. 5. 6. 17. Ez. 1, 9. 3, 13.

6. Metaph. *sister* is said of any thing with which we are intimately connected; Prov. 7, 4 *say unto wisdom, Thou art my sister*. Job 17, 14. Comp. other words expressing relationship, espec. אָב no. 8. אָח no. 8.

7. As a term of endearment addressed to a spouse, Cant. 4, 9 sq. Comp. Tibull. 3. 1. 26.

\* אָחָי fut. יִאָּחֵי, rarely יִאָּחֵי 1 K. 6, 10. Ecc. 7, 18.

1. *to lay hold of, to take, to seize*, espec.

with the hand. Arab. أَخَذَ, Chald. and Syr. אָחַז. Constr. with acc. of pers. or thing, Ps. 56, 1. Judg. 12, 6; often also c. בְּ, Ex. 4, 4. Job 23, 11. 2 Sam. 20, 9 *and the right hand of Joab took hold of Amasa's beard*.—Metaph. ascribed also to terror, fear, (like λαμβάνειν,) Ex. 15, 14 אָחֵז יָדָיו יְשֻׁבִי פִלִּשְׁתִּים *terror hath taken hold on the inhabitants of Philistia*. v. 15. Ps. 48, 7. But also vice versa one is said as in Engl. *to take fright*, i. q. to be affrighted; Job 18, 20 קִדְמוֹנִים אָחֵזוּ שֹׁנֵי *the ancient ones took fright*, were affrighted, for: 'terror seized upon them.' 21, 6. Is. 13, 8 צִירִים אָחֵזוּן וְחֻבְלִים יִאָּחֲזוּן *they (the Babylonians) take hold of pangs and sorrows*, for: 'pangs and sorrows seize upon them.'

2. *to take, to catch*, e. g. in hunting, fishing, Cant. 2, 15.

3. *to hold, to hold fast* that which one has taken hold of, c. acc. 1 Chr. 13, 9. 2 Chr. 25, 5; בְּ Gen. 25, 26. Metaph. c. acc. Job 17, 9, comp. κρατέω Rev. 2, 25; c. בְּ Job 23, 11. Part. pass. with active signif. Cant. 3, 8 אָחֲזֵי הָרֶבֶב *holding the sword*. Comp. on this deponent use of passive participles, Lehrs. p. 309, 310. Heb. Gram. § 49. n. 2; also comp. for this same verb Syr. اَسَب holding Ethiop. አዝክ ehüz, taken, held, also holding.

4. *to hold or fasten together, to join*, and in Pass. *to be joined, to adhere*. Many verbs of *taking* and *holding* thus pass over to the notion of *joining* and

*adhering*, these ideas being closely allied; comp. לָבַד and לָקַח in Hithpa. and ἐξουκί τινός to hold or depend from any thing, ἐξόμενος joined with any thing; also αἰσέω, whence Lat. *hæreo*.—Ez. 41, 6 וְלֹא יִהְיוּ אֶחָיוּם בְּקִיר הַבַּיִת that they might not be joined to the wall of the temple, i. e. inserted in it. 1 K. 6, 6.—Hence

5. *to make fast, to shut*, e. g. *to bar*, Neh. 7, 3. So Syr. אָפַר.

6. *to join together timber, to cover* with timber, beams, boards, etc. *contabulare*. 1 K. 6, 10 and he covered the house with cedar-wood. Comp. הִפֵּשׁ Hab. 2, 19.

7. *to take out or away*, sc. from a larger number; whence Part. pass. *taken out, taken*, sc. from a lot or portion, (like synon. נָלַבַד,) Num. 31, 30 and from the half which belongs to the children of Israel, shalt thou take one [part] אֶחָד מִן אֶחָד הַחֲמִשִּׁים *taken from fifty*. v. 47. 1 Chr. 24, 6 בֵּית־אֶב אָהַר אֶחָד לְאֶלְעָזָר וְאֶחָד אֶחָד לְאִתְחָמָר (where it should twice read with many Mss. אֶחָד אֶחָד) *one family being taken for Eleazar, and one being taken for Ithamar*, i. e. in drawing lots they drew first a lot for a family of Eleazar, and then one for a family of Ithamar.

NIPH. 1. Pass. of Kal no. 2, Ecc. 9, 12.

2. Pass. of Kal no. 3, Gen. 22, 13, Ecc. 9, 12.

3. *to make oneself possessor of* any thing, *to take or have possession*, Gen. 34, 10, 47, 27. Josh. 22, 9, 19. Comp. Syr. אָפַר to possess, and deriv. אֶחָדָה.

PIEL *to shut up*, as Kal no. 5. Job 26, 9 *shutting up the face of his throne*, i. e. veiling his throne with clouds.

HOPH. *to be joined, fastened*, to any thing, pass. of Kal no. 4, 2 Chr. 9, 18.

Deriv. the six following.

אָהַז (possessing, possessor) *Ahaz*, pr. n. m. a) A king of Judah, contemporary with Isaiah, Hosea, and Micah, r. 744—728 B. C. noted for his weakness of character and idolatry, 2 K. 16, 1 sq. 2 Chr. 28, 16 sq. Is. 7, 1 sq. 38, 8. Sept. Ἀχάζ. b) 1 Chr. 8, 35, 9, 42.

אֶחָדָה f. (r. אָהַז Niph. no. 3) *possession*, espec. the possession of land, fields, etc. Lev. 27, 24 אֶחָדָה לְךָ

וְאֶחָדָה לְכֶם *to whom possession of the land belonged*, i. e. who had been its owner. v. 16, 21, 22. אֶחָדָה קֶבֶר *possession of a sepulchre*, i. e. a sepulchre belonging to a family, their own, Gen. 23, 4, 9, 20, 49, 30. In the connection אֶחָדָה נַחֲלָה אֶחָדָה Num. 27, 7, and אֶחָדָה נַחֲלָה 35, 2. Spoken of slaves Lev. 25, 45, 46.

אֶחָזִי *Ahzai*, pr. n. m. Neh. 11, 13; for which 1 Chr. 9, 12 נַחֲזִיָּה. Prob. it should read in both passages אֶחָזִיָּה, which see.

אֶחָזִיָּה and אֶחָזִיָּה (whom Jehovah holds) pr. n. *Ahaziah*. a) A king of Israel, the son of Ahab and Jezebel, 897—895 B. C. 1 K. 22, 40. 2 K. 1, 2. Sept. Ὁχοζίας. b) A king of Judah, the son and successor of Joram, 884 B. C. 2 K. 8, 24, 9, 16.

אֶחָזָם (their possession) *Ahuzzam*, pr. n. of one of the descendants of Judah, 1 Chr. 4, 6.

אֶחָזָת (possession) *Ahuzzath*, pr. n. of a Philistine, the friend of king Abimelech, Gen. 26, 26.

\* אֶחָת a root not in use. I. Arab.

أَحْأَحْ onomatop. from the sound אָה interj. *to cry ah, ah, ah!* repeatedly; in Heb. perh. *to sigh, to groan, to howl*, whence אָהִים.

II. In Arabic also *to be warm, hot, to glow*, sc. with anger, as in the words أَحْأَحْ, أَحْأَحْ; whence perhaps may be derived Heb. אָח, אָח, a pot, furnace.

Better however to derive the signif. furnace from r. אָח to flame, to burn, as fire, Conj. II to kindle, אָחָה heat, etc. See lett. ג.

אֶחָתִי see אֶחָתָה.

אֶחָי (perh. apoc. from אֶחָיָה) *Ahi*, pr. n. m. a) 1 Chr. 5, 15. b) 7, 34.

אֶחָי see אֶחָיָה.

אֶחָיָם (for אֶחָיָב father's brother, uncle) *Ahiām*, pr. n. m. 2 Sam. 23, 33. 1 Chr. 11, 35.

אֶחָיָה Chald. i. q. Heb. חִידָה with Aleph. prosthet. *a riddle, enigma*, Dan. 5, 12. R. חִידָה.



**אַחִיָּה** (brother i. e. friend of Jehovah) *Ahiab*, pr. n. m. a) A priest in the time of Saul, 1 Sam. 14, 3. 18. b) 1 Chr. 8, 7. c) 11, 36. d) 1 K. 4, 2. e) 1 Chr. 26, 20. f) 2, 25. g) 1 K. 15, 27. 33. h) Neh. 10, 27. i) A prophet dwelling at Shiloh in the time of Jeroboam, 1 K. 11, 29. 12, 15; for which **אַחִיהָי** 14, 6. 18. 2 Chr. 10, 15.

**אַחִיהוּד** (brother i. e. friend of the Jews, for **אַחִי יְהוּדִי**) *Ahihud*, pr. n. m. Num. 34, 27.

**אַחִיו** (brotherly) *Ahio*, pr. n. m. a) 2 Sam. 6, 3. 4. b) 1 Chr. 8, 14. c) 1 Chr. 8, 31. 9, 37.

**אַחִיחָד** (brother i. e. friend of union) *Ahihud*, pr. n. m. 1 Chr. 8, 7.

**אַחִיטֹב** (brother i. e. friend of goodness) *Ahitub*, pr. n. m. a) 1 Sam. 14, 3. 22, 9. b) 2 Sam. 8, 17. c) 1 Chr. 5, 37. Neh. 11, 11.

**אַחִילֹד** (brother of one born, for **אַחִי וְלֹדִי**) *Ahilud*, pr. n. of the father of Jehoshaphat, 2 Sam. 8, 16. 20, 24. 1 K. 4, 2.

**אַחִים** see **אָה**.

**אַחִימוֹת** (brother of death) *Ahimoth*, pr. n. m. 1 Chr. 6, 10 [25]; for which in the parallel passages stands **בִּתְּהָה**.

**אַחִימֶלֶךְ** (brother of the king) *Ahimelech*, pr. n. m. a) A priest dwelling at Nob, father of Abiathar, and the intimate friend of David, 1 Sam. 21, 2. 22, 9. Ps. 52, 2; and on this account put to death by Saul. Different from him apparently is b) *Ahimelech* the son of Abiathar, one of the two high priests in the time of David, 2 Sam. 8, 17. 1 Chr. 24, 3. 6. 31. But Korb, in Winer's Theol. Journal IV. p. 295, very plausibly conjectures that in 2 Sam. 8, 17 instead of 'Ahimelech the son of Abiathar,' it ought to read *Abiathar the son of Ahimelech*; from which error he supposes the reading in 1 Chron. 1. c. to have flowed.

**אַחִימָן** (brother of a gift) *Ahiman*, pr. n. m. a) One of the Anakim Num. 13, 22. Josh. 15, 14. Judg. 1, 10. b) 1 Chr. 9, 17.

**אַחִימָאז** (brother of anger) *Ahimaaz*, pr. n. m. a) 1 Sam. 14, 50. b) A son

of Zadok the high-priest in the time of David, 2 Sam. 15, 27. 36, 17. 17, 20. 18, 19 sq. The same person seems intended in 1 K. 4, 15.

**אַחִיָּן** (brotherly) *Ahian*, pr. n. m. 1 Chr. 7, 19.

**אַחִינָדָב** (liberal or noble brother) *Ahinadab*, pr. n. m. 1 K. 4, 14.

**אַחִינוֹם** (brother of pleasantness) *Ahinoam*, pr. n. fem. a) 1 Sam. 14, 50. b) 1 Sam. 25, 43. 27, 3. 30, 5. 2 Sam. 2, 2. 3, 2.

**אַחִיסָמָךְ** (brother of support or help) *Ahisamak*, pr. n. m. Ex. 31, 6. 35, 34.

**אַחִיזֶר** (brother of help) *Ahiezzer*, pr. n. m. a) A phylarch or head of the tribe of Dan, Num. 1, 12. 2, 25. 7, 66. b) 1 Chr. 12, 3.

**אַחִיקָם** (brother of the enemy) *Ahikam*, pr. n. of the father of Gedaliah, whom the Chaldeans made governor in Judea, 2 K. 25, 22. Jer. 39, 14. 40, 5 sq.

**אַחִירָם** (brother of the high) *Ahiram*, pr. n. m. Num. 26, 38. Patronym. **אַחִירָמִי**.

**אַחִירָע** (brother of evil) *Ahira*, pr. n. m. of a phylarch or head of the tribe of Naphtali, Num. 1. 15. 2, 29. 7, 78. 83. 10, 27.

**אַחִישָׁהָר** (brother of the dawn) *Ahishahar*, pr. n. m. 1 Chr. 7, 10.

**אַחִישָׁר** (brother of the singer, or for **אַחִי וְשָׁרִי** brother of the upright) *Ahishar*, pr. n. m. 1 K. 4, 6.

**אַחִיתָפֶל** (brother of folly) *Ahithophel*, pr. n. of an early friend of David, who conspired with Absalom against him, 2 Sam. c. 15-17.

**אַחִלָב** (fatness, fertility) *Ahlab*, pr. n. of a place in the tribe of Asher, Judg. 1, 31. R. **הָלָב**.

**אַחִלִי** Ps. 119, 5, and **אַחִלִי** 2 K. 5, 3, a particle of wishing, *O that! would God!* with fut. Ps. 1. c. without verb 2 K. 1. c. It is commonly derived from r. **הָלָה** Pi. **לָהּ פָּנִים** to stroke one's face, to caress, to court. But not improb. it may be compounded from **אַחִי** and **לִי** i. q. **לִי**.

**אַחִלַי** (*O that!*) *Ahlai*, pr. n. m. and f. 1 Chr. 2, 31; comp. 11, 41.

**אֶמֶתְחַמָּה** f. Ex. 28, 19, the name of a gem, Sept. Vulg. *ἀμέθυστος*, *amethyst*; but Josephus gives it by *ἀγάτης*, *agate*, though there seems to be some confusion in the order of his words. The form is that of a verbal of Hiph. from *ר. חָלַם* to dream; perhaps because it was worn as an amulet to induce dreams. A similar superstition is also the ground of the name *ἀμέθυστος*, this stone being regarded as a charm against drunkenness. Comp. Braun de Vestitu sacerdot. Heb. II. 16.

**אֶחְמַתָּה** Ezra 6, 2, *Achmetha*, i. e. *Ecbatana*, the ancient metropolis of Media, the summer residence of the Persian kings. The ancient orthography of this name is traced by Lassen (Ind. Biblioth. III. 36) in the Sanscr. *apvadhana*, i. e. *ἰνποσασία*; the Sanscr. *ç* passing over sometimes into a guttural and sometimes into *s*. The corresponding modern name is *Ispahan*.

**אָהַסְבִּי** pr. n. m. *Ahasbai*, 2 Sam. 23, 34. **אֶחְסֶה בָּהָה** I take refuge in Jehovah.

\* **אָהַר** to be after, behind; to stay behind; hence, to stay, to delay, to remain, in Kal once, 1 pers. fut. **אֶחְרֶה** Gen. 32, 5.—

Arab. **أَخَّرَ** Conj. II, to defer, to delay. Syr. Aph. and Shaph. **أَسَّ** and **أَسَّ** id.

PIEL **אָהַר**, plur. **אֶחְרֶה** for **אֶחְרֶה** Judg. 5, 28, fut. **אֶחְרֶה**.

1. to delay, to retard, to hinder any one, Gen. 24, 56; to delay, to defer any thing Ex. 22, 28. Also ellipt. Deut. 7, 10 *he will not delay (punishment) to him who hateth him*.

2. Intrans. i. q. Kal, to stay, to delay, to linger. Judg. 4, 28 *why linger the paces of his chariots?* Ps. 40, 13 **אֶל-אֶל-אֶל-אֶל** delay not. 70, 6. Gen. 34, 19.

3. to stay long, to tarry late in or by any thing, with **עַל**, Prov. 23, 30 **מֵאַחֲרֵים עַל הַיַּיִן** who tarry long at the wine, i. e. who drink till late in the night. Comp. Is. 5, 11. Ps. 127, 2.

Deriv. **אָהַר**—**אֶחְרֶה**, and **אָהַר**.

**אָהַר** (Dag. forte impl.) f. **אֶחְרֶה**, Plur. **אֶחְרֶה**, from an obsol. sing. **אָהַר** with Kamets pure.

1. Adj. pr. after, hinder, following spec. next following, next, second, (comp. *secundus a sequendo*,) Gen. 17, 21 **בְּשָׁנָה הָאַחֶרֶת** in the next year, the following year. 1 K. 3, 22.—Hence genr. *another, other; alius, alia, aliud*; Gen. 4, 25. 8

10. 12. 29, 19. al. sæp. Arab. **آخَرُ** id. Syr. **اِسْرَئِيلَ**, plur. **اِسْرَئِيلَ**, Chald.

**אֶחְרֶה**.—So **אֱלֹהִים אֲחֵרִים** other gods, i. e. idols, Deut. 6, 14. 7, 4. Jer. 1, 16. 7, 18. al. sæp. Sing. **אֶחָד** Ex. 34, 14; without **אֶל** id. Is. 42, 8 **לֹא-אֶחָד יִכְבֹּדֵנִי** and my glory will I not give unto another god. 48, 11. Ps. 16, 4 **אֶחָד (אֲשֶׁר) מֵהָרִי** who hasten to another god, i. e. away from the true God after idols.

2. *Aher*, pr. n. m. 1 Chr. 7, 12.

**אָהַר** pr. after, the after part, hinder part, extremity. Hence

1. Adv. a) Of place, behind, in the back-ground. Gen. 22, 13 **וְהָיָה אֵיל אָהַר** and lo! a ram in the back-ground, caught in a thicket by his horns. Abraham did not see the ram behind himself, as the Vulgate renders, and as it is usually taken; but in the distant part, the back-ground, of what lay before his eyes. [Yet he may naturally be supposed to have looked round on hearing the angel's voice.—T.] Nor is it necessary to read **אָהַר**, with the Samar. Sept. Syr. and 42 Mss. b) Adv. of time, afterwards, then, Gen. 10, 18. 18, 5. 24, 55. 30, 21. al.

2. Prep. a) Of place, behind, Cant. 2, 9. Ex. 3, 1 *behind the desert*, back of it, i. e. on the west of the desert, see in **אֶחָד** no. 2. Also after, as **פ' הָלַךְ אַחֲרָיו** to go after, to follow any one, Gen. 37, 17. Job 31, 7. **מֵאַחֲרֵי** prægn. pr. from after, Ps. 78, 71 **מֵאַחֲרֵי עֲלוֹת הָרִיאוּ** from after the ewes he brought him, i. e. from following the ewes, from being a shepherd. b) Prep. of time, after, Gen. 9, 28. So **אַחֲרֵי הַדְּבָרִים הָאֵלֶּה** after these things, i. e. afterwards, a formula of transition, Gen. 15, 1. 22, 1. With infin. **אַחֲרֵי כֵן** after that, after, Num. 6, 19. **אַחֲרֵי כֵן** pr. after so, i. e. after it had so happened, afterwards, Lev. 14, 36. Deut. 21, 13.

3. Conj. **אַחֲרֵי אֲשֶׁר** after that, Ez. 40, 1; and without **אֲשֶׁר**, Lev. 14, 43. Job 42, 7.



NOTE. Instead of the sing. אֲחֵר, the plur. אֲחֵרִים is far more frequently used; see below. With suffixes the plur. form is always used.

PLUR. אֲחֵרִים, only in constr. אֲחֵרֵי, c. אֲחֵרֵי, אֲחֵרֵיכֶם, אֲחֵרֵיהֶם, etc.

1. Subst. *the hinder parts*, 2 Sam. 2, 23 בְּאַחֲרֵי הַחֲנִיחַ *with the hinder end of the spear*.

2. Prep. a) Of place, *behind*, Judg. 18, 12 where it is i. q. *on the west of*, see in אֲחֵר no. 2. More freq. *after, behind* any one, Lev. 26, 33. 1 Sam. 14, 37. 2 K. 19, 21. אֲחֵרֵיהֶם (אֲשֶׁר) *those who go after them*, their flatterers, parasites, Ps. 49, 14. Hence, with verbs of going, *to follow*; also הָיָה אֲחֵרֵי פ' *to be after, to go after* any one, i. q. *to follow*, to be on one's side, Ex. 23, 2. 2 Sam. 2, 10. Comp. 1 K. 1, 7. Prov. 28, 23 מוֹדִיחַ אֶחָד אֲחֵרֵי הוֹן יִמָּצֵא *he that rebuketh a man after me* (i. e. after my precepts) *shall find favour*. b) Of time, *after*, Gen. 16, 13. 17, 8. With inf. *after that, after*, Gen. 5, 4.

3. Conj. אֲחֵרֵי אֲשֶׁר *after that*, Deut. 24, 4. Josh. 9, 16. 23, 1; rarely with אֲשֶׁר omitted, Lev. 25, 48. Once בְּאַחֲרֵי אֲשֶׁר Josh. 2, 7.

4. אֲחֵרֵיכֶן pr. *after so, after* it had so happened, i. e. *afterwards*, Gen. 6, 4. 15, 14. 23, 19. 25, 26. al. Comp. Syr. מֵאַחַר and מֵאַחֲרָה. With אֲשֶׁר added it becomes a conjunction, i. q. אֲחֵרֵי אֲשֶׁר *after that*, like Lat. *posteaquam* for *postquam*, Deut. 24, 4. 2 Sam. 24, 10. In the later Hebrew we find also אֲחֵרֵי זֶה *after this, afterwards*, Job 42, 16. Ezra 9, 10. Comp. Chald. אֲחֵרֵי דִּנָּה Dan. 2, 29. 45.

5. With other prepositions:

a) בְּאַחֲרֵי, once אֲחֵרֵי מִן 1 Chr. 17, 7, pr. *from after, from behind*, from going or following after; chiefly used of those who abandon a person or party whom they have before followed, Num. 14, 43. Deut. 7, 4. 2 Sam. 20, 2. Also *at or on the back, behind, after*, (comp. מִן no. 3. h.) Josh. 8, 2. Ex. 14, 19. Jer. 9, 21.—Of time, *after*, Ecc. 10, 14; and in Neh. 4, 7 בְּאַחֲרֵי ל' in the same sense. Hence אֲחֵרֵיכֶן pr. *after so*, i. e. *afterwards*, 2 Sam. 3, 28. 15, 1.

b) אֲחֵרֵי אֲלֵי *after*, with verbs of mo-

tion. 2 K. 9, 18 אֲלֵי-אֲחֵרֵי כָּב *turn thee after me, behind me*, 2 Sam. 5, 23.

c) עַל-אֲחֵרֵי i. q. אֲחֵרֵי, Ez. 41, 15. Comp. עַל no. 3. b.

אֲחֵר Chald. plur. constr. אֲחֵרֵי, *after*, Dan. 2, 29; but by Hebraism. The pure Chaldee preposit. is בְּחֵר.

אֲחֵרֹן, fem. אֲחֵרָה, from אֲחֵר with the adj. ending וֹן.

1. *hinder, hindermost, latter*, opp. to *foremost, former*, (רִאשׁוֹן) Gen. 33, 2. Ex. 4, 8. Deut. 24, 3. הַיָּם הָאֲחֵרֹן *the hinder sea*, i. e. western, the Mediterranean, Deut. 11, 24. 34, 2. Joel 2, 20.

2. *after, later, following*, as אֲחֵרֹן דֹּר Ps. 48, 14. אֲחֵרֹן יוֹם *after time, future*, Prov. 31, 25. Is. 30, 8. Plur. אֲחֵרָנִים *those after, posterity*, Job 18, 20.

3. *the last, latest*, Neh. 8, 18. Is. 44, 6 I [Jehovah] *am the first, and I the last*. Job 19, 25.—Fem. אֲחֵרָה adv. *last, the last*, Dan. 11, 29. Also בְּאַחֲרָה Deut. 13, 10. 1 K. 17, 13, and אֲחֵרָה Num. 2, 31. Ecc. 1, 11, *at last, last*.

אֲחֵרָה (for אֲחֵרָהָ, *after the brother*), Aharah, pr. n. 1 Chr. 8, 1.

אֲחֵרְהֵל (behind the breast-work sc. born) Aharhel, pr. n. m. 1 Chr. 4, 8.

אֲחֵרֵי Chald. constr. see אֲחֵר Chald.

אֲחֵרִי Chald. adj. fem. *another, alia*, Dan. 2, 39. 7, 5. 6; for the common אֲחֵרִיָּה, the ה of the fem. gender being dropped by apocope, like רִאשִׁי for רִאשִׁיָּה, מִלְכּוֹ for מִלְכּוֹתָהּ.

אֲחֵרִין Chald. adj. (fr. אֲחֵר הֵן) Dan. 4, 5 יְדִי-אֲחֵרִין pr. *at the last, at last*, at length; the יְדִי being pleonastic, see יְדִי Chald. A. 2.—Keri אֲחֵרִין.

אֲחֵרִית f. (אֲחֵר ר.) 1. *the last or extreme part, uttermost part*, Ps. 139, 9.—Often of time: a) *the end of a period*, Deut. 11, 12; *the end, event of any course of things, latter state, final lot*, Job 8, 7. 42, 12. Prov. 5, 4 אֲחֵרִיתָהּ מֶרֶח *her end is bitter*, i. e. the final lot of those whom the adulteress seduces; comp. 23, 32. Sometimes of a happy end or result, Prov. 23, 18. 24, 14. b) *after-time, the future*, espec. in the prophetic formula בְּאַחֲרֵי הַיָּמִים *in future time, in the last days*, Is. 2, 2. Gen. 49, 1. Mic. 4, 1. Num. 24, 14. Dan. 10, 14.

2. Concr. *those who come after, descendants, posterity*, Ps. 109, 13. Am. 4, 2. 9, 1. Dan. 11, 4.

אֶחָדָה Chald. f. i. q. Heb. אֶחָדָה no. 1. b. Dan. 2, 28.

אֶחָדָה Chald. adj. *another, alius*, Dan. 2, 11.

אֶחָדָה adv. (r. אֶחָד) *backwards*. Gen. 9, 23. 1 Sam. 4, 18. Comp. אֶחָדָה.

אֶחָדָה־מְלָכִים m. plur. Esth. 3, 12. 8, 9. 9, 3. Ezra 8, 36, *satraps, the governors or viceroys* of the large provinces among the ancient Persians, possessing both civil and military power, and being in the provinces the representatives of the sovereign, whose state and splendour they also rivalled. Single parts or subdivisions of these provinces were under procurators or prefects, פְּחוּז; the satraps governed only whole provinces. See Brisson de regio Pers. principatu I. § 168. Heeren Ideen T. I. p. 489 sq. ed. 4.—The genuine form of this name, which has lately been found in the inscriptions of ancient India, is *kšatrapa* i. e. warrior of the host; see Benfey in Gött. Gel. Anz. 1839. p. 805 sq. Lassen Zeitschr. f. d. Morgenl. III. p. 161. To this harsher form corresponds the Greek ἐξαστραπής, ἐξαστραπής, (Boeckh Corp. Inscr. no. 2691. c.) whence arose by degrees the softer αστραπής. The אֶ- is appended. Comp. אֶחָדָה־מְלָכִים.

אֶחָדָה־מְלָכִים Chald. m. plur. i. q. Heb. Dan. 3, 2. 3. 27. 6, 2. 3.

אֶחָדָה־מְלָכִים *Ahasuerus*, the Hebrew form of the name *Xerxes*, as it would seem. It is found Esth. 1, 1, and often in this book; also Ezra 4, 6, where the order of time would require it to be understood of Cambyses; and further in Dan. 9, 1, where it stands for Astyages, the father of Darius the Mede. The true native orthography of the name *Xerxes* has recently been brought to light from the cuneiform inscriptions; where it is written *kh-sh-y-â-r-sh-â*, which seems to correspond to the modern Persian شیرشاه i. e. *lion-king*; since it is certain that for the softer pronunciation of *s* and *sh*, as uttered by the modern Persians, the ancient Persians had far harsh-

er sounds, as in the words *khshayathiya* i. q. *Shah king*, *khshatrap* i. q. *Satrap*. From this ancient harsher form, the Hebrews, by prefixing their prosthetic Aleph, made אֶחָדָה־מְלָכִים *Ahashverosh*, and the Greeks Σιγξης. See St. Martin in Journal Asiatique III. p. 85. Champollion Précis du Système hiéroglyphique, Tableau général, Tab. 7. 2. p. 24. Lassen üb. d. Keilschrift p. 165; also in Zeitschr. f. Kunde des Morgenl. VI. p. 124 sq.

אֶחָדָה־מְלָכִים Esth. 10, 1 in Chethib, for אֶחָדָה־מְלָכִים.

אֶחָדָה־מְלָכִים (prob. mule-driver, a name of Persian origin, see next art.) pr. n. m. *Ahashtari*, 1 Chr. 4, 6.

אֶחָדָה־מְלָכִים plur. m. *mules*, Pers. استار *estâr*, استر *ester*, a mule, Sanscr. *agvata-tara*. Esth. 8, 10, where it is rendered definite by the addition *sons of mares*.—The אֶ- is appended, as in אֶחָדָה־מְלָכִים.

אֶחָדָה see אֶחָדָה.

אֶחָדָה subst. m. (r. אֶחָדָה) 1. *a gentle sound, murmur, whisper*, and plur. אֶחָדָה concr. *mutterers, whisperers*, i. e. νεκρομαντεις, necromancers, ventriloquists, imitating artificially the supposed murmur or thin voice of the shades or manes, Is. 19, 3. See under אֶחָדָה.

2. *a going softly, gentle motion*; whence often adverbially, אֶחָדָה, אֶחָדָה, אֶחָדָה, *softly, gently, slowly*, e. g. of the still slow gait of a mourner, 1 K. 21, 27; of water gently flowing, Is. 8, 6. So אֶחָדָה pr. in my slow gait, *slowly*, at my convenience, Gen. 33, 14.—Also of the manner of acting and speaking; 2 Sam. 18, 5 אֶחָדָה לְנַעַר (deal) *gently with the young man for my sake!* Job 15, 11 וְדַבֵּר לְאָזְנוֹ עֲבָדָה *and words gently (spoken) towards thee*.

\* אֶחָדָה a root not in use; Arab. *to be fast, firm*; Conj. II, to make fast, to confirm.—Hence

אֶחָדָה m. *the southern buckthorn, Christ's thorn, Rhamnus paliurus* Linn. so called from the firmness of its roots, Judg. 9, 14.

15. Ps. 58, 10. Arab. أَطْلَسَ, i. q. *the more usual عَرَجَ*.

אֶחָדָה m. (by Syriasm for אֶחָדָה, r. אֶחָדָה) *thread, yarn*, of linen or cotton; in Chald.



sinew, string. Once Prov. 7, 16 *tapes-try, coverings, of Egyptian yarn*, which was distinguished for its firmness and beauty. Comp. Celsii Hierob. I. 89 sq. A. Schultens compares Gr. ὀρόν, ὀρόνιον, linen cloth.

\* אָט a root not in use. 1. i. q. אָט to utter a gentle sound, to murmur, spoken of the sighing of the camel when weary; also of the rumbling of the bowels when one is hungry, ἰσούειν. See Comment. on Is. 19, 3.

2. to go softly, gently, see אָט no. 2.

\* אָט to shut, to close, to stop, e. g. the mouth, the ears, Prov. 17, 28. 21, 13. חֲלוֹנוֹת אָטוּת Ez. 40, 16. 41, 16. 26, windows closed, sc. with bars or lattices, which being let into the walls or beams could not be opened and shut at pleasure. Sept. θυρίδες διχτυωταί, Symm. τοξυαί. Comp. 1 K. 6, 4. Kindr. is Arab.

אָט to cover a window with a curtain.

Hiph. id. Ps. 58, 5.

\* אָט obsol. root, perh. to bind, to bind together, kindr. with אָט. Arab. أَصْن tent-cords.—Hence אָט.

\* אָט fut. אָט, to shut, to close, once Ps. 69, 16. Arab. أَطْر to shut in, to enclose. Kindred roots are אָט, אָט, אָט.—Hence the two following:

אָט (shut up, bound, perh. dumb) Ater, pr. n. m. a) Ezra 2, 16. Neh. 7, 21. b) Ezra 2, 42. Neh. 7, 45.

אָט m. adj. (r. אָט) shut up, bound, i. e. impeded. Judg. 3, 15. 20, 16 אָט יָד יְמִינִי impeded as to his right hand, i. e. who cannot use the right hand freely, and hence i. q. left-handed. Arab.

אָט Conj. V, to be impeded; comp. عقد to bind, to tie, transferred also to the tongue, like Engl. tongue-tied.

\* אָ, constr. אָ 1. Interrog. adverb, where? c. suff. אָיִה where art thou? Gen. 3, 9. אָיִה where is he? Ex. 2, 20. אָיִה where are they? Is. 19, 12. More freq. with He parag. אָיִה q. v.—This particle seems to have arisen by dropping the Nun from אָיִה II, (q. v. in אָיִה whence?) and this again seems to have

been originally the same as the negative אָיִה I; just as many other negative words have also passed over to an interrogative power; comp. Lat. ne, Germ. nicht wahr? Engl. not so? Hence אָיִה pr. he is not there, not present, i. q. אָיִה, comp. Job 14, 10; and interrog. is he not there? q. d. where is he? In this way אָיִה no. I and II become closely related. Comp. Heb. Gram. § 150. no. 1 ult. In

Arabic أَی has passed over into an interrog. pron. who? f. أَیْ; and the same also is Eth. አ. P. Comp. Germ. wo? Engl. who?

2. As a mere sign of interrogation, put before adverbs and pronouns in order to give them an interrogative power; just as אָט gives them a relative sense. Comp. Germ. wovon? for von welchem? Engl. wherefore? i. q. for what? Hence a) אָיִה, which? what? but always with reference to place (except in Ecc. 11, 6), 1 K. 13, 12 אָיִה הַדֶּרֶךְ הַזֶּה what way went he? (Or perh. i. q. Lat. ubi via? quorsum via? see under אָיִה in lett. b.) 2 K. 3, 8. 2 Chr. 18, 23. Job 38, 24. Also without interrogation, Jer. 6, 16. Ecc. 11, 6. Elsewhere i. q. where? (from אָיִה here,) Job 28, 12. Esth. 7, 5. Sometimes written in one word, אָיִה, q. v. b) אָיִה from what? whence? (from אָיִה thence,) Gen. 16, 8. 1 Sam. 30, 13. Jon. 1, 8 אָיִה אָתָּה from what people art thou? 2 Sam. 15, 2 אָיִה אָתָּה from what city art thou? strictly Lat. undenam populi? undenam urbis? as Plaut. unde gentium? Odyss. 1. 170 πόθεν ἀνδρῶν. c) אָיִה wherefore? why? from אָיִה therefore, Jer. 5, 7.

NOTE. With certain other particles אָיִה is joined more closely, so as to coalesce with them into one word, as אָיִה, אָיִה, אָיִה, q. v. The same use of this particle is found in Syr. اَیْ in what way? how? اَیْ whence? اَیْ who? Chald. אָיִה who then? אָיִה id. Eth. አ. P. አ where? how?—In Prov. 31, 4 Keri וְלִי שִׁכָּר אָיִה, render: nor for princes [to say], Where is strong drink? See in אָיִה no. 1.

I. אָ contr. for אָיִה, (as כִּי for כִּיִּי, for כִּי, comp. Lehrs. p. 510,) m. perhaps

fem. Is. 23, 2; plur. אֵיִם, once אֵיִן Ez. 26, 18. R. אֵיִה I.

1. Pr. *habitable ground, dry land*, opp. to water, the sea, rivers; see the root no. 1. Is. 42, 15 שָׁמַרְתִּי נְהַרֹת לְאֵיִם *I will make the rivers dry lands*; comp. 43, 19. 50, 2. Hence

2. *terra maritima*, land adjacent to the sea, *sea-coast*, whether on the shore of the main land, or an island; like the East-Indian *Dvipa*, which signifies both coast and island. Spec. a) *the coast, the sea-coast*, Is. 20, 6. 23, 2. 6. Ez. 27, 7 אֵיִר אֶלְיִשָּׁה *the coast of Elishah*, i. e. of Peloponnesus or Greece. b) *an island*, Jer. 47, 4 אֵי כַפְתֹּר *the isle of Caphtor*, i. e. Crete. אֵיִר בְּחִתִּים *the isles of Chittim*, Ez. 27, 6. Jer. 2, 10; comp. Esth. 10, 1, where אֵיִר הָיָם are put in antith. with the main land, continent. c) Plur. אֵיִם very often for *coasts, maritime regions*, espec. *beyond sea*, as in Jer. 25, 22 is added by way of epexegetis הָיָם בְּצִבְרֵי הָאֵיִם. Hence genr. of *coasts and islands* far remote, Is. 24, 15. 40, 15. 41, 1. 5. 42, 4. 10. 12. 49, 1. 51, 5; espec. those of the Mediterranean Ps. 72, 10. Dan. 11, 18, which also are called more definitely אֵיִר הָיָם Is. 11, 11, and אֵיִר הַיָּם Gen. 10, 5. Zeph. 2, 11.—In Ez. 27, 15 the Indian Archipelago is to be understood.

II. אֵי contr. for אֵיִר (r. אֵיִה II, see in אֵי I) pr. *a howling, wailing cry*. Hence

1. Concr. *the howler*, i. e. *the jackal*, Arab. ابن آوى, plur. بنات آوى, son, daughters of howling, Pers. شغال, whence Germ. *Schakal*, Engl. *jackal*. So called from its nocturnal cry or howl, which resembles the scream of a child. Damiri ap. Bochart. Hieroz. I. p. 843. Found only in plur. אֵיִם, Is. 13, 22. 34, 14.

2. Interj. i. q. אֵיִ ah! alas! wo! c. dat. Ecc. 10, 16. 4, 10 לֵי אֵי, which several edit. read in one word, אֵיִלֵי wo to him!

III. אֵי adv. *not, non*, found Job 22, 30, and in the pr. names אֵי־כְבוֹד (inglorious) *Ichabod* 1 Sam. 4, 21, and אֵי־זָבֵל *Jezebel*. It is much more freq. in Rabbinic, espec. as prefixed to adjective forms with a privative signification, like Engl. *in, un*, in the same usage; and also in

Ethiopic, where אֵי is prefixed also to verbs. It is doubtless an abridged form from אֵיִן, see r. אֵיִן, אֵיִן; like the Greek and Sanscr. a priv. from *an*.

אֵי־כְבוֹד (inglorious) *Ichabod*, pr. n. 1 Sam. 4, 21. See in אֵי III.

\* אֵי־ב to be an adversary, enemy, to any one; to persecute, to hate. The primary idea is prob. to be sought in *breathing, blowing, puffing* at or upon any one, which is often referred to anger and hatred, Germ. *anschnauben*. Kindred is אֵי־ב, in which the idea of *breathing after* passes over into that of desire and love. The finite verb occurs only once, Ex. 23, 22; but very freq. is Part. אֵי־ב as subst. *an adversary, enemy*, Gen. 22, 17. 49, 8. al. Sometimes it retains the construction of a participle, 1 Sam. 18, 29 אֵי־ב אֶת־דָּוִד *an enemy to David*. —Fem. אֵי־בָה collect. *enemies*, Mic. 7, 8. 10. Comp. Lehrs. p. 477.

Deriv. אֵי־ב, and

אֵי־בָה f. (contr. for אֵי־בָה, as אֵי־בָה for אֵי־בָה) *enmity, hostility*, Gen. 3, 15. Num. 35, 21.

אֵי־ m. pr. *a load, burden*, by which one is oppressed, crushed; from r. אֵי־ no. 2. Hence

1. *misfortune, calamity*, Ps. 18, 19. Job 21, 30.

2. *destruction, ruin*, Job 18, 12. 21, 17. 30, 12. אֵי־בָה *destruction from God*, Job 31, 23.

אֵי־ f. (for אֵי־בָה, r. אֵי־ב II) pr. *cry, clamour*; hence

1. As the name of *a clamorous bird* of prey, unclean, Lev. 11, 14. Deut. 14, 13; also keen-sighted, Job 28, 7. Sept. and Vulg. sometimes *vulture*, sometimes *kite*. The opinion of Bochart is not improbable, Hieroz. II. p. 193 sq. that it is the species of *falcon* called by the Arabs *smirle*, *emerillon*, Engl. *merlin*. Or perhaps the Heb. word is a general term for *hawk, falcon*, etc. whence in Lev. and Deut. II. cc. is added לְמִינֵיהֶם.

2. *Ajah*, pr. n. m. a) Gen. 36, 24. b) 2 Sam. 3, 7. 21, 8.

אֵי־ i. q. אֵי *where?* with הָהָּ parag. as אֵי־הָהָּ from הָהָּ, Gen. 3, 9. 18, 9. al. Also



without interrogation, Job 15, 23 *he wandereth about for bread*, אִי where-ever it may be.

אִי pr. n. Job, an Arab of Uz or Ausitis, distinguished for wealth and also for piety and virtue, but tried of God with the heaviest calamities. Besides the book of Job, he is also mentioned in Ez. 14, 14. 20. Sept. Ἰωβ, Arab. أَيُّوب. The name signifies pr. *one persecuted*, from r. אָנַב, as יָלִיד *one born*, from יָלַד; and refers to the calamities by which he was afflicted.—Others render it: *serio*

*resipiscens*, i. q. Arab. أَوَّاب, from r. אָוַב, to return, to convert, comp. Cor. Sur. 38. 40–44; but see against this, Thesaur. Ling. Heb. p. 81. col. 1.

אִיזֶבֶל f. (pr. non-cohabited, i. e. ἄλογος Plat. p. 249. B, Lat. *intacta*, chaste, comp. *Agnes*; an appropriate female name, and not to be estimated from the character and conduct of Ahab's queen;) Jezebel, Isabella, pr. n. of a notorious woman, the daughter of Ethbaal king of Tyre, and wife of Ahab king of Israel, infamous for her idolatry and cruel persecution of the prophets. 1 K. 16, 31. 18, 4. 13. 21, 5 sq. 2 K. 9, 7 sq.

אִי where? Job 38, 19. 24. Compounded from the interrog. part. אִי, q. v. no. 2, and יָה here.

אִי how? apoc. from אִיבָה, Gen. 26, 9. Without interrogation, Ruth 3, 18. 2 K. 17, 28.—Often as an exclamation of pain or grief, *how!* Ps. 73, 19. Is. 14, 4. Ecc. 2, 16.

אִי from אִי no. 2, and יָה i. q. כֹּה so, here.

1. *how?* in what way? Deut. 1, 12. Without interrogation, Deut. 12, 30.

2. *where?* Cant. 1, 7.

3. Often as an exclamation of pain or grief, *how!* like אִי־יָה, Is. 1, 21. Lam. 1, 1.

אִי (id.) *where*, not interrogative, once 2 K. 6, 13, where Keri has אִי־יָה id.

אִי־יָה (Milél) *how?* Cant. 5, 3. Esth. 8, 6. From אִי and יָה i. q. כֹּה, so.

אִי see r. אִי.

אִי m. 1. *a ram*, so called from his twisted horns, q. d. rolled up; see r. אִי.

Gen. 15, 9. Plur. אִיִּים Ex. 25, 5, and אִיִּים Job 42, 8.—Hence intens. אִיִּי q. v.

2. A term of architecture, referring, as it would seem, to a *projection* in a lateral wall, serving as a *post* or *column*, i. e. *a pilaster*; either from r. אִי no. 3, or like Lat. *aries*, *capreolus*, Germ. *Bock*, used for a *buttress*. 1 K. 6, 31. Ez. 41, 3. Plur. אִיִּים, Ez. 41, 1. 40, 10. 14. 16. 38; comp. v. 26. 31. 34. 37. The ancient versions render it sometimes *posts*, sometimes *columns*. See Boettcher's Proben alttestamtl. Schrifterkl. p. 302.

אִי m. *a stag*, *hart*, male deer, Deut. 12, 15. 14, 5. Is. 35, 6. Plur. אִיִּים Cant. 2, 9. 17. Always masc. but in Ps. 42, 2 joined with a fem. in the manner of comm. gend. thus denoting *a hind*, which elsewhere has the specific name אִיִּה, אִיִּה.

אִיִּה. Chald. and Syr. id. Arab. اَيْل wild goat, mountain-goat, chamois. Eth. ጸጸ, by which orthography the affinity of the roots אִי and אִיִּה is distinctly confirmed.—As to the etymology, אִי is a sort of intensive of אִי, therefore pr. *a large ram* or *buck*, and אִיִּה *a large she-goat* or the like. Indeed the Hebrews would seem to have called all the various species of deer and antelopes, which in part are furnished with twisted horns like the ram, by the general name of *large rams* or *wild rams*; just as the Germans call the same animals *Bergziegen*, *wilde Ziegen*, and the Latins *caprea*, from their general resemblance to a goat, *capra*. Sept. every where *ελαφος*.

אִי m. *strength*, *might*, once Ps. 88, 5. R. אִי no. 2.

אִי m. (r. אִי) plur. אִיִּים, pr. *strong*, *stout*, *mighty*.

1. Plur. *the mighty*, *the powerful*, *the nobles* of a state, city, Ex. 15, 15. Ez. 17, 13. 2 K. 24, 15 Keri.

2. *a strong*, *stout*, *mighty tree*, like δρυς, spec. the oak, *terebinth*, and sometimes also the palm, i. q. אִיִּה, אִיִּה, which is more usual. Sing. once Gen. 14, 6 in the pr. n. אִיִּה פֶּאֶרֶן, Sept. τερεβινθος ἡς Φαράν. Plur. אִיִּים, אִיִּים Is. 1, 29. 57, 5. 61, 3.

אִיִּה f. *a hind*, female deer, and perh. also *caprea*, *wild she-goat*, these two ani-

mals being hardly distinguished in the common usage of the Hebrew. Gen. 49, 21. Plur. אֵילֹת constr. אֵילֹת 2 Sam. 22, 34. Cant. 2, 7. See in masc. אֵיל.

אֵילָן (from אֵיל, q. d. *Deerfield*, from the number of deer,) *Ajalon*, pr. n. a) A Levitical city in the tribe of Dan, Josh. 10, 12. 19, 42. 21, 24. Judg. 1, 35. See Bibl. Res. in Palest. III. p. 63. b) A city in Zebulun, Judg. 12, 12.

אֵילֹן (an oak, see אֵילֹן) *Elon*, pr. n.

1. A city in Dan, Josh. 19, 43. 1 K. 4, 9.

2. Of several men: a) Gen. 26, 34. 36, 2. b) Gen. 46, 14. c) Judg. 12, 11.

אֵילֹת (trees, a grove, perh. palm-grove, see under אֵילָה) 1 K. 9, 26. 2 K. 16, 6, also אֵילָה (for אֵילָה Leherg. p. 467, and that collect. for אֵילֹת Deut. 2, 8. 2 K. 14, 22. 16, 6 bis, *Eloth, Elath*, pr. n. of a city of Idumea on the eastern gulf of the Red Sea, which is called from it Sinus Ælanites, or Elanitic Gulf. The Edomites being subdued, 2 Sam. 8, 14, David took possession of it, and after him Solomon, whose fleet sailed hence to Ophir, 1 K. 9, 26. It was again recovered by the Idumeans; and once more subdued by Uzziah king of Judah, 2 K. 14, 22; but Rezin king of Syria took it at length from the Jews, who seem never again to have recovered it, 2 K. 16, 6. Josephus calls it *Lilawn*, Ptolemy *Elava*, Pliny *Ælana* H. N. 6. 32 or 38. See Relandi Palest. p. 217, 554 sq. Le Quien Oriens Christ. T. III. p. 758. By

Arabian writers it is called *أَيْلَة* *Aileh, Ailat*. The ruins of the former city are still visible near to the fortress of Akabah, on the N. W. Ruppell's Reisen, p. 248 seq. Frankf. 1829. Bibl. Res. in Palest. I. p. 241 sq.

אֵילָה f. i. q. אֵיל pr. *strength, might*, then *help*, Ps. 22, 20. R. אֵיל no. 2.

אֵילִם plur. אֵילִּים and אֵילִּים, an architectural term, which the Sept. Vulg. and Targums make i. q. אֵילִּים *porch*; from which however it is manifestly distinguished, Ez. 40, 7 sq. The אֵילִּים were carried round an edifice, and are usually mentioned along with the אֵילִּים;

see Ez. 40, 16. 22. 26. 29. Comp. Boettcher Proben, p. 319.

אֵילִם (trees, perh. palm-trees) *Elim*, pr. n. of a station of the Israelites in the desert, the second after leaving Egypt, with twelve fountains and seventy palm-trees, Ex. 15, 27. 16, 1. Num. 33, 9. With He loc. אֵילִם Ex. 15, 27.—Geographers rightly assume the place of Elim in the Wady Ghüründel, a valley of that region; see Bibl. Res. in Palest. I. p. 100, 105.

אֵילִן Chald. m. *a tree*, Dan. 4, 7. 8 sq. Syr. *ܐܝܠܢ* id. It corresponds to Heb. אֵילֹן; but the Chaldee word is used in a wider sense.

אֵילָה see in אֵילֹת.

אֵילָה f. i. q. אֵילָה (to which it is also st. constr.) *a hind*, as a term of endearment towards a female, Prov. 5, 19.—More difficult of explanation is it in the inscription of Ps. 22 *עַל-אֵילָה הַשֶּׁחֶר* upon (according to) *the hind of the dawn*. These words seem to be the name of some other poem or song, to the measure of which this Psalm was to be sung or chanted; comp. הַשֶּׁחֶר 2 Sam. 1, 18. The phrase *hind of the dawn* prob. stands for the morning sun scattering his first rays upon the earth; just as the Arabian poets call the rising sun *the gazelle*, comparing his rays with the horns of that animal; comp. *هَجَر* lett. e. See Schultens ad Job. p. 1193; ad Har. Cons. V. p. 163.

\* אֵילִם obsol. root, Chald. and Talmud. אֵילִם, *to terrify*. The primary idea seems to be *to strike dumb*; comp. r. הָמָם, דָּהָם; perh. also קָהָם q. v.—Hence the two following:

אֵילִם adj. f. אֵילָה, *terrible, formidable*, Hab. 1, 7. Cant. 6, 4. 10.

אֵילָה and אֵילָה f. (for אֵילָה) *terror, dread*, Deut. 32, 25. With genit. of that which inspires terror; Prov. 20, 2 אֵילָה *the dread of a king*, which one feels before him. Job 33, 7 אֵילָה *the terror of me*, i. e. which I inspire. With He parag. אֵילָה Ex. 15, 16. Plur. אֵילֹת Ps. 55, 5.

PLUR. אֵילִּים 1. *terrors*, Ps. 88, 16.

2. *idols* Jer. 50, 38, so called from the terror with which they inspire their worshippers. Comp. מַפְלָצָה.



3. *Emim*, pr. n. of an ancient people who originally inhabited the land of Moab, Gen. 14, 5. Deut. 2, 11.

\*  $\text{קָנָה}$  obsol. root, i. q.  $\text{קָנָה}$  q. v. Hence

I. אֵין constr. אֵין, pr. subst. *nothing, nothingness*. Is. 40, 23 הַיָּהוָה רֹזְנִים לְאֵין *who bringeth princes to nothing*. Hence adverbially:

1. *nothing, nought*, usually including the idea of the subst. verb *to be*, e. g. 1 K. 8, 9 אֵין בְּאֶרֶן רַק שְׁנֵי לִחֹת הָאֲבָנִים *nothing was in the ark save the two tables of stone*. Ps. 19, 7. Ex. 22, 2. So 2 Sam. 19, 7 שָׁרִים וְגִבְדִּים אֵין לָהֶם *nought to them are princes and servants*.

2. *no, not*, including the idea of the subst. verb, *there is not, was not; there are not, were not*, etc. i. q. לֹא יֵשׁ, Arab.

**לֹא**, לְיָהּ, לוֹהַם, אֲרָמ. לִנְסוּ.  
Num. 14, 42 וְעַתָּה בְּקֶדְבְּכֶם *for Jehorah is not among you.* Judg. 21, 25 *in those days אין מֶלֶךְ בְּיִשְׂרָאֵל there was no king in Israel.* Gen. 37, 29 וְיוֹסֵף *Joseph was not in the cistern.* Ps. 10, 4. Ex. 12, 30. Lev. 13, 31. In the same phrases where נָשׁ is said affirmatively, אֵין is also used negatively, אֵין לֹאֱל רָרָ Gen. 31, 29, אֵין לֹאֱל דִּינוֹ Neh. 5, 5. Further: a) Where the subject of a sentence is a personal pronoun, this latter is often appended as a suffix to the word אֵין; e. g. אֵיןִי I am not, etc. אֵיןְךָ thou art not, etc. אֵיןֵנוּ, אֵיןֵיךָ, and also with plur. form (as if from אֵינֻם), אֵיןֵמוּ (אֵינֻם) Ps. 59, 14. 73, 5. b) The substantive verb implied in this negative particle, as above, the latter is almost always joined with a participle; e. g. Dan. 8, 5 behold, a he-goat came from the west over the face of the whole earth, וְאַחַז נִגַּח *and touched not the ground,* i. q. לֹא נָגַח Esth. 3, 8. 7, 4. Ezra 3, 13. Ex. 5, 16 וְאֵין תֹּבֵן אֵין יִתֵּן straw there is none giving, i. q. לֹא תֵבֵן. It often in this way forms a periphrasis for *no one, none, nemo,* Josh. 6, 1 אֵין יוצֵא וְאֵין בא *none went out, and none came in.* Lev. 26, 6. Is. 5, 29. Rarely joined with a finite verb, Ex. 3. 2. Ecc. 8, 11. Jer. 38, 5 כִּי אֵין הַמֶּלֶכֶת *for the king cannot do anything against you.* Job 35, 15; and so with the particle נָשׁ, Ps. 135, 17 אֵין-

nor is there any breath in their mouth. In both these passages לא would be more correct. In like manner the modern Arabs write ليس for لا c) אין לא there is not to me, i. e. I have not, I had not, etc. Lev. 11, 10. 1 Sam. 1, 2. So Arab. ليس لي. Before an infin. it is often i. q. non licet, it is not lawful, not permitted, like לא אֶמַע for אֶמַע, and Arab. كان لي est mihi for licet mihi, Cor. 4, 94. ib. 10, 100. So Esth. 4, 2 אין לְבֹא it is not lawful to enter, none might enter. Ruth 4, 4. Ps. 40, 6 אין לְעִרָה there is nothing to compare unto thee, i. e. nothing which can rightly be compared, where עִרָה is poetic for לְעִרָה. d) Joined with various words: אין אִישׁ there is no man, Gen. 31, 50. Ex. 2, 12. אין דָּבָר Ex. 5, 11, and אין מְאוּמָה 1 K. 18, 43, there is not any thing. אין כֹּל there is nothing at all, Ecc. 1, 9.

3. As **נָשׂ** is sometimes i. q. *to be present, to be here or at hand*, so **אֵין** is *not to be present, not to be here or at hand*, etc. Fr. *il n'y a pas*. Num. 21, 5 **כִּי אֵין בָּרֶם לָהֶם וַאֲיֵן מַיִם** *for there is no bread here, nor water*. 1 Sam. 9, 4, 10, 14 *and we saw that they were nowhere*. Gen. 2, 5. Num. 20, 5. Gen. 5, 24 of Enoch: **וַאֲיֵנִי כִּי לָקָח אֹתוֹ אֱלֹהִים** *and I, for he was not, i. e. he was gone*. So of death, Ps. 39, 14.

4. Sometimes it may be rendered *without*, i. q. בְּיָדָי; but the examples strictly fall back under no. 2; e. g. Joel 1, 6 *strong and without number*, pr. 'and there is no number.' Deut. 32, 4.

5. With prefixes: a) בְּאֵין pr. *in not*, in there not being, in defect of: α) i. q. 'when there was not,' Prov. 8, 24 בְּאֵין הַחֲדָמִים *when there were no deeps*, i. e. before the floods were yet created; comp. בְּנֶחֱם (β) i. q. בְּלֹא, *without*. Ez. 38, 11 הָיָה בְּאֵין הַחֲדָמִים *without a wall*. Prov. 5, 23. 11, 14.

b) כֵּאֲדָם *as nothing*, nothing wanting, i. e. *almost, well-nigh*, Ps. 73, 2. Comp. כִּמְעַט *little wanting*, i. e. *almost*; see מֵעַט.

c) לֹא־יֵיךְ *α)* For לֹא־יֵיךְ *to whom* there is *no, nothing*, Is. 40, 29. Neh. 8, 10. *β)* For לֹא־יֵיךְ *so that* there should be *no, etc.* Ezra 9, 14.

d) מֵאֵין pr. *from there being no*, i. q

אין, but intensive, *none, not one*; see on this idiom in מן 1. b. b. Jer. 10, 6. 7. 30, 7. So באין יושב i. q. באין יושב, Is. 5, 9, 6, 11. 50, 2.

NOTE. The absol. form באין stands only at the end of a clause; while the constr. אין everywhere depends on something following; e. g. Num. 20, 5 אין מים there is no water, for which might also be said אין מים.

II. אין adv. of interrog. *where?* Arab.

אין; found only with מן prefixed, מאין whence? Gen. 29, 4. Nah. 3, 7. al.—Originally this was the same with the negat. אין I, and passed over into the interrogative sense; hence by apoc. אי, אי, אין III. See in אי no. 1. Heb. Gram. § 150. 1. fin.

אין 1 Sam. 21, 9, i. q. אין, but interrogatively for האין.

אבדאין see אבדאין.

אפה, rarely אפה, f. *an ephah*, a measure of grain, containing three seahs, סאה, or ten omers, עמר, Ex. 16, 36. According to Josephus, Ant. 8. 2. 9, the ephah contained 72 sextarii, equal to the Attic (liquid) metretes, or 1993.95 Paris cubic inches, about 1  $\frac{1}{2}$  bush. English; see Boeckh Metrolog. Untersuch. pp. 259, 278. This is also confirmed by other testimony; so that there is doubtless an error in another passage of Josephus, Ant. 15. 9. 2, where the ephah seems to be equal to 96 sextarii, or the Attic medimnus. 1 Sam. 17, 17. Zech. 5, 6 sq. Judg. 6, 19. Ruth 2, 17. Also אפה אפה *a double ephah*, one just, the other false, Prov. 20, 10. Deut. 25, 14. Am. 8, 5.—The origin of this word is to be sought in the Egyptian language; where the Heb. אפה corresponds to מואא measure, spec. of corn, modius, from r. חא, חא, to number; whence Sept. οἰφί, Arab. وبة, an Egyptian measure. See Rüdiger in Allg. Encyclop. art. *Epha*. Thes. Ling. Heb. in Append.

אפה (from אי and פה here) *where?* Is. 49, 21. Ruth 2, 19; *how?* what kind of? Judg. 8, 18. In an indirect inquiry, Jer. 36, 19.

איפוא i. q. אפוא, q. v.

\* איש, c. suff. איש, אישה, אישה; Plur. אישים only thrice, Ps. 141, 4. Prov. 8, 4. Is. 53, 3; instead of which the common usage has substituted אנשים (from obsol. sing. (אנש), constr. אנשי, c. suff. אנשי, אנשיהם; also as periphrastic plur. איש בני, comp. no. 6.

1. *a man*. Spec. a) *a male*, opp. to a female; Gen. 4, 1 *I have gotten a man with the Lord*, i. e. a man-child. 1 Sam. 1, 11. So even of brutes, Gen. 7, 2; comp. 1, 27. 6, 19. So Lat. *vir* of beasts, Virg. Eclog. 7, 7. b) *a husband*, opp. to a wife, Ruth 1, 11. Gen. 3, 6. 29, 32. 34. With suff. אנשינו *our men*, i. e. our husbands, Jer. 44, 19. So Gr. ἀνρς Il. 18. 291; Lat. *vir* Hor. Sat. 1. 2. 127. c) As opp. to an old man, *one of manly age, vigour*, 1 Sam. 2, 33. d) Emphat. of *manliness*, warlike valour, comp. Hithpa. below. 1 Sam. 4, 9 יהיה ויהי לגברים *be strong, and be ye men!* 1 K. 2, 2. Comp. Hom. Il. 5. 529. e) *a man, mortal*, opp. to God, Job 9, 32. 12, 10. Is. 31, 8; espec. in plur. Gen. 32, 29. Is. 7, 13. Comp. Hom. πῦρες ἀνδρῶν *de εἰς εἰς*. Opp. to beasts, Ex. 11, 7. Gen. 49, 6. f) Joined in apposition with other substantives, as איש כרם *a man a eunuch* i. e. a eunuch Jer. 38, 7; איש כהן *a priest* Lev. 21, 9; espec. with gentile names, e. g. איש כנני *a Hebrew* Gen. 39, 14. Comp. Gr. ἀνδρῶν Γαλιλαίων, ἀνδρῶν Ἰσραηλῖται, Acts 1, 11. 3, 12. g) With genit. of a city, land, people, it denotes *a citizen, inhabitant*, etc. e. g. איש ישראל *a man of Israel*, i. e. Israelite; אנשי ישראל 1 Sam. 7, 11; אנשי יהודה 2 Sam. 19, 42; also אנשי העיר Gen. 24, 13. In this signif. the sing. איש is mostly put collectively, as איש ישראל for אנשי ישראל Josh. 9, 6. 7. 10, 24. Judg. 7, 8. 8, 22. al. h) With genit. of a king, leader, military chief, master, etc. *the men of* any one, for his *companions, followers, soldiers, his people*, 1 Sam. 23, 3. 12. 24, 5. 8. 28, 1. Once perhaps spoken of *relatives and near friends*, like Syr. ائمتك, e. g. Ez. 24, 17. 22, where איש לחם *the bread of men*, is the food which relatives and friends were accustomed to send to mourners. i) So too איש אלהים and with art, איש אלהים,



*man of God*, i. q. servant and minister of God; spoken of angels Judg. 13, 6, 8; of prophets 1 Sam. 2, 27; of Moses Deut. 33, 1; of David 2 Chr. 8, 14. k) With genit. of an attribute, quality, virtue, vice, etc. it denotes one possessing that attribute or quality; and in this way the Hebrews form a periphrasis for an adjective; e. g. **אִישׁ תֹּאֵר** *a man of form*, i. e. handsome; **אִישׁ דָּמָם** *a man of blood*, bloody; **אִישׁ לֵבָב** intelligent, see in **לֵב** no. 1. e; **אִישׁ הַשֵּׁם** *men of name*, famous, Gen. 6, 4; comp. **אִישׁ הָאָדָמָה** a husbandman, Gen. 9, 20. l) Collect. for *men*, i. e. *soldiers, troops*, Is. 21, 9. Comp. **אָדָם** Is. 22, 6. m) **אִישׁ** marks also *a man of rank*, a great man, noble, as opp. to **אָדָם** a man of low condition; see in **אָדָם** no. 1. b. n) As joined with numerals, we find after numerals below ten **אֲנָשִׁים**, as **שְׁלֹשָׁה אֲנָשִׁים** Gen. 18, 2; between ten and twenty sometimes **אִישׁ**, Num. 1, 44; and above twenty always **אִישׁ**, 1 Sam. 14, 14, 22, 2. 18. al. sæp.

2. With **אֶחָד** or **רֶגֶז**, *one—another*; see **אֶחָד** and **רֶגֶז**.

3. Put for *any man*, i. e. *one, some one, any one*, Gen. 13, 16. Ex. 16, 29. Cant. 8, 7. So Syr. **اِنْب** for *τις*, e. g. **בְּיָמֵי אִישׁ** a certain Jew. Plur. **אֲנָשִׁים** *men*, certain men, like Syr. **اِنْمَع**, 1 K. 20, 17. Jer. 37, 10.

4. *each, every one*. 1 K. 20, 20 **וַיַּכּוּ אִישׁ אִישׁ** and they slew every one his man. **אִישׁ וְאִישׁ** *this and that man*, each and every one, Ps. 87, 5. Esth. 1, 8. Once like **כָּל** prefixed to another subst. Gen. 15, 10 **וַיִּתֵּן אִישׁ-בְּתָרוֹ לְקַרְבָּא רֵעֵהוּ** and laid each part of each (animal) one over against the other, where **אִישׁ-בְּתָרוֹ** is i. q. **בְּלִי-בְתָרוֹ**, but the sacred writer puts **אִישׁ** for **כָּל** in order to correspond with the following **רֵעֵהוּ**. So too **אִישׁ אֶחָד** Gen. 9, 5.

5. Impers. like Germ. *man*, Fr. *on*, Engl. *one*, plur. *men*, e. g. one says, men say, etc. 1 Sam. 9, 9 **לְפָנֵים בְּיִשְׂרָאֵל כֹּה אָמַר אִישׁ** formerly in Israel men said thus, i. q. it was said.

6. **אִישׁ בְּנֵי** *sons of men*, as a periphrastic plur. for *men* simply, Ps. 4, 3; like **אָדָם**, see **אָדָם** no. 5.—Sometimes emphat. for *the noble, the high*, opp. to

**אָדָם**, Ps. 49, 3. Prov. 8, 4; see no. 1. m, and **אָדָם** no. 1. b.

NOTE. As to the etymology, we hold **אִישׁ** to be a primitive word; yet softened from the harsher form **אֲנִישׁ** (אֲנִישׁ) q. v. whence also **אֲנִישָׁה** for **אֲנִישָׁה**, and plur. **אֲנִישִׁים**. In like manner the Arabic has **اِنْسَانٌ** and **اِنْسَانٌ**.

Deriv. **אִישׁוֹן**, pr. n. **אִישְׁהוֹד**, *also*

**אִישׁ** denom. verb, only in HITHPAL. **הִתְאִישׁ** *to show oneself a man*, ἀνδρῖ-ζουσαι; Is. 46, 8 **הִתְאִישׁוּ** *show yourselves men, be men*, i. e. be wise, cast away the childish trifles of idolaters. Chald. **הִתְאִישׁ** and **הִתְאִישׁ** id.

**אִישׁ-בִּשְׁת** (man of shame, i. e. *shaming himself*, perh. *bashful*,) pr. n. *Ishbo-sheth*, the son of Saul, who for two years after the death of his father and brothers reigned over eleven tribes in opposition to David. 2 Sam. c. 2–4.

**אִישְׁהוֹד** (man of glory) *Ishhod*, pr. n. m. 1 Chr. 7, 18.

**אִישׁוֹן** m. (dimin. from **אִישׁ**) 1. *a little man, manikin, homunculus*, and with **עֵינַי** *the little man of the eye*, i. e. *the pupil*, apple of the eye, in which, as in a mirror, a person sees his own image reflected in miniature. Deut. 32, 10. Prov. 7, 2. This pleasing image is found in several languages; e. g. Arab.

**اِنْسَانٌ اَلْعَيْنِ** homunculus oculi, Gr. **αἰσῶς**, **αἰσῶσιον**, **αἰσῶσιον**, Lat. *pupa, pupula, pupilla*, Pers. **مردک**; see more in Thesaur. p. 86.—More fully Ps. 17, 8 **אִישׁוֹן בֵּית עֵינַי** i. e. *the pupil, daughter of the eye*; see in **בֵּית** no. 7.

2. Metaph. *the middle, the midst* of any thing, like Arab. **نَوَاسِ** apple of the eye, for the midst, the summit.—Hence Prov. 7, 9 *in the eye-ball (pupil) of the night*, i. e. at midnight. 20, 20 *in the very eye-ball of darkness*, i. e. in the midst of darkness; where in Keri is read **בְּאִישׁוֹן חֹ** *in the darkness of night*.

**אִישִׁי** Chald. for **יֵשִׁעַ** *Jesse*, 1 Chr. 2, 13.

**אִישׁוֹן** for **אֶתְרוֹן** m. Ez. 40, 15 Keri, *an entrance*, from r. **אָתָה** i. q. **בּוֹא** to

come, to enter. In Chethibh the letter Yod is transposed so 'as to read יאחזק.

אִתִּי Chald. i. q. Heb. יִשׁ *there is*, from which it is derived. Arab. أَفْس, but only in a few phrases; Syr. ܐܬܝܬܐ, in Targg. אִתִּי, Talmud. אִתָּהּ.—Dan. 5, 11 *אִתִּי גִבּוֹר בְּמַלְכוּתָהּ* *there is a man in thy kingdom*. 2, 28. 30. 3, 25. With a negative partic. אִתִּי לֹא Dan. 2, 10. 11. 3, 29. With plur. Dan. 3, 12. In order to express the various persons of the substantive verb *to be*, pronouns are suffixed, mostly in the plural: אִתּוֹ *he is* Dan. 2, 11; אִתָּנָּה *we are* 3, 18; אִתְּךָ *thou art* 2, 26; אִתְּיֹכֶן *ye are* 3, 14. These forms construed with a participle, constitute a periphrasis for the finite verb, e. g. Dan. 3, 18 *לֹא אִתְּנָנָּה פִלְחֵינּוּ* *we worship not*. Where it stands absolutely, it is sometimes to be rendered *there is*, *there exists*, *il y a*, Dan. 2, 10. 11. With dat. *אִתִּי* *there is to any one, he has*, Ezra 4, 16.

אֲתִי pr. n. see אֲתִי.

**אִיתִיאל** (for **אִתִּי אֵל**, God with me)  
pr. n. m. *Ithiel*, Prov. 30, 1. Ithiel and  
Ucal seem to have been children or dis-  
ciples of Agur, to whom he addressed  
his maxims.

**אִיתָמָר** (palm-coast) *Ithamar*, pr. n. of the youngest son of Aaron, Ex. 6, 23. 28, 1.

**זֶהְ**, also **זֶהְ** Job 33, 19, for **זֶהְ** with Aleph prosthet. from r. **זֶהְ** to be perennial, constant.

1. *perennity, perpetuity*, spoken espec. of water. Ex. 14, 27 *the sea returned לְאֵיתָנוּ to its perpetuity* i. e. to its perpetual, ceaseless flow. Num. 24, 21 אֵיתָנוּ מִשְׁכָּנָה *perpetuity (perpetual) is thy habitation*. Joined in the genit. with other nouns; as נְהַיִּחוּ אֵיתָנוּ *perennial streams* Ps. 74, 15; נֵיחַ אֵיתָנוּ *perennial pasture* i. e. ever verdant, Jer. 49, 19. 50, 44; נְהַל אֵיתָנוּ *a perennial brook, ever flowing, never failing*, Deut. 21, 4. Am. 5, 24; and so without נְהַל, 1 K. 8, 2 יָרַח הָאֵיתָנִים *the month of flowing brooks*, elsewhere called *Tisri*, the seventh month of the Heb. year, from the new moon of October to the new moon of November. Prov. 13, 15 *the way of transgressors אֵיתָנוּ is a*

*perennial stream, full of water, by which one may easily be borne away and overwhelmed.—Job 33, 19 וְרִיב בְּעַצְמוֹתָי and the strife in his bones is perpetuity, perpetual.*

2. *firmness, strength*. Gen. 49, 24 חֶסֶד בְּיָדוֹ *his bow abides in strength*, i. e. is strong, firm. Jer. 5, 15 גִּבּוֹר אִיִּם *a people of strength*, i. e. strong, mighty. Plur. אִיִּם *the strong, the mighty*, Vulg. *optimates*. Job 12, 19.

3. *Ethan*, pr. n. an Ezrahite, (see אֶתְנָן), a wise man 1 K. 5, 11; to whom Ps. 89 is attributed in the inscription.

אֶפֶס 1. Part. of affirmation, *yea, surely, certainly, without doubt*. Kindr. are אֶפֶס, אֶפֶס, אֶפֶס, see Hupfeld in Zeitschr. f. d. Morgenl. II. 143.—Gen. 44, 28 אֶפֶס כִּלְיָהִי שָׁרָה *surely—he is torn in pieces*. Judg. 3, 24. 1 K. 22, 32. 2 K. 24, 3. Ps. 58, 12. Job 18, 21.—Hence

2. Adv. of restriction, limitation, *only, merely*. Ex. 10, 17 **אֶחָדָם** *only this once*. Lev. 11, 21 **אֵת אֲרֵצוֹת תֹּאכְלוּ** *only these may ye eat*. Ps. 37, 8 *be thou not angry* (which is) *only for doing evil*, i. e. anger is the frequent source of evil. Prov. 14, 23 **אֶת לְמַחְסוֹר** *only to penury*. 11, 24, 21, 5.—Spec. a) Before adjectives, where *only* is equiv. to *wholly, altogether*. Deut. 16, 15 **וְהֵייתָ אֵת שִׂמְחָה** *and thou shalt be only joyful*, i. e. shalt wholly rejoice. Is. 16, 7 **אֵת נִבְאָהִים** *wholly contrite*. 19, 11. b) Before substantives, *only, nothing but*, where we may render it *alone, merely*. Ps. 139, 11 **אֵת הַחֹשֶׁךְ** *the darkness alone*, i. e. nothing but the darkness. Ps. 39, 12 **אֵת הַהֶלֶל** *nothing but vanity, merely vanity*. c) Before adverbs and verbs, *only, i. q. wholly, comp.* above in lett. a. Ps. 73, 13 **אֵת רֵיקָן** *only in vain*, i. e. wholly in vain. 1 Sam. 25, 21. Job 19, 13 **אֵת יָדַי מִמִּנִּי** *mine acquaintance are wholly estranged from me*. Judg. 20, 39. Job 23, 6. Comp. Ex. 12, 15 **בְּיוֹם הָרִאשׁוֹן** *wholly the first day*, i. e. the very first day, on no other but the first day.

3. As a particle of exception, *only, but*, Gen. 20, 12 **לֹא בַר אִמִּי** *only not* (*uvorovorzi*) *the daughter of my mother*, i. e. but not. Lev. 11, 4. Num. 26, 55. Deut. 18, 20. Josh. 3, 4.

4. Of time, *only now*, i. e. *just now*,



scarcely. Gen. 27, 30 **וְיָצָא יַעֲקֹב וַיֵּשֶׁב בְּאֶרֶץ אֱדוֹם**—and Jacob was scarce gone out . . . when Esau his brother came in. Judg. 7, 19.—So Lat. *tantum quod*, Cic. ad Fam. 8. 23, "*tantum quod ex Arpinati veneram, cum mihi a te litterae reddita sint.*" Vellei. 2. 117.

\* **אָכַר** obsol. root, i. q. **אָכַר**, **אָכַר**, to bind; then to strengthen, to fortify a city. Hence

**אָכַר** (fortress, castle) *Accad*, pr. n. of a city built by Nimrod, Gen. 10, 10. Sept. *Ἀκκὰδ*, comp. **אָכַר** and **אָכַר**. The Targums and Jerome understand *Nesibis* a city of Mesopotamia.

**אָכַר** (for **אָכַר**, Aleph. prosthet. r. **אָכַר**) pr. falsehood, deceit, but every where concr. for **אָכַר** a deceitful brook, a failing torrent, soon drying up and disappointing the hope of the traveller, Jer. 15, 18. Mic. 1, 14. Opp. **אָכַר** a perennial stream. Comp. Lat. *fundus mendar* Hor. Carm. 3. 1. 30.

**אָכַר** (i. q. **אָכַר**) *Achzib*, pr. n. a) A city on the sea-coast of Asher, between Acco and Tyre, Gr. *Ecdippa*, now called *ez-Zib*. Josh. 19, 29. Judg. 1, 31. b) A city in the tribe of Judah, Josh. 15, 44. Mic. 1, 14. Comp. **אָכַר** and **אָכַר**.

**אָכַר** m. (r. **אָכַר**) pr. violence, but every where as concr. violent, Lam. 4, 3. Job 30, 21. Of poison, violent, deadly, Deut. 32, 33.—Once in a good sense for bold, brave, Job 41, 2.—Hence

**אָכַר** fierce, cruel, Prov. 5, 9. Jer. 6, 23. Also cruel, terrible; Prov. 17, 11 a terrible messenger, who brings fatal tidings, as of a sentence of death. Is. 13, 9. Jer. 30, 14.

**אָכַר** f. (from **אָכַר** with the ending **אָכַר**, see Heb. Gram. § 85. 6.) fierce-ness, cruelty, of wrath Prov. 27, 4.

**אָכַר** f. an eating, a meal, 1 K. 19, 8. **אָכַר**.

**אָכַר** (r. **אָכַר**) *Achish*, pr. n. of a king of the Philistines in Gath, 1 Sam. 21, 11. 27, 2. 1 K. 2, 39.

\* **אָכַר** inf. constr. **אָכַר**, with pref. **אָכַר**, **אָכַר**, c. suff. **אָכַר**, fut. **אָכַר**, in pause **אָכַר**, once **אָכַר** Ez. 42, 5.

1. to eat, to eat up, to devour; absol.

Deut. 27, 7. 1 Sam. 9, 13; oftener with acc. of food; rarely **אָכַר** Lam. 4, 5; **אָכַר** Ex. 12, 43-45. Lev. 22, 11; **אָכַר** Lev. 7, 21, 25, 22. Num. 15, 19, comp. *ἐσθίων τινός*. Spoken not only very frequently of men, but also of beasts, Is. 11, 7; whence **אָכַר** the eater, in Samson's riddle Judg. 14, 14, is the lion, comp. Arab.

**אָכַר**.—The following phrases are to be noted: a) to eat of a land, a field, a vine, i. e. to eat the fruit of them, Gen. 3, 17. Is. 1, 7. 36, 16, comp. 37, 30. b) to devour sacrifices, spoken of idols in allusion to the lectisternia, Deut. 32, 38. Ez. 16, 20. c) **אָכַר** to eat bread, i. q. to take food, 1 K. 21, 7. Ps. 102, 5; with **אָכַר**, not to take food, to fast, 1 Sam. 28, 20. 30, 12. Also, to take a meal, to dine or sup. to feast, Gen. 31, 54. 43, 16. Jer. 41, 1. 52, 33; comp. *φαγεῖν ἄριστον* Luke 14, 1. Sometimes **אָכַר** is simply i. q. to live, Am. 7, 12. d) **אָכַר** **אָכַר** **אָכַר**, spoken of the sacrificial feasts held in the temple, Deut. 12, 7. 18, 14, 23. Ex. 18, 12. e) to eat the flesh of any one, Ps. 27, 2, spoken of fierce and cruel enemies, thirsting for one's blood.—Different is f) to eat one's own flesh, Eccl. 4, 5, spoken of the fool devoured by envy. Comp. Hom. Il. 6. 202 *ὃν θυμαὸν κατέδωκεν*. g) **אָכַר** **אָכַר**, to eat up or devour a people, the poor, spoken of rulers or nobles who consume the wealth of a people by oppression and extortion, Ps. 14, 4. Prov. 30, 15. Comp. *δημοφάγος βυτικὸς* Il. 1. 231. So also to devour the flesh of a people id. Mic. 3, 3. Elsewhere to eat, to devour, is i. q. to consume in war, by slaughter, Hos. 7, 7. Is. 9, 11. Deut. 7, 16. Jer. 10, 25. 30, 16. 50, 7. 17. 51, 34. Comp. Judith 5, 24. h) to eat or devour the words of any one, i. e. to receive them greedily, to listen eagerly; Gr. *φαγεῖν ῥήματα*, dicta devorare, Plaut. Asin. 3. 3. 59. So Jer. 15, 16 **אָכַר** **אָכַר** **אָכַר** thy words were brought to me, and I did eat them, i. e. devoured them eagerly, made them wholly mine. (Comp. ad Carm. Samarit. 4. 16.) Hence is to be explained the vision of the roll or volume given to the prophet to be devoured, Ez. 2, 8. 3, 1 sq. comp. Rev. 10, 9. 10.

2. to devour, to consume, often spoken

of inanimate things, e. g. fire, Num. 16, 35, 21, 28, 26, 10. Job 1, 16. al. With אֵשׁ Zech. 11, 1; comp. *ignis edax*, Virg. *Æn.* 2, 758; *πῦρ* ἔσθ' *Il.* 23, 182. Also of the sword, 2 Sam. 2, 26, 18, 8. Deut. 32, 42; of famine and pestilence Ez. 7, 15; of deadly disease Job 18, 13; of the wrath of God Ex. 15, 7; of a curse Is. 24, 6; of heat and cold Gen. 31, 40; of ardent zeal Ps. 69, 10.

3. i. q. *to enjoy* any thing, e. g. good, good-fortune, c. 2. Job 21, 25; the fruits of good or bad actions, sensual pleasures, Prov. 30, 20; comp. 9, 17. So Lat. *resci voluptatibus* Cic. Fin. 5. 20.

4. Perh. *to taste*, to have the sense of taste, Deut. 4, 28.

5. *to eat off*, i. e. *to take from, to diminish*. Ez. 42, 5 *the upper chambers were shorter*, בְּרִי יוֹכְלֵי אֶתְחָקִים מֵהֶנָּה *for the galleries took away from them*, i. e. *occupied part of the space*.

NIPH. נָאֵךְ, fut. יֵאָכֵל, *to be eaten*, Ex. 12, 46. 13, 3. 7; also of what *may be eaten*, to be fit for food, Gen. 6, 21. Metaph. *to be devoured* by fire, Zech. 9, 4.

PIEL אָכַל i. q. Kal, like Arab. أَكَلَ, *to eat up, to consume*. Job 20, 26 תֹּאכְלֵהוּ אֵשׁ *a fire consumes him*, for תֹּאכְלֵהוּ. The Dagesh forte extruded is compensated by the long vowel Kamets; though some Mss. read תֹּאכְלֵהוּ. See Lehrs, § 72. n. 2. p. 251.

PUAL *to be consumed*, with fire Neh. 2, 3. 13; by the sword Is. 1, 20.

Hiph. **הֶאָכִיל**, fut. **יֶאָכִיל**, once 1 pers. **אֶכְיִל** Hos. 11, 4; inf. **הֶאָכִיל** for **הֶאָכִיל** Ez. 21, 33; pr. *to make eat up or consume*, e. g. the sword Ez. 21, 33. Spec. *to give to eat, to feed with any thing*, with two acc. of pers. and thing, Ex. 16, 32. Num. 11, 18. Deut. 8, 16.. Is. 49, 26; with **כֶּן** of food, Ps. 81, 17.

Deriv. the four following, and אָבִירָה, מַכֵּל, מַאֲכֵל, מַאֲכֵלָה, מַאֲכֵל.

אָכל Chald. fut. רָאָכַל, i. q. Heb. *to eat, to devour*. רִי אָכַל קִרְיָהוּרַי pr. *to eat the pieces of any one, to eat him up piece-meal*, metaph. *for to slander, to accuse falsely, to inform against*, Dan. 3, 8, 6, 25. So in Targg. אָכַל קִרְיָהוּרַי for Heb. רָגַל, הָגַל קִרְיָהוּרַי. Syr. آءَ صَیْلُ for Gr. διαβάλλω Luke 16, 1; whence part. آءٌ

אֶכְלָ לֶחֶם פְּלָאן id. diabolus, Arab.  
 See also in Chald. פִּלְאָן.

אָכַל m. c. suff. אָכְלוּ 1. *an eating, devouring*, i. e. act of eating, Ex. 12, 4  
אָכְלוּ אִישׁ לְפִי *every one according to his eating*. 16, 16. 18. 21. Job 20, 21.

2. food, spec. a) grain, fruits, produce, provision, Gen. 14, 11. 41, 35 sq. 42, 7 sq. 43, 2 sq. 44, 1. b) prey, meat, of wild animals, Job 9, 26. 39, 3. 32. [38, 41. 39, 29.]

אָכּל or אָכַל pr. n. m. *Ucal*, Prov. 30, 1;  
see in אִיתִּיאַל.

<sup>1</sup> אֶכְלָה f. (r. אָכַל) *food*, Gen. 1, 29. 6, 21; so of the *meat* or *prey* of animals Jer. 12, 9; food i. e. *fuel* of fire Ez. 15, 4. 6.

אֲבָן adv. pr. inf. absol. Hiph. from ר. פֶּן, for קֶבֶן, קִבְּוֹן; *firmly*, Josh. 3, 17. 4, 3. Chald. קִבְּוֹן, קִבְּוִי. Others, i. q. פֶּן with א prosthetic.

1. Strongly affirming, *surely! truly!*  
of a certain truth! Gen. 28, 16. Ex. 2,  
14. Jer. 8, 8.

2. Adversat. *but, yet*, Ps. 31, 23. Is. 49, 4. 53. 4.

\* **נָשָׂא** 1. *to load up* a beast of burden, pr. prob. *to bend, to make bow down* under a load, kindr. with **נָשָׂא** q. v. Arab.

II, to bind fast the pack-saddle; IV, to put on the pack-saddle. See deriv. 𐤁𐤁𐤀.—Hence

2. *to impel to labour, to urge on*, like Syr. **אַעַפ**. Once Prov. 16, 26 **פִּי אֲכָדָה** *for his mouth urges him on*, i. e. his hunger drives him to labour. The construction with **עַל** is to be explained from the primary signif. of *laying on a load*.

אָכַף m. *a load, burden*; hence metaph. *weight, dignity, authority*, like כָּבוֹד. Job 33, 7 וְאֶכְפֵּר כְּדָרִי לֹא יִכְבֵּד *and my dignity shall not weigh heavy upon thee*. So Chald. Syr. But Sept. ἡ ἐξίς μου, and so Kimchi, regarding אָכַף i. q. כָּבֵה in the similar passage Job 13, 21. The former sense is to be preferred.

\* **אָר** a root not in use, i. q. Arab.

اَمْ Conj. V, *to dig*, espec. the earth;



whence <sup>אֶבֶר</sup> אֶבֶר, a pit, ditch. Kindr. roots are <sup>אֶבֶר</sup> אֶבֶר, <sup>אֶבֶר</sup> אֶבֶר, <sup>אֶבֶר</sup> אֶבֶר. —Hence

<sup>אֶבֶר</sup> אֶבֶר m. a digger, husbandman, Jer. 51, 23. Am. 5, 16. Plur. <sup>אֶבֶרִים</sup> אֶבֶרִים, c. suff. <sup>אֶבֶרִים</sup> אֶבֶרִים 2 Chr. 26, 10. Joel 1, 11. Is. 61, 5. Chald. id. Syr. and Zab. <sup>אֶבֶר</sup> אֶבֶר. Arab. <sup>أَكْرَ</sup> أَكْرَ. Perh. from the same stock may come Gr. <sup>ἀγρός</sup> ἀγρός, Lat. <sup>ager</sup> ager, Goth. <sup>akr</sup> akr, Germ. <sup>Acker</sup> Acker, whence Engl. <sup>acre</sup> acre as a measure of land.

\* <sup>אֶבֶר</sup> אֶבֶר a root not in use, Syr. <sup>أَبَر</sup> أَبَر to be angry. Hence <sup>אֶבֶר</sup> אֶבֶר.

<sup>אֶבֶר</sup> אֶבֶר (fascination, r. <sup>אֶבֶר</sup> אֶבֶר) Achshaph, pr. n. of a city in the tribe of Asher, Josh. 12, 20. 19, 25.

\* I. <sup>אֶל</sup> אֶל a negative word, like the kindr. <sup>לֹא</sup> לֹא, <sup>לֹא</sup> לֹא, <sup>לֹא</sup> לֹא, <sup>לֹא</sup> לֹא.

1. Subst. *nothing, nought.* Job 24, 25 *who will bring my speech to nought?*

2. Conj. in the sense of *prohibiting, dehorting, deprecating*, i. e. of wishing *that not*, that something *may not* be done. Joined always with the future, viz. with fut. apoc. where this exists, and with 1 pers. paragog. Ex. 16, 29 <sup>אֶל</sup> אֶל-יֵצֵא אִישׁ *let no man go out.* 1 Sam. 26, 20. In 2 pers. Gen. 22, 12 <sup>אֶל</sup> אֶל-תִּשְׁלַח יָדְךָ *stretch not forth thine hand.* <sup>אֶל</sup> אֶל-תִּירָא *fear ye not* 43, 23. Jer. 7, 4. In 1 pers. Ps. 25, 2 <sup>אֶל</sup> אֶל-יִבֹּשָׁה *let me not be ashamed*, i. e. God grant that I may not be put to shame. Rarely is it separated from the verb, Ps. 6, 2 <sup>אֶל</sup> אֶל-בְּצָאָה הוֹכִיחֵנִי *not in thine anger reprove me.* Also in imprecation, Gen. 49, 4 <sup>אֶל</sup> אֶל-תִּהְיֶה *excel thou not!* thou shalt have no privilege. In entreaties <sup>נָא</sup> נָא is added, Gen. 13, 8 <sup>אֶל</sup> אֶל-נָא *let there not be now*, I pray thee. 18, 3. 30. 32.—The partic. <sup>לֹא</sup> לֹא construed with the fut. is a direct and absolute negative; <sup>פֶּן</sup> פֶּן *ne forte, lest perhaps*, implies milder dissuasion.—But a) As the fut. apoc. which properly expresses an optative, subjunctive, or imperative idea, is also put poetically for the simple future (Heb. Gr. § 126. 2), so <sup>אֶל</sup> אֶל with the fut. is put not only prohibitively, but sometimes also poetically for the simple idea of time future. So <sup>אֶל</sup> אֶל-יִרְאֶה *pr. a command, let him not see, ne videat*, but poet. for simple fut. *he will*

*not see, non videbit*, Job 20, 17; comp. for a similar use of the imperat. Heb. Gr. § 127. 1. So <sup>אֶל</sup> אֶל-יִחַרְשׁ *will not keep silence* Ps. 50, 3, comp. 41, 3. 2 K. 6, 27 <sup>אֶל</sup> אֶל-יִשְׁעֶךָ יְהוָה *Jehovah will not save thee.* Job 5, 22 <sup>אֶל</sup> אֶל-תִּירָא *thou shalt (wilt) not fear*, there will be nothing to fear. b) The verb is sometimes omitted, whether it has preceded or not. Am. 5, 14 <sup>אֶל</sup> אֶל-יִשְׁעֶךָ *and not (seek) evil.* 2 Sam. 1, 21 <sup>אֶל</sup> אֶל-יִשְׁעֶךָ *no dew and no rain (descend) upon you!* c) Absol. *nay! not so!* like <sup>מִן</sup> מִן for <sup>מִן</sup> מִן *touto yénetai* (Aristoph. Acharn. 458); as Gen. 19, 18 <sup>אֶל</sup> אֶל-נָא *not so now*, *my lord!* Ruth 1, 13 <sup>אֶל</sup> אֶל-בְּנוֹתַי *not so, my daughters!* i. e. let it not be.

3. Interrog. like Gr. <sup>μή</sup> μή, i. q. Lat. *num, whether*, presupposing a negative answer; see Passow Lex. <sup>μή</sup> μή lett. C. Butt. Gr. Gram. § 148. 5. Once, 1 Sam. 27, 10 <sup>אֶל</sup> אֶל-פְּשָׁתְּכֶם הַיּוֹם *ye have then not made any incursion in these days?* The reply is: *No*, for on every side dwell the Hebrews, my countrymen.

Deriv. perh. <sup>אֶל</sup> אֶל, since the assumed root <sup>אֶל</sup> אֶל I, is quite doubtful.

<sup>אֶל</sup> אֶל Chald. i. q. Heb. no. 3, but found only in the biblical Chaldee, Dan. 2, 24. 4, 16. 5, 10.

\* II. <sup>אֶל</sup> אֶל the Arabic article, i. q. Heb. <sup>הָ</sup> הָ, prefixed to a few Hebrew words in the O. T. which are either of Arabic origin, or at least have been received through the Arabic into the Hebrew; see <sup>אֶל</sup> אֶל-יִשְׂרָאֵל, <sup>אֶל</sup> אֶל-יִשְׂרָאֵל, <sup>אֶל</sup> אֶל-יִשְׂרָאֵל. Kindred is the demonstr. pron. plur. <sup>אֵלֶּה</sup> אֵלֶּה, q. v.

I. <sup>אֶל</sup> אֶל m. 1. Partic. of the verb <sup>אֶל</sup> אֶל, no. 2, *strong, mighty, a mighty one, hero, champion*; comp. <sup>אֶל</sup> אֶל no. 1. (See note.) Sing. Ez. 31, 11 <sup>אֶל</sup> אֶל-גִּבּוֹרִים *the mighty one, hero, among the nations*, i. e. Nebuchadnezzar; Sept. <sup>ἄγων ἐσθλόν</sup> ἄγων ἐσθλόν. (Many Mss. read <sup>אֶל</sup> אֶל, and so espec. Babylonish copies.) Is. 9, 5 <sup>אֶל</sup> אֶל-גִּבּוֹר *the mighty hero*, i. e. the Messiah. Is. 10, 21 of God. Kindred to this is the phrase in Plur. Ez. 32, 21 <sup>אֶל</sup> אֶל-גִּבּוֹרִים (23 Mss. <sup>אֶל</sup> אֶל) pr. *the mighty among the heroes*, i. e. the mightiest heroes, comp. Lehrs. p. 678. So Job 41, 17 <sup>אֶל</sup> אֶל-גִּבּוֹרִים, where many Mss. and editions read <sup>אֶל</sup> אֶל-גִּבּוֹרִים.

2. *strength, might, power*, comp. <sup>אֶל</sup> אֶל-גִּבּוֹרִים.

*To God* is said in Scripture to belong whatever is excellent, distinguished, superior in its kind; since the ancients were accustomed to refer all excellence directly to the deity as its immediate author. Hence אֱלֹהִים Ps. 80, 11 *cedars of God*, i. e. the loftiest, most beautiful, as if planted by Jehovah; comp. צִיִּי הָיָה Ps. 104, 16, הָיָה גֵּן Gen. 13, 10.

15, 22. 29, 19, (comp. Arab. **إِلَى**) plur. c. suff. אֲלֵיכֶם, אֲלֵינוּ, אֲלֵיךָ, אֲלֵיָהֶם, אֲלֵיהֶם and אֲלֵהֶם, once אֲלֵיהֶם Ez. 31. 14, poet. אֲלֵינוּ Ps. 2, 5; pr. a subst. implying *motion and direction to or towards a*



place, but in common usage always passing over into a preposition.

A) Prep. signifying in general to tend or verge to or *towards* a place, whether one reaches and so enters that place, or not; whether spoken of motion or direction of the body, or of the mind, thoughts, attention, etc. i. q. *to, into, towards*; Lat. *ad, versus, in*; Germ. *zu, gen*; Greek *πρός, εἰς*. It differs from *ל*, which is abridged from it, chiefly in being more commonly used in the physical and proper sense; see under *ל*.—Spec.

1. Of *motion* to a place, *to, unto, towards*; espec. with verbs of going, *הָלַךְ*, *בֹּא*, *versus, in*; Gen. 8, 9, *וַיָּרֶד* 2 K. 1, 15, *נָזַח* Deut. 17, 8, *וַיִּרֶץ* Gen. 24, 29, *קָרַב* Ex. 14, 20; of placing, casting, 1 Sam. 6, 11. Lev. 1, 16. Is. 5, 14; also of giving, delivering over, Ex. 25, 16, 21; of selling, Joel 4, 8; and with other like verbs, where the Lat. and Germ. use the dative, the French and Engl. *à, to*. Sometimes in constructio prægnaans, as *אל* *זָנָה* *to commit whoredom* (by going in) *unto*, Num. 25, 1. Ez. 16, 29; *אל* *הָרַשׁ* *to seek* an oracle (in turning) *unto* any one Is. 8, 19. Opp. is *מִן*, as *מִן-הַקֶּצֶה* *אל-הַקֶּצֶה* *from end to end* Ex. 26, 28; *מִפֶּה-אלֶּיָּהָ* Ezra 9, 11. Of time, *מִיּוֹם-אלִּיּוֹם* *from day to day*, Num. 30, 15. 1 Chr. 9, 25.

2. Of a *turning* or *direction to or towards* any thing, e. g. a) Of the body, as after verbs of turning, Is. 38, 2; of looking, beholding, Gen. 4, 4. 5. Ex. 3, 6; of speaking, 19, 9; of commanding, Num. 36, 13. b) Of the mind, as after verbs of desiring, Lam. 4, 17; of expecting, Hos. 12, 7; of accustoming oneself, Jer. 10, 2.

3. Where the motion or direction is hostile, *against, contra*, like *εἰς, πρὸς*, oftener *ἐν*. Gen. 4, 8 *וַיִּקָּם כַּיָּן* *אל-הָאֵל* *Abel his brother*. Is. 3, 8 *וַיִּשְׁוֹעוּ* *אֶל* *וּבְעֵלֵיהֶם* *their tongue and their doings were against Jehovah*. 2, 4. Josh. 10, 6. Judg. 12, 3, 20, 30. Hence after a verb of contending, fighting, Hos. 12, 5. Espec. belongs here the phrase *הִנֵּנִי* *אלֶיְכֶם* *lo! I am against you*, (Targ. *ecce mitto iram meam contra vos*.) Ez. 13, 8, 21, 8, 34, 10. Jer. 50, 31, 51, 25. Nah. 2, 14; which also very rarely is taken in the opp. sense, *lo! I am for you*, Ez. 36, 9.—So too *אֶל*

is taken in a sense of favour, *towards*, 2 Chr. 16, 9 *לְבָבָם* *אֶלָּיו* *their heart is upright toward him*. 2 Sam. 3, 8. Comp. Ex. 14, 5.

4. Denoting also the *reaching* or *attaining* to any term, limit, object, *even to, usque ad*, i. q. *עד*. Jer. 51, 9 *הַשְׁפִּיט* *אֶל-הַשָּׁמַיִם* *even unto heaven*. *אֶל-פִּיהוּ* *even unto his mouth* Job 40, 23. Metaph. Hos. 9, 1 *רִגְזוֹת* *אֶל-גִּיל* *even unto joy*. Job 3, 22. To these latter examples may not unaptly be applied the remark of the Arabian Grammarians, that *إلى* includes what is of the same kind, but excludes what is of a different kind; see Cent. Reg. p. 44, 45.—Here belongs also the use of *אֶל*: a) As denoting measure, e. g. *אֶל-אַמָּה* Gen. 6, 16, *even to a cubit*, a cubit long; comp. Gr. *εἰς ἐνιαυτόν* till the completion of a year, a year long; *εἰς ἑκατόντα ἔτη*, Bast. Ep. Crit. p. 12, 13. Schaef Ellips. p. 108. b) Compounded *וְאֶל-מִבְצָרָיו* *even out of* Job 5, 5 *וְאֶל-הַתְּנִיחִים* *and taketh it even out of the thorns*, i. e. thorn-hedges which enclose fields, etc. Comp. the like use of *ל* Deut. 24, 5; also *עד* Judg. 4, 16. In Arabic we may compare *لِئِنْ* utique ex, Cor. 26, 41, pr. adeo ex. Indeed *فَ* seems to have been derived from this signification of *אֶל*.

5. As implying the *entering* or *passing into* a term, limit, object, *into, εἰς*, i. q. the fuller *אֶל-כֵּן*. Deut. 23, 25 *לֹא תָתִין* *אֶל-הַתֵּבָה* *thou shalt not put (grapes) into thy vessel*. *בֹּא* *אֶל-הַתֵּבָה* *to come into the ark* Gen. 6, 18, 7, 1, 8, 9; *אֶל-הַבַּיִת* *into the house* Gen. 19, 3, 2 Sam. 5, 8; *אֶל-הַיָּם* (to cast) *into the sea* Jon. 1, 5; *אֶל-הָאָרֶץ* *into the land* Deut. 11, 29.—Hence, where spoken of a number or multitude, it may be rendered *among*, i. q. the fuller *אֶל-בֵּין*. Jer. 4, 3 *לֹא תִשְׁוֹעוּ* *אֶל-קוֹצִים* *among thorns*. 1 Sam. 10, 22 *לֹא* *הִסְתִּיר* *אֶל-הַבִּגְדִים* *among the baggage*.

6. As we have seen above (no. 1) that *אֶל* is used to denote *giving*, so also it expresses an *adding*, superadding, (comp. *אֶל* *הַדְּסִירָה* 1 K. 10, 7,) *to*, i. e. in addition to, *together with, besides*; comp. Gr. *ἐνὶ τοῖς* besides these, and Arab. *إلى* for *مع* Cor. 4, 2. Cent. Reg. p. 43.

—Lev. 18, 18 *nor shalt thou take a wife to her sister*. Lam. 3, 41 *let us lift up our heart with our hands unto God*; Sept. ἐπὶ χειρῶν, Arab. مع. After a verb of

joining together, Dan. 11, 23.—But the prep. אל is more frequent in this sense.

7. Metaph. of regarding, having respect to any thing; hence a) *in respect to, as to*, Ex. 14, 5; comp. Gr. εἰς μὲν ταῦτα. b) *on account of, because of, propter*. Ez. 44, 7 *because of all your abominations*; comp. v. 6 where in the same connection is read מן, and v. 11 where it is ב. 2 Sam. 21, 1. 1 K. 14, 5. 21, 22. So בכה אל to weep on account of, for any one, 2 Sam. 1, 24; הנהם אל, טחוק אל Judg. 21, 6. c) *about, concerning, of*, after verbs of speaking, narrating, as אמר Gen. 20, 2, דבר Jer. 40, 16, ספר Ps. 69, 27; also of hearing Ez. 19, 4, שמיעה אל tidings about any thing 1 Sam. 4, 19. (Comp. in N. T. εἰς Acts 2, 25. Eph. 5, 32.) See also 1 Sam. 1, 27 *for (concerning) this child I prayed*; where אל marks also the end or object of the prayer.

8. Metaph. also of a rule or norm, according to, secundum; as אלפי according to the commandment Josh. 15, 13. 17, 4; אל-נכון according to the certainty, for certain, 1 Sam. 26, 4; אל-הנהילות ad tibias Ps. 5, 1. 80, 1. So too after verbs of likeness, as נמשל, q. v.

9. When put before prepositions denoting rest in a place, אל gives to them the signif. of motion or direction to, towards that place; ל without, out of doors, but אל-מחוץ ל to without, forth without Lev. 4, 12, comp. foris and foras; בין between, אל-בין in between Ez. 10, 2. 31, 10. Comp. אל-מבית, אל-אחרי, אל-תחת, אל-נבח, אל-מקום Josh. 15, 3.

B) Less frequently and in a less accurate use of language, but yet in many certain and definite examples, אל as Prep. is used also of rest or delay at, on, in a place to which one has come; comp. ל lett. B, and also Gr. εἰς, ἐς, for ἐν, as εἰς δόμους μένειν Soph. Aj. 80, οἶκός τε μένειν, see Passow Gr. Lex. ἐν no. 6. Bernhardt Gr. Synt. p. 215, 216. So in common Engl. to home, to bed; Germ. zu Hause,

zu Leipzig; comp. vice versa also מן at a place, no. 3. h. In all this, however, the idea of motion is not wholly lost, viz. a motion which preceded.—Hence spec.

1. at, by, near. רשב אל-השלחן to sit at table, Germ. zu Tische sitzen, 1 K. 13, 20; comp. εἰς θρόνον ἕζοντο Od. 4. 51. Jer. 41, 12 *they found him by the great waters near Gibeon*, comp. 2 Sam. 2, 13. Bibl. Res. in Palest. II. p. 136, 138.—1 Sam. 17, 3 *the Philistines stood by a mountain on this side*; where the same sense would be given by מן-ההר, see מן no. 3. h. אל-גבעה at the hill Josh. 5, 3. Ez. 7, 18 *shame shall be on all faces*; comp. just after, בכל-ראשיהם.—Here does not belong Gen. 24, 11 *וַיִּבְרַךְ הַגִּמְלִים... אֶל-בְּעֵר מִן הַוֵּל*, which Winer inaccurately renders: *bibendum dedit ad puteum aquæ*, but which strictly signifies, 'he made them kneel down to the well of water,' a verb of motion.

2. in, at, as in the phrase of Sophoc. εἰς δόμους μένειν. Deut. 16, 6 *בִּי אֶם-אֵל-לֹא שָׁם הַמִּקְדָּשׁ* but in the place which Jehovah shall choose... there shalt thou sacrifice the passover. (Samar. Cod. במקום.) Ps. 5, 8. 1 K. 8, 30 *וְאָתָה תִּשְׁמַע אֶל-מְקוֹם שְׁבֹחֶהּ* hear thou in thy dwelling-place in heaven. Here by a slight change it might be: 'let our prayers come up into heaven;' but as the words now stand, אל follows a verb of rest. Gen. 6, 6 *וַיִּתְּנָם אֵל לְבֹ* it grieved him at his heart, he felt grief in his heart; not, as Winer renders, 'it grieved him to his heart;' since הִתְנַחֵם as being intrans. does not express the idea of penetrating into the mind.—Hence also

3. אל as sometimes put before particles denoting rest in a place, does not always change the sense; comp. above in A. 9. 1 Sam. 21, 5 *אֵין לָהֶם הֵל אֶל-לֶחֶם* there is no common bread under my hand. אל-מול q. v.

NOTE. Other significations have been ascribed to אל, which are foreign to its true power; e. g. with, appealing to Num. 25, 1. Josh. 11, 18, see in A. 1, 3, but comp. in no. 6; also by, with, Jer. 33, 4, etc.



אַלָּה (terebinth, i. q. אֵלָּה) *Ela*, pr. n. m. 1 K. 4. 18.

אַלְגָּבִישׁ m. i. q. גְּבִישׁ *ice*, *αἰσθαλός*, whence אֲבָנֵי אֲלֻגָּבִישׁ pr. *stones of ice*, i. e. *hail-stones*, *hail*, Ez. 13, 11. 13. 38, 22. The word perhaps is rather

Arabic than Hebrew, viz. اَلْجَبَس, which the Camoos p. 742 explains by الجَامِد i. e. *concretum*, spec. *congelatum*. See in אֵל II.

אַלְגָּמִימִים see אֲלֻמִּימִים.

אֵלְדָּד (whom *God loveth*, Theophilus) *Eldad*, pr. n. m. Num. 11, 26. 27.

אֵלְדָּה (whom *God calls*, see אֵלְדָּה) *Eldaah*, pr. n. of a son of Midian, Gen. 25, 4.

\* אֵלָּה a root not in use, Arab. اَلَّ to worship God, to adore; mid. Kesra to be astonished, affrighted. See note under אֵל I; comp. אֵלֹהִים.

\* אֵלָּה I. pr. to be round, rotund; hence to be thick, fat, gross; kindr. with ר. אֵיל, comp. espec. אֵילִם abdomen, belly, Ps. 73, 4. Arab. اَلَّى to have thick buttocks, of a man; to have a fat tail, of a sheep.—Hence אֵלָּה.

II. Denom. from אֵל I, where see note; pr. to call on God, to invoke God; hence

1. to swear, Arab. اَلَّى for اَلْو Conj. IV, V, pr. to call on God as a witness, to affirm by God. 1 K. 8, 31.

2. to curse, Judg. 17, 2. Hos. 4, 2.

3. to lament, to wail, pr. to call on God for mercy, like Engl. 'God have mercy!' Joel 1, 8.

NOTE. It may perhaps be worth inquiry, whether this root be not strictly onomatopoetic, like גָּלַל, אָלַל; and then the signification which we have here put last (no. 3), would be the primary one.

HIPH. to cause to swear, to bind by an oath, c. acc. 1 K. 8, 31. 2 Chr. 6, 22. 1 Sam. 14, 24.—Fut. apoc. יִקָּלַל from יִקָּלַל for יִקָּלַל 1 Sam. 1. c.

Deriv. אֵלָּה and אֵלָּה.

אֵלָּה f. Kamets impure, from אֵלָּה no. II, for אֵלָּה, which again is for אֵלָּה,

אֵלָּה, Arab. اَلْوَة, see Lehg. p. 509.

1. an oath. בּוֹא בְּאֵלָּה to come into or under an oath, i. e. to take an oath, Neh. 10, 30; hence הָבִיָּא בְּאֵלָּה to put to an oath Ez. 17, 13. So אֵלָּהִי my oath, i. e. sworn to me, Gen. 24, 41.

2. an oath of covenant, a sworn covenant, Gen. 26, 28. Deut. 29, 11. 14. Ez. 16, 59.

3. an imprecation, curse, execration, Num. 5, 21. Is. 24, 6. שְׁבַעְתָּ אֵלָּה an oath of cursing, i. e. joined with curses, Num. 5, 21. הָיָה לְאֵלָּה to be for an execration Jer. 44, 12. 42, 18. Plur. אֵלֹהִים curses, execrations, Num. 5, 23. Deut. 29, 11.

אֵלָּה f. an oak, Josh. 24, 26, i. q. אֵילִן. R. אֵלָּל III.

אֵלָּה f. (ר. אֵיל) i. q. אֵיל no. 2, a strong hardy tree, spec. a terebinth, *Pistacia Terebinthus* Linn. a tree common in Palestine, long-lived, and therefore often employed for landmarks and in designating places, Gen. 35, 4. Judg. 6, 11. 19. According to Pliny (16. 12) it is an evergreen; but this is contrary to the fact. The ancient versions render it sometimes a terebinth, and sometimes an oak; see more in Thesaur. p. 50, 51. Hence the word would seem to have been taken in a broader signification, for any large and durable tree, like Gr. δρυς. The modern name is بطم *butm*; see Bibl. Res. in Palest. III. p. 15.

אֵלָּה Chald. m. emphat. אֵלָּהָ, i. q. Heb. אֵלֹהִים a god, generally Dan. 3, 28. 6, 8. 13; stat. emphat. spec. of Jehovah Dan. 2, 20. 3, 32. With a prefix, אֵלָּהָ 2, 19; but also with 'suffix contr. בְּאֵלָּהָ Dan. 6, 24. Plur. אֵלָּהֵין gods Dan. 2, 11. 5, 4. 11. 23. בֶּר אֵלָּהֵין a son of the gods Dan. 3, 25.

אֵלָּה pron. demonstr. plur. comm. these, Lat. *hi*, *hæ*, *hæc*, employed in common usage as the plural of הִזֵּה *this*. The simple form is אֵלָּ q. v. which is less frequent; the ending הֵ has a demonstrative power, comp. הֵנָּה. Arab.

أُولَئِكَ, fem. أُولَئِكَ, Ethiop. ለሐ hi, ለአ hæ, Chald. אֵלֵין.—It refers both to what follows, Gen. 2, 4. 6, 9. 11, 10; and also to what precedes, Gen. 9, 19. 10, 20. 29. 31. Usually put after the noun, as הַדְּבָרִים הָאֵלֶּה Gen. 15, 1; rare-

ly before the noun, where it is *θεογονία*, Ps. 73, 12. Comp. *אֱלֹהִים*. Sometimes it is thrice repeated, Is. 49, 12.—Like *אֱלֹהִים* it refers also to space, *עַד-אֱלֹהִים* i. q. *אֱלֹהִים* Lev. 26, 18.—Some suppose *אֱלֹהִים* to be used also for the Sing. as 2 Chron. 3, 3. Ez. 46, 24. Ezra 1, 9; but these passages are uncertain. See on this pron. Hupfeld in *Zeitschr. f. d. Morgenl.* II. 161.

*אֱלֹהִים*, *אֱלֹהִים*, see *אֱלֹהִים*.

*אֱלֹהִים* Chald. see, lo, behold! i. q. *אֱלֹהִים* q. v. Dan. 2, 31. 4, 7. 7, 8. Comp. under lett. ל.

*אֱלֹהִים* if, although, a particle of the later Hebrew, Ecc. 6, 6. Esth. 7, 4. Syr. *أَلَمْ*. According to Hupfeld (*Zeitschr. f. d. Morgenl.* II. 130) it is i. q. *אֱלֹהִים* with the demonstr. *אֱלֹהִים* prefixed.

*אֱלֹהִים* m. a god, God, with pref. and suff. *אֱלֹהִים* Dan. 11, 38, *אֱלֹהִים* Hab. 1, 11.

Arab. *إِلَهُ*, *إِلَه*, c. art. *الْإِلَهُ* the true God, Syr. *ܐܠܗܐ*, Chald. *ܐܠܗܐ*. In union with Aramæan usage, the form of the singular is employed only in the poetic style and later Hebrew; while the *pluralis majestaticus* v. *excellentie*, *אֱלֹהִים*, is the common and very frequent form.

SING. 1. a god, i. e. any god, Dan. 11, 37. 38. 39. 2 Chr. 32, 15. Neh. 9, 17. So in the proverbial phrase, Hab. 1, 11 *אֱלֹהִים* *זו כחו* *אֱלֹהִים* *this his strength is his god*, spoken of a self-confident person who contemns God, and trusts to the strength of his own hand and sword. Comp. Job 12, 6 *אֱלֹהִים* *בְּיָדוֹ* *אֱלֹהִים* *who carries his god in his hand*, i. e. his sword, weapons. Comp. Virg. *Æn.* 10. 773 *Dextra mihi deus, et telum . . . Nunc adsint.*

2. More comm. God, the true God *אֱלֹהִים* *εὐλογέω*, for *אֱלֹהִים*, *אֱלֹהִים*, Deut. 32, 15. Ps. 50, 22; and often in the book of Job. Constr. with an adj. sing. Deut. l. c. and plur. Job 35, 10.

PLUR. *אֱלֹהִים* with pref. contr. *בְּאֱלֹהִים*, *בְּאֱלֹהִים*.

A) In a plural sense: 1. gods, deities, in general, true or false. *אֱלֹהִים* *בְּצִרְיֹן* *the gods of the Egyptians* Ex. 12, 12. *אֱלֹהִים* *הַנִּזְכָּר* *strange or foreign gods* Gen.

35, 2. 4. Deut. 29, 18. *אֱלֹהִים* *הַנִּזְכָּר* *new gods* 32, 17. Sometimes in the language of common life, both Jehovah and idols are included under this common appellation; as Ps. 86, 8 *among the gods there is none like unto thee, O Lord!* Ex. 18, 11. 22, 19. But elsewhere the attribute of deity is expressly denied to idols, and ascribed to Jehovah alone, as Is. 44, 6 *besides me there is no god.* 45, 5. 14. 21. 46, 9. Idols are even called *אֱלֹהִים* *לֹא-אֱלֹהִים* *no-gods* 2 Chr. 13, 9.

2. Once of kings, i. q. *אֱלֹהִים*, *בְּנֵי אֱלֹהִים*, Ps. 82, 1; espec. v. 6.

NOTE. Many interpreters, both ancient and modern, assign also to *אֱלֹהִים* the signif. *angels*, see Ps. 8, 6 *ibique* Sept. et Chald. 82, 1. 97, 7. 138, 1; and also *judges*, Ex. 21, 6. 22, 7. 8. For an examination and refutation of this opinion, see *Thesaur. Ling. Heb.* p. 95.

B) In the sense of the Sing. spoken of one God; see on this *pluralis majestatis* s. *excellentie*, *Lehrg.* p. 663, 664. Heb. Gram. § 106. 2. b. Construed with verbs (Gen. 1, 1. 3 sq.) and adjectives singular, as *אֱלֹהִים* 2 K. 19, 4. 16; *אֱלֹהִים* Ps. 7, 10. 57, 3. 78, 56.—Construed with a verb plural only in certain formulas, retained possibly from the usage of polytheism, in which *אֱלֹהִים* may perhaps be translated in the plural and understood of the higher powers or intelligences. Gen. 20, 13 *אֱלֹהִים* *הִתְנַחֲמִי אִתִּי* *the gods caused me to wander.* 35, 7. Ex. 22, 8. 32, 4. 8. 2 Sam. 7, 23. 1 K. 19, 2. Ps. 58, 12. Comp. *Comment. de Pent. Sam.* p. 58.—Hence

1. any god, deity. Deut. 32, 39 *there is no god besides me.* Ps. 14, 1. So where the divine nature is opp. to the human, Ez. 28, 2. Ps. 8, 6 *thou hast made him but little less than a god; comp. Heb.* 2, 7.

2. an idol-god, god of the heathen. Ex. 32, 1 *make us a god, i. e. an idol.* 1 Sam. 5, 7 *Dagon our god.* 2 K. 1, 2. 3. 6. 16. So of a goddess, 1 K. 11, 5.

3. the God of any one, is the god whom one worships, his domestic and tutelary god, *θεὸς ἐπιτρόκος*. Jon. 1, 5 *they cried every one unto his god.* Ruth 1, 16. Gen. 17, 7. 8. 28, 21. So the God of Israel is Jehovah, hence very often called *אֱלֹהִים* *יִשְׂרָאֵל* Ex. 5, 1. Ps. 41, 14;



אל Ps. 20, 2. 46, 8; and connected יהוה אלהי Deuteronomy more than 200 times.

4. More rarely followed by a genit. expressing that over which the deity presides, or which he has created; e. g. אלהי השמים והארץ Gen. 24, 3; אלהי הצבאות the God of hosts, i. e. of the celestial hosts, Am. 3, 13. So with an attribute of God, as אלהי האמת the God of truth Is. 65, 16.

5. אלהים is put for a godlike shape, apparition, spirit, 1 Sam. 28, 13, where the sorceress says to Saul, *I see a god-like form ascending out of the earth.*

6. With the art. האלהים, GOD, אלֹהִים *ēsoxír*, the one true God; Arab. *إِلَٰهَ* in the well known formula *لَا إِلَٰهَ إِلَّا اللَّهُ* 'there is no god but God.' Comp. Ps. 77, 14.—Deut. 4, 35 יהוה הוא האלהים for Jehovah he is the true God. 1 K. 18, 21 if Jehovah be God, follow him; if Baal, follow him. v. 37. Deut. 7, 9. Hence האלהים very freq. for Jehovah, Gen. 5, 22. 6, 9. 11. 17, 18. 20, 6. 17. al. *sæpiss.*—But the same is also אלהים without the art. Josh. 22, 34; and this is very often used both in prose and in poetry for יהוה, with scarcely any distinction; either so that both names are employed together, or the use of one or the other depends on the nature of the formula and a certain *usus loquendi*, or on the taste and usage of particular writers. Thus we find constantly בני אלהים, and on the other hand יהוה, משיר יהוה אלהים; while in other instances the usage is promiscuous, as עבד יהוה and עבד האלהים Dan. 9, 11; רבה יהוה and רבה אלהים Gen. 1, 2. 41, 38. Ex. 31, 3. On the special usage of different writers, see the remarks in Thesaur. p. 97, 98.

To God is said in the Scriptures to belong whatever is excellent, distinguished, pre-eminent in its kind, or which bears an august or divine appearance, *τὸ θεῖον*; since this was regarded by the ancients as especially proceeding from, or created of God; e. g. the mountain of God Ps. 68, 16; river of God Ps. 65, 10; הבה אלהים terror of God, i. e. suddenly inspired by him, q. d. panic terror, Gen. 35, 5. 1 Sam. 14, 15; אש אלהים

fire of God, lightning, Job 1, 16. Comp. אל p. 50. col. 1.—Similar is the force of the phrase לאלהים of or through God, like Gr. *τῷ θεῷ* after adjectives; Jon. 3, 3 עיר גדולה לאלהים a city great through God, divinely great; and so Acts 7, 20 *ὁσπίος*

*τῷ θεῷ*. Comp. Arab. *لِلَّهِ* pr. à Deo, divinitus, egregie, Har. Cons. IV. p. 38 ed. De Sacy.

For the phrases ארש אלהים, בן אלהים, etc. see under ארש, בן, etc.

NOTE. Some interpreters also suppose אלהים to be spoken of one king, for בן אלהים (see as to the plural in A. 2 above.) and they appeal chiefly to Ps. 45, 7, where they translate: *בסאף אלהים thy throne, O God*, (i. e. O King divine,) *is for ever and ever*. But this is to be construed as by ellipsis for: *בסאף אלהים thy throne shall be a throne divine*, i. e. established and prospered of God, according to a very common rule of language, Lehirg. § 233. 6. [The rule here referred to is not applicable; and there is no philological ground whatever for taking אלהים in any other than its simple and direct sense: *Thy throne, O God, is for ever and ever*.—R.]

אלול m. 1. i. q. *אָלִיל* nought, vain, Jer. 14, 14 Cheth.

2. *Elul*, the sixth Hebrew month, from the new moon of September to that of October, Neh. 6, 15. Syr. *أَمْسَدَان*, Arab.

*أَيْلُول*. The etymology is unknown.

אלון m. 1. i. q. *אָלֵה* an oak, Gen. 35, 8. Ez. 27, 6. R. *אָלֵל* III.

2. *Allon*, pr. n. m. 1 Chr. 4, 37.

אלון m. (איל) 1. Any strong, durable tree, spec. an oak, Gen. 12, 6. 13, 18. 14, 13. 18, 1. Deut. 11, 30. al. So the ancient interpreters unanimously. Celsius in Hierob. T. I. p. 34 sq. endeavours to show that *אלון*, like *אֵלֶה*, is the terebinth; but see our remarks to the contrary in Thesaur. p. 50, 51.—Sometimes single oaks are distinguished by pr. names, e. g. the magicians' oak Judg. 9, 37; oak of Tabor 1 Sam. 10, 3; also in Plur. oaks of Mamre Gen. 13, 18. 14, 13; oaks of Moreh Deut. 11, 30.

2. *Elon*, pr. n. m. Gen. 46, 14.

**אֵלֶּיךָ** adj. m. (r. **אֵלֶּיךָ**) 1. *familiar, intimate, a friend*, Prov. 16, 28. 17, 9. Mic. 7, 5. **אֵלֶּיךָ הַיְּעָרִים** *friend of one's youth*, i. e. *a husband*, Jer. 3, 4; comp. **רֵעַ** Jer. 3, 20.

2. *wanted, i. e. tame, gentle*. Jer. 11, 19 and *I was אֵלֶּיךָ כְּבָבֶשׂ like a tamed lamb*.

3. *an ox, bullock*, i. q. **אֵלֶּיךָ** no. 1, so called as tamed and accustomed to the yoke; in gender it is *masculine epicene*, so that under the masculine the female of the ox-kind is also included; Ps. 144, 14 **אֵלֶּיךָ מִסְּבָלִים**.

4. *head of a family or tribe, φύλαρχος, a chief, chieftain, prince*; espec. of the chiefs of the Edomites, Gen. 36, 15 sq. 1 Chr. 1, 51 sq. More rarely of the Jews, Zech. 9, 7. 12, 5. 6. Also genr. of *chiefs, leaders*, Jer. 13, 21.

**אֱלוֹשׁ** (Talmud. *turba hominum*) *Alush*, pr. n. of a station of the Israelites, Num. 33, 13.

**אֵלְזָבָד** (whom God hath given, Θεοδωρος, Theodore) *Elzabad*, pr. n. m. a) 1 Chr. 26, 7. b) 12, 12.

\* **אֵלֶּיךָ** in Kal not used; Arab. Conj.

VIII **אֵיִתְלַח** to become acid, sour, as milk.

NIPH. **נִאֲלַח** trop. to be corrupt, in a moral sense, Ps. 14, 3. 53, 4. Job 15, 16.

**אֵלְהָנָן** (whom God bestowed) *Elhanan*, pr. n. of one of David's warriors, who according to 2 Sam. 21, 19 slew Goliath; see under pr. n. **לְחָמִי**. The one mentioned 2 Sam. 23, 24 does not seem to be a different person.

**אֵלִיָּאב** (to whom God is father) *Eliab*, pr. n. m. a) A phylarch or chief of Zebulun, Num. 1, 9. 2, 7. b) Num. 16, 1. 12. 26, 8. c) A brother of David, 1 Sam. 16, 6. 17, 13. 28. d) 1 Chr. 16, 4.

**אֵלִיָּאֵל** (to whom God is strength) *Eliel*, pr. n. m. a) Of two of David's warriors, 1 Chr. 11, 46. 47. 12, 11. b) A phylarch of Manasseh, 1 Chr. 5, 24. c) A phylarch of Benjamin, 1 Chr. 8, 20. d) ib. v. 22. e) 15, 9. 11. f) 2 Chr. 31, 13.

**אֵלִיָּאֲתָה** (to whom God cometh) *Eliathah*, pr. n. m. 1 Chr. 25, 4; in v. 27 written **אֵלִיָּתָה**.

**אֵלִידָד** (whom God loveth) *Elidad*, pr. n. of a phylarch of Benjamin, Num. 34, 21.

**אֵלִידָד** (whom God knoweth, i. e. careth for) *Eliada*, pr. n. m. a) A son of David, 2 Sam. 5, 16, for which 1 Chr. 14, 7 **בְּעֵלְדָד**. b) 1 K. 11, 23. c) 2 Chr. 17, 17.

**אֵלִיָּה** (r. **אֵלֶּיךָ** I) i. q. Arab. **أَلِيَّة** the *fat tail* of the common species of oriental sheep, *ovis laticaudia* Linn. the smallest of which according to Golius, himself an eye-witness, weigh ten or twelve pounds, p. 146. Comp. Hdot. 3. 113. Diod. Sic. 2. 54; and other writers quoted by Bochart in Hieroz. P. I. p. 494 sq. See Russell Nat. Hist. of Aleppo II. p. 147. —Ex. 29, 22. Lev. 7, 3. 8, 25. 9, 19. 3, 9 *the whole tail let him take off near the back-bone*.

**אֵלִיָּהוּ** and **אֵלְיָהוּ** (my God is Jehovah) *Elijah, Elias*, pr. n. m. a) A celebrated prophet, the chief of the prophets in the kingdom of Israel during the reign of Ahab, distinguished by many miracles, and received up into heaven, 2 K. 2, 6 sq. But comp. 2 Chr. 21, 12. The Jews expected him to reappear before the coming of the Messiah, Mal. 3, 23 [4, 5]. b) 1 Chr. 8, 27. c) Ezra 10, 21. 26.

**אֵלִיָּהוּ** (whose God is He, i. e. Jehovah) *Elihu*, pr. n. m. a) 1 Chr. 26, 7. b) 1 Chr. 27, 18. c) i. q. **אֵלִיָּהוּ** lett. a.

**אֵלִיָּהוּ** (id.) *Elihu*, pr. n. m. a) The son of Barachel the Buzite, a friend of Job and the fourth disputant against him, Job c. 32–35. Sometimes written **אֵלִיָּהוּ** Job 32, 4. 35, 1. b) 1 Sam. 1, 1. c) 1 Chr. 12, 20.

**אֵלִיָּהוּ** (towards Jehovah are my eyes) *Elihoenai*, pr. n. m. a) Ezra 8, 4. b) 1 Chr. 26, 3.

**אֵלִיָּהוּ** (id.) *Elioenai*, pr. n. m. a) 1 Chr. 3, 23. b) 4, 36. c) 7, 8. d) Ezra 10, 22. e) 10, 27.

**אֵלִיָּהָבָא** (whom God hideth) *Eliabba*, pr. n. of one of David's warriors, 2 Sam. 23, 32.

**אֵלִיָּהָרָה** (God his recompense, from **חָרַפ** Conj. III to recompense,) *Eliohraph*, pr. n. m. 1 K. 4, 3.



**אֵלִיל** (r. אֵלִל I) 1. Adj. of nothing, nought, empty, vain, 1 Chr. 16, 26. Ps. 96, 5. Plur. *the nought*, i. e. idols, Lev. 19, 4, 26, 1. Comp. **הָרֵבֶל**.

2. Subst. *nought, vanity*. Job 13, 4 **אֵלִיל רִפְאֵי** *physicians of nought*, nothing worth, i. e. empty comforters; comp. Zech. 11, 17.

**אֵלִימֶלֶךְ** (God his king) *Elimelech*, pr. n. of Ruth's father-in-law, Ruth 1, 2, 2, 1.

**אֵלִין** and **אֵלֶן** Chald. pron. demonstr. plur. comm. *these*, Lat. *hi*, *hæ*, *hæc*, i. q. Heb. **אֵלֶּה**. Dan. 2, 44, 6, 7.

**אֵלִישָׁבָע** (whom God hath added) *Elisaph*, pr. n. m. a) A chief of the tribe of Gad, Num. 1, 14, 2, 14. b) 3, 24.

**אֵלִיעֶזֶר** (God his help) *Eliezer*, pr. n. m. a) A man of Damascus, whom Abraham before the birth of Isaac had intended for his heir, Gen. 15, 2. According to v. 3 he was a servant born in his house, *verna*. b) A son of Moses, Ex. 18, 4, c) 1 Chr. 7, 8. d) 27, 16. e) 15, 24. f) 2 Chr. 20, 37. g) Ezra 8, 16, 10, 18. h) 10, 23. i) 10, 31.

**אֵלִיַּעֲנַי** (perh. contr. from **אֵלִי־עֲנַי**) *Elienai*, pr. n. m. 1 Chr. 8, 20.

**אֵלִיָּם** (i. q. **אֵלִיָּאב**, **אֵלִיָּאם**) *Eliam*, pr. n. m. a) The father of Bathsheba, 2 Sam. 11, 3; for which 1 Chr. 3, 5 **בְּמִירְאֵל**. b) 2 Sam. 23, 34.

**אֵלִיפָז** (God his strength) *Eliphaz*, pr. n. m. a) A son of Esau, Gen. 36, 4 sq. b) A friend of Job and one of the disputants against him, Job 2, 11, 4, 1, 15, 1. al.

**אֵלִיפָל** (whom God judgeth, from **פָּלַל**) *Eliphal*, pr. n. m. 1 Chr. 11, 35.

**אֵלִיפֶלֶח** (whom God makes distinguished) *Elipheleh*, pr. n. m. 1 Chr. 15, 18, 21.

**אֵלִיפָט** (God his deliverance) *Eliphelet*, pr. n. m. a) 1 Chr. 3, 6, 14, 7; for which 14, 5 **אֵלִיפָט**. b) 2 Sam. 23, 34. c) 1 Chr. 8, 39. d) Ezra 8, 13. e) 10, 33.

**אֵלִיזִיר** (God his rock) *Elizur*, pr. n. m. Num. 1, 5, 2, 10, 7, 30. 35. 10, 18.

**אֵלִיזָפָן** (whom God protects) *Elizaphan*, pr. n. m. a) Num. 3, 30; for

which **אֵלִיזָפָן** Ex. 6, 22. Lev. 10, 4. b) Num. 34, 25.

**אֵלִיקָא** pr. n. m. *Elika*, 2 Sam. 23, 25. The etymology is unknown.

**אֵלִיָּאִים** (whom God hath set up) *Eliakim*, pr. n. m. a) A prefect of the palace under king Hezekiah, 2 K. 18, 18, 19, 2. Is. 22, 20, 36, 3. b) A son of king Josiah, set upon the throne by Necho king of Egypt, who also changed his name to **יְהוֹיָאִים** (whom Jehovah hath set up) *Jehoiakim*, 2 K. 23, 34, 24, 1. Jer. 1, 3. 1 Chr. 3, 15. c) Neh. 12, 41.

**אֵלִישָׁבָע** (God her oath, q. d. worshipper of God, comp. Is. 19, 18,) pr. n. f. *Elisheba*, *Elisabeth*, Ex. 6, 23. Sept. *Ἐλισαβέτ*, as Luke 1, 7.

**אֵלִישָׁה** *Elishah*, pr. n. of a region situated on the Mediterranean, whence purple was brought to Tyre, Gen. 10, 4. Ez. 27, 7. Most prob. *Elis*, a district of the Peloponnesus, (comp. Cod. Samar. in which it is written **אֵלִישׁ** without ה,) the name of which seems to have been employed by the Hebrews as an appellation for the whole Peloponnesus; as not unfrequently whole countries, espec. if remote, are designated by the names of single provinces; comp. **רֶגֶן**. The *purpura*, or shell-fish producing the purple dye, was found not only in Laconia (Hor. Od. 2. 18. 7), but also in the gulf of Corinth and the islands of the Ægean sea; comp. Bochart Phaleg III. 4.—Others understand by **אֵלִישָׁה**, *Hellas*; see Michaelis Spicil. Geogr. Hebr. T. I. p. 78.

**אֵלִישׁוּעָה** (God his salvation) *Elishua*, pr. n. of a son of David, 2 Sam. 5, 1f. 1 Chr. 14, 5.

**אֵלִישִׁיב** (whom God restoreth) *Elishib*, pr. n. m. a) 1 Chr. 3, 24. b) 1 Chr. 24, 12. Ezra 10, 6. c) Neh. 3, 1. 20, 12, 10. d) e) Ezra 10, 24. 27. 36.

**אֵלִישָׁמַע** (whom God heareth) *Elishama*, pr. n. m. a) 2 Sam. 5, 16. b) Num. 1, 10, 2, 18. c) 2 K. 25, 25. Jer. 41, 1. d) 1 Chr. 2, 41. e) 2 Chr. 17, 8.

**אֵלִישָׁע** (for **אֵלִי יִשָּׁע** God his salvation) pr. n. m. *Elisha*, a celebrated prophet, the disciple as well as the companion and successor of Elijah, and distinguished by many miracles. He flour-

ished in the kingdom of the ten tribes, in the ninth century B. C. 2 K. c. 2-13. In N. T. Ἐλισσαῖος Luke 4, 27.

אֵלִישָׁפַת (whom God judgeth) *Elishaphat*, pr. n. m. 2 Chr. 23, 1.

אֵלִיָּצְחָה see אֵלִיָּצְחָה.

אֵלֶּה Chald. pron. plur. *these*, i. q. Heb. אֵלֶּה Dan. 3, 12. 13. 21. 22. Ezra 4, 21. 5, 9. al.—In הֵ- lurks the suff. 2 pers. (tibi), as in הֵבָה, הֵדָה, Arab. ذَاكَ.

\* I. אֵלֶּל a verb not in use, *to be nothing, to be empty, vain*; comp. under אֵל no. 1. It is comm. derived from the particle אֵל I, merely in order to form אֵלֶּל, but is quite doubtful; see in אֵל fin.

\* II. אֵלֶּל *to wail, to howl*, onomatop.

i. q. הֵלֵל, and Arab. أَلَّ Camoos p. 1391. Comp. Gr. ἀλαλάζειν.—Hence אֵלֶּלִי.

\* III. אֵלֶּל kindr. with אֵלָה, אֵלִי, pr. *to roll*, then *to be round, swelling, thick*; whence אֵלָה, אֵלֶּן, an oak, thick tree.

אֵלֶּלִי interj. expressing grief, *wo! alas!* Gr. ἐλελεῦ, only with לִי, Job 10, 15. Mic. 7, 1. R. אֵלֶּן II.

\* אֵלֶּם in Kal not used. 1. *to bind, to tie*, see Piel and אֵלְמָה.

2. Pass. *to be bound* sc. as to the tongue, i. e. *to be mute, dumb*; see Niph. and the nouns אֵלֶּם, אֵלֶּם, אֵלְמָנִי. Comp. Engl. *tongue-tied*, Gr. δεσμός τῆς γλώσσης Mark 7, 35, also φημοῦσθαι, Pers. زبان بستن *to bind the tongue*, i. q. *to be silent, dumb*.

3. *to be lonely, forsaken, widowed*, since solitary persons remain silent, mute; comp. Arab. بكم *to be mute*, also *to be unmarried*.—Hence are derived אֵלְמָנִי, אֵלְמָנִי, אֵלְמָנִי.

NIPH. 1. *to be mute, dumb*, Ps. 31, 19. 39, 3. 10. Is. 53, 7.

2. *to be silent, to keep silence*, Ez. 33, 22.

PIEL. *to bind* sheaves, Gen. 37, 7.

Deriv. see in Kal. no. 1, 2, 3.

אֵלֶּם m. *dumbness, silence*. Ps. 58, 2 הֲאֵלֶּם אֵלֶּם דָּעִים דְּרִבְרוּן *do ye indeed decree dumb justice?* i. e. *do you really at length decree justice, which so long has seemed dumb?* So commonly; but it may be worth inquiry, whether אֵלֶּם

should not be dropped, having arisen perhaps from a careless repetition of אֵלֶּם. This being dropped there arises the sense which the parallelism requires: *do ye indeed decree justice?* Maurer gives to אֵלֶּם the signif. of *league, law*,

from the sense of *binding*; as עָלָה *league*, from עָלָה *ligavit*.—Ps. 56, 1 יוֹנָה אֵלֶּם רְחֻקִּים *the silent dove among strangers*, (i. e. perh. the people of Israel in exile, comp. הוֹר Ps. 74, 19,) prob. the inscription of a song or poem, to the tune or measure of which Ps. 50 was to be sung. Comp. the remarks under אֵלְמָנִי.

אֵלֶּם m. adj. *mute, dumb*, pr. *tongue-tied*, see r. אֵלֶּם no. 2. Ex. 4, 11. Is. 35, 6. Ps. 38, 14. Plur. אֵלְמָנִים Is. 56, 10.

אֵלֶּם porch, see אֵלֶּם. Once אֵלֶּם but Job 17, 10 in some editions; see in אֵלֶּם no. 2.

אֵלְמָנִים m. plur. 1 K. 10, 11. 12, and by transpos. אֵלְמָנִים 2 Chr. 2, 7. 9, 10. 11, *almug-trees*, a kind of *precious wood*, brought along with gold and precious stones in the time of Solomon from Ophir, and employed for ornamenting the temple and palace, and for making musical instruments; according to 2 Chr. 2, 7 growing also on Lebanon. It seems to correspond to Sanscr. *mīcata* simpl. *mīcā* (so Bohlen), with the Arab.

art. אֵל, *lignum Santalinum, Pterocarpus Santaliorus* Linn. *red sandal-wood*, still used in India and Persia for costly utensils and instruments. Or it may be compared with the Malabar word *malajaga*, a name of the same wood; so Hoffmann. See Celsii Hierobot. I. p. 171 sq.—Many of the Rabbins understand *corals*, and so the singular אֵלְמָנִי is used in the Talmud; but these are not *wood*, עֵצִים; although were the Talmudic usage ancient, this wood might have been so named from its resemblance to coral, q. d. *coral-wood*. Kimchi: البقم, i. q. *בראזיל Brazil-wood*.

אֵלְמָנִי f. plur. —וֶהָ and וֶהָ—, *a bundle, sheaf*, of grain, Gen. 37, 7. Ps. 126, 6. R. אֵלֶּם no. 1.

אֵלְמָדָר Gen. 10, 26. 1 Chr. 1, 20, *Almodad*, pr. n. of a son of Joktan, i. e. of a



people and district of southern Arabia. Assuming an ancient error in transcription, ד for ר, i. e. אלמורד, we might compare *Morad*, *بنی مراد* or *مراد*, the name of a tribe inhabiting a mountainous region in Arabia Felix, near to Zabid.

אַלְמֶלֶךְ (perh. king's oak, for אֶלֶר (הַמֶּלֶךְ) *Alammelech*, pr. n. of a place in the tribe of Asher, Josh. 19, 26.

אַלְמִן m. adj. *forsaken, widowed*, Jer. 51, 5. R. אָלֵם no. 3.

אַלְמִן m. *widowhood*, trop. of a state deprived of its king, Is. 47, 9. R. אָלֵם no. 3.

I. אֲרַמְלָה f. a *widow*, Arab. *أَرْمَلَة*, Syr. *ܐܪܡܠܬܐ*. Gen. 38, 11. Ex. 22, 21. al. Metaph. of a state deprived of its king, Is. 47, 8; comp. v. 9 and 54, 4. R. אָלֵם no. 3.

II. אֲרַמְנוֹת f. plur. Is. 13, 22, *palaces*, i. q. אֲרַמְנוֹת, which latter is read in some Mss. The letter ר is here softened into ל, as is very often done; comp. in אֲרַמְנוֹת.—Others retain the idea of a *widow*, and understand trop. *desolate palaces*.

אַלְמָנוֹת plur. אֲלִמְנוּתָיִם *widowhood* Gen. 38, 15. Metaph. of the condition of the Israelites in exile, Is. 54, 34. R. אָלֵם no. 3.

אַלְמָנִי m. a *certain one, some one*, ὁ δῆνα, pr. *one kept silent*, whose name is not mentioned, from r. אָלֵם no. 2. Always preceded by פְּלָנִי q. v.

אַלְנִי Chald. i. q. אֵלִין *these*, q. v.

אַלְנָם (God his delight) *Elnaam*, pr. n. m. 1 Chr. 11, 46.

אַלְנָתָן (whom God hath given, comp. יוֹנָתָן, q. d. Theodore, Diodate) *Elathan*, pr. n. m. a) The grandfather of king Jehoiakim, 2 K. 24, 8; perhaps the same mentioned Jer. 26, 22. 36, 12. 25. b) Three Levites in the time of Ezra, Ezra 8, 16.

אַלְסָר Gen. 14, 1. 9, *Ellasar*, pr. n. of a country or district in the vicinity, as it would seem, of Babylonia and Elymais; since it is read between תְּנִינָר and יְעִיָלִם.

Symm. and Vulg. *Pontus*. Targ. Hieros. הַלְאֲשֵׁר Is. 37, 12. But the Assyro-Babylonish name of its king, אֲרִיֹן, would seem to indicate some province of Persia or Assyria; comp. Dan. 2, 14.

אַלְעָדָר (whom God applauds, from עָדָר, comp. Job 29, 11,) *Elad*, pr. n. m. 1 Chr. 7, 21.

אַלְעָדָה (whom God puts on, i. e. fills with himself, comp. לָבַשׁ Job 20, 14,) *Eladah*, pr. n. m. 1 Chr. 7, 20.

אַלְעֲזַי, in some Mss. אֲלֵעֲזַי (pr. God is my praises, i. e. the object of my praise) *Eluzai*, pr. n. m. 1 Chr. 12, 5.

אַלְעָזָר (whom God helpeth) *Eleazar*, pr. n. m. a) Ex. 6, 23. 25. 28, 1. Lev. 10, 6 sq. Num. 3, 2. 4. 32. Deut. 10, 6. Josh. 14, 1. al. b) 2 Sam. 23, 9. 1 Chr. 11, 12. c) 1 Sam. 7, 1. d) 1 Chr. 23, 21. 24, 28. e) Ezra 8, 33, comp. Neh. 12, 42. f) Ezra 10, 25.—Sept. *Ἐλεάζαρ*. From *Ἐλεάζαρος* was afterwards made by contraction the name *Ἀλέζαρος*.

אַלְעָלָה and אֲלַעְלָה (whither God ascends) *Elealeh*, pr. n. of a town or large village in the tribe of Reuben, near Heshbon, where there are still ruins called *العَال* *el-Āl*. See Burckhardt's *Travels in Syria* etc. p. 365. *Bibl. Res. in Palest. II.* p. 278.—Num. 32, 3. 37. Is. 15, 14. 16, 9.

אַלְעָשָׁה (whom God made, i. e. created, Job 32, 10,) *Eleasah*, pr. n. m. a) 1 Chr. 2, 39. b) ib. 8, 37. 9, 43. c) Jer. 29, 3.

\* אֲלָהָ or אֲלָהָ fut. אֲלָהָ Prov. 22, 25,

Arab. *أَلَفَّ*; to join together, to associate, Arab. Conj. I, III, IV; whence אֲלָהָ a thousand, a family.—Kindred senses are: to be accustomed, wonted, to learn, Prov. 22, 25. Syr. Chald. id. Hence אֲלָהָ, אֲלָהָ ox.—R.

PIEL to cause to learn, to teach, like Syr. *أَلَفَّ*, with two acc. of pers. and thing, Job 15, 5. 33, 33; with acc. of pers. only, Job 35, 11, where Part. מִלְפָּנֶי for מִלְפָּנֶי, comp. מִלְפָּנֶי.

HIPH. denom. from אֲלָהָ, to bring forth thousands, Ps. 144, 13. Arab. *أَلَفَّ* mille fecit.

**אֵלֶף** 1. *an ox or cow*, as tame and wonted to the yoke; comm. gend. like Gr. *boŭs*, Lat. *bos*, Germ. *Rind*, Engl. *beee*; see **אַלְפֵה** no. 3. Only in plur. **אַלְפִים** *oxen* Ps. 8, 8. Prov. 14, 4; fem. *kine* Deut. 7, 13. 28, 4. The singular is found only in the name of the first letter of the alphabet, *Aleph*, *Alpha*.

2. *a thousand*, Arab. **أَلْف**, Syr. **أَلْف** id. but Eth. **አልፋ** a myriad, ten thousand. Perh. pr. 'conjunction of numbers.'—The nouns enumerated for the most part follow the numeral word; some in the singular, as **אַרְשׁ** Judg. 15, 16; others in the plural, 2 Sam. 10, 18. 1 K. 10, 26. Deut. 1, 11; and others again promiscuously, as **בָּבָר** 1 Chr. 19, 6, and **בָּבָרִים** 29, 7. Rarely and only in the later Hebrew does the noun precede, 1 Chr. 22, 14. 2 Chr. 1, 6. Comp. Lehrs. p. 695, 697, 699. The construction is different in the phrase **אַלְפֵה בָּשֶׁטֶף** *a thousand (shekels) of silver*, for which see Lehrs. p. 700. Not unfrequently it is put for a large round number, Job 9, 3. 33, 23. Ps. 50, 10.—Dual **אַלְפַיִם** *two thousand* Judg. 20, 45. 1 Chr. 5, 21.—Plur. **אַלְפִים** *thousands*, e. g. **תְּלַשְׁתִּי אַלְפִים** Ex. 38, 26. Put also for an indefinitely large round number, **אַלְפֵי רִבְבֵה** *thousands of myriads* Gen. 24, 60.

3. *a family*, i. q. **מִשְׁפָּחָה** q. v. as the subdivision of a tribe (**מִשְׁבֵּט**) Judg. 6, 15. 1 Sam. 10, 19. 23, 23. Spoken of a city, Bethlehem, as the residence of such a family, Mic. 5, 1.

4. *Eleph*, pr. n. of a city of Benjamin Josh. 18, 28.

**אַלְפָה**, **אַלְפֵה**, Chald. *a thousand*, Dan. 5, 1. 7, 10.

**אַלְפָּט** see **אַלְפָּטִים**.

**אַלְפָּעַל** (God his wages, comp. **פָּעַל**, wages) *Elpaal*, pr. n. m. 1 Chr. 8, 11. 12, 18.

\* **אַלֵּץ** in Kal not used, i. q. **אַיֵץ** q. v. **לְחָץ**.

PIEL **אַלֵּץ** *to urge, to press* any one, Judg. 16, 16. More frequent in Syriac and Zabian.

**אַלְפָּצֵן** see **אַלְפָּצֵן**.

**אַלְקִים** i. q. Arab. **القوم**, with the art. retained, *the people, populace*; see in

**אֵל** II. Prov. 30, 31 **אֵלֶיךָ אֲלִים** *a king with whom is the people*, i. e. who is surrounded by his people, in the midst of his people. See Pococke ad Spec. Hist.

Arabum p. 207. Arab. **قوم** *people* seems to come from the idea of *living*; comp Samar. **קום** to live, Heb. **רָקִים** what lives, and **חַיָּה** people, from **חָיָה** to live. Sept. *δημιουργῶν ἐν ἑσθῆτι*.—The Heb. intpp. regard **אַלְקִים** as a compound from **אַל** part. of negation, and **קום** to rise up, (comp. **אַל-מָוֶת** Prov. 12, 28,) and translate: *a king against whom there is no rising up*, i. e. who cannot be resisted. But this does not accord with the context.

**אֶלְקָנָה** (whom God created) *Elkanah*, pr. n. m. a) 1 Sam. 1, 1 sq. 2, 11. 20. b) Ex. 6, 24. c) 2 Chr. 28, 7. d) 1 Chr. 12, 6. e) 1 Chr. 6, 8. 10. 11. 20. 21. 15, 23.

**אֶלְקָשִׁי** gentile n. *Elkoshite*, spoken of Nahum the prophet, Nah. 1, 1. Sept. and Vulg. without *α*, *Ἐλκασίος, Elcesaius*. As to a place *Elkosh* there are two opinions; one, that of the ancient fathers, makes it a town of Palestine and spec. of Galilee, see Hieron. Proem. ad Nahum; the other, that of the oriental Jews, regards it as the village **القوش** *el-Kûsh*, near Mosul. Both are very doubtful; see Thesaur. p. 1211. B.

**אֶלְתֹּלַד** (perh. God its race or posterity) *Elltolad*, pr. n. of a place in Judah, Josh. 15, 30. 19, 4. See **הוֹלֵד**.

**אֶלְתֵּקָה** and **אֶלְתֵּקָה** (God its fear) *Eltekeh*, pr. n. of a Levitical city in the tribe of Dan, Josh. 19, 44. 21, 23.

**אֶלְתֵּקֶן** (God its foundation) *Eltekon*, pr. n. of a place in the tribe of Judah, Josh. 15, 59.

\* **אִם** f. constr. **אִם**, c. suff. **אִמִּי**; plur. **אִמּוֹת**.

1. *a mother*, Arab. **أُم** and **أُمّ**, Eth. **አሙ**, Aram. **אָמָא**, Sam. **אִמָּא**, id. E. g. **אָב וָאִם** *father and mother*, parents, Judg. 14, 16. Ps. 27, 10. Esth. 2, 7. **בְּנֵי אִמִּי** *the son of my mother*, my womb-brother, Gen. 43, 29. Poet. **בְּנֵי אִמִּי** i. q. *my brethren*, genr. Gen. 27, 29. Cant. 1, 6. With less exactness *mother* is also



put for a *step-mother* Gen. 37, 10; comp. 35, 16 sq. the latter being more accurately called אם אשתו Lev. 18, 11.—But *mother* has often a wider sense, e. g.

2. i. q. a *grandmother* 2 K. 15, 10; also of any female ancestor, Gen. 3, 20.

3. Metaph. for a *benefactress*, Judg. 5, 7.

4. As expressing *intimate relationship*, close alliance, Job 17, 14; see in אם no. 8.

5. Of a *nation or people*, as opp. to the children i. e. individuals born of it, Is. 50, 1. Jer. 50, 12. Ez. 19, 2. Hos. 2, 4. 4, 5.

6. אם הדרך, *the mother of the way*, i. e. *bivium*, place where a way divides, pr. the source, beginning, head of the way, Ez. 21, 26 [21], i. q. הדרך ibid.

Arab. أم root, beginning of a thing; but

أَمَّ الطَّرِيقِ the highway.

7. i. q. אםה, *mother-city, metropolis*, i. e. any large and important city, although not the capital. 2 Sam. 20, 19 עיר ואם בני ישראל a city, even a mother in Israel. So on the Phenician coins of Tyre and Sidon; comp. Arab. أم metropolis; also Gr. *μήτηρ* Callim. Fragm. 112, and *mater* Flor. 3. 7. 18. Ammian. 17. 13.

8. Metaph. of *the earth*, as the common mother of all, Job 1, 20.

NOTE. This word is without doubt primitive; and like אם (see p. 2. n.) imitates the earliest sounds of the lisping infant; comp. Gr. *μάμα, μάμη, μαμαία, μάα*, Sanser. *mā, ambā*, Copt. *mau*, Germ. Engl. Fr. *Mama*, Germ. *Amme*. Deriv. fem. is אםה, used only in tropical significations. In Arabic there is a denom. verb أمَّ to be a mother; then, to be related, to set an example, to teach.

\* אם mostly with Makkeph, a particle demonstrative, interrogative, and conditional; the various significations of which are distinguished in the more copious

Arabic by various forms, as أم, إن, أن, إن; while on the other hand

the Ethiopic and Syriac also have only one, አዎ, ܐܝܢ. Traces of this particle exist also in the occidental languages; as in Gr. *ἢν*, lo, if, Lat. *en*, Germ. *wenn*, *wann*.

A) The primary power seems to be demonstrative, lo! behold! (kindr. ܐܝܢ, Gr.

ἢν, Lat. *en*.) Arab. إن truly, certainly, id. see De Sacy Gramm. Arabe I.

§ 889, ان lo! as in the phrase جاء وان he came and lo! Comp. Hupfeld in Zeitschr. f. d. Morgenl. II. p. 130.—Hos. 12, 12 אם גלעד און lo! Gilead is wickedness, i. e. wholly wicked; where the other member has אם. Job 17, 13 אם ביתי lo! I wait for Sheol, my house. vs. 16. Prov. 3, 34. Preceded by ה in the same sense, Jer. 31, 20.—There are some who deny the demonstrative power of this particle in these passages, and claim for it here the usual conditional sense. But granting that it might be here so explained, still analogy shows that the former is the primitive and native power of the word.—Hence

B) Adv. of interrogation, comp. הן II. 3, and the remarks there made; also אל, ה, א, interrogative, from הל, demonstrative.

1. In a direct interrogation, Lat. *num?*

*an?* corresp. with Arab. أم. 1 K. 1, 27. Is. 29, 16. Job 39, 13. 31, 5. 16. 24. 25. 29. 33. From the whole of Job c. 31 is seen the close connection between this interrogative power of אם and its conditional sense in lett. C, since between sentences beginning with אם interrog. are interposed others beginning with אם conditional followed by an apodosis; see v. 7. 9. 13. 19. 20. 21. 25.—Far more frequent in disjunctive forms of interrogation, where ה precedes, *utrum—an? whether—or?*

Arab. أم—أ. Josh. 5, 13 هلن אתה אם art thou for us, or for our enemies? 1 K. 22, 15 נהדל אם—הנל shall we go... or shall we not go? The same is וואם—ה Gen. 17, 17. Job 21, 6; and וואם—האם 34, 17. 40, 8. 9.—The two are also used together in a question with two clauses, though not disjunctive, as אם—ה Gen. 37, 8, וואם—ה 17, 17. But

where two questions follow each other with a less degree of coherence, אם is repeated, 1 Sam. 23, 11. See Heb. Gr. § 150. 2.

2. In indirect interrogation, *whether*, *if*, after verbs of inquiring, examining, doubting, Cant. 7, 13. 2 K. 1, 2. So in a double and disjunctive question, אם — הֲ Gen. 27, 21. Num. 13, 20. The phrase אם מִי יֹדֵעַ Esth. 4, 14, *who knoweth whether*, corresponds to the Lat. *nescio an*, i. q. *perhaps*.

C) Conj. 1. Mostly conditional, *if*, Gr. *εἰ*, Lat. *si*, q. d. supposing that, etc. comp. הֲ lo, num? *if*; Syr. *lo* *if*. In this signif. correspond Arab. *إن*, Sam. *אִם*, *אִם*, Eth. *ከፍ*. — Followed, according to the sense, by the præter, Esth. 5, 8 *אם מצאתי ה' בְּעֵינַי ה' אם I have found favour in the eyes of the king*. Gen. 43, 9, 18, 3; and fut. Judg. 4, 8 *אם תלכי עמי ה' אִם if thou wilt go with me, I will go*. Gen. 13, 16. 28, 20. Job 8, 4 sq. 11, 10; more rarely by a particip. Judg. 9, 15. 11, 9; by the infin. for a finite verb, Job 9, 27; also without a verb, Job 8, 6. 9, 19.—This particle differs from *לִי*, in that אם implies a true and real condition, where the fact is left uncertain, whether a thing exists or will exist, is or will be done, 'si fecisti, si facturuses'; while *לִי* implies that a thing does not exist, is not or will not be done, or is at least very uncertain and improbable, 'si faceres, si fecisses,' Gr. *εἰ ἂν*. See *לִי*, and also for the like distinction

between *אִם* and *כִּי* De Sacy Gramm. Arabe I. § 885. By an ingenious and delicate usage, אם is every where put in conditional curses and imprecations, where we might perhaps expect *לִי*; e. g. Ps. 7, 4-6 *אם עשיתי זאת אם ה' שָׁמַר אִם if I have done this, if there be iniquity in my hands, if I have done evil to my friend, ... let the enemy persecute me*, etc. The Psalmist here denies, (if we look at his object,) that he had done such things; but, as if on trial, he leaves this point undecided, or even assumes the truth of the allegation, and then invoking the severest punishment upon himself, he thus adds great emphasis to the imprecation.

Comp. Ps. 44, 21. 73, 15. 137, 5. 6. Job 31, 7 sq. Other examples, where more accurately *לִי* would be put instead of אם, are: Ps. 50, 12 *אם אֶרְעֵב if I were hungry*. Hos. 9, 12. Yet אם is here not incorrect; since its usage has a wide extent. — Spec. a) Condition or supposition is modestly or timidly expressed by אם-אִם, see in נָא. b) אם — אם disjunctive, *if—if*, i. q. *whether—or*, Gr. *εἴτε-εἴτε*, *εἴν τε-εἴν τε*, Lat. *sive-sive*; comp. *si—si* Gell. 2. 28. So Ex. 19, 13 *אם אֶרְעֵב אִם אֶרְעֵב whether it be beast or man*. 2 Sam. 15, 21. Lev. 3, 1. Deut. 18, 3; also preceded by a negative, *neither—nor*, 2 K. 3, 14. The same is אם — אם Gen. 31, 52. Josh. 24, 15. Ecc. 11, 3. 12,

14. Arab. *إِن — وَإِن* and *أَمَّا — وَإِن*. c) By an ellipsis of the formula of an oath, אם becomes in some connections a negative particle. The full form is read in 1 Sam. 3, 17 *God do so to thee, and more also, if thou*, etc. 24, 7. 2 Sam. 3, 35. Hence by ellipsis, espec. in oaths; 2 Sam. 11, 11 *by thy life*. [let God do so to me, and more] אם אֶעֱשֶׂה אֶת-הַדָּבָר הַזֶּה *if I do this thing*, i. e. *I will not do this thing*. 20, 20. 1 K. 1, 51; also in obtestations, Cant. 2, 7. 3, 5. Neh. 13, 25; rarely elsewhere, and chiefly in poetry, Is. 22, 14. 62, 8. Judg. 5, 8. Prov. 27, 24, where the other member has *אִם*.—In the same manner the Arabs use *إِن*, more fully *مَا إِن*, for *not*.

2. As concessive, *though, although*; Arab. *وَإِن*, Gr. *εἰν καὶ*, *καὶ*. Followed by the præter, to express the idea 'though I am,' Job 9, 15. 29; more usually by the fut. expressing the idea 'though I were,' Is. 1, 18. 10, 22. Ps. 139, 8. Job 20, 6; but comp. Job 9, 20. Also with a verbal noun, Nah. 1, 11.

3. As a particle of wishing, *oh if! would that! oh that!* *εἰ γὰρ*. Comp. *לִי*. With fut. Ps. 68, 14. 81, 9. 95, 7. 139, 19. An anacoluthon occurs in Gen. 23, 13 *אם אָהָה לִי שְׁמִיעֲנִי would that thou—oh that thou wouldst hear me*.

4. It passes over also into a particle of time, *when, pr. if*; comp. Germ. *wenn* and *wann*. Followed by the præter which is often to be rendered by the pluperfect or by the fut. exactum; Is



24, 13 **כִּלְהָ בְצִירָא** *when the vintage is done*, pr. if it shall have been ended. Am. 7, 2 **וַיִּהְיֶה אִם כִּלְהָ לֶאֱכֹל** *and it came to pass when they had finished eating*. Is. 4, 4 **אִם רָחַץ אֶדְנִי אֶת זֹאת בְּנוֹת־צִיּוֹן** *when the Lord shall have washed away the filth of the daughters of Zion*. Gen. 38, 9. Ps. 63, 7. Job 8, 4, 17, 13. So also in connection with other particles, as **כִּד** *until when, until*, Gen. 24, 19; **עַד** *until when, until*, Gen. 24, 19; **אִם** 28, 15. Num. 32, 17. Is. 6, 11.

5. Rarely for *when* causal, i. e. *since*,

Arab. **أَمَّا**. Gen. 47, 18 *we will not hide it from my lord, that אל ... אֶל הַפָּסֶס* *when (since) all our money is spent ... there is nothing left for my lord, etc.* Is. 53, 10.

D) In composition with other particles:

1. **הָאִם**, twice in the beginning of an interrogation, i. q. **הֲלֵא**, put affirmatively, *is not? nonne? i. q. lo!* Num. 17, 28 [13]. Job 6, 13.

2. **אִם-לֹא** a) *is not? nonne?* preceded by **הֲלֵא**, Is. 10, 9. b) *if not, unless*, Ps. 7, 13. Gen. 24, 8. Hence after formulas of oaths it appears as a strong affirmation and asseveration; comp. above in C. 1. c. Num. 14, 28. Josh. 14, 9. Is. 14, 24; also in obtestations, Job 1, 11, 2, 5, 17, 2, 22, 20, 30, 25. Is. 5, 9. c) After a negative partic. in the sense of *but*, Gen. 24, 37, 38. Comp. **ἐὶ μὴ**, *nisi*, Chald. **אִם-לֹא** from **אִם-לֹא**.

\* **אִמָּה** f. subst. plur. **אִמָּהוֹת**, the letter ה being inserted, comp. Chald. **אִמְהָה**, and Lehrs. p. 530; *a maid-servant, handmaid, female slave*. Hence **אִמָּהָ** *thy handmaid*, for *I*, spoken even by a free woman in addressing her superiors, Judg. 19, 9. 1 Sam. 1, 11, 16, 25, 24 sq. 2 Sam. 14, 15. Comp. in **אִדֹּן**. Also **בִּן-אִמָּה** *son of a handmaid*, i. e. a servant, slave, Ex. 23, 12. Ps. 116, 16.—Hence is derived the Arab. **أَمَّا** to be a handmaid. The word **אִמָּה** is prob. primitive; least of all is it to be referred to a root **אִמָּה**, **אִמָּה**, inito pacto indixit.

**אִמָּה** pr. i. q. **אִם**, but everywhere metaph. *the beginning, head, foundation* of any thing. Spec.

1. *mother of the arm, i. e. the fore-arm*,

below the elbow, *cubitus*, Deut. 3, 11 Hence

2. *a cubit, ulna*, a measure of length comp. Lat. *cubitus, ulna*, Gr. **πῆχυς** and **πυγών**, Arab. **ذراع**, Egypt. *mahi*. The

mode of enumerating cubits is as follows: **אִמָּהוֹת** *two cubits* Ex. 25, 10, 17 27, 1, and so on up to *ten cubits*; in the later Hebrew **עֲשָׂרִי אִמָּהוֹת** 2 Chr. 6, 13. With numbers above ten, in the earlier Hebrew **אִמָּה** Gen. 6, 15, in the later **עֲשָׂרִי אִמָּהוֹת** Ez. 42, 2 or **אִמָּהוֹת קִשְׁרִים** 2 Chr. 3, 4. Further, i. is joined with numerals of every kind, both in the early and later Hebrew, by means of **בְּ**, as **אַרְבַּע בְּאִמָּה** lit. *four by the cubit*, i. e. *four cubits*; **מֵאָה בְּאִמָּה** *a hundred cubits* Ex. 27, 9, 18, 36, 15, 38 9. The common cubit of the Hebrews (2 Chr. 3, 3) was reckoned at 6 palms, or 18 inches; though some without good reason make it only 4 palms, or 12 inches. A larger cubit of seven palms, **ἐπιπλάουστος**, is mentioned Ez. 40, 5, 43, 13, which agrees with the royal cubit of the Babylonians (Hdot. 1. 178) and Egyptians; see Boeckh Metrol. Untersuch. pp. 212 sq. 265 sq.—Metaph. Jer. 51, 13 *thine end is come, the measure of thy rapine*, i. e. the time when God will set bounds and measure to thy iniquitous gain.

3. i. q. **אִם** no. 7, *a metropolis*. 2 Sam. 8, 1 and *David took the bridle (bit) of the metropolis out of the hand of the Philistines*, i. e. he subdued the metropolis of the Philistines. Comp. the Arabic proverb: *I give thee not my bridle*, i. e. do not subject myself to thee; see Schult. ad Job. 30, 11, and Hariri Cons. IV. p. 24. See also Gesch. der Hebr. Sprache p. 41.

4. *a foundation*, Is. 6, 4 **אִמָּהוֹת הַשְּׁעָרִים** *the foundations of the thresholds*. Comp. **أَمَّهَات**, roots, beginnings.

5. *Ammah*, pr. n. of a hill, 2 Sam. 2, 24.

**אִמָּה** Chald. f. plur. **אִמָּהוֹת**, *a cubit, ulna*, Dan. 3, 1. Ezra 6, 3. Syr. **أَمَّا**, plur. **أَمَّاه**.

**אִמָּה** i. q. **אִיָּה** q. v. *terror*.

**אִמָּה** f. (r. **אִמָּה**) *a people, nation, tribe*, Arab. **أُمَّة** *a people*, Aram. **אִמָּה**

אָמַן id. Found only in Plur. אָמָן Gen. 25, 16. Num. 25, 15; also אָמִים Ps. 117, 1. Syr. [أمان].

אָמָה Chald. f. id. Dan. 3, 29. Plur. אָמִי, emphat. אָמִיָּה, Dan. 3, 4. 7. 5, 19. 7, 14. Ezra 4, 10.

I. אָמֹן m. 1. *an architect, builder, opifex*, (r. אָמֵן no. 1. b,) i. q. אָמֵן q. v. Prov. 8, 30 spoken of the hypostatic wisdom of God as the architect of the world. The word seems not to have admitted the form of the fem. gender, any more than the Lat. *artifex, opifex*, whence Plin. II. 1 *artifex omnium natura*. Quint. 2. 15 *rhethorica persuadendi opifex*.—Others understand *son* or *foster-child*, from r. אָמֵן no. 1. a.

2. *Amon*, pr. n. a) The son and successor of Manasseh, king of Judah, r. 644–642 B. C. 2 K. 21, 18–26. 2 Chr. 33, 20 sq. b) 1 K. 22, 26. c) Neh. 7, 59, for which Ezra 2, 57 אָמִי.

II. אָמֹן i. q. אָמֵן, *a multitude* of people, Jer. 52, 15. R. אָמֵן.

III. אָמֹן *Amon*, pr. n. of the supreme god of the Egyptians, worshipped at Thebes with great pomp, Jer. 46, 25, see אָמֵן; called by the Greeks *Ἀμμων*, *Ammon*, and compared by them to Jupiter, see Hdot. 2. 42. Diod. Sic. 1. 13. On Egyptian monuments he is usually depicted with a human body and the head of a ram; and the name is there written *Amn*, more fully *Amn-Re* i. e. *Amon-Sun*; see the figures as given in Thesaur. p. 115. Comp. also Kosegarten de Scriptura vett. Ægyptiorum, p. 29 sq. Wilkinson's Mann. and Cust. of the Anc. Egyptians, Second Ser. I. p. 243 sq.

אָמֵן m. (r. אָמֵן) by Syriasm for אָמֵן, *faithfulness, fidelity*, Deut. 32, 20.—Plur. אָמִיָּם id. Prov. 20. 6 אִישׁ אָמִיָּם *a man of fidelity, faithful*.

אָמִיָּה f. (r. אָמֵן) 1. *firmness, stability*. Ex. 17, 12 אָמִיָּה יְדֵי מֹשֶׁה *and his (Moses') hands were firm, steady*, lit. *firmness*.

2. *security*, Is. 33, 6. Arab. أَمِنَ,

אָמֵן, id.

3. *faithfulness, fidelity*, espec. in ful-

filling one's promises; so of God, Deut. 32, 4. Ps. 36, 6. 40, 11; of men, Plur. אָמִיָּה Prov. 28, 20. Also *faith, trust, confidence* of men towards God, Hab. 2, 4. Ps. 37, 3; see in רָצָה no. 2.

אָמֹן (strong) pr. n. *Amoz*, the father of the prophet Isaiah, Is. 1, 1. 2, 1. 13, 1. 20, 2.

אָמִי *Ami* pr. n. m. Ezra 2, 57. It seems to be a corrupted form for אָמֹן Neh. 7, 59.

אָמִים see אָמִיָּם.

אָמִיָּה (faithful) *Aminon*, pr. n. i. q. אָמִיָּה, a son of David, 2 Sam. 13, 20.

אָמִיָּה m. (r. אָמִיָּה) adj. *strong, mighty*, Job 9, 4. 19; more fully as joined with כֹּחַ, Nah. 2, 2. Abstr. *strength, might*, Is. 40, 26.

אָמִיָּה m. (r. אָמִיָּה q. v. no. 1, and Hithp.) *the top, summit*, e. g. of a tree, Is. 17, 6 בְּרֹאשׁ אָמִיָּה *in the highest top*. Also of a mountain Is. 17, 9; see under art. צִוְיָה.

\* אָמִיָּה or אָמִיָּה *to languish, to droop*, pr. to hang the head, kindr. with אָמִיָּה q. v. In Kal part. pass. of a drooping heart, Ez. 16, 30.

PUL. אָמִיָּה only in poetry. 1. *to languish, to droop*, as of plants, Is. 24, 7; hence of fields Is. 16, 8. Nah. 1, 4; of a sick person Ps. 6, 3, where אָמִיָּה seems to be for אָמִיָּה; so Maurer.

2. *to mourn, to lament*, Is. 19, 8; so of a land laid waste Is. 24, 4. 33, 9; of walls thrown down Lam. 2, 8.—Hence in prose

אָמִיָּה m. *languid, feeble*, Neh. 3, 34.

\* אָמִיָּה obsol. root, perh. i. q. אָמִיָּה, אָמִיָּה q. v. *to join together, to collect, to congregate*. Arab. أَمَّ to be near, related.—Hence the noun אָמִיָּה i. q. אָמִיָּה a people, and

אָמִיָּה *Amam* pr. n. of a place or city in the southern part of the tribe of Judah, Josh. 15, 26.

\* אָמִיָּה 1. pr. *to prop, to stay, to support*. a) Spec. with the arm, *to bear or carry a child*, Num. 11, 12. Lam. 4, 5. Part. אָמִיָּה, παιδαγωγός, a



*nursing-father*, one who carries a child on his arm and takes care of it, Num. 1. c. Is. 49, 23; also a *foster-father*, Esth. 2, 7. 2 K. 10, 1. 5. Comp. בָּלָבֵל, Arab. **مان** sustentavit, aluit.—Fem. אִמְנָה a nurse, Ruth 4, 16. 2 Sam. 4, 4. b) *to found, to build up*, kindr. with בָּנָה, אָבֵן; hence אָמֵן, אִמְנָה, architect, אִמְנָה a pillar, prop.

2. *Intrans. to stay oneself, to be stayed up, supported*; hence *to be firm, stable*, such as one may safely lean upon, metaph. *to be faithful*. Part. pass. אִמְנִיָּם the faithful, πιστοί, Ps. 12, 2. 31, 24. Comp.

אִמְנִיָּה Is. 26, 3. Arab. **أَمَنَ** to be faithful,

ful, **أَمِنَ** to lean upon and trust in any one, **أَمِنَ** to trust, to be secure.

NIPH. 1. *to be supported*, i. e. *to be borne* in the arms as a child, Is. 60, 4. Comp. Kal no. 1.

2. *to be founded*, i. e. *to be firm, stable, sure*, e. g. of a house 1 Sam. 2, 35. 25, 28. 2 Sam. 7, 16. 1 K. 11, 38; of a firm place, where a nail holds fast, Is. 22, 23. 25; of a firm and stable condition 7, 9.

3. *to be durable, lasting, permanent*, e. g. of waters which never fail (opp. אֶצְבָּב) Is. 33, 16. Jer. 15, 18; of diseases Deut. 28, 59; of a covenant Ps. 89, 29.

4. Metaph. *to be faithful, trustworthy, sure*, such as one can lean upon; so of a servant 1 Sam. 22, 14. Num. 12, 7; a messenger Prov. 25, 13; a witness Jer. 42, 5. Is. 8, 2; of God Deut. 7, 9. Is. 49, 7. Hos. 12, 1.—Ps. 78, 8 נֶאֱמָנָה אֱתֵרֶיךָ לֹא his spirit was not faithful towards God. Part. **נֶאֱמָנָה** faithful, upright, Prov. 11, 13. 27, 6 בְּצַדִּיק אֵימָן faithful are the wounds of a friend, i. e. his severe rebukes proceed from fidelity and sincerity. Also of a man of tried wisdom, Job 12, 20.

5. *to be sure, certain, true*, Hos. 5, 9; of the word of God Ps. 19, 8. Also *to be found true, to be verified, confirmed*, Gen. 42, 20. 1 K. 8, 26.

HIPH. **הִאֲמִין** 1. *to stay upon, to build upon*; pr. Is. 28, 16 he that buildeth thereon shall not flee away.—Usually

2. Metaph. *to trust, to confide in*, like

Arab. **أَمِنَ** c. ב. Job 4, 18 בְּבִדְדִי אֲמִין

**לֹא אֲמִין** lo! he putteth no trust in his servants. 15, 15. 39, 12. Ps. 78, 22. 32, 119, 66. **הִאֲמִין בִּיהוָה** to trust in Jehovah Gen. 15, 6; **לֹא ה' בְּחַיָּיו** to have no trust in one's life, i. e. to fear for one's life, Deut. 28, 66; c. acc. et inf. Judg. 11, 20.

3. *to believe, to receive as true*, absol. Is. 7, 9; oftener with ל of pers. and thing, Gen. 45, 26. Ex. 4, 1. 8. 9. Prov. 14, 15. Ps. 106, 24; **כִּי** Ex. 4, 5. Job 9, 16. Also with infin. Job 15, 22 he believeth (hopeth) not to escape out of darkness i. e. terror.

4. Perh. intrans. *to stand firm, still*. Job 39, 24 he standeth not still, when the voice of the trumpet sc. is heard. Comp. Virg. Georg. 3. 83. According to a common idiom of speech, it might also be explained: 'He so longs for the battle that he scarce believes or trusts his ears for joy,' etc. Comp. Job 9, 16. 29, 24.

Deriv. אִמְנָה, אִמְנָה, אִמְנָה, אִמְנָה, אִמְנָה.

II. **אָמֵן** HIPH. **הִאֲמִין** i. q. denom. **הִימִין** to turn to the right hand, Is. 30, 21.

**אָמֵן** Chald. APH. **הִימִין** to trust, c. ב. Dan. 6, 24; like Syr. **أَمِنَ**.—Part. pass. **מְהִימִין** faithful, trustworthy, Dan. 6, 5. 2, 45. Syr. **عَمِيْنٌ**.

**אָמֵן** m. an architect, artist, workman, Cant. 7, 2; see r. **אָמֵן** no. 1. b. Syr. **أَمِنَ**, Chald. **أَمِنَ**, id. To this Aramæan form inclines the orthography **אָמֵן** omman, which Kimchi and Judah Ben Karish read in their Mss.

**אָמֵן** (r. **אָמֵן** no. 2) 1. Adj. verbal firm; metaph. faithful; Arab. **أَمِين**, Syr. **أَمِينٌ**. Abstr. i. q. *faithfulness, fidelity*; as **אֱלֹהֵי אָמֵן** the God of faithfulness Is. 65, 16. Comp. Rev. 3, 14.

2. Adv. *amen*, i. e. *verily, truly, certainly*, Jer. 28, 6. **אָמֵן וְאָמֵן** Ps. 41, 14. 72, 19. 89, 53. Its proper place is, where one person confirms the words of another, and adds his wish for success to the other's vows and predictions, *amen, so be it*. Sept. well, *évoué*. 1 K. 1, 36. Jer. 11, 5. Num. 5, 22. Deut. 27, 15 sq. Neh. 5, 13. 8, 6. 1 Chr. 16, 36.

**אָמֵן** m. (r. **אָמֵן**) *faithfulness, verity*, Is. 25, 1.

**אִמְנָה** f. (ר. אִמֵּן) 1. a covenant, pr. a confirmation, surety, Neh. 10, 1. Arab. **أَمَانَة**.

2. Something fixed, appointed, i. e. an allowance, portion, i. q. **חֶסֶק**, Neh. 11, 23; spoken of a daily allowance for the subsistence of the singers.

3. *Amanah*, pr. n. of a perennial stream (comp. Is. 33, 16) which rises in Anti-Lebanon, and waters the territories of Damascus, 2 K. 5, 12. Hence also that part of Anti-Lebanon bore the same name, Cant. 4, 8. The Greek name was *Chysorrhoeas*; now *el-Barada*.

**אִמְנָה** f. pr. supporting; hence a pillar, column, plur. **הָאִמְנוֹת** 2 K. 18, 16. R. **אִמֵּן**.

**אִמְנָה** f. (ר. אִמֵּן) 1. a bringing-up, tutelage, Esth. 2, 20.

2. verity, only as adv. verily, truly, indeed, Josh. 7, 20. Gen. 20, 12.

**אִמְנוֹן** (faithful) *Amnon* pr. n. m. a) The eldest son of David, by Ahinoam, slain by his brother Absalom, 2 Sam. 3, 2. 13, 1-39; once **אִמְנוֹן** q. v. b) 1 Chr. 4, 20.

**אִמְנֵם** adv. (from **אִמֵּן** with the adv. ending **־ם**), verily, truly, indeed, Job 9, 2. 19, 4. 5. Is. 37, 18. **כִּי אִמְנֵם** true that, it is true that, Job 12, 2. Ruth 3, 12.

**אִמְנֵם** id. Gen. 18, 13. Num. 22, 37.

\* **אִמְצֵן** fut. **אִמְצֵן**, to be alert, active, firm; kindr. with **הִמְצֵן**, **הִמְצֵם**, to be sharp, eager. Hence of the feet, to be strong in the feet, to be swift-footed, comp. Piel no. 1, **אִמֵּץ**, and the Arabic usage. Trop. of activity and alertness of mind, a firm and undaunted spirit, 2 Chr. 13, 18; opp. **כָּנַע** and **כָּרַע** to have the knees sink, to be feeble-minded. With **מִן** to be stronger than, to prevail over any one, Gen. 25, 23. Ps. 18, 18. 142, 7. **יָחִזֵּק** **אִמְצֵן** be strong and of good courage, i. e. brave and undaunted, Deut. 31, 7. 23.

Josh. 1, 6-18.—Arab. **أَبَصَّ** to be active, fleet, of a horse; whence **أَبُوص** i. q. **אִמֵּץ**, a fleet horse.

PIEL **אִמֵּץ** 1. to make firm, to strengthen, pr. sinking knees, faltering feet, Job 4, 4. Is. 35, 3. Trop. to render alert, to encourage, Deut. 3, 28. Job 16, 5.

2. to strengthen, to make strong, Is. 41, 10. Ps. 89, 22. 2 Chr. 11, 17. Prov. 31, 17. 24, 5.

3. to restore, to repair a building, i. q. **הִצִּיק**, 2 Chr. 24, 13. Also to found, to set fast, Prov. 8, 28.

4. to strengthen, i. e. to harden the heart, to make obstinate, Deut. 2, 30. 15, 7. 2 Chr. 36, 13.

5. to set fast, i. e. to appoint, to choose. Ps. 80, 18 whom thou hast chosen for thyself, comp. v. 16. Is. 44, 14.

HITHPA. intrans. to be alert, of good courage, undaunted, Ps. 27, 14. 31, 25.

HITHPA. 1. to be alert, active, c. infin. to do any thing with alacrity, eagerly, 1 K. 12, 18. 2 Chr. 10, 18.

2. to make oneself strong, of conspirators, 2 Chr. 13, 7.

3. to make oneself firm, i. e. to resolve firmly, to be resolute, Ruth 1, 18. Comp. **חָזַן**.

Deriv. **אִמְצֵן**, **אִמְצֵן**, and the five following:

**אִמְצֵן** plur. **אִמְצִיִּים**, active, spirited, fleet, of horses Zech. 6, 3. It is read also in v. 7, where the context demands

**אִמְצִיִּים** red.—Arab. **أَبُوص** and **أَبَصَّ** active, fleet, of a horse.

**אִמְצֵן** m. strength, Job 17, 9.

**אִמְצִיָּה** f. strength, protection, i. q. **מָצוּ**, Zech. 12, 5. R. **אִמֵּץ**.

**אִמְצִי** (strong) *Amzi*, pr. n. m. a) 1 Chr. 6, 31. b) Neh. 11, 12.

**אִמְצִיָּה** (whom Jehovah strengthens) *Amaziah*, pr. n. m. a) A king of Judah, son of Joash and father of Uzziah, r. 838-811 B. C. 2 K. 12, 22. 14, 1 sq. 2 Chr. 25, 1 sq. Written also **אִמְצִיָּה** 2 K. 14, 1. 9. 11. b) A priest of the golden calf at Bethel, hostile to Amos, Amos 7, 10 sq. c) 1 Chr. 4, 34. d) 6, 30.

\* **אִמְרֵ**, inf. absol. **אִמְרֵ**, constr. **אִמְרֵ**, c. pref. **אִמְרֵ** Deut. 4, 10, **אִמְרֵ** Josh. 6, 8, but always **אִמְרֵ** contracted; fut. **אִמְרֵ**, with conj. accent. **אִמְרֵ**, with Aleph dropped **אִמְרֵ** Ps. 139, 20.

1. to say, very freq. The primary idea is to bear forth, to bring out to light, and hence to utter, to say; comp. **נָשָׂא**, **נָגַד**, and Gr. *ἔφη*. Hence Hithpa. q. v. also **אִמְרֵ** top, summit, and **אִמְרֵ**



pr. mountaineer.—It differs from דבר to speak, in that דבר is put absolutely, while אמר is followed by the words spoken; e.g. Lev. 1, 2 דבר אל-בני ישראל ואמרת אליהם speak unto the children of Israel, and say unto them, etc. 18, 2, 23, 2, 10; or also Ex. 6, 10 וידבר יהוה אל-מֹשֶׁה ויהוה spake unto Moses, saying, i. e. in these words. 13, 1. Also c. accus. Jer. 14, 17 ואמרת אליהם את-הדבר הזה and thou shalt say unto them this word. Gen. 44, 16 מה-נאמר what shall we say? 41, 54 כאשר אמר יוסף according as Joseph had said. 22, 3 to the place אשר אמר לו אלהים which God had said unto him. Rarely with ב, Job 36, 10.—In a few doubtful examples, and only in the later Hebrew, אמר seems to be put absol. for דבר; e.g. 2 Chr. 2, 10 ויאמר הורם בכהב וישלח אל-שלמה ויאמר Huram said (spake) by letter, and sent it to Solomon; but here the very words follow, so that the clause and sent it to Solomon is parenthetical, and ויאמר refers to the words of the letter. 2 Chr. 32, 24 ואמר לו and he (God) said unto him, i. e. spake to him; but here we may also render: and he promised him, since after verbs of speaking, showing, etc. the object it is very often omitted; see Lehrs. p. 734. This remark also throws light upon the vexed passage in Gen. 4, 8: and Cain said (it) unto Abel his brother (i. e. he told him that which God had said to him in v. 7), but it came to pass when they were in the field, etc. Samar. and Sept. insert השרה διὰ τὴν ἡμέραν εἰς τὸ πειλῶν.

The person to whom one says any thing, is put with על 2 K. 22, 8; אל Gen. 3, 16, 13, 14; and ל Gen. 3, 17, 20, 5, 6. But both these latter particles, although more rarely, serve to mark the person of, concerning whom one speaks, e.g. אל 2 K. 19, 32. Jer. 22, 18, 27, 19; ל Gen. 20, 13 ואמרי לי Ps. 3, 3, 71, 10. Judg. 9, 54. The person of whom is also put in the acc. Gen. 43, 27 אשר אמרתם אשר אמרתם whom ye said, i. e. spoke of. v. 29. Num. 14, 31. Deut. 1, 39. Ps. 139, 20.

Spec. a) to say to or of any thing this or that, i. q. to call it so or so, to term, to name, Is. 5, 20, 8, 12. Ecc. 2, 2. Part. pass. אמור called, named, Mic. 2, 7.

Comp. Niph. no. 2. b) to say is sometimes i. q. to exhort, Job 36, 10; to promise, 2 Chr. 32, 24; to tell, to declare, Ex. 19, 25; and hence to declare c. acc. i. q. to proclaim, to laud, Ps. 40, 11. Is. 3, 10. Such examples are for the most part readily determined by the context.

2. אמר בלבד Gen. 17, 17. Ps. 10, 6, 11. 14, 1. Is. 47, 8, (Arab. قَالَ فِي قَلْبِهِ, قَالَ فِي نَفْسِهِ) also אמר ללבדו Hos. 7, 2, אמר בלבד Gen. 8, 21, and simpl. אמר, to say in or to one's heart or self, i. q. to think, to suppose, to wish, to purpose; see in לב no. 1. f. Comp. הנה, שיה, Arab.

قَالَ, Gr. φημι in Homer and the tragic writers. Forster relates that among some of the savages of the Pacific ocean they use the phrase to speak in the belly for to think.—1 Sam. 20, 4. Gen. 44, 28 and I thought, Surely he is torn in pieces. Ex. 2, 14 אמר אמה אלהיך thinkest thou to kill me? Sept. μή ἀνέλεῖς με σὺ θάλεις; 2 Sam. 21, 16, Sept. διεσέετο. 1 K. 5, 5 [19]. 1 Sam. 20, 4. Absol. Ps. 4, 5 commune with your own heart upon your bed. So simpl. אמר Ps. 16, 2, 31, 15, 116, 11. etc.

3. to command, like Arab. أَمَرَ, chiefly in the later or silver age of the Heb. tongue; c. inf. et ל, Esth. 1, 17 להביא ואמר אחר-נשתי he commanded to bring in Vasthi. 4, 13, 9, 14. Also followed by ו and a finite verb, Neh. 13, 9 ויטהרו ואמר then I commanded and they purified. 2 Chr. 24, 8 ואמר המלך וינצחו ארון אחר the king commanded and they made a chest. 1 Chr. 21, 7. Ps. 105, 31, 34. Jon. 2, 11. Job 9, 7. (In Chaldee we find the former construction Dan. 2, 46, 3, 13; and the latter Dan. 5, 29. The same is common in Syriac, Samaritan, Arabic.) Elsewhere also with acc. of thing, 2 Chr. 29, 24 for the king had commanded this burnt-offering for all Israel, i. e. had appointed, instituted. 1 K. 11, 18 להם אמר and commanded (to give) him victuals. Job 22, 29. With dat. of pers. 2 Sam. 16, 11. Comp. Lat. jubere legem, fœdus.

NIPH. נאמר, fut. נאמר and נאמר.

1. to be said, with ל and אל of pers. Num. 23, 23. Ez. 13, 12. Also impers.

*it is said*, they say, Gen. 10, 9. 22, 14. Num. 21, 14.

2. *אמר* *to be said* to any one, sc. this or that, i. e. *to be so called, to be named*, Is. 4, 3. 19, 18. 61, 6. 62, 4. Hos. 2, 1.

Hiph. *אמר* *to make say*, to cause to promise. Deut. 26, 17 *thou hast this day made Jehovah say or promise*, 18 and *Jehovah hath made thee promise*, i. e. ye have mutually promised, have mutually accepted and ratified the conditions of each other.

Hithpa. *אמר* *to lift up oneself, to boast oneself*, Ps. 94, 4. Comp. Kal no. 1. Deriv. *אמר*—*אמרפל*, also *אמר*, *אמר*.

*אמר* Chald. 3 fem. *אמר* for *אמר* Dan. 5, 10; fut. *אמר*, inf. *אמר* and *אמר* Ezra 5, 11; part. *אמר*; i. q. Hebr.

1. *to say*, with dat. of pers. Dan. 2, 25; acc. of thing, Dan. 7, 1; also followed by the words spoken, Dan. 2, 24, or even written, Dan. 7, 2. See our remarks on the oriental usus loquendi in Luke 1, 63, in the London Class. Journ. no. 54. p. 240.—Plur. *אמר* pr. they are *saying*, i. q. *they say*, put for the Pass. *it is said*, proclaimed; Dan. 3, 4 *אמר* *to you it is proclaimed*, O people, etc. Theod. λέγεται. On the idiom see Lehrgr. p. 798.

2. *to command*, see the examples in Heb. *אמר* Kal. no. 3.

Deriv. *אמר*.

*אמר* in sing. only c. suff. *אמר* Job 20, 29; plur. *אמר*, constr. *אמר*. For the sing. absol. the form *אמר* is used.

1. *a word, discourse*, what is said, i. q. *דבר*; but, with the exception of Josh. 24, 27, only in the poetic style. Spec. of the words of God, *אמר* Num. 24, 4. 16. *אמר* Prov. 22, 21; *אמר* 15, 26. Ps. 19, 15. Prov. 6, 2. al. Gen. 49, 21 *Naphtali is אמר* *a slender hind*, *אמר* *giving forth words of grace*, i. e. pleasant, persuasive; prob. to be referred to some poetic or oratorical talent of this tribe, otherwise unknown. If it be objected, that words cannot be ascribed to a hind, we may reply that *אמר* refers to Naphtali and not to *אמר* hind; and hence there is no necessity for the conjecture of Bochart, following the Sept. that it should read *אמר* and

*אמר*. For this use of the art. ה, see Heb. Gr. § 107. init.

2. *a command*. Job 20, 29 *חלה אמר* *lit. the lot of his command from God*, i. e. his appointed lot from God. Comp. *אמר* no. 3.

*אמר* Chald. m. plur. *אמר*, *a lamb*, Ezra 6, 9. 17. 7, 17. Syr. *أَمْرًا*, Arab. *أَمْرًا*, *a lamb*. The root is *أَمَر* Conj. I, IV, to make much, to multiply, *أَمَر* to be much, multiplied; hence pr. progeny of the flock. Or it may also be 'progeny of the flock' from the idea of *bringing forth*, see in r. *אמר* no. 1.

*אמר* (talkative) *Immer*, pr. n. m. a) Jer. 20, 1. b) Ezra 2, 59. Neh. 7, 61.

*אמר* i. q. *אמר*, the forms of which it borrows in the plural; a poetic word.

1. *a word, discourse*, Ps. 19, 4.

2. Spec. *a song, hymn*, *ᾠδὴ*, Ps. 19, 3; *a song of triumph, epinicion*, Ps. 68, 12.

3. *a promise*, from God, Ps. 77, 9. In a punitive sense, *threat*, Hab. 3, 9.

4. *a matter, thing*, like *דבר*. Job 22, 28. Arab. *أَمْرًا* id.

*אמר* f. (r. *אמר*) plur. *אמר*, i. q. *אמר*, and like them only poetic; *a word, discourse*, mostly of God, Ps. 18, 31. 119, 38. 50. 103. 140; also *a song, hymn*, Gen. 4, 23. Deut. 32, 2. Ps. 17, 6.

*אמר* f. id. Lam. 2, 17.

*אמר* according to the probable conjecture of Simonis pr. *mountaineer*, from an obsol. *אמר* height, mountain, see under r. *אמר* no. 1; hence as gentile n. *an Amorite*, collect. *the Amorites*, Sept. *Ἀμορῖται*, a Canaanitish people, apparently the largest and most powerful of all, and whose name is sometimes taken in a wide sense so as to include all the other Canaanitish tribes; Gen. 15, 16. 48, 22. Am. 2, 9. 10. Deut. 1, 20. A part of them dwelt in the mountainous tract which afterwards belonged to the tribe of Judah, and were subject to five kings, Gen. 14, 7. 13. Num. 13, 29. Another part held the country beyond Jordan north of the Arnon as far as to the Jabok and even beyond this stream, Num. 21, 13. 24. 32, 39. These were subject



to two kings, viz. of Heshbon and Bashan or Batanea, Deut. 4, 47. Josh. 2, 10.

אִמְרִי (eloquent) *Imri*, pr. n. m. a) 1 Chr. 9, 4. b) Neh. 3, 2.

אִמְרִיָּה (whom Jehovah *said*, i. e. promised, q. d. Theophrastus) *Amariah*, pr. n. m. a) 1 Chr. 5, 33 [6, 7]. b) 1 Chr. 5, 37 [6, 11]. Ezra 7, 3. Comp. אִמְרִיָּה a. c) Neh. 10, 4. 12, 2. 13. d) Ezra 10, 42. e) Neh. 11, 4. f) Zeph. 1, 1. g) See אִמְרִיָּה b.

אִמְרִיָּה (id.) *Amariah*, pr. n. m. a) 2 Chr. 19, 11. b) 1 Chr. 24, 23, written אִמְרִיָּה 23, 19. c) 2 Chr. 31, 15.

אִמְרָפֶל *Amraphel*, pr. n. of a king of Shinar, i. e. Babylonia, in the time of Abraham, Gen. 14, 1. 9. It seems to be Sanscr. *amarapāla*, keeper of the gods; comp. *Sardanapalus*, Sanscr. *sridhana-pāla*, keeper of the treasures; so Bohlen and F. Benary.

מָסָל אִמְשָׁה from r. מָשָׂה, מָסָל, *vesperi fecit*; comp. אִשָּׁה from שָׁכָה.

1. Pr. *the past night*, as adv. *yesterday, last night*, Gen. 19, 34. 31, 29. 42. Also *yesterday*, i. q. הַמּוֹלֵד, 2 K. 9, 26.—It implies strictly the last part of the preceding natural day, (not the civil,) i. e. the evening and night of yesterday, and is then transferred so as to denote evening and night in general; just as the words which signify to-morrow, are also often referred to morning in general. Of yesterday we remember the close; of to-morrow the beginning is more impressed on our mind. See Arab. أَمْسٌ adv. yesterday, أَمْسٌ subst. yesterday, comp.

מָסָל *vesperi fecit*; and for to-morrow, see Heb. בֹּקֶר *morning* and *morrow*, like Germ. *Morgen*; Gr. *αὔριον* to-morrow, from *αὔρα* morning air; Arab. غَدَاةٌ morning, غَدٌ *morrow*, غَدًا to-morrow. Hence

2. *night, darkness*, genr. Job 30, 3 *they flee אִמְשׁ שׁוֹאָה וּמִשָּׁחָה into the night or darkness of desolate wastes*, the pathless desert being strikingly compared by the Orientals to night and darkness; see Jer. 2, 6. 31, and Is. 42, 16. Others: *yesterday of desolation*, i. e. places long since deso-

lated; but against this it may be urged, that أَمْسٌ, according to Arabian grammarians, is spoken only of time just past.

אִמְתָּ f. (for אִמְנָה, r. אָמַן) c. suff. אִמְתִּי, אִמְתִּי.

1. *firmness, stability, perpetuity*, Ps. 19, 10, parall. עֲמֻדָה לְעֶד. Is. 39, 8 שְׁלוֹמִי וְעֲמֻדָה *peace and stability*, i. e. firm and stable peace, by *עֵן διὰ δυνῶν*, comp. no. 2. Also *sureness, certainty*; Josh. 2, 12 אֶת אֶתְּ אֵת a token of sureness, i. e. sure and certain.

2. *faithfulness, fidelity, truth*, i. e. firmness and constancy in oneself, in keeping and executing one's promises, etc. Ascribed to a people Is. 59, 14. 15; to a king Ps. 45, 5; to God Ps. 30, 10. 71, 22. 91, 4. Very freq. joined with הָקֵד, Ps. 25, 10. 40, 11. 57, 4. 11. 108, 5. 138, 2, all which passages, by *עֵן διὰ δυνῶν*, are to be understood of the faithful and constant goodness of God. So קָשָׁה הָקֵד *to deal kindly and truly with any one*, to show him sincere kindness, Gen. 24, 49. 47, 29. Josh. 2, 14. 2 Sam. 2, 6. 15, 20.

3. *truth*, as opp. to falsehood, Gen. 42, 16. Deut. 22, 20. 2 Sam. 7, 28. אִמְרִים *words which are truth* Prov. 22, 21. Ascribed to the word of God Ps. 119, 142; to prophecies Jer. 26, 15; to the servant of God Is. 42, 3. Hence אִמְתָּה *the truth of Jehovah*, often put for his true doctrine, the true religion, P 25, 5. 26, 3. 86, 11.

4. *good faith, uprightness, integrity*. Ex. 18, 21 אֲנֹשֵׁי אִמְתָּ שְׂנְאֵי בָצַע *men of integrity, not eager for gain*. Neh. 7, 2. Judg. 9, 16. 19. Opp. רָשָׁע Prov. 8, 7. Spec. of a judge, *uprightness, justice*; Ps. 19, 10 *the judgments of Jehovah are upright, just*. Is. 16, 5. Prov. 29, 14.—Also *sincerity*, opp. to hypocrisy, Josh. 24, 14. 1 Sam. 12, 24. 1 K. 2, 4. Is. 10, 20.

אִמְתַּחֲתָּ f. (r. מָחָה to expand) plur. constr. אִמְתַּחֲתָיו, a sack, Gen. 42, 27 sq. 43, 18. 21. 22.

אִמְתַּי (true, veracious) *Amittai*, pr. n. of the father of the prophet Jonah, 2 K. 14, 25. Jon. 1, 1.

אִמְתַּי Chald. f. (for אִמְתַּי) *strong, mighty*, Dan. 7, 7. R. מִתַּי q. v.

אִנְּ interrog. adv. contr. from אִנְּ II, pr.

where? whence? 2 K. 5, 25 Cheth. Then, *where? whither?* 1 Sam. 10, 14.—Also of time, *until when? how long?* Job 8, 2.

Hence אָנָה, with ה local; but Milra Deut. 1, 28. Ps. 139, 7.

1. *whither?* also without interrogation Josh. 2, 5. Neh. 2, 16. Prægn. Is. 10, 3 אָנָה תַּעֲזֹבֵי כְבוֹדְךָ *whither will ye (carry and) leave your wealth?*

2. *where?* Ruth 2, 19.

3. Of time, *until when? how long?* Ex. 16, 28. Ps. 13, 2. Job 18, 2 אָנָה תִּשְׁרַמְיוּ קִנְיָי לְמַלְכִּין *how long ere ye make an end of words?*

4. Without interrogation, אָנָה וְאָנָה *hither and thither, any whither*, 1 K. 2, 36. 42.

אָן i. q. אֵין *Heliopolis*, q. v.

אָנָה Chald. pron. 1 pers. *I*, Dan. 2, 8; oftener אָנָה 2, 23. 3, 25. 4, 6. As genit. Dan. 7, 15.

אָנָה Milél (read *anna*, not *onna*) interj. of entreaty, compounded from אָה and אָנָה, pr. *ah now! ah I pray thee!* With an imperat. Gen. 50, 17; or fut. apoc. as Opt. Neh. 1, 5; elsewhere absol. Ex. 32, 31. Dan. 4, 4. Written also אָנָה Milél, 2 K. 20, 3. Is. 38, 3. Jon. 1, 14.

\* I. אָנָה (for אָנָה, Arab. <sup>ف</sup>أَنَى) i. q. אָנָה, אָנָה, אָנָה, onomatopoeitic, *to sigh, to groan*, Is. 3, 26. 19, 8. Hence the noun אָנָה, Gr. *ánia* (*ἀνία*, *ἀνιάω*), and תַּאֲנִיָּה.

\* II. אָנָה in Kal not used, *to approach, to come to meet, to be present*.

Arab. <sup>ف</sup>أَنَى to be in good time, <sup>ف</sup>أَنَى fit time. Conj. V, X, to delay, to be patient, pr. to take time. IV, to retain.

PIEL *to cause to meet, to let fall in with*, spoken of God, Ex. 21, 13.

PUAL pr. to be made to meet, i. q. to be brought upon, to befall, e. g. evil, calamity, sent from God, Prov. 12, 21. Ps. 91, 10.

HITHPA. *to seek occasion against* any one, c. ה 2 K. 5, 7.

Deriv. אָנָה, אָנָה, אָנָה II (for אָנָה), תַּאֲנִיָּה, תַּאֲנִיָּה.

אָנָה *whither? when?* see אָן.

אָנָה Chald. *I*, see אָנָה.

אָנָה see in אָנָה.

אָנָה *we*, pron. i. q. אָנָה, once Jer. 24, 6 Cheth. This unusual form, which is found also in Rabbinic, is derived from אָנָה, as אָנָה from אָנָה; and from it come the suffixes אָנָה, אָנָה, אָנָה. In Keri is read the common אָנָה, but most prob. אָנָה is the genuine reading.

אָנָה Chald. pers. pron. 3 plur. i. q. Heb. הֵם, *they*, Dan. 2, 44. Fem. אָנָה *they*, 7, 17, and in this passage strictly for *sunt, they are*. The more regular fem. form would seem to be אָנָה; but אָנָה stands in all the editions, so e. g. Ex. 1, 19 Onk.—The form אָנָה comes from אָנָה, and אָנָה or אָנָה from אָנָה, the demonstrative syllable אָן (*ecce!*) being prefixed. So also in the Talmud, אָנָה i. q. הֵיא. See under אָנָה, note. In the Targums also אָנָה, fem. אָנָה. Syr. <sup>ܐܢܗܝܢ</sup> and <sup>ܐܢܗܝܢ</sup>.

אָנָה m. 1. *a man*, (see below in אָנָה,) i. q. אָדָם, but only in poetic style. Rarely in the sense of the singular, Ps. 55, 14. Job 5, 17; more usually collect. for the whole human race, *man*, Job 7, 17. 15, 14. Ps. 8, 5. The same is אָנָה <sup>פ</sup>בְּהֶרֶט אָנָה pr. *with a man's stylus*, i. e. with common letters, not artificial, so that the common people may read without difficulty; see Comment. on Is. 1. c. and Rev. 13, 18. 21, 17; also אָנָה <sup>א</sup>אֲדָרְסִי אָנָה Gal. 3, 15. b) *wicked men*, Ps. 9, 20. 56, 2. 66, 12. Comp. אָדָם no. 1.

2. *Enos*, pr. n. of a son of Seth and grandson of Adam, Gen. 4, 26. 5, 6. 9.

\* אָנָה in Kal not used, kindr. with the roots אָנָה I, אָנָה, אָנָה.

NIPH. *to sigh, to groan*, pr. to bemoan oneself, Fr. *se plaindre*, Ex. 2, 23. Joel 1, 18. Aram. Ethpa. id.—With עַל Ez. 21, 12, אָנָה Ex. 2, 23, of that on account of which one groans.—Hence

אָנָה f. plur. אָנָה, *a sighing, sigh, groaning*, Ps. 31, 11. Lam. 1, 22. Is. 21, 2 כָּל-אָנָה *all the sighing on account of her* i. e. Babylon. 35, 10. 51, 11.

אָנָה pers. pron. 1 plur. comm. *we*, the common form; whence by aphæresis



נָחֵנִי. Arab. نَحْنُ. Gen. 13, 8. 29, 4. 42, 31. etc. See אָנֹכִי, note.

אָנֹכִי, אָנֹכִי, Eth. id. Dan. 3, 16. 17. Ezra 4, 16.

אָנִי, with distinct. accent אָנִי, pers. pron. 1 pers. sing. of both genders, *I*, i. q. אָנֹכִי q. v. Pleon. joined with the 1 pers. of verbs, espec. in the books of the silver age of the Hebrew, as אָנִי אֶמְרָתִי Ecc. 2, 1. 11. 12. 15. 18. 20. 3, 17. 4, 1. 2. 4. 7. 7, 25. Mostly in the nominative case; and put for the oblique cases only where these already precede, Heb. Gramm. § 119. 3.—Sometimes it includes the idea of the subst. verb, i. q. *I am*, Gen. 15, 7. 24, 24.—See אָנֹכִי, note.

אָנִי comm. *a ship*, or rather collect. *ships, a fleet, navy*. Arab. إِنَاءٌ, plur. أُنْيَاءٌ and أَرَانِي, *a vessel*, espec. for water, a bucket, urn, pitcher, so called from the idea of retaining and containing, comp. אני Conj. IV. Comp. in Engl. *vessel* for *ship*; also Gr. γαλός *a milk-pail*, and γαῦλος *ship*, Hdot. 3. 136; σκαφίς *milk-pail and ship*; Heb. הִבָּה and נִבָּה Is. 18, 2.—So 1 K. 9, 26. 27. 10, 11 where it is joined with a verb masc. v. 22. Is. 33, 21, in both passages with a fem. In all these passages it seems to be a collective, to which the corresponding noun of unity is אָנִי, after the analogy of the Arabic *nomina ricis et singularitatis*, as تَبَنَّةٌ one stalk of straw, تَبَنٍ straw, see De Sacy Gramm. Arabe I. § 577; whence also אָנִי wants the plural. The author of Chronicles by way of explanation has twice put for it the plur. אָנִי; see 1 K. 9, 26, comp. 2 Chr. 8, 18; 1 K. 10, 22, comp. 2 Chr. 9, 21. Vulg. always *classis*, Syr. *ships*.

אָנִי f. noun of unity corresponding to collect. אָנִי, *a ship*, Prov. 30, 19. Jon. 1, 3. 5. Plur. Gen. 49, 13. Judg. 5, 17. אָנִי *merchant-ships* Prov. 31, 14. אָנִי *ships of Tarshish* Is. 23, 1; spoken genr. of any large merchant-ships (see in תַּרְשִׁישִׁי) 2 Chr. 9, 21. Ps.

48, 8. Is. 2, 16. אָנִי *ship-men, sailors*, 1 K. 9, 27.

אָנִי f. *sighing, mourning*, Is. 29, 2. R. אָנִי I.

אָנִי (sighing of the people) pr. n. m. *Aniam*, 1 Chr. 7, 19.

\* אָנִי m. *lead*, Lat. *plumbum*, i. q. אָנִי; hence for a *plumb-line, plummet*, Am. 7, 7 חוֹמַת אָנִי *a wall of the plumb-line*, i. e. built by rule, plumb. v. 8 *I will lay the plumb-line to my people Israel*, i. e. I will destroy utterly as if by rule and measure; comp. Is. 34, 11. 2 K. 21, 13.—This word appears to be primitive;

at least the Arabic verb أَكَل to be gross, unwieldy, dull, is prob. a denom. derived from lead, pr. to be leaden. Corresponding is Arab. أَكَل, Syr. اَلْأَكَل. Eth. by transp. አለ, also Armen. անակ, *anak*, which comprehends both black and white lead.

אָנִי (Milra), in Pause with a change of tone אָנִי (Milél), 1 pers. pron. of both genders, *I*, i. q. אָנִי. This is the primary and fuller form, and is in general more rare than the shorter one; yet in the Pentateuch it is more frequent, while in some of the later books, as the Chronicles and Ecclesiastes, it wholly disappears. The Phenicians have the same form written אִנִּךְ, see Inscr. Citiens. 2, 1. 3, 1, in Monumenta Phœnicicæ; the ancient Egyptians and Copts also have it written ANoK, ANoG; while Aram. אָנִי, Arab. أَنَا, Eth. አኔ, accord more nearly with the form אָנִי.

NOTE. The striking resemblance of the Hebrew personal pronouns to those of the ancient Egyptian language, appears from the following table; in which the capital letters are those found in the ancient writing, and the small vowels are inserted from the Coptic.

Pron. sep.	Suffix.
1. ANoK	A, I
2. m. eNToK	K
2. f. eNTO	T
3. m. eNToF	F
3. f. eNToS	S

P <sup>lur.</sup> 1.	ANaN	N
2.	eNTOTeN	TeN
3.	eNTSeN	SeN

This table shows clearly the following points: a) All the Egyptian separate pronouns are compounded, by prefixing to the proper kernel of the pronoun the prosthetic syllable *an*, *ant*, *ent*, which must have had a demonstrative meaning, and served to give more body and force to the pronominal word. b) This prosthetic syllable, at least *an*, is found in the Hebrew pronouns of the first and second persons: 1. *an-oki*, *an-i*. 2. *anta* (sometimes *an-ka*), f. *an-ti*, *an-t*. Plur. 1. *an-ahnu*. 2. *an-tem*, *an-ten*. The *third* pers. has it not in biblical Hebrew; but the Talmud frequently has *אָנִי* *he, ipse*; Plur. *אָנִי* for *אָנִי*. c) The demonstr. prosthetic syllable *an*, *in*, (*אֵן*,) has a clear analogy to the Heb. demonstr. *הֵן*, *ecce! lo!* and may originally not have been prefixed to the *third* person in Hebrew, because this could not be pointed at as present. But we clearly find the same syllable in the *Nun epentheticum* (so called) inserted in the suffixes of verbs future; and there is therefore scarcely a doubt, that this *Nun* belongs strictly to the pronoun.—For a fuller exhibition of the pronouns, see Heb. Gram. pp. 293, 294, edit. 13. Leipz. 1842.

\* *אָנִי* in Kal not used, Chald. *אָנִי* to be grieved, to be sad, to mourn. Arab. *أَن* to groan, to sigh.

ἩΘΡΟ. *אָנִי* pr. 'to show oneself sad;' hence to complain, to murmur, Lam. 3, 39; with the notion of impiety, Num. 11, 1.

\* *אָנִי* to urge, to press, to compel; kindr. are *אָנִי*, *אָנִי*, q. v. Once Esth. 1, 8 *אָנִי אֵין none did compel* sc. the guests to drink.—This root is frequent in the Targums for Heb. *אָנִי*, *אָנִי*, *אָנִי*. Syr. Ethpe. *أَنف* 2] to be compelled; Pa. *أَنف*] for *ἐκβιάζουαι* Wisd. 14, 19.

*אָנִי* Chald. id. Dan. 4, 6 [9] *אָנִי אָנִי* no secret presseth upon thee, troubleth thee.

\* *אָנִי* fut. *אָנִי*, to breathe; also to breathe hard through the nostrils, to

snort; found in the verb only trop. to be angry, comp. *אָנִי* Ps. 10, 5.—Constr. absol. Ps. 2, 12. 60, 3. 79, 5; or with *אָ* of the object, Is. 12, 1. 1 K. 8, 46. Ps. 85, 6. Found only in the loftier and poetic style; in prose the more common form is *ἩΘΡΟ*. pr. to show oneself angry hence to be angry, i. q. Kal, c. *אָ* Deut. 1, 37. 4, 21. 9, 8. 20.

Deriv. *אָנִי* II.

*אָנִי* Chald. only in plur. c. suff. *אָנִי*, i. q. Heb. *אָנִי*, the face, visage, Dan. 2, 46. 3, 19. In the Targums we more frequently find the contracted form *אָנִי*, with a plural termination, Targ. Gen. 32, 30. Deut. 1, 17. 34, 10. Cant. 1, 11.—A Dual *אָנִי* is not found in Chaldee.

*אָנִי* f. name of an unclean bird, to which are ascribed several species (*אָנִי*) Lev. 11, 19. Deut. 14, 18. Sept. *χαδαδριός*, i. e. a bird haunting clefts and chasms in the banks of rivers, perh. sand-piper. Bochart in Hieroz. II. 335 sq. renders it with the Rabbins *angry bird*,

and understands the bird *عَنْق* i. e. the wrathful, a species of eagle; which would also accord with the Heb. etymology from *אָנִי*. Among the more irascible birds is also the *parrot*, and so both the Arabic versions.

\* *אָנִי* 1. Pr. Lat. *angi*, to choke, to be in anguish; hence of cries extorted by pain and anguish, to shriek, to sob, to groan, Germ. *Angstgeschrey*, Jer. 51, 52. Ez. 26, 15.—Kindred are the roots *אָנִי*, *אָנִי*, and words depending from them, as *אַגְגִּי*, *אַגְגִּי*, *angere*, *angustus*, Germ. *enge*, *Angst*, Engl. *anguish*, *anxious*; and more softened *אָנִי*, *אָנִי* for *אָנִי*.—Chald. *אָנִי*, Syr. *أَنف*, id.

2. From the idea of *choking* (see *אָנִי*) comes also the signif. of *collar*, *אָנִי*, and to adorn with a collar, see *אָנִי*

hence also the neck, *عَنْق*. From its slender neck, a she-goat or kid is called in Arab. *عَنَاق* q. d. long-neck, in Heb. perhaps anciently *אָנִי*, *אָנִי*, comp.

*عَنْق* to have a slender neck. From the goat, is derived the word for *roe*, i. e. *אָנִי*; comp. Lat. *caprea* from *capra*.

NIPH. i. q. Kal no. 1, Ez. 9, 4. 24, 17



אָנִיחַ *sob in silence*, i. e. forbear to cry out.—Hence

אָנִיחַ f. constr. אָנִיחַ 1. *a shriek, cry, mourning*, Mal. 2, 13; of captives Ps. 79, 11. 102, 21; of the wretched Ps. 12, 6.

2. Lev. 11, 30, a species of reptile, prob. of the lizard genus, having its name from the moaning cry uttered by some species of lizards. Sept. and Vulg. *mus araneus* or *shrew-mouse*. See Borchart Hieroz. I. 1068 sq.

\* אָנִיחַ i. q. נוֹשׁ, Syr. ܢܘܫܐ, (comp. Gr. νόσος,) *to be sick, ill at ease*; found only in Part. pass. אָנוּשָׁה, f. אָנוּשָׁה, *ill, desperate, incurable, fatal*, of a disease or wound, Jer. 15, 18. Mic. 1, 9. Job 34, 6. Trop. of grief Is. 17, 11, like הוֹלָה, *of a day of calamity* Jer. 17, 16; of a malignant disposition Jer. 17, 9.

NIPI. *to be very sick*, 2 Sam. 12, 15.

\* אָנִישׁ m. a primitive word, not used in the sing. pr. *a man, vir*, and then *man* in general, *homo*. Instead of it the Hebrews used the contracted and softened form אִישׁ *a man*, comp. Gr. εἷς for ἕως, gen. ἐνός; and also the prolonged form אָנוּשׁ *homo*. From this primary form comes fem. אָנִישָׁה for אָנִישָׁה *a woman*, and plur. אָנִישִׁים *men*.—The signif. of sickness and disease, which lies in the root אָנִישׁ, is derived from another source, the primary syllable נוֹשׁ; and has no connection with this substantive root.

אָנִישׁ Chald. and אָנִישׁ Dan. 2, 10, stat. emphat. אָנִישָׁה Dan. 2, 38, and אָנִישָׁה 5, 21, also אָנוּשָׁה 4, 13 Cheth. *man, homo*, and collect. *men, mankind*, Dan. 4, 29. 30. So in אָנִישׁ בֶּן־אָדָם i. q. בֶּן־אָדָם *son of man*, i. e. *man, homo*; Dan. 7, 13 *to! אָנִישׁ בֶּן־אָדָם* *one like the son of man came with the clouds of heaven*, i. e. the king of the fifth empire, the Messiah. From this passage in Daniel was derived the appellation of the Messiah which in the times of our Saviour was the most common of all, viz. *Son of man*. Besides the N. T. traces of it are found also in the apocryphal Book of Enoch, written about the time of Christ's birth, but before the death of Herod the Great. See c. 46, ed. Oxon.—Plur. אָנִישָׁה בְּנֵי אָנִישָׁה Dan. 2, 38. 5, 21.

PLUR. אָנִישִׁים after the Heb. form, Dan. 4, 14

אָנִיחַ Chald. i. q. Heb. אָנִיחַ q. v. Pron. 2 pers. Sing. m. *thou*, Dan. 2, 29. 31. 37. 38. 3, 10. 5, 13. 18. 22. 23. 6, 17. 21 Cheth. This form is a Hebraism peculiar to the biblical Chaldee, instead of the usual אָנִיחַ, אָנִיחַ, comm. gend. and for that reason not acknowledged by the Masorites, who everywhere regard ה as redundant, and substitute in Keri אָנִיחַ.

אָנִיחַ Chald. *ye*, pron. 2 pers. plur. Dan. 2, 8. In the Targg. id. also אָנִיחַ.

אָסָא (prob. physician) *Asa*, pr. n. m. a) A king of Judah, son of Abijam and grandson of Rehoboam, who died after a reign of 41 years, 914 B. C. 1 K. 15, 9 sq. 2 Chr. c. 14–16. b) 1 Chr. 9, 16.

\* אָסָה obsol. root, i. q. Arab. اذى, (ا and س being interchanged, see under ا,) *to be hurt, injured*, and trans. *to hurt, harm, injure*.—Hence אָסֵן and אָסָא.

אָסֵן m. (r. אָסָה) pr. a vessel for holding ointment, *an oil-flask*, 2 K. 4, 2.

אָסֵן m. (r. אָסָה) *hurt, harm, mischief*, done to any one, Gen. 42, 4. 38. Ex. 21, 22. 23.

אָסֵר m. (r. אָסָר) plur. אָסֵרִים, *a band, bond*, Ecc. 7, 26. אָסֵר בֵּית הָאָסֵר Jer. 37, 15 *the house of bonds*, i. e. prison.

אָסֵר Chald. id. Dan. 4, 12. Ezra 7, 26.

אָסֵר m. (r. אָסָה) *collection, ingathering* of fruits, Ez. 23, 16. 34, 22. Formed after the analogy of the like nouns קָצִיר, קָרִישׁ, זָמִיר.

אָסֵר m. (r. אָסָר) plur. אָסֵרִים, *one bound, a captive, prisoner*, Job 3, 18. Ps. 68, 7. It differs from אָסֵר, in that the latter retains the force of a participle, while אָסֵר is a substantive; see Gen. 39, 20.

אָסֵר m. (r. אָסָר) 1. id. Is. 10, 4. 24, 22. 42, 7.

2. *Assir*, pr. n. m. a) Ex. 6, 24. 1 Chr. 6, 7. b) 1 Chr. 6, 8. 22.

\* אָסָם obsol. root, i. q. שָׁם, שָׁם, *to put, to set, to lay up*; comp. Aram. אָסֵן, אָסֵן, (א and נ being interchanged,) *to heap up, to lay up*, whence אָסֵן and אָסֵן אָסֵן אָסֵן *a heaping up, provision, store-houses*.—Hence

**אֲסָמִים** plur. *store-houses*, Deut. 28, 8. Prov. 3, 10. In the East these are often under ground, and are now called *Mat-mûrât*, مطورات.

\* **אָסַן** obsol. and doubtful root, Aram. *to lay up, to hoard*, see in **אָסַם**. Hence

**אֲסָנָה** pr. n. m. *Asnah*, Ezra 2, 50. It is an appellative, signifying either *store-house*, or *thorn-bush* i. q. Chald. **אֲסִנָּא**, Heb. **סִנְיָה**.

**אֲסַנְפָּר** *Asnappar*, Sept. Ἀσσηναφάρ, Vulg. *Assenaphar*, pr. n. of an Assyrian king or satrap, who is said to have led out colonies into Palestine, Ezra 4, 10.—Bohlen compares Sanscr. *Senâpa*, leader of an army; see also **סִנְהָרִיב**.

**אֲסֵנָת** *Asenath*, Egyptian pr. n. of the daughter of Potiphar priest of Heliopolis, the wife of Joseph, Gen. 41, 45, 46, 20. The LXX, whose authority is considerable in Egyptian pr. names, write it Ἀσενέθ, Ms. Alex. Ἀσενέθ, which may be written in Egyptian thus, **אֶס-נֵת** *she is of Neith*, i. e. belongs to Neith the Minerva of the Egyptians (**אֶס** she is); like *Asisi*, **אֶס-נֵת** *she is of Isis*, i. e. devoted to her. A different explanation is given by Jablonsky in Opusc. II. 209. Panth. Ægypt. I. 56. For the goddess Neith, see Jablonsky l. c. and Champollion Panthéon Egyptien no. 6.

\* **אָסַה**, imper. **אָסֵה**, **אָסֶה** Num. 11, 16, plur. **אָסֶה** Ps. 50, 5; fut. **יָאָסֵה**, in plur. et c. suff. **יָאָסֶה**, **יָאָסֶה**, rarely with **א** quiescent or dropped **יָאָסֵה**, **יָאָסֵה** 1 Sam. 15, 6. 2 Sam. 6, 1. Ps. 104, 29.—Pr. *to scrape, to scrape together*, kindr. with the verbs **סָפַה** (whence **סִפּוּף** whirlwind), **סָפַה**, **רָסַה**, and the harsher **רָסַה** q. v. Hence

1. *to collect, to gather*, as fruits Ex. 23, 10; ears of grain Ruth 2, 7; money 2 K. 22, 4. Also *to gather together, to assemble* men, a people, nations, Ex. 3, 16. Num. 21, 16. 2 Sam. 12, 28. Constr. with acc. to which is sometimes added **אֶל** of pers. or place to or at which; Gen. 42, 17 **וַיֵּאָסֶה אֹתָם אֶל-מִשְׁמַר** and he gathered them together into prison, i. e. put them all together in prison. 1 Sam. 14,

52. 2 Sam. 11, 27. Gen. 6, 21; also **עָל** 2 K. 22, 20.—Hence

2. *to gather to oneself, to take, to receive*, espec. to one's hospitality and protection, Deut. 22, 2. Josh. 20, 4. **אָסֵה אֶל-מִצְרַעַת** 2 K. 5, 3 sq. *to receive one from leprosy*, i. e. to restore a leprous person, so that he is again received into the society and intercourse of others.

3. *to gather up*, i. e. *to contract, to draw up or back, to withdraw*. Gen. 49, 33 *he gathered up his feet into the bed*. 1 Sam. 14, 19 **אָסֵה יָדְךָ** withdraw thy hand, i. e. desist. Joel 2, 10 *the stars withdraw their brightness*, i. e. shine no more.—Hence

4. *to take back or away*, espec. that which one has formerly given. Ps. 104, 29 **הִסָּה רִיחָם וַיָּנֻעִין** thou takest away their breath, they die. Job 34, 14. Gen. 30, 23 **אָסֵה אֱלֹהִים אֶת-הַרְפָּתִי** God hath taken away my reproach. Is. 4, 1, 10, 14.

5. *to take out of the way, to destroy*, Judg. 18, 25. 1 Sam. 15, 6 **כִּי אָסֵה עִמּוֹ** lest I destroy thee with them. Ez. 34, 29 **אֶסְיִף רֶגֶב** taken away by famine, consumed. Jer. 8, 13. Zeph. 1, 2. Comp. the roots **סָפַה**, **רָסַה**.

6. *to bring up the rear, to be a rearward, agmen claudere*, as collecting and bringing together the stragglers, Is. 58, 8. Comp. Pi. no. 3.

NIPH. 1. *to be collected, gathered together, assembled*, with **אֶל** of place, Lev. 26, 25; **עָל** 2 Chr. 30, 3; **עָל** 2 Sam. 17, 11; though more commonly **עָל** in this phrase signifies *against*, Gen. 34, 30. Ps. 35, 15. Also **אֶל-אֲבוֹתָיו** Gen. 49, 29, **נִאָּסֵה אֶל-עַמּוֹ** Judg. 2, 10, and simpl. **נִאָּסֵה** Num. 20, 26, *to be gathered to one's people, fathers*, etc. i. e. to depart into Sheol, Hades, where the Hebrews supposed all their ancestors to be congregated. The *being gathered to one's people or fathers*, is expressly distinguished both from death and from burial, Gen. 25, 8, 35, 29. 2 K. 22, 20. Different are those passages in which **נִאָּסֵה** denotes the gathering of the dead slain in battle for the purpose of burial, Jer. 8, 2. Ez. 29, 5. Job 27, 19.

2. *to be received*, comp. in Kal no. 2, e. g. a leprous person, i. q. *to be restored*, as healed, Num. 12, 14. Reflex. of a sword, Jer. 47, 6 *put up thyself into thy scabbard*.



3. *to be taken away, to depart, to perish*, Is. 16, 10, 60, 20, Jer. 48, 33, Hos. 4, 3.

PIEL 1. i. q. Kal no. 1, *to collect, to gather*, Is. 62, 9.

2. *to receive in hospitality*, Judg. 19, 18.

3. i. q. Kal no. 6, *to bring up the rear, to be a rear-ward*, Num. 10, 25, Josh. 6, 9, 13, Is. 52, 12.

PUAL pass. of Piel no. 1, *to be collected, gathered together*, Is. 24, 22, 33, 4.

HITHPA. *to gather themselves together, to be assembled*, Deut. 33, 5.

Deriv. אָסַף, and the six here following.

אָסַף (collector) *Asaph*, pr. n. m. a) A Levite, the chief of David's singers, 1 Chr. 16, 4, 5; in a later age celebrated also as a poet and prophet, 2 Chr. 29, 30; to whom twelve Psalms (50, 73-83) are ascribed in their titles; and whose posterity, בְּנֵי אָסַף, in the times of Ezra and Nehemiah still occupied themselves with sacred poetry and song. 1 Chr. 25, 1. 2 Chr. 20, 14, 29, 13, Ezra 2, 41, 3, 10, Neh. 7, 44, 11, 22. b) 2 K. 18, 18, Is. 36, 3. c) Neh. 2, 8.

אָסַף (after the form אָדַם) only in Plur. אָסָפִים *collections*, i. e. *stores*, store-houses, 1 Chr. 26, 15, 17. אָסָפֵי הַשְּׁעָרִים *the store-chambers of the gates*, Neh. 12, 25.

אָסַף *collection, ingathering, harvest*, espec. of fruits, Is. 32, 10, 33, 4, Mic. 7, 1.

אָסַף f. *a gathering together, assemblage*. Is. 24, 22 pleon. אָסָפוּ אָסַף *they are gathered together with a gathering*, i. e. in one gathering, all at once.

אָסַף f. only in Plur. אָסָפוֹת, *assemblies, congregations*, espec. of wise and learned men to dispute on divine things. Ecc. 12, 11 אָסָפוֹת בְּעֵלֵי אָסָפוֹת *masters of assemblies*, i. e. members, associates of such assemblies, i. q. הַכְּמִים in the other clause. In Arabic *المقامات*; though the Arabian *consessus*, مقامات, are a different thing from these Jewish assemblies. [Others: *masters of collections*, i. e. compilers, composers of books; so Kimchi.—T.]

אָסַף see אָסַף.

אָסַף m. pr. *collected*, adj. dimin. used in contempt for *a mixed multitude, rabble, vagabonds*, scraped together from

every quarter and following the Israelites in their exodus; with art. אֶתְּ אָסַף Num. 11, 4, Aleph being quiescent.—The same is called in Ex. 12, 38 יָרֵב רֶב.

אָסַף (Milél) Chald. adv. *diligently, carefully, speedily*, Ezra 5, 8, 6, 8, 12, 13, 7, 17, 21, 26. Sept. ἐπιμελῶς, ἐπιμελῶς, Vulg. *studiose, diligenter*.—The etymology is doubtless to be sought in the Persian language, comp. اَسَفَر, but in respect to the root and signification there is little certainty. Bohlen, Symb. p. 21, regards it as from اَز فَران *from wisdom*, i. e. *wisely, diligently*. Kosegarten prefers with Castell to compare اَسَفَر and اَسَفَر, *wholly, perfectly*.

אָסַף Pers. *Aspatha*, pr. n. of a son of Haman, Esth. 9, 7. Prob. Sanscr. *Asvadāta*, Pers. اَسِيْدَادَة, 'ab equo datus,' (i. e. by Bramah under the form of a horse,) comp. Gr. Ἀσπαδής. So Benfey, Pott.

\* אָסַף fut. יָאָסַר and יָאָסַר, c. suff. וְיָאָסַרְהוּ, וְיָאָסַרְהוּ.

1. *to bind, to make fast, to bind to any thing*, kindr. with אָזַר and other roots of binding, which see in art. אָזַר. Chald.

אָסַר, Syr. اَسَر Arab. اَسَرَ, Eth. አሰረ and አሠረ id.—E. g. an animal, Gen. 49, 11; a victim, Ps. 118, 27; a sword upon the thigh, Neh. 4, 12; a person with cords, Ez. 3, 25.—Hence

2. *to bind, to put in bonds*, Gen. 42, 24; espec. in fetters, chains, Ps. 149, 8, Jer. 40, 1, 2 K. 25, 7. Part. אָסִיר *one bound, a captive, prisoner*, Ps. 146, 7; metaph. of a captive to woman's love, Cant. 7, 6.

3. *to put in prison*, to hold in confinement, although not bound, 2 K. 17, 4, 23, 33. Part. אָסִיר *a prisoner*, Gen. 40, 3, 5. Is. 49, 9. בֵּית הָאָסִירִים *the house of prisoners*, i. e. prison, Judg. 16, 21, 25; contr. אָסִירִים Ecc. 4, 14. Arab. اَسْر id. اَسْر captivity.

4. *to make fast animals to a cart or vehicle*, i. e. *to harness, to yoke*. 1 Sam. 6, 7 וְיָאָסַרְתָּ אֶת-הַפָּרוֹת בְּגִלְהָה *and yoke the kine to the cart*. v. 10. Also with acc. of the vehicle, *to harness a chariot*, Gen. 46, 29; or absol. 1 K. 18, 44 וְיָאָסַרְתָּ חַרְוֶתְךָ *harness thy chariot and go down*. 2 K. 9, 21.

5. Pr. *to bind on, to join*; hence אָסר אַרְיֵה־מִלְחָמָה *to join battle, to begin the fight*, 1 K. 20, 14. 2 Chr. 13, 3.

6. אָסר אָסר *to bind a binding* (interdict) *upon oneself*, i. e. to bind oneself by a vow of abstinence from the use of any thing otherwise lawful, Num. 30, 3 sq. Different from נָדָר נָדָר *to vow a vow*, which implies something to be performed.—Chald. אָסַר to prohibit, to forbid, Syr. אָסַר אָסַר to bind and loose, to prohibit and permit.

NIPH. 1. *to be bound*, Judg. 16, 6. 13.

2. *to be kept in prison*, Gen. 42, 16. 19.

PUAL *to be made captive in war*, Is. 22, 3.

Deriv. the two following, and אָסִיר, אָסִיר, מִסְרִים, מִסְרָה, אָסִיר, אָסִיר.

אָסַר and אָסַר m. pr. a binding, prohibition, interdict; hence *a vow of abstinence*, Num. 30, 3 sq. See in r. אָסַר no. 6. The absol. state is every where אָסַר, but c. suff. אָסְרָה, plur. אָסְרִיהָ, Num. 30, 6. 8. 15.

אָסַר Chald. *a prohibition, interdict*, Dan. 6, 8 sq.

אָסַר־חֲדָדוֹן pr. n. *Esar-haddon*, a king of Assyria, the son and successor of Sennacherib, 2 K. 19, 37. Is. 37, 38. Ezra 4, 2. Before his father's death, he had been made viceroy over the province of Babylonia, with regal honours. See Berosus in Eusebii Chron. Arm. T. I. p. 42, 43, where he is called *Ἀσσοδάν*, as also in Sept. 2 K. et Is. l. c. elsewhere *Σαζαεσδάν*, *Σαζαεσδονός* Tob. 1, 21.—This name was perh. in ancient Assyrian equivalent to *Athro-dāna*, Pers. *اذر دان* 'gift of fire,' which comes near to *Asor-dan*. Bohlen.

אָסְתֵּר *Esther*, Pers. pr. n. of a Jewish virgin, before called *Hadassah*, הֲדַסָּה, Esth. 2, 7, who became the wife of Ahasuerus (Xerxes) and queen of Persia. The etymology is correctly given in Targ. sec. ad Esth. 2, 7, as i. q. Pers. ستاره *sitāreh*, star, also good fortune, happiness, Zend. *stara*, Sanscr. *strī* nom. *stā* for *stār*; whence in the occidental languages, Gr. *ἀστήρ*, Lat. *aster*, Germ. *Stern*, Engl. *star*. See Lassen Ind. Biblioth. III. 18. In Syr. put for the star of Venus, (see Bar Bahlûl Ms.) and

we recognise the same Persian name in the Heb. עֶשְׂתֵּרָה, for which see in its place. This name therefore was particularly appropriate to the character and circumstances of Esther.

אָה Chald. st. emphat. אָהָה, *wood*, Ezra 5, 8. 6, 4. 11. Dan. 5, 4. It is softened from Heb. עֵץ, the ע being changed into א, and ץ into ע. See under the letters א, ע, צ.

I. אָה Partic. denoting: 1. *addition, accession*, espec. of something greater and more important, pr. *yea more, besides, even, adeo*. Kindr. with אָה, אָה, אָה; Hupfeld in Zeitschr. f. d. Morg. II. p. 143. Corresp. are Syr. أَوْ, Chald. אָה. Arab. أَوْ.—Job 15, 4 יִרְאֶה אָה יִרְאֶה *yea more, thou dost bring to nought the fear of God*. 14, 3. 34, 12. So with a partic. of interrogation, אָה *is it even? shall even?* followed by וְאָה, e. g. Job 34, 17. 40, 8. Am. 2, 11. Before a pronoun repeated for emphasis, Prov. 22, 19 אָה־אָה־הוֹדֵעֲתִיהָ *I make known to thee, even to thee*.—Hence i. q. Lat. *nedum, much more*, by impl. *much less, how much less*, (more fully אָה בִּי, which see in its order below, no. 2,) Job 4, 18. 19. So אָה בִּי separ. *much less when, if*, Job 9, 14 אָה בִּי אֲנֹכִי אֶעֱנֶנּוּ *how much less if I should answer him?* 35, 14. Ez. 15, 5.

2. Simpl. marking *accession in general, also*, Lev. 26, 16. 28. 2 Sam. 20, 14. Ps. 93, 1. 108, 2. Job 32, 10. al. Often אָה *and also*, Lev. 26, 39. Deut. 15, 17; once even אָה־גַּם, like Lat. *etiam quoque*, Lev. 26, 44. Twice or thrice repeated, Is. 40, 24. 41, 26.—Often put poetically and with emphasis for the more common *and, also*; comp. Arab.

أَوْ. Is. 48, 12. 13 *I also am the last; my hand also hath founded the earth*, i. q. and I... and my hand, etc. 26, 8. 33, 2. 41, 10.

3. By ellipsis of the conditional particle, i. q. אָה אָה *even if, although*. Job 19, 4 אָה־אָה־מִי שִׁגְיִיהָ *although indeed I have erred*. Syr. أَوْ, and contr. أَوْ.—Also *even though, when yet*; Ps. 44, 10 *we praise God all the day* אָה אָה וְהִבֵּלֵנוּ אָה־אָה *although thou hast cast us off and put us to shame*. 68, 17.



אָה Chald. also, Dan. 6, 23.

אָה 1. pr. *yea more, that; but also, but even*. Ez. 23, 40 *yea furthermore, that ye did send for men from far*. Hab. 2, 5.—Gen. 3, 1 אָה כִּי אָמַר אֱלֹהִים, put for כִּי הָיָה, *is it even so, that God hath said?*—Hence

2. Lat. *nedum*, pr. *much more*, when preceded by an affirmative, 1 Sam. 14, 30. 2 Sam. 4, 11; where a negative precedes, *how much less*, Job 25, 6. Sometimes with כִּי omitted, id.

II. אָה m. (for אָנָה, r. אָנָה) c. suff. אָה, אָה, dual אָהִים, pr. 'a breathing-place,' the member with which we breathe; hence

1. *the nose*, Arab. أَنْف, Eth. አንፋ, id. Spoken of men Num. 11, 20, and of animals Job 40, 24; anthropop. of God, Ps. 18, 9. אָה גִּבְהָ אָה pride, see גִּבְהָ. Also אָה רִיחָ רִיחָ *breath or blast of the nose*, spoken of the hard breathing of an angry person, Job 4, 9. Hence

2. *anger*, which shows itself in hard breathing. אָה בָּעַל Prov. 22, 24, and אָה אִישׁ 29, 22, *an angry man*. Very often of the *anger of God*, Deut. 32, 22. 29, 19. Job 36, 13.

DUAL אָהִים 1. Pr. 'the two breathing-places,' i. e. *the nostrils*, Gen. 2, 7.

2. *anger*, chiefly in the phrases אָהִים *slow to anger*, patient, and קָצַר אָהִים *short i. e. quick of anger*, impatient; see in קָצַר, אָהִים.

3. Meton. *the face, countenance*, Syr. ܐܢܦܝܢ, Chald. ܐܢܦܝܢ. Gen. 3, 19. Frequent in the phrase *to bow oneself* אָהִים אֶרֶצָה *the face to the ground*, Gen. 19, 1. 42, 6. אָהִים לְפָנַי *before David* 1 Sam. 25, 23, for the common לְפָנַי.

4. *two persons*, as if dual from Sing. אָה in the signif. of *face, person*; comp. πρὸς ὄψιν, פָּנִים, and Syr. ܐܢܦܝܢ. 1 Sam. 1, 5 אָהִים אֶחָד *a portion of two persons*, i. e. a double portion. See more fully in Thesaur. p. 127. Others, *he gave to Hannah one portion in anger*, i. e. with sadness, in a sad and sorrowful spirit; words signifying anger being sometimes transferred to express the idea of grief, sadness.

5. Appaim, pr. n. m. 1 Chr. 2, 30. 31.

\* אָהִים fut. יִהְיֶה, to *gird on, to put on*. sc. the high-priest's ephod, אָהִים, Ex. 29, 5. Lev. 8, 7.

Deriv. the two following, and אָהִים.

אָהִים (i. q. אָהִים ephod,) pr. n. m. Ephod, Num. 34, 23.

אָהִים f. 1. Inf. of r. אָהִים, a *girding on, putting on*, sc. of the ephod, Ex. 28, 8.

2. a *covering, overlaying* of a statue with gold, *plating*, Is. 30, 22, i. q. אָהִים. Idols of wood were often thus overlaid with plates of gold or silver, περιχρυσσα, περιἀργύρεα, Ep. Jer. 6, 34.

אָהִים i. q. Syr. ܐܢܦܝܢ a *palace*; Dan. 11, 45 אָהִים אָהִים *his palace-like taberna-*

*cles*.—It is i. q. Arab. قَدْن a high tower, castle, fortress, with Aleph. prosthetic followed by Dag. forte; comp. אָהִים, also דָּם, Chald. אָהִים, blood; גֶּן, אָהִים, אָהִים, a garden.—R. פֶּן q. v.

\* אָהִים, imp. אָהִים for אָהִים Ex. 16, 23; fut. יִהְיֶה, once יִהְיֶה 1 Sam. 28, 24; to *cook*, spec. *to bake*, e. g. bread or cakes in an oven. Chald. Syr. id. Arab.

وُف, whence مِيفَى oven, furnace. In the occidental languages comp. Gr. ἔψω, ὀπτῶ, πέτω, Lat. epula, epulari.—Gen. 19, 3. Lev. 26, 26. Is. 44, 15. 19. With two acc. of the material and of that which is prepared from it; Lev. 24, 5 וְאָהִים אָהִים *and bake [of] it twelve cakes*; comp. Lehrs. § 219. Part. אָהִים a *baker* Gen. 40, 1. אָהִים *chief of the bakers*, chief-baker, an officer of the Egyptian court, Gen. 40, 2 sq. The same dignity exists among the Mogols.

נִיפָה. to be *cooked, baked*, Lev. 6, 10. 7, 9. Plur. הָאָהִים Lev. 23, 17.

Deriv. אָהִים, אָהִים.

אָהִים an *ephah*, see אָהִים.

אָהִים and אָהִים, Aleph paragog. like רָבוּ, רָבוּ; pr. *here, hic*, and of time, *now*; but always a particle postpositive, which gives emphasis to the preceding word, like the Greek enclitics ποτέ, πῶς, πού, Lat. tandem. It is subjoined: a) To interrogative pronouns,

3. *Ephod*, pr. n. m. Num. 34, 23.

אֶפְלָה f. (r. אָפַל) *darkness, thick darkness*, Ex. 10, 22. Comp. אָפַל Trop. for *misfortune, calamity*, Is. 8, 22. Plur. אֶפְלוֹת Is. 59, 9.



שֶׁן (judgment, r. שֶׁן) *Ephlat*, pr. n. m. 1 Chr. 2, 37.

\* שֶׁן obsol. root, prob. *to turn, to revolve*, like שֶׁן.—Hence שֶׁן a wheel, and

שֶׁן m. *time, season*, from the idea of turning, revolving, see r. שֶׁן; comp. שֶׁן, הֶשְׁרָפָה, *περίοδος*, and other words which denote a *year*, many of which signify pr. a circle, as *annus*, whence *annulus* a ring, Gr. *ἐνιαυτός*. Hence Prov. 25, 11 שֶׁן דָּבָר דָּבָר *a word spoken in its times*, i. e. in due season, timely. (On the form שֶׁן see Lehrs. p. 575.) So among the ancient intpp. Symm. Vulg. Abulwalid, who rightly

compares Arab. أَقَات time. Or, if we may take שֶׁן as i. q. שֶׁן a wheel, the phrase שֶׁן-שֶׁן might be rendered *upon its wheels*, as a proverbial expression implying *quickness, celerity* in replying. So Syr. ܠܚܝܬܐ and ܠܚܝܬܐ, *in rota*, i. e. quickly, rapidly.

\* שֶׁן *to cease, to fail, to have an end*, Gen. 47, 15. 16. Ps. 77, 9. Is. 16, 4. Kindred perh. is שֶׁן.—Hence

שֶׁן pr. *cessation, a coming to an end*; hence

A) Subst. m. 1. *an end, extremity*. שֶׁן שֶׁן *the ends of the earth*, poet. and hyperbol. for the remotest regions, Ps. 2, 8. 22, 28. al.

2. Dual שֶׁן שֶׁן pr. *the extremities* i. e. *soles of the feet*; e. g. Ez. 47, 3 שֶׁן שֶׁן *waters of the soles*, i. e. not deep, not rising above the soles. Comp. שֶׁן. Chald. Syr. Vulg. *ankles*.

B) Adv. 1. *no more, no further*, i. q. שֶׁן, Is. 5, 8. 54, 15. Am. 6, 10. Deut. 32, 36. Also, *none besides*, Is. 45, 6. 46, 9. Once with שֶׁן 2 Sam. 9, 3; and so with Yod parag. שֶׁן Is. 47, 8. 10. Zeph. 2, 15 שֶׁן שֶׁן *I am, and there is none besides*.—With prep. שֶׁן i. q. שֶׁן, *with no more*; Job 7, 6 שֶׁן שֶׁן *with no more of hope*, i. e. *without hope*. Prov. 14, 28. Also for שֶׁן Dan. 8, 25.

2. *nothing, nought*, Is. 41, 12. 29. שֶׁן *for nothing*, i. e. without cause, Is. 52, 4. שֶׁן *of or from nothing*, i. e. something from nothing, Is. 40, 17; see Job 1. b. ב. ב.

3. Adv. of restriction, limitation, *no-*

*thing but, only*, Num. 22, 35 comp. v. 20. 23, 13.

4. Conj. שֶׁן pr. *only that*, i. q. *nevertheless, but yet*, Num. 13, 28. Deut. 15, 4. Am. 9, 8.

שֶׁן שֶׁן *Ephes-Dammim*, pr. n. of a place in the tribe of Judah, 1 Sam. 17, 1; for which 1 Chr. 11, 13 שֶׁן שֶׁן.

שֶׁן found only once, and prob. a wrong reading for שֶׁן; spoken of the nothingness of idols, Is. 41, 24 שֶׁן שֶׁן, where the other clause has שֶׁן. Some of the Rabbins regard שֶׁן as being i. q. שֶׁן *viper*; and render, *your work is worse than vipers*; but wholly against the context, in which idols are said to be altogether nought. Better therefore with Vulg. Chald. Saad. to replace שֶׁן, which is read in the similar passages Is. 40, 17. 41, 12. 29; and is also very frequent in these chapters.

שֶׁן comm. (f. Is. 59, 5) *a viper, adder*, any poisonous serpent, Joel 20,

16. Is. 30, 6. 59, 5. Arab. أَفْعَى. R. שֶׁן q. v.

\* שֶׁן i. q. שֶׁן, *to surround, to encompass*, but only poetic, c. acc. Ps. 18, 5. 116, 3. 2 Sam. 22, 5. Jon. 2, 6; שֶׁן Ps. 40, 13.—It is not contracted in flexion, whence שֶׁן, שֶׁן.

\* שֶׁן in Kal not used. 1. *to hold, to contain*, i. q. שֶׁן, שֶׁן Hiph. no. 1. b; see שֶׁן no. 1, and Hithpa.

2. *to be firm, strong*, see שֶׁן no. 2; the idea of *holding*, espec. of *holding firmly*, being often transferred to strength. Arab.

أَفَقَّ to overcome, to conquer; أَفَقَّ to excel (pr. to prevail, to be strong) in liberality, in eloquence, etc. أَفَقَّ excellent, pre-eminent.

HITHPA. *to contain oneself*, i. e. *to withhold or refrain oneself* from giving way e. g. to affection Gen. 43, 31. 45, 1; to grief Is. 42, 14; to anger Esth. 5, 10; to conscience 1 Sam. 13, 12. So Gen. 45, 1 and Joseph could not refrain himself. Is. 63, 15 הִתְאַפֵּקוּ אֱלֹהֵי הַתְּהִיָּה *thy compassion toward me refraineth itself*. 1 Sam. 13, 12 of Saul, *I forced myself and offered*

a burnt-offering, i. e. did violence to my conscience, since I knew that this was forbidden.

Deriv. the two following and אֶפֶק.

אֶפֶק (strength, a fortress, strong city) pr. n. *Aphek*.

1. A city in the tribe of Asher, Josh. 13, 4. 19, 30; also called אֶפֶק Judg. 1, 31. This can hardly be any other than *Apheca*, a city of Mount Lebanon near the sources of the river Adonis, celebrated for a temple of Venus; the ruins are still called *Afka*, and are situated between Byblus and Heliopolis or Baalbec. See Burckhardt's Travels in Syria etc. p. 25, or p. 70 Germ. and p. 493 note.

2. A city near which Benhadad was defeated by the Israelites, 1 K. 20, 26 sq. To this corresponds the *Apheca* of Eusebius, situated east of the sea of Galilee near Hippus, Onom. s. v. *Ἀφειά*. It is called also by Arabian writers افيق and فیک *Feik*; and is described by Seetzen and Burckhardt under this name; see Travels in Syria etc. p. 279.

3. A city in the tribe of Issachar near Jezreel, famous for several battles with the Philistines, 1 Sam. 4, 1. 29, 1; comp. 28, 4. Either this or the *Aphek* in no. 1 was the residence of a Canaanitish king, Josh. 12, 18.

אֶפֶקָה (strong place) *Aphekah*, pr. n. of a city in the mountains of Judah, Josh. 15, 53.

\* אֶפֶר a root of doubtful signification, kindred with עָפַר; prob.

I. to cover, i. q. עָפַר; whence אֶפֶר a covering.

II. to be whitish, Arab. عَفِرَ; whence אֶפֶר ashes; unless this comes perhaps from the idea of grinding, pulverizing, אֶפֶר i. q. פָּרַר. Comp. עָפַר.

אֶפֶר m. (r. אֶפֶר) *ashes*, Num. 19, 9. 10. 2 Sam. 13, 19. Used chiefly in reference to mourning, Jer. 6, 26. Lam. 3, 16; where also belong the phrases, Ps. 102, 10 *I have eaten ashes like bread*, and Esth. 4, 1 וַיָּלֶבֶשׁ שָׂק וָאֶפֶר *he put on sackcloth and ashes*, comp. 4, 3. Is. 58, 5. So in paronomasia, עָפַר וָאֶפֶר *dust and ashes*, Job 30, 19. 42, 6.—Metaph. of any thing light, worthless, fallacious, Job

13, 12 מְשִׁלֵּי אֶפֶר *maxims of ashes*, i. e. empty, fallacious. Is. 44, 20 רוֹקֵחַ אֶפֶר *feeding on ashes* i. e. grasping after them as driven by the wind, i. q. elsewhere רוֹקֵחַ רֶדֶה to feed upon the wind, see in רֶדֶה no. 3.—For the difference between אֶפֶר and דָּשֵׁן, see in דָּשֵׁן.

אֶפֶר m. (r. אֶפֶר) *a covering* for the head, *head-band*, *turban*, 1 K. 20, 38. 41. Sept. τελαμῶν. Chald. and Abulwalid, by the help of their respective languages, employ for it almost the same word, the former מַעְפָּרַת, the latter مِعْفَرَة i. e. cap, helmet. The same word exists in Syriac, مَحْفَر i. e. the turban or tiara of the priests and bishops.—Others make it by transpos. i. q. אֶפֶר ornament of the head.

אֶפְרָה m. *the young of birds, a brood*, Arab. فَرْخ, comp. פָּרַח. Deut. 22, 6. Ps. 84, 4. R. פָּרַח to break forth, to sprout, as plants; in Arab. also of the young of animals.

אֶפְרֹרֹן m. *a sedan, litter*, a portable couch or palanquin, once Cant. 3, 9, i. q. מִשָּׂה in v. 7. Sept. φορῆον *litter*, comp. Athen. 5. 5; Vulg. *ferculum*. Talmud. אֶפְרֹרֹן and אֶפְרֹרָא *bed*; and so also Syr. ܐܦܪܐ.—The root is פָּרַח, Chald. ܦܪܐ, *to be borne along, to run*, comp. פָּרַח no. 2, Gr. φέω, Lat. *fero*; like *currus* from *currendo*, τροχός from τροχέω, φορῆον *ferculum* from φέειν *ferre*.

אֶפְרַיִם (perh. double land, twin-land, comp. מִצְרַיִם) pr. n. *Ephraim*.

1. The youngest son of Joseph, and founder of the tribe of Ephraim, בְּנֵי אֶפְרַיִם Num. 10, 22, and simpl. אֶפְרַיִם Josh. 16, 10; the territory of which lay almost in the middle of the Holy Land, Josh. 16, 5 sq. In this tract was הַר אֶפְרַיִם *mount Ephraim*, or *the mountains of Ephraim*, Josh. 19, 50. 20, 7. 21, 21. Judg. 2, 9. 3, 27.—Different is *the forest of Ephraim* 2 Sam. 18, 6, which according to the context is to be sought beyond the Jordan, comp. 17, 24–29; prob. so called from the slaughter of the Ephraimites, Judg. 12, 1 sq.—2 Sam. 13, 23 עַם אֶפְרַיִם *at Ephraim*, i. e. in the territory of Ephraim.



2. The kingdom of Ephraim, i. e. of the ten tribes, or Samaria, so called because the tribe of Ephraim was the most important, and also because the family of Jeroboam the first king was of that tribe, 1 K. 11, 26. So espec. in the prophetic books, Is. 9, 8, 17, 3, 28, 3. Hos. 4, 17, 5, 3 sq. 9, 3 sq. Is. 7, 2 *Syria resteth על אפרים* upon Ephraim, i. e. the Syrians are encamped in the territory of Ephraim.—When the land of Ephraim is meant, it is fem. Hos. 5, 9; when the people, masc. Is. 7, 8. Comp. אפרה no. 2.

אפרסניא Chald. plur. *Apharsites*, pr. n. of a people from which a colony was sent to Samaria, Ezra 4, 9. Hiller understands the *Parrhasii*, a tribe of eastern Media; better the Persians themselves, see in פרס. The Aleph is prosthetic, as in the two names here following.

אפרסכניא Ezra 5, 6, and אפרסכניא Ezra 4, 9, Chald. plur. *Apharsachites*, *Apharsathchites*, pr. n. of two Assyrian tribes otherwise unknown; unless perhaps they are to be regarded as one and the same. Not improb. the *Parataceni*, between Persia and Media; comp. Hdot. 1. 101.

אפרה Gen. 48, 7, oftener

אפרה with He parag. Gen. 35, 16. 19. Ruth 4, 11, (land, region,) pr. n. *Ephrath, Ephratah*.

1. A city in Judah, called also *Bethlehem*, Gen. 48, 7; more fully *Bethlehem-Ephratah*, Mic. 5, 1.

2. i. q. אפרים *Ephraim*, Ps. 132, 6. Comp. אפרתי no. 2.

3. As pr. n. f. 1 Chr. 2, 19. 50. 4, 4.

אפרתי m. 1. an *Ephrathite*, a Bethlehemite, 1 Sam. 17, 12. Plur. אפרתים Ruth 1, 2.

2. i. q. an *Ephraimite*, Judg. 12, 5. 1 K. 11, 26; perh. 1 Sam. 1, 1. Comp. אפרה no. 2.

אפרם Chald. adv. perh. *in the end, at last*, from the Pers. *ندام* end, at last, comp. Pehlv. *Afdom* end. Once Ezra 4, 13 *ואפם מלכים ההנוק* and so at last bring damage to the kings; comp. v. 15. 22, where אפם is wanting.—Sept. *αὐαὶ τοῦτο*, Peshito *כאן*. Aben Ezra and others, by conjecture from the con-

text, render it *revenue* (of the kings); so the English version.

\* אצב a doubtful root, perh. i. q. עצב, to work, to toil.—Hence

אצבון *Ezbon*, pr. n. m. a) A son of Gad, Gen. 46, 16; called also אצוני q. v. b) 1 Chr. 7, 7; but comp. 8, 3.

אצבע f. (r. אצב I) c. suff. אצבעי, plur. אצבעות; for אצב, Aleph. prosthetic.

1. a *finger*, Ex. 31, 18; espec. the fore-finger, which is more usually *dipped* in any thing, comp. r. אצב. Lev. 4, 6 sq. 14, 16. Ex. 8, 15 *אצבע אלהים הוא* this is the finger of God, i. e. this is done by the power of God himself. Plur. *the fingers*, for the hand, Ps. 8, 4. 144, 1. As a measure, e. g. *four fingers* thick, Jer. 52, 21.

Chald. id. Arab. أصبع, Syr. زب, espec. of the fore-finger.

2. With אצבע, רגלם, pr. finger of the feet, i. e. a toe, 2 Sam. 21, 20.—Chald. Syr. Arab. id.

אצבע Chald. f. id. plur. אצבעין *fingers*, Dan. 5, 5; *toes*, Dan. 2, 41. 42.

אצל m. (r. אצל I) 1. a *side*, i. q. אצל. Is. 41, 9 *אצילי הארץ* the sides of the earth, i. e. the extremities, remotest countries, as elsewhere *אצל הארץ*. In the other clause it is *אצל הארץ*.

2. Adj. i. q. Arab. أصیل pr. *deep-rooted*, striking its roots deep and firmly into the earth; hence metaph. 'sprung from an ancient and noble stock,' *noble*, Ex. 24, 11. See, for both the Heb. and Arabic words, under r. אצל no. 1. In Engl. the corresponding metaphor is drawn from the *stock* or trunk.

אציל m. (r. אצל I) a *juncture, joint*; hence plur. אצילות *joints of the hands*, i. q. *the knuckles*, Jer. 38, 12. Ez. 41, 8. The same are to be understood in Ez. 13, 18, where the sewing of cushions 'for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females; since usually cushions are placed at most only under the elbow.

\* אצל 1. i. q. Arab. وصل, to join, to connect; whence אציל joint, אצל, אצל

no. 1, the side, near by. Arab. **أَصْل** root, as that which joins a tree to the ground,

**أَصْل** to take root deeply, pr. to be firmly joined to the ground; metaph. to be of an ancient and noble stock, comp. **אָצִיל** no. 2.

2. Denom. from **אָצִיל**, pr. to put aside, to separate, comp. **אָצִיל**; hence with **בִּן** to take from or of any thing, Num. 11, 17; to keep back from, to refuse, Ecc. 2, 10. With **ל**, to reserve for any one, Gen. 27, 36; comp. **הַבְּרִיל** and **הַבְּרִיל** c. **ל**.

NIPH. to be drawn in, contracted, Ez. 42, 6.

HIPH. fut. **וְאָצִיל**, i. q. Kal no. 2. Num. 11, 25.

Deriv. see in Kal no. 1.

**אָצִיל** (noble) *Azel*, pr. n. m. a) 1 Chr. 8, 37. 9, 43; in Pause **אָצִיל** 8, 38. 9, 44. b) A place near Jerusalem on the east of the Mount of Olivets, (in Pause **אָצִיל**;) Zech. 14, 5. Perh. appellat. side or root of a mountain, i. q. **أَصْل**.

**אָצִיל** m. (r. **אָצִיל**) c. suff. **אָצִילִי** 1. a side, i. q. **אָצִיל** no. 1, so called from joining, see r. **אָצִיל** no. 1. 1 Sam. 20, 41 **מֵאָצִיל הַיָּמִינִי** from the south side, from the south. **מֵאָצִיל פִּי** from one's side, 1 K. 3, 20; also i. q. at the side of, by, Ez. 40, 7; comp. **בִּן** no. 3.—More freq. as

2. Prep. at the side of, i. e. by, near, Gen. 41, 3. Lev. 1, 16. 6, 3. 10, 12. 1 Sam. 5, 2. 20, 19. Joined also with verbs of motion to a place, Gen. 39, 10. 2 Chr. 28, 15.

**אָצִילִיָּהּ** (whom Jehovah reserved) *Azaliah*, pr. n. m. 2 Chr. 34, 8.

\* **אָצִים** an uncertain root, perh. i. q. **אָצִים**, to be strong.—Hence

**אָצִים** *Ozem*, pr. n. m. a) 1 Chr. 2, 15. b) ib. 2, 25.

**אָצִיקָהּ** f. i. q. **אָצִיקָהּ** with Aleph prosthet. pr. *step-chain*, *ankle-chain*, i. q. **אָצִיקָהּ** no. 2, q. v. Hence, without reference to the etymology, an arm-band, bracelet, Num. 31, 50. 2 Sam. 1, 10.

\* **אָצִיר** to lay up, to store, to treasure up, 2 K. 20, 17. Is. 39, 6. Am. 3, 10.—The primary idea is that of shutting up, enclosing, restraining; comp. the kindr.

roots **הָצִיר**, **עָצִיר**, also **אָצִיר**, and Arab. **أَصَر** to shut up, to restrain, kindr. with which are **أسر** and **حصر**.

NIPH. pass. Is. 23, 18.

HIPH. to cause to store up or treasure up, i. e. to set one over the store-house or treasury, to make treasurer; Neh. 13, 13 **וַאֲצִירָהּ עַל אוֹצְרוֹתַי** and I made treasurers over the treasures.

Deriv. **אָצִיר**, and

**אָצִיר** (treasure) *Ezer*, pr. n. m. Gen. 36, 21. 30.

**אָצִיר** see **אָצִיר**.

**אָקֶדֶת** m. a species of gem, precious stone; prob. as the name would indicate, a flaming, sparkling gem, from r. **קָדַח** to kindle. Once Is. 54, 12.

**אָקֶר** m. (r. **אָקֶר**) a roe, roe-buck, Lat. *caprea*, *capreolus*, from **אָקֶר** or **אָקֶר** i. q. Arab. **عناق** she-goat, and Talmud. **אָקֶר** a goat, with the ending **י** i. q. **י**; just as Lat. *caprea* is from *capra*. Deut. 14, 5. See more under r. **אָקֶר** no. 2. Comp. Bochart Hieroz. I. p. 900 sq.

**אָר** see **אָר** light, and **אָר**.

**אָרָה** (perh. i. q. **אָרִי** lion) *Ara*, pr. n. m. 1 Chr. 7, 38.

**אָרָהּ** prob. i. q. **אָרִיָּהּ** lion of God, hero.—Hence

a) **אָרָהּ** (of heroic birth, son of a hero) *Arel*, pr. n. m. Gen. 46, 16. Num. 26, 17.

b) Also the difficult word **אָרָהּ** Is. 33, 7, *their hero*, or rather collect. *their heroes*, i. e. those of Israel, Engl. Vers. *their valiant ones*; in which interpretation no change is required in the form, except dropping the Dagesh from the letter **ל**, i. e. **אָרָהּ**. The common reading with Dagesh has doubtless arisen from another interpretation anciently received, in which **אָרָהּ** was regarded as contracted from **אָרָהּ-לָם**, Symm. et Theod. *ὁὐκ ὁφθαλμοὶ αὐτοῖς*, Jerome *ecce videntes*; see also Chald. Syr. See Comment. on Is. l. c. and Thes. Heb. pp. 146, 1248.

\* **אָרָהּ** fut. **יָרָהּ** 1. to knot, to knit, to interlace, Lat. *nectere*; whence **אָרָהּ** net-work, lattice. Kindr. is **קָרָב** to min-



gle, Arab. **אַרְבַּ** to tie a knot, II id. **אַרְבָּ** a knot.

2. to lie in wait, to lie in ambush. Arab.

**אַרְבַּ** to be cunning, astute, III to act cunningly, pr. intricately. Verbs of knitting or weaving, also of twisting, pinning, sewing, are often transferred to wiles and plots, opp. to upright and open dealing; comp. **צָנַד**, **פָּחַל**, Gr. *dólon* v. *μητιν ύφαίνειν*, *κακά* v. *δόλον* *φάπτειν*, *nectere insidias* v. *scelera, suere dolos*, Germ. *Trug spinnen*, Engl. to weave plots.—Constr. c. **לְ** Ps. 59, 4. Prov. 24, 15. Josh. 8, 4; acc. Prov. 12, 6; Judg. 9, 34. Elsewhere also to watch, to reconnoitre in ambush, Judg. 9, 32, 21, 20; c. inf. et **לְ** Prov. 1, c. Ps. 10, 9. Part. **אַרְבֵּב**, **הַאֲרֵב**, a *lier-in-wait*, often collect. *liers-in-wait, an ambush*, a band of soldiers placed in ambush, Josh. 8, 14, 19, 21. Judg. 20, 33sq. Hence with plur. Judg. 20, 37.

PIEL i. q. Kal, c. **עַל** 2 Chr. 20, 22; absol. Judg. 9, 25.

HIPH. to lay wait, to set an ambush, fut. **וַיֵּאָרֵב** for **וַיֵּאָרֵב**, 1 Sam. 15, 5.

Deriv. **אַרְבָּ**, **אַרְבָּה**, **אַרְבֵּב**, **אַרְבֵּב**, and pr. names **אַרְבָּ**, **אַרְבָּאֵל**.

**אַרְבַּ** (ambush) Arab, pr. n. of a city in the mountains of Judah, Josh. 15, 52. Hence prob. the gentile n. **אַרְבֵּי** *Arbite* 2 Sam. 23, 35.

**אַרְבַּ** m. 1. a *lying-in-wait, ambush*, of wild beasts, Job 38, 40.

2. Place of lying-in-wait, *covert, lair* of wild beasts, Job 37, 8.

**אַרְבַּ** m. c. suff. **אַרְבֵּב**, *wait*, insidious attempts, *plots*; Jer. 9, 7 **וַיִּתְּרֵב וַיִּשְׁמֵר** *and in his breast he layeth his wait*, his plots.

**אַרְבָּאֵל** see **אַרְבָּאֵל** in **בֵּית** no. 12. d.

**אַרְבֵּה** m. (r. **רָבַה**) a locust, Ex. 10, 4 sq. Lev. 11, 22. Joel 1, 4. Ps. 78, 46. Spoken also of a particular species, prob. the *gryllus gregarius* or common migratory locust, Lev. 11, 22. Joel 1, 4.—On the various species of locusts, see Bochart Hieroz. II. 447.

**אַרְבֵּה** f. i. q. **אַרְבַּ**, Plur. constr. **אַרְבֵּבוֹת**; only Is. 25, 11 **וְהָשְׁפִיל גְּזָאֵתוֹ עִם אֲרֵבֵיכֶם**

**יִדְרִי** God will humble his (Moab's) pride with the plots of his hands, i. e. the plots which his own hands have woven, in allusion to the primary meaning of the root; see in r. **אַרְבַּ** no. 1, 2.

**אַרְבֵּה** f. (r. **אַרְבַּ**) once in Sing. Hos 13, 3; elsewhere only Plur. **אַרְבֵּבוֹת**.

1. *net-work, laced work*; hence a *lattice, a window*, sc. as closed by a lattice and not with glass, Hos. 13, 3. Ecc. 12, 3.

2. a *dove-house, dove-cote*, as shut in with lattice-work, Is. 60, 8.

3. a *chimney*, or hole for the smoke covered with lattice-work, Hos. 13, 3. Comp. Voss ad Virg. Georg. 2. 242.

4. **אַרְבֵּבוֹת הַשָּׁמַיִם** the windows of heaven, i. e. *shuices, flood-gates*, which are opened to let fall the rain, Gen. 7, 11, 8, 2. 2 K. 7, 19. Is. 24, 18. Mal. 3, 10.

5. **אַרְבֵּבוֹת** *Aruboth*, pr. n. of a place, prob. in the tribe of Judah, 1 K. 4, 10.

**אַרְבַּע** f. and **אַרְבַּעַת** constr. **אַרְבַּעַת** m. See Heb. Gram. § 95. 1.

1. Card. num. *four*, for **רָבַע** with Aleph prosthet. which is wanting in the derivatives, as in **רָבִיעִי**, **רָבִיעִי**, etc. With suff. **אַרְבַּעַת** they four Ez. 1, 8, 10. Dual **אַרְבַּעִים** *fourfold, quadruple*, 2 Sam. 12, 6. Plur. **אַרְבַּעִים** *forty* Gen. 8, 6. The number *forty*, like seven and seventy, is sometimes used by the Orientals as a common and indefinite round number; e. g. Gen. 7, 17. Jon. 3, 4. Ez. 4, 6. etc. Comp. *Chil minâr*, the forty towers, spoken of the ruins of Persepolis; see more in Lehrs. p. 700. Thes. Heb. p. 1258.

2. *Arba*, pr. n. of a giant of the race of the Anakim, Josh. 14, 15, 15, 13, 21, 11. Comp. **קָרְנֵת אַרְבַּע**.

**אַרְבַּע** and **אַרְבַּעַת** Chald. i. q. Heb. *four*, Dan. 3, 25, 7, 2, 3, 6, 17.

\* **אַרְבַּע** fut. **אַרְבַּעַת** Is. 59, 5, **אַרְבַּעַת** Judg. 16, 13.

1. to plait, to braid, Judg. 16, 13. Kindr. **שָׁרָה**, **שָׁרָה**.

2. to weave, e. g. of the spider, whence Gr. *ἀράχνη*, Is. 59, 5.—Part. **אַרְבֵּעַ** *weaving* Is. 19, 9; and subst. a weaver Ex. 28, 32. Is. 38, 12. **מְנוֹר אַרְבֵּעִים** a weaver's beam, *jugum textorium*, 1 Sam. 17, 7.

**אַרְבַּע** m. 1. *anything plaited, a braid*, Judg. 16, 14. R. **אַרְבַּע** no. 1.

2. *a weaver's shuttle*. Job 7, 6 רָמִי בָלֵי *my days are swifter than a weaver's shuttle*; comp. 9, 25.

אַרְגֹב (for רָגֵב heap of stones, from r. רָגַב i. q. (רָגַם) *Argob*, pr. n.

1. A region beyond Jordan, containing sixty cities, anciently subject to Og king of Bashan, Deut. 3, 4. 13. 1 K. 4, 13. [A vestige of it remains in the fortress and city 'Payasbā beyond Jordan, Joseph. Ant. 13. 15. 5; mentioned also by Eusebius as 'Egyú (read 'Egyasbā), fifteen Roman miles west of Gerasa. Now راجب *Rājib*, with ruins; see Bibl. Res. III. App. p. 166. Buckingham. Arab. Tr. p. 12.—R:

2. A man, 2 K. 15, 25.

אַרְגָּמָן Chald. *purple*, i. q. אֲרָגְמָן, Dan. 5, 7. 16. 29; also once by Chaldaism 2 Chr. 2, 6.—Arab. أَرْجَوَانُ, Syr. ܐܪܓܘܢ. For the root see under אֲרָגְמָן, note.

אַרְבֵּץ m. *a box, chest, coffer*, hanging from the side of a cart or wain, 1 Sam. 6, 8. 11. 15. The form is for רָבֵץ with Aleph prosthet. from r. רָבַץ to be moved, shaken; whence also Arab. رَجَازَة, a sack of stones suspended from a camel by way of equipoise.

אַרְגָּמָן m. 1. *purple, reddish purple*, a precious colour obtained from certain species of shell-fish or muscles found on the coasts of the Mediterranean, Gr. πορφυρεα, Lat. *purpura*, 1 Macc. 4, 23. Plin. H. N. 9. 60 sq. So Ez. 27, 7. 16. אֲרָגְמָן a *purple cloth* or *covering*, Num. 4, 13. Different is the cerulean purple, אֲרָגְמָן q. v.—Comp. under the word אֲרָגְמָן, and Bochart Hieroz. II. 740 sq. Braun de Vestitu sacerdotum p. 201 sq. Amati de restitutione Purpurarum, edit. 3. Cesenæ 1784. Heeren Hist. Werke XI. p. 84.

2. Any thing dyed with purple, *purple cloths*, Ex. c. 25. 26. 27. Ez. 27, 16. Prov. 31, 22. Jer. 10, 9.

NOTE. The etymology of this word, and of the kindred אֲרָגְמָן, has been traced with great probability by F. Benary in the Sanscrit; Berl. Jahrb. 1841. p. 141. The form אֲרָגְמָן is Sanscr. *rāgaman*, and אֲרָגְמָן is Sanscr. *rāgavan*, 'tinged with a red colour;' from *rāga*

red colour, with the formative syllable *mat, vat*, see Wilson's Sanscr. Dict. p. 700. a. *Rāgaman* and *rāgavan* are put in the nom. the primary forms being *rāgamat, rāgavat*.

\* אָרָר obsol. root, perh. 1. q. חָרַר, *to flee*.—Hence the pr. names אָרָר and the two following:

אַרְדָּ pr. n. *Ard*, a grandson of Benjamin Num. 26, 40, or a son Gen. 46, 21.—The gentile n. is אֲרָרִי Num. 1. c.

אַרְדֹּן (fugitive) *Ardon*, pr. n. m. 1 Chr. 2, 18.

\* 1. אָרָה 1. *to pluck, to pull, to pluck off, to gather*, e. g. leaves, Cant. 5, 1. grapes from a vine Ps. 80, 13.—Ethiop. ለጸፆ to pluck off, to gather, e. g. fruits, herbs; and ለጸፈ to harvest.

2. *to feed by pulling, cropping*, in the manner of flocks and herds. Hence אֲרֹהָ and אֲרֹהָ a crib, manger, rack, from which animals *pull* or *crop* their fodder; אָרָר lion, pr. one pulling in pieces; אֲרָרֶה a hare, pr. cropping the grass. So other animals have their names from the idea of plucking, cropping, as אָרָר, אָרָר, אָרָר, Arab. سَلَبَ، قَسَبَ، قَسَبَ، قَسَبَ، Arab.

חָרַף lamb, from חָרַף to pluck.

3. *to gather, to collect*, see Ethiop. above; hence אָרָר.

Deriv. see in no. 2, 3.

\* II. אָרָה i. q. Arab. أَرَى, *to burn, to inflame*, أَرَى to kindle; kindr. with Heb. חָרַר, and the occidental *areo, ardeo, uro*.—Hence אֲרָרֶה no. 2, hearth or altar of God.

אַרְרָ Chald. also אֲרָר q. v. lo! behold! Dan. 7, 6. 7. 13.—Not found in other Chaldaic books; but kindred with it are in Chald. and Talmud. חָרַר *lo*, אֲרָר *lo*, then *for, because*, (like Chald. חָרַר *lo*, if,) and אֲרָר *because*; also Samar. חָרַר *lo*, then *for, because*. This demonstrative force exists elsewhere likewise both in the syllables אֲרָר, חָרַר, (see חָרַר, אֲרָר, and also חָרַר, חָרַר, Arab. أَرَى,) and also in אֲרָר, חָרַר, (comp. חָרַר, חָרַר, here, in this place,) so that it is hard to say, which form is the more ancient and



primitive.—Commonly אר is held to be by transposition from יר see *ye*.

אַרְדִּי (for אֲרִי Aleph. prosthet. prob. wandering, place of fugitives, from r. אֲרִי q. v.) *Arvad, Aradus*, a Phœnician city situated on a small island near the coast, founded according to Strabo by fugitives from Sidon, Strab. 16. 2. 13; see the etymology above. Ez. 27, 8. 11. The Arabian geographers write it *رُود*, *Ruwad*, which is now the name of the island. See Rosenmüller Bibl. Geogr. II. i. p. 6 sq. W. M. Thomson in Miss. Her. 1841, p. 98.—The gentile n. is אֲרַדִּי *Arvadite* Gen. 10, 18. 1 Chr. 1, 16.

אַרֹד (perh. i. q. אֲרֹד wild-ass) *Arod*, pr. n. m. Num. 26, 17. Gentile n. אֲרֹדִי *Arodite* Gen. 46, 16. R. אֲרֹד.

אַרְיָה and אֲרִיָּה f. after the form אֲרִיָּה, Plur. absol. אֲרִיָּה 2 Chr. 32, 28, (by Syriasm for אֲרִיָּה, as אֲרִיָּה for אֲרִיָּה,) plur. constr. אֲרִיָּה 1 K. 4, 26 [5, 6] and אֲרִיָּה 2 Chr. 9, 25. R. אֲרִיָּה I.

1. *a crib, manger, rack*, whence cattle in a stall *pull out* their fodder, see the root אֲרִי I. 2; hence for *stall, stable*, 2 Chr. 32, 28.—Arab. *أَرِي* stall, *أَرِي* crib.—By transpos. אֲרִיָּה 2 Chr. 32, 28.

2. *a stall of horses*, i. e. a certain number which usually stood in one stall, or were harnessed to one vehicle; perhaps *two*, as this was the number harnessed to a chariot, Engl. *a pair, span, team*. 1 K. 4, 16 [5, 6] and Solomon had *אַרְבָּעִים אֲלֶם אֲרִיָּה סִיסִים* *forty thousand stalls [pairs?] of horses*.

אַרְזִי adj. (denom. from אֲרִי) of *cedar*, \**cedrinus*, Ezra 27, 24.—Others explain it *firm, stable*; comp. r. אֲרִי.

אַרְבָּכָה and אֲרָכָה f. in some copies also אֲרָכָה, but against the Masora, see J. H. Michaelis ad Jer. 30, 17. R. אֲרָכָה.

1. *a long bandage*, applied by a physician in order to heal a wound, see the root no. 1. E. g. *עָלָה אֲרָכָה לְ* *the bandage is applied to any one*, i. e. his wound is healed, Jer. 8, 22. Neh. 4, 1 [7]. 2 Chr. 24, 13; also in Hiph. *לְ* *הָעָלָה אֲרָכָה* *to apply the bandage to any one*, i. e. to heal his wound, Jer. 30, 17. 33, 6. Everywhere metaph. of the restoration of

the state Jer. l. c. or the repairing of the walls 2 Chr. Neh. ll. cc.—Hence

2. *a healing, health; trop. welfare, prosperity*, Is. 58, 8. Arab. *أَرِيَّة* healing of a wound.

אַרְמָה *Arumah*, pr. n. of a city near Neapolis, Judg. 19, 41; perh. the same with אֲרָמָה 2 K. 23, 36.

אַרְוָמִים 2 K. 16, 6 Cheth. a corruption for אֲרֹמָמִים, which is read in Keri; see in אֲרָם.

אַרֹן and אֲרֹן comm. gend. (m. 1 Sam. 6, 8. f. 4, 17. 2 Chr. 8, 11,) *an ark, chest*, in which things to be preserved are collected, from r. אָרָה I. 3. Arab.

אַרֹן and אֲרֹן *a wooden chest, espec. a coffin*. Spoken of a money-chest 2 K. 12, 10. 11; of a mummy-case or coffin Gen. 50, 26; but most frequently of the sacred *ark*, in which the two tables of the law were deposited, called more fully אֲרֹן הַבְּרִית *the ark of the law* Ex. 25, 22. 26, 33; אֲרֹן בְּרִית יְהוָה Deut. 10, 8. 31, 9. 25; אֲרֹן הַבְּרִית Josh. 3, 6. 4, 9; אֲרֹן יְהוָה 1 Sam. 5, 3. 4. 6, 8 sq.

אַרְנָה 2 Sam. 24, 20 sq. *Araunah*, pr. n. of a Jebusite, written in v. 16 Cheth. אֲרִנָּה, in v. 18 Cheth. אֲרִנָּה; in 1 Chr. 21, 18 sq. אֲרָן *Ornan*.

\* אֲרָ a root not in use, Arab. *أَرَز* to contract oneself, to shrink together, hence to be compact, firm; *أَرَز* firm, stable, *أَرَز* a tree firmly rooted. Hence A. Schultens and many after him derive Part. pass. אֲרִי *made fast, firm*, Ez. 27, 24. But most of the ancient versions here render אֲרִי *made of cedar*, *cedrini*, as a denom. from אֲרִי, after the form נָחֹשׁ brazen, see Lehrs. p. 512; and to these we do not hesitate to accede.—Hence אֲרִי for אֲרִי, and

אַרְזִי m. plur. אֲרִיָּה, constr. אֲרִי *a cedar*, so called from the firmness of its roots, which is common to all trees of the pine genus, Theoph. Hist. Plant. 2. 7. It is the *cedrus coniferi*, or *pinus cedrus*, known as *the cedar of Lebanon*, a tree uncommonly tall, Is. 2, 13. 37, 24. Am. 2, 9; and wide-spreading Ez. 31, 3; formerly very frequent on Mount Leba-

non Ps. 29, 5. 92, 13. 104, 16, but now greatly reduced in number; Bibl. Res. in Pal. III. p. 440. The wood is odoriferous, without knots, and exceedingly durable; and was therefore much used in the temple and the royal palaces for ornamental work, and espec. for the wainscot and ceiling. Hence put for *cedar-work*, wainscoting, 1 K. 6, 18. Arab. <sup>soF</sup>اَرَج, which is still in use among the inhabitants of Lebanon; Ethiop. ለርሕ, Aram. אַרְנָא, אֲרִיָּה.—There is therefore no ground for understanding אֲרָז to be *the pine*, and not *the cedar*, according to Celsius in Hierob. I. 106 sq.

אֲרָז f. denom. from אֲרָז, *cedar-work*, e. g. wainscoting, Zeph. 2, 14. The fem. has the force of a collective, as in עֲצֵה wood, Lehrg. 477.

\* I. אֲרַח to go, to walk, to be on the way, as finite verb once Job 34, 8. Chald. אֲרַח id. Similar is Gr. ἐξχομαι, and softer forms from the same stock are הִלַּךְ, הִלֵּךְ.—Part. אֲרַח a wayfarer, traveller, Judg. 19, 17. 2 Sam. 12, 4. Jer. 14, 8. Plur. Jer. 9, 1. Fem. אֲרַחָה collect. a company of travellers, espec. of merchants, a caravan, κροστία, Gen. 37, 25. Is. 21, 13. See Lehrg. p. 477. Comp. אֲרַחָה, אֲרַח.

Deriv. אֲרַח—אֲרַחָה.

\* II. אֲרַח to decree, to appoint, i. q. הָקַם, whence אֲרַחָה i. q. הָקַם, something appointed, fixed. Corresponding is Arab. اَرَحَ to appoint a time; whence اَرَحَة a set time, era, epoch, اَرَحَ to date a letter, اَرَحَ a chronicle, annals. Perh. kindr. with r. עָרַךְ q. v.

אֲרַח (perh. for אֲרַח wayfaring) Arah, pr. n. m. a) Ezra 2, 5. Neh. 7, 10. b) 1 Chr. 7, 39.

אֲרַח, plur. אֲרַחוֹת, constr. אֲרַחוֹת; c. suff. אֲרַחִי, אֲרַחֲתִי, אֲרַחָם, in place of which sometimes in Mss. and editions אֲרַחִי, אֲרַחֲתִי, אֲרַחָם, see J. H. Mich. ad Job 13, 27; comm. gend. e. g. masc. Prov. 2, 15, comp. Job 6, 18. 19; fem. Prov. 15, 19; a poetic word, a way, path, road, i. q. עָרַךְ. Chald. אֲרַח, Syr.

אֲרַח, Samar. אֲרַח id.—Gen. 49, 17. Judg. 5, 6. Ps. 19, 6. אֲרַחוֹת הַיָּם the paths of the seas Ps. 8, 9, comp. ἐξέρθω Hom. Il. 1. 312. אֲרַח הַיָּם the path of life i. e. to life or happiness Prov. 5, 6.—Hence: a) Metaph. way i. e. manner of life and conduct, i. q. עָרַךְ. So אֲרַח false way, i. e. false and deceitful conduct, life, Ps. 119, 104. אֲרַחוֹת הַיָּם the ways of Jehovah, i. e. a way of life pleasing to God, Ps. 25, 4. 119, 15. Is. 2, 3. The idea of a way is often preserved, as Prov. 4, 14. 8, 20. b) i. q. mode, manner, Gen. 18, 11 אֲרַח לְהַיָּהוּהָ it ceased to be with Sarah after the manner of women, by euphemism for the menses, comp. 31, 35. c) The ways or paths of any one, i. q. his condition, lot, Job 8, 13. Prov. 1, 19. Comp. in Engl. 'the way it goes with him.' d) Poet. אֲרַח is put for a wayfarer, traveller, Job 31, 32. Plur. אֲרַחוֹת הַיָּם the travellers of Tema, the caravans, Job 6, 19.

אֲרַח Chald. plur. c. suff. אֲרַחֲתִי, אֲרַחֲתִי, i. q. Hebr. ways, i. e. metaph. counsels of God, Dan. 4, 34; affairs, destinies of any one, Dan. 5, 23.

אֲרַחָה f. company of travellers, caravan; see under r. אֲרַח I.

אֲרַחָה f. (r. אֲרַח II) an appointed portion of food or provision, an allowance, delivered out daily or at fixed times, 2 K. 25, 30. Jer. 52, 34. Hence genr. a portion of food, meal, Prov. 15, 17. Jer. 40, 5.

אֲרִי m. plur. אֲרִיִּים 1 K. 10, 20, elsewhere אֲרִיִּים 1 K. 10, 19. 2 Chr. 9, 18. 19, a lion, q. d. the puller in pieces, the render (see r. אֲרַח I. 2). Num. 24, 9. 1<sup>o</sup> Sam. 17, 34 sq. 2 Sam. 23, 20. al. קֶפֶר נִיר אֲרִיִּים a young lion Judg. 14, 5; אֲרִיִּים a lion's whelp Jer. 51, 38. Trop. as the emblem of strength and valour, Num. 23, 25; of fierceness and cruelty, Prov. 28, 15. See Bochart Hieroz. I. 715 sq. Syr. اَرِي.

אֲרִיָּאֵל m. compounded from אֲרִי and אֵל.

I. lion of God, i. e. lion-like champion, hero. a) Collect. 2 Sam. 23, 20 שְׁנֵי מִוֶּאֱב אֲרִיָּאֵל two lion-like champions of Moab; see אֲרִיָּאֵל and אֲרִי 1 Chr. 11, 22.



Comp. Arab. **لَيْثُ اللَّهِ** and **أَسَدُ اللَّهِ**

*lion of God*, an epithet of heroic warriors; also Pers. **شیر خدا** *Shiri khoda* lion of God.—Spoken of Jerusalem, Is. 29, 1, 2, q. d. *city of heroes*, which should never be subdued; though others refer this passage to no. 2.—Hence b) As pr. n. m. *Ariel*, Ezra 8, 16.

II. *hearth* i. e. *altar of God*, comp. **אָר** hearth, fire-place, from r. **אָר** II; spoken of the altar of burnt-offerings, Ez. 43, 15, 16.

**אַרִידַי** *Aridai*, Pers. pr. n. of the ninth son of Haman, Esth. 9, 9. Comp. **Ἀρδαίος** i. e. *the strong*; from Pers. *art, ard*.—Perh. from *Airyadao* 'digna dans' (Benfey), or *Aryaday* 'donum Ariæ' (Bohlen). Comp. the next article.

**אַרִידַתָּה** *Aridatha*, pr. n. of the sixth son of Haman, Esth. 9, 8.—The etymology like the preceding article.

**אַרִיָּה** i. q. **אַרִי**, with **יה** parag. comp. **אַרִי** and **אַשָׁה**; more frequent than **אַרִי**, but used only in the sing. *a lion*, Gen. 49, 9. Deut. 33, 22. Judg. 14, 8. al. Spoken of a powerful and cruel enemy, Is. 15, 9. Jer. 4, 7. Is. 21, 8 **וַיִּקְרָא אֶרְיָה** and *he cried as a lion*. Comp. Rev. 10, 3.

**אַרְיָה** Chald. id. Dan. 7, 4. Plur. emphat. **אַרְיָהִים** Dan. 6, 8.

**אַרְיָה** see **אַרְיָה**.

**אַרְיֹחַ** *Arioch*, an Assyrio-Chald. pr. n. a) A king of Ellasar Gen. 14, 1, 9; comp. Judith 1, 6. b) A captain of the royal guard at the court of Babylon, Dan. 2, 14.—Sanscr. *Aryaka* venerandus; Bohlen.

**אַרִיסַי** *Arisai*, Pers. pr. n. of a son of Haman, Esth. 9, 9.—Sanscr. *Aryāsāya* sagitta Ariæ; Bohlen.

\* **אַרְךָ** 1. pr. trans. *to make long, to prolong, to extend* in a straight line; kindr. with **עָרַךְ**, where see. Hence **אַרְיֹכָה** a long bandage. Comp. Syr.

**אַרְךָ** to prolong, Arab. **أَرَكَ** to defer, to delay.

2. Intrans. fut. **יֵאָרַךְ**, plur. **יֵאָרְכוּ**, *to be long, prolonged*; Syr. Arab. Samar. id. Aph. **אַרְיָה**, **אַרְיָה**, to prolong.—Ez.

31, 5. Gen. 26, 8 **וַיָּרֶר בְּרִי אֶרְכוּלוֹ שָׁם** and *it came to pass when the time there was long to him*, i. e. when he had lived there a long time. Ez. 12, 22.

Hiph. **הֵאָרַךְ** 1. *to make long, to prolong*, Ps. 129, 3; *to extend or thrust out the tongue*, Is. 57, 4. **הֵאָרַךְ יָמַי פ'** *to prolong the days of any one, to grant him long life*, 1 K. 3, 14; also **יָמַי פ'** *to prolong one's own days, to live long, to be long lived*, Deut. 4, 26. 40, 5, 30, 17, 20, 22, 7. Is. 53, 10; and without **יָמַי** Prov. 28, 2. Ecc. 7, 15, 8, 12.

2. Intrans. *to be made long*, 1 K. 8, 8. Espec. of time, as **הֵאָרְכוּ יָמָיו** *his days are made long*, i. q. *to live long*, Ex. 20, 12. Deut. 5, 16, 6, 2, 25, 15. Comp. no. 1.

3. *to retard, to delay, to defer*, as **הֵאָרַךְ אַפִּי** *to defer one's anger*, i. e. *to be patient*, **μακροθυμος**, Is. 48, 9. Prov. 19, 11. So too **הֵאָרַךְ נַפְשִׁי** id. Job 6, 11. Comp. **אַרְךָ אַפִּים**.

4. *to remain long, to tarry*, Num. 9, 19, 22.

Deriv. **אַרְיָכָה**, and those here following.

**אַרְךָ** Chald. i. q. Hebr. *to make long*; also *to fit, to adapt*. Part. **אַרְיָה** *fit, meet*,

Ezra 4, 14.—Talmud. id. Arab. **آرَنَ** *aptissimus, dignissimus*.

**אַרְךָ** adj. found only in constr. **אַרְךָ**.

1. *long*, Ez. 17, 3 **אַרְךָ הָאָבִיר** *having long pinions or wing-feathers*.

2. *tardy, slow*, in the phrases **אַרְךָ רוּחַ** *slow of spirit* Ecc. 7, 8, and **אַרְךָ אַפִּים** *slow of anger, patient*, **μακροθυμος**, Prov. 15, 18, 16, 32. Ex. 34, 6. Num. 14, 18.

Comp. Syr. **بَحِيْثٌ** *patient*, Arab. **أَرَحٌ** *long*, i. e. *long-suffering, longanimis*.—Once **אַרְךָ אַפִּים** is **τὸ μακροθυμον, patience**, Jer. 15, 13. Opp. **קָצֵר רוּחַ**.

**אַרְךָ** adj. f. **אַרְכָּה**, *long*, e. g. of space, Job 11, 9; of time, 2 Sam. 3, 1.

**אַרְךָ** (length) *Erech*, pr. n. of a city of Babylonia, Gen. 10, 10. Among the ancient interpreters, Pseudo-Jon. Targ. of Jerus. Jerome, and Ephrem understand *Edessa*; but Bochart, Phaleg IV. 16, more correctly regards it as *Areca* or *Arecca*, situated on the confines of Babylonia and Susiana; comp. Ammian. 23, 21.

אָרֶךְ m. c. suff. אָרְכּוֹ, *length*, Gen. 6, 15. Ex. 26, 2 sq. 27, 1 sq. אָרֶךְ יָמִים *length of days, long life*, Ps. 21, 5. 91, 16. לְאָרֶךְ יָמַי *as long as I live* Ps. 23, 6. אָרֶךְ אַפְסִים *patience* Prov. 25, 15.

אָרְכָּה Chald. fem. *length, a lengthening*, spoken of time, Dan. 4, 24. 7, 12.

אָרְכָּה see אֲרוּכָה.

אָרְכִיבָה Chald. fem. *the knee*, Dan. 5, 6. In the Targums רְכוּבָא, רְכוּבָא, the prosthetic Aleph being dropped. See in r. רָכַב.

אָרְכִי Chald. plur. אָרְכִיָּא, *gentile n.* *Archevites* Ezra 4, 9; from the city אָרֶךְ Gen. 10, 10.

אָרְכִי *gentile n.* *Archite*, an inhabitant of a city or district אָרֶךְ situated in the territory of Ephraim, Josh. 16, 2, different from the city of like name in Babylonia. 2 Sam. 15, 32. 16, 16.

\* אָרִם a root not in use, i. q. רִים, רִים, רָאֵם, עָרֵם, תָּרֵם, *to be high*; comp.

Arab. عَرَم intumuit, extulit se.—Hence אָרְמִון, and

אָרִם constr. אָרִם pr. n. *Aram*, pr. high region, q. d. *Highlands*, opp. פְּנִינָן *Lowlands*.

1. *Aramæa, the Aramæans*, i. e. *Syria, the Syrians*, constr. with a verb masc. sing. 2 Sam. 10, 14. 15. 18. 1 K. 20, 26; plur. 2 Sam. 10, 17. 19. 1 K. 20, 20; rarely with sing. fem. Is. 7, 2. To the Greeks also this ancient and domestic name of Syria was not wholly unknown; see Hom. Il. 2. 783. Hesiod. Theog. 304. Strabo 13. 4. 6. ib. 16. 4. 27. The name *Aramæa* however was of wider extent than *Syria*, and comprehended also Mesopotamia; although Pliny and Mela ascribe to Syria the same and even a greater extent; Plin. H. N. 5. 15. 12. Mela 1. 11. Where it stands alone, אָרִם, it is for the most part to be understood of Western Syria, or Syria strictly so called, Judg. 3, 10. 1 K. 10, 29. 11, 25. 15, 18; espec. the territory of and around Damascus, Is. 7, 1. 8. Am. 1, 5; which is more definitely called אָרִם דְּמַשְׁקָא *Syria of Damascus* 2 Sam. 8, 5. Where Mesopotamia is meant, the expression is אָרִם נְהַרִּים *Syria of the two rivers* Gen.

24, 10. Deut. 23, 5. Judg. 3, 8; or פְּדָן אָרִם *Padan Aram, Plain of Syria*, Gen. 25, 20. 28, 2. 5. 6. 7; and ellipt. פְּדָן אָרִם Num. 23, 7, where however it is made definite by a description; comp. אָרְמִי.—The kingdoms of Western Syria in the time of David, (not of Mesopotamia, as is often supposed,) were the following: אָרִם צוֹבָה *Aram Zobah*, see צוֹבָה; אָרִם בֵּית רֶהוֹב *Aram Beth Rehob*, see בֵּית רֶהוֹב in בֵּית no. 12. pp; אָרִם מַעֲכָה *Aram Maacah*, see מַעֲכָה; and also others; but these all became afterwards subject to the kings of Damascus, 1 K. 20, 1.—Comp. *gentile n.* אָרְמִי, אָרְמִי.

2. *Aram*, pr. n. m. a) A son of Kemu-el and grandson of Nahor, Gen. 22, 21. He seems to have given his name to the region of Syria. Comp. רָם. b) 1 Chr. 7, 34.

אָרְמִיּוֹן m. (r. אָרִם) plur. constr. אָרְמִיּוֹת, *a fortress, castle, palace*, so called from its height, Is. 32, 14. Prov. 18, 19. al. Also אָרְמִיּוֹן בֵּית הַמֶּלֶךְ *the fortress of the king's house*, the innermost part, as the highest and strongest, q. d. *the citadel*, 1 K. 16, 18. 2 K. 15, 25. J. D. Michaelis (Suppl. 128) and after him most modern interpreters here translate *it the women's*

*apartment*, comparing Arab. اَرْمَ i. q. حَرَم conclavia, Gcl. p. 78, and حَرَم *Haram*; but there is no trace of this in the ancient interpreters, nor is there any reason for departing from the simple explanation above given.—Spoken of the citadel of a hostile metropolis, Is. 25, 2.

אָרְמִי i. q. אָרְמִי, fem. אָרְמִיָּה, adv. *Aramaice, in Aramæan or Syriac*, Dan. 2, 4. Ezra 4, 7. Is. 36, 11.

אָרְמִי *gentile n. an Aramæan, Syriac*, i. e. an inhabitant either of Western Syria 2 K. 5, 20; or also of Mesopotamia, Gen. 25, 20. 28, 5. 31, 20. 24. Fem. אָרְמִיָּה 1 Chr. 7, 14.—Plur. אָרְמִיִּם 2 K. 8, 29; and by aphæresis הָאָרְמִיִּם for אָרְמִיִּם 2 Chr. 22, 5.

אָרְמִנִי (q. d. Palatinus, from אָרְמִיּוֹן) pr. n. m. *Armoni*, 2 Sam. 21, 8.

\* אָרִן a root not in use; Arab. اَرْن, *to be active, nimble*; whence اَرْنٌ wild goat. Hence



778 (wild goat) *Aran*, pr. n. of a Horite. Gen. 36, 28. 1 Chr. 1, 42.

אָרדן see אָרדן.

אֶרֶן m. 1. *the pine, pinus*, Is. 44, 14. In the Talmud of Babyl. (Para fol. 96. 1) are joined אֶרֶזים וברושים. Sept. *pinus*, Vulg. *pinus*.—So called, because when agitated by the wind it emits a tremulous sound; from r. רָנָן, i. e. אֶרֶן contr. for אֶרֶנָּה, as תֶּרֶן for תֶּרֶנָּה, רָנָה from רָנָה. See תֶּרֶן.

2. *Oren*, pr. n. m. 1 Chr. 2, 25.

**אַרְנַבֶּת** f. epicæn. *a hare*, Lev. 11, 6.

Deut. 14, 7. Arab. **أَرْبَ**, Syr. **أَرْبَا** id. See Bochart Hieroz. I. 994 sq. who regards this quadriliteral as compounded from **ארה** to crop, and **ייב** produce, fruit.

**אֲרֹנוֹן** and **אֶרְנוֹן** (for **רֵנוֹן** a noise, murmur; concr. a noisy or murmuring stream,) *Arnon*, pr. n. of a torrent (**יַחַל**) with a valley of like name, running from the eastward into the Dead Sea, anciently the northern boundary of Moab and the southern of the Ammonites; now called **الموْجِب** *el-Môjeb*. Num. 21, 13 sq. 22, 36. Deut. 2, 24; 36. 3, 8 sq. 4, 48. Is. 16, 2. al. See Burckhardt's *Travels in Syria*, etc. p. 372. Also Comment. on Is. 16, 2. *Bibl. Res. in Palest. II.* p. 204.

**אַרְנָה** see אֶרְנָה.

אָרָנ (active, nimble, see r. אָרָנ) *Ar-*  
*nan*, pr. n. m. 1 Chr. 3, 21.

אֶרְנָן (id.) *Ornan*, pr. n. of a Jebusite, on the site of whose threshing-floor Solomon built the temple. 1 Chr. 2, 15. 2 Chr. 3, 1. Comp. אֶרְנָה.

**אָרֶץ** Chald. st. emph. **אַרְצָא**. 1. *the earth*, i. q. Heb. **אָרֶץ**, **ע** and **צ** being interchanged, see under **ע**. Dan. 2, 35. 39. 3, 31. al.

2. the ground, and as adv. low, below. Dan. 2, 39 *after thee shall arise another kingdom* אֲרֻמָּה אֲרֻמָּה *lower than thee, inferior to thee.* Comp. Chald. אֲרֻמָּה אֲרֻמָּה, low; אֲרֻמָּה אֲרֻמָּה for אֲרֻמָּה אֲרֻמָּה at the lowest part, below.—Hence

**אַרְעִית** Chald. f. *the ground*, the lowest part, *bottom* of a pit, Dan. 6, 25.

אַרְפָּד (prop, support, i. e. a strong city; for אֶרֶץ from אֶרֶץ,) *Arpad*, pr.  
8\*

אַרְפַּחְשָׁדֶּ Arphaxad, pr. n. of the third son of Shem, and denoting at the same time a people or region of country, Gen. 10, 22. 24. 11, 10–13. The conjecture of Bochart is not improbable (Phaleg. 2. 4), that it is the province Ἀρραπαχίτις, Arrapachitis, in northern Assyria near Armenia (Ptol. 6. 1); the primitive country of the Chaldeans; see Comment. on Is. 23, 13. Josephus, Ant. I. 6. 4, Ἀρφαξάδος δὲ τοὺς νῦν Χαλδαίους καλουμένους Ἀρφαξαδαίους ὠνόμασεν. Bohlen ad Gen. I. c. compares Sanscr. Aryapakshatā '(a land) by the side of Asia;' comp. Borussia i. q. Po-rus, near the Russians.

\* **אָרֶץ** a root of uncertain signif. Arab.  
**أَرْض** *low, inferior*; but this is derived  
 rather from the primary idea *earth*.

אָרֶץ comm. gend. (rarely masc. Gen. 13, 6. Ps. 104, 6. Is. 9, 18; or when the earth is put for its inhabitants, Is. 26, 18. 66, 8,) c. suff. אֶרְצִי, c. art. הָאָרֶץ, He loc. אֶרֶץ, *the earth*, Arab. <sup>80</sup>أَرْض, Chald. אַרְעָא, Syr. ܐܪܥܐ.—Spec.

1. *the earth, orbis terrarum*, opp. to the heavens; הַשָּׁמַיִם וְהָאָרֶץ Gen. 1, 1. 2, 1. 4, and אֶרֶץ וְשָׁמַיִם Gen. 2, 4, *the heavens and the earth*, the whole universe. Synecd. for the inhabitants of the earth, Gen. 9, 19. 11, 1. 19, 31.

2. *the earth, land*, opp. to the sea,  
Gen. 1, 28.

3. *a land, country*, Ex. 3, 8. 13, 5. Gen. 21, 32 אֶרֶץ פְּלִשְׁתִּים. Ruth 1, 7 אֶרֶץ יְהוּדָה. So *the land of any one* is either the country subject to him, as *the land of Sihon* Neh. 9, 22; or consecrated to any one Jer. 2, 7. 16, 18; or in which one dwells Deut. 19, 2. 10. 28, 12; or was born. q. d. one's father-land Gen. 24, 4.

30, 25. Num. 10, 9. Is. 8, 9. Comp. אָרץ, *tyros* Acts 7, 3; and the words אָרץ, אֶרֶץ, אֶרֶץ.—Absol. אָרץ, and אֶרֶץ often denote *Palestine* אֶרֶץ *ἡ Παλαιστίνη* Joel 1, 2; and so in the formula אֶרֶץ אֶרֶץ, Ps. 37, 9. 11. 22. 29. 44, 4. Prov. 2, 21. 10, 30.—Synecd. for the inhabitants of a land, Is. 26, 18; spec. of wicked inhabitants Is. 11, 4; comp. אֶרֶץ no. 1. b.

4. *land*, i. e. a piece of land, *a field*, Gen. 23, 15. Ex. 23, 10. Of the fields or country around a city, Josh. 8, 1.

5. *the ground*, with He local אֶרֶץ (Milél) *to the ground*, as אֶרֶץ אֶרֶץ Gen. 33, 3. 37, 10. Hence poet. for *reptiles*, as crawling upon the ground, i. q. אֶרֶץ, as Job 12, 8 אֶרֶץ *speaking to the ground*, i. e. to the reptiles crawling thereon; followed by 'the fishes of the sea;' comp. Gen. 9, 2. 1 K. 5, 13.

6. *earth*, i. e. the element, *earthy particles*, *scoriae* of metals. Ps. 12, 7 *silver purified in a work-shop* אֶרֶץ *as to the earth*, i. e. from its dross, *scoriae*.

PLUR. אֶרֶצוֹת *lands, countries, regions*, Gen. 26, 3. 4. So אֶרֶצוֹת *the lands*, often espec. in the later Hebrew put אֶרֶץ *ἡ ἑθνη* for *heathen lands*, foreign countries, comp. אֶרֶץ, אֶרֶץ; e. g. אֶרֶצוֹת *the nations of the (heathen) lands* 2 Chr. 13, 9. 17, 10. אֶרֶצוֹת *the kingdoms of the (gentile) lands* 1 Chr. 29, 30. 2 Chr. 12, 8. 17, 10. The origin of this usus loquendi is apparent from the following passages in Ezekiel, 5, 6. 11, 17. 12, 15. 20, 23. 22, 15. 20, 32. 22, 4.

NOTE. He paragogic in אֶרֶץ is for the most part local; but sometimes also it is merely a poetic form, so that אֶרֶץ does not differ from אֶרֶץ, e. g. Job 34, 13. 37, 12. Is. 8, 23; comp. אֶרֶץ for אֶרֶץ.—Hence

אֶרֶץ (earth) *Arza*, pr. n. m. 1 K. 16, 9.

אֶרֶץ Chald. stat. emphat. אֶרֶץ, i. q. אֶרֶץ, *the earth*, the letter ע being changed into the harsher ק, Jer. 10, 11. Freq. in the Targums.

\* אֶרֶץ fut. אֶרֶץ, imp. אֶרֶץ Judg. 5, 23, with He parag. אֶרֶץ Num. 22, 6, *to curse*; corresponding is Arab. *هَرَّ* to abhor, to detest; and still more nearly Gr. *ἀφά, ἀφάουαι*. Constr. c. acc. Num. 22, 6.

23, 7. Mal. 2, 2. Judg. 5, 23. Job 3, 8 אֶרֶץ *cursters of the day*, i. e. a class of magicians who were thought to render particular days unfortunate by their imprecations. Gen. 3, 14 *cursed art thou from every beast*, i. e. all beasts shall avoid thee as infamous and accursed. Deut. 27, 15 sq. 28, 16 sq.

NIPH. pass. Part. נֶאֱרָר Mal. 3, 9.

PIEL. אֶרֶץ, part. מֵאֶרֶץ 1. i. q. Kal, *to curse*, Gen. 5, 29.

2. *to cause a curse*. Num. 5, 22 מֵמַיִם הַמֵּאֲרָרִים *the waters causing a curse*, i. e. which cause destruction to the adulterous and perjured woman who drinks them.

HOPH. fut. יֵאָרֵץ pass. *to be cursed*, Num. 22, 6.

Deriv. מֵאֶרֶץ.

אֶרֶץ pr. n. *Ararat*, a region or province near the middle of Armenia, between the Araxes and the lakes Van and Oroomiah, 2 K. 19, 37. Is. 37, 38; still called by the Armenians *Ararat*, *טוֹשֶׁקֶט*; upon whose mountains, הָרִי אֶרֶץ, the ark of Noah rested, Gen. 8, 4. It is sometimes taken in a wider sense for Armenia itself, Jer. 51, 27. That it is the name of a region, and not strictly of a mountain, is affirmed also by Moses Chorenensis; see Schroeder Thes. Ling. Arm. p. 55. Mosis Choren. Hist. Arm. ed. Whiston, p. 289, 308, 358, 361.—For an account of this region, see Morier's Second Journey, p. 312. R. K. Porter's Travels Vol. I. p. 178 sq. Smith and Dwight's Researches in Armenia, Vol. II. p. 73 sq.—The root is Sanscr. *Aryavarta*, 'terra sancta,' Bohlen, Benfey, etc.

\* אֶרֶץ in Kal not used, but as is noted by Manger ad Hos. 2, 21, pr. i. q. אֶרֶץ, *عرش*, *to erect, to build*, whence אֶרֶץ a bed or couch, with a canopy.

Thence also עֶרֶשׂ a bed-fellow, husband or wife, עֶרֶשׂ one betrothed.—Hence

PIEL אֶרֶץ *to betroth* a woman, pr. to make her a spouse; c. acc. אֶרֶץ אֶרֶץ Deut. 20, 7. 28, 30; and אֶרֶץ אֶרֶץ Hos. 2, 21. 22. 2 Sam. 3, 14. The price paid for a wife is put with אֶרֶץ 2 Sam. I. c.

PUAL אֶרֶשׂ, fem. in Pause אֶרֶשׂ, *to be*



betrothed, Ex. 22, 15. Deut. 22, 28. Part.  
 אַרְשָׁה Deut. 22, 23. 25. 27.—Chald. אַרְס  
 Pe. and Pa. id.

\* אַרְשׁ obsol. root, i. q. Arab. وَرَش  
 to desire, to long for. Hence

אַרְשָׁה f. desire, longing, Ps. 21, 3.  
 Sept. δέσους, Vulg. voluntas.

אַרְתַּחְשַׁשְׁתָּה Ezra 4, 8. 11. 23. 6, 14,  
 אַרְתַּחְשַׁשְׁתָּה 7, 1. 7. אַרְתַּחְשַׁשְׁתָּה 4, 7,  
*Artaxerxes*, pr. n. of several Persian  
 kings; in Greek written Ἀρταξέρξης, by  
 the Armenians Արտաշես Ardashes,  
 by the modern Persians اردشیر,  
*Ardeshir*; by the ancient  
 Persians, in the inscriptions of Nakshi-  
 Rostam in Niebuhr's Reisebeschr. II.  
 tab. 27, according to De Sacy, אַרְתַּחְשַׁשְׁתָּה  
*Artakhshetr, Artakhshatra*; whence by  
 interchanging the letters *r* and *s*, and by  
 transposition, arose the form *Artakh-*  
*sharta* and the Heb. *Artakhshast, Ar-*  
*takhshasta*, as above. Comp. Lassen in  
 Zeitschr. f. d. Kunde des Morgenl. VI.  
 p. 160.

This name is compounded from the  
 syllable *art*, strong, mighty, (comp. the  
 pr. names Ἀρτοβάνης, Ἀρταβάνης, Ἀρτα-  
 φάνης,) and חֲשָׁה, which in the ancient  
 usage denoted *king*, like the Zend and  
 Sanscr. *kšatra*. Nor yet is Herodotus  
 to be taxed with error in rendering it  
*mighty warrior* (6. 98), comp. *kšatra*  
 'soldier;' since kings also were warriors.  
 See Lassen Keilschrift p. 36.

Two kings of this name are mentioned  
 in the O. Test. a) *Pseudo-Smerdes*  
 Ezra 4, 7. 8. 23 comp. 24, who not improb.  
 took the name of Artaxerxes on his  
 accession. b) *Artaxerxes Longima-*  
*mus*, in whose seventh year Ezra led out  
 a colony into Palestine, Ezra 7, 1. 7. 11.  
 12. 21. 8, 1; and from the twentieth to  
 the thirty-second year of whose reign  
 Nehemiah was governor of Judea, Neh.  
 2, 1. 5. 14. 13, 6. See more fully in  
 Thesaur. p. 155, 156.

\* אַשֵׁר obsol. root, prob. i. q. אָסַר to  
 bind. Hence the two following:

אַשְׁרָאֵל (whom God hath bound sc. by  
 a vow) pr. n. m. *Asareel*, 1 Chr. 4, 16.

אַשְׁרִיָּאֵל (vow of God) pr. n. m. *As-*  
*riel*, Num. 26, 31. Josh. 17, 2. 1 Chr.  
 7, 14. Patronym. is אַשְׁרִיָּאֵל *Asriélite*,  
 Num. 1. c.

\* אֵשׁ c. suff. אֵשׁוּ Job 18, 5, אֵשׁוּ Is.  
 50, 11, comm. gend. (rarely masc. Job  
 20, 26. Ps. 104, 4. Jer. 48, 45; comp. on  
 the gender of words signifying *fire*,  
 Lehrs. p. 546 note,) *fire*, comp. Chald.  
 אֵשָׁא, אֵשְׁתָּא, *fire, fever*, Syr. أَفْءُ *fe-*  
*ver*, Ethiop. ሕፃፍ *fire*, Arab. أَنَيْسَة,

which however is rarely used. The  
 branches of this very ancient stock are  
 widely spread throughout the languages  
 of Asia and Europe; comp. Sanscr. *ush*

to burn, Pehl. and Pers. آتش, perh.  
 Lat. *æstus*, Germ. *heizen, heiss*.—Spec.

1. the *fire of God*, often for the *lightning*,  
 1 K. 18, 38. 2 K. 1, 10. 12. 14. Job 1, 16;

comp. Ex. 9, 23 and Pers. آتش آسمان  
*Trop. for the anger and wrath of God*,  
 (comp. Virg. *Æn.* 2. 575 *exarsere ignes*  
*animo, subit ira*, etc.) Deut. 32, 22  
 אֵשׁ קָדְהָה בְּאַפִּי *a fire is kindled in mine*  
*anger*, Jer. 4, 4. 15, 14. 21, 12. Lam. 2,  
 4. Ez. 22, 21. In like manner *fire* is put  
 for *ardour* in men, q. d. burning zeal or  
 passion, Jer. 20, 9. Ps. 39, 3. 4.

2. Poet. *fire for war*, e. g. to be con-  
 sumed by fire, i. q. to be consumed, wasted  
 by war, Num. 21, 28. Jer. 48, 45. Judg.  
 9, 15. 20. Is. 10, 16. 26, 11. Ps. 21, 10.  
 So אֵשׁ קָדְהָה to kindle a fire, metaph. to  
 kindle a war, to excite the tumult of war,  
 Is. 50, 11.—The same figure is frequent  
 in the Arabian poets; comp. Comment.  
 on Is. 7, 4.

3. *Trop. for destruction, ruin*, of any  
 kind, both of men and things, Job 15, 34.  
 20, 26. 22, 20. 31, 12. Is. 1, 31. 30, 30.  
 33, 11. 14.

4. *heat, scorching*, of the sun, Joel 1,  
 19. 20. 2, 3. 5.

5. *a flashing, brightness, splendour*, e. g.  
 of arms Nah. 2, 5. אֵשׁ אֲבָנִי *stones of fire*,  
 glittering gems, Ez. 28, 14. 16; comp.  
 Stat. Theb. 2. 276 *arcano florentes igne*  
*smaragdī*.

Deriv. אֵשָׁה, q. v.

אֵשׁ Chald. st. emphat. אֵשָׁא, id. Dan.  
 7, 11.

\* אֵשׁ i. q. רֵשׁ, *there is, there are*, 2

Sam. 14, 19. Mic. 6, 10. Arab. *أَيْسَ*,  
Chald. *אֵיִתִי, אֵיִת*.

אֵשׁ (*ash*) Chald. plur. *אֵשִׁין*, *founda-*  
*tions*, Ezra 4, 12, 5, 16. R. אֵשׁ. Arab.  
أَش.

\* אֵשֶׁב obsol. root, perh. i. q. *أَشَبَّ*,  
חֲשַׁב, חָשַׁב, *to mingle, to compute*.—  
Hence

אֲשֶׁבֶל (for אֲשֶׁבֶלֶל *sententia Dei*) *Ash-*  
*bel*, pr. n. of a son of Benjamin, Gen. 46,  
21. 1 Chr. 8, 1. Hence patronym. אֲשֶׁבֶלִי  
*Ashbelite* Num. 26, 38.

אֶשְׁבָּן (i. q. חֶשְׁבֹּן) pr. n. m. *Eshban*,  
Gen. 36, 26.

אֶשְׁבַּע (I adjure) pr. n. m. *Ashbea*,  
1 Chr. 4, 21.

אֶשְׁבַּעַל *Eshbaal*, pr. n. of a son of  
Saul, 1 Chr. 8, 33, 9, 39; i. q. אֶשְׁבַּעַת  
p. 45.

\* אֶשַׁד obsol. root, i. q. Chald. and  
Syr. *أَشَدَّ, أَشَدَّ*, *to pour, to pour out*.—  
Hence the two following:

אֶשֶׁד m. *an outpouring*. Num. 21, 15  
אֶשֶׁד הַהַרְיִים i. e. places where the tor-  
rents from the mountains are poured out,  
or flow down, into the valleys and plains  
below, q. d. *ravines*.

אֶשְׁדָּה f. id. *outpouring* of torrents, a  
low place or *ravine* at the foot of a moun-  
tain where a torrent flows down, Josh.  
10, 40, 12, 8. אֶשְׁדֹּת הַפִּסְגָּה *the ravines*  
*of Pisgah*, for the foot or base of the  
mountain, Deut. 3, 17, 4, 49. Josh.

12, 2, 3. Comp. <sup>ס</sup>סֶף foot of a mountain  
or hill, from <sup>ס</sup>סֶף to pour out.

אֶשְׁדֹּד (strong-hold, castle, for אֶשְׁדֹּד  
from אֶשְׁדֹּד) pr. n. *Ashdod*, Gr. *Ἀσδός*, one  
of the five principal cities of the Philis-  
tines, (assigned to the tribe of Judah  
Josh. 15, 47,) Josh. 11, 22, 15, 46. 1 Sam.  
5, 1. Is. 20, 1. It was a key of Pales-  
tine towards Egypt; comp. Is. 1. c. and  
Hdot. 2, 157. A village still stands upon  
its site, called *Esdūd*; see Rosenm.  
Bibl. Geogr. II. ii. p. 374 sq. Bibl. Res.  
in Palest. II. p. 368.—The gentile n. is  
אֶשְׁדֹּדִי, fem. אֶשְׁדֹּדִית, and this latter adver-

bially, in the dialect of Ashdod, Neh. 13,  
24.

\* אֶשַׁד obsol. root, i. q. Arab. *أَسَا* for  
أَسَو.

1. *to prop, to support*, i. q. אָשַׁט.

2. Metaph. *to heal, to cure*.

Deriv. ראֲשִׁיחַ and pr. n. ראֲשִׁיחָה.

אֶשָּׁה fem. i. q. אֵשׁ, *fire*, as in Chald.  
Jer. 6, 29 Cheth. מִאֲשָׁהֶם עָפְרָה *by their*  
*fire the lead (is consumed)*. Keri מִאֲשָׁהֶם  
*consumed by fire*.

אֶשֶׁה m. constr. אֶשֶׁה, plur. constr. אֶשֶׁי,  
*a sacrifice, offering*, so called from the  
fire (אֵשׁ) which consumes it, as *πυρά*  
from *πῦρ*, q. d. *the sacred fuel* to be burn-  
ed before God, with חֶ-הֶ parag. like אֶרֶץ  
הַיָּדָה, הָיָה. Spoken of every kind  
of sacrifice and offering, and once even  
of those not burned, Lev. 24, 7, 9. Most  
freq. in certain ritual formulas, as אֶשֶׁה  
לַיהוָה רִיחַ נִיחֹחַ *a sacrifice of sweet odour*  
*unto Jehovah* Lev. 1, 9, 13, 17, 2, 2, 9, 3, 5.  
לַיהוָה רִיחַ נִיחֹחַ אֶשֶׁה Ex. 29, 41. Lev.  
8, 21; ellipt. לַיהוָה אֶשֶׁה *a sacrifice to*  
*Jehovah* sc. of sweet odour Lev. 2, 16.  
Ex. 29, 18, 25. Plur. אֶשֶׁי יְהוָה *sacrifices*  
*of Jehovah*, i. e. offered to him, Lev. 2,  
3, 10.

אִשָּׁה (for אֶשֶׁה, fem. of the form  
אִשָּׁה, constr. אִשָּׁה (fem. of the form אִשָּׁה,  
for אִשָּׁה) which is sometimes also put  
for the absol. Deut. 21, 11. 1 Sam. 28, 7.  
Ps. 58, 9; c. suff. אִשָּׁהּ, אִשָּׁהּ, etc. once  
אִשָּׁהּ Ps. 128, 3; Plur. once  
נָשִׁים Ez. 23, 44, elsewhere always  
נָשִׁים (for אִשָּׁהּ by aphæresis, from sing.  
אִשָּׁה), constr. נָשִׁי, c. suff. נָשִׁי, נָשִׁי,  
נָשִׁי.

1. *a woman, female*, of any age or con-  
dition, married or unmarried. Cant. 1, 8  
הִנֵּה הַיָּפִיּוֹת בְּנָשִׁים *O thou fairest among*  
*women!* 5, 9, 6, 1. Gen. 31, 35 לִי הַדֶּרֶךְ  
*the way of women is upon me*, i. e. I have  
what is usual with women, the menses.  
2 Sam. 1, 26 *thy love to me was ... pass-*  
*ing the love of women*. Job 42, 15. Of  
unmarried females Gen. 24, 5. Is. 4, 1.—  
Spec. a) As the name of the *sex*, and  
thus applied to animals, *a female*, Gen.  
7, 2; so Lat. *femina*, French *femelle*, Gr.  
γυνή in Aristotle. See אִשָּׁה no. 1. a.  
With the artic. collect. *women*, the fe-  
male sex, Ecc. 7, 26. b) *a wife*, opp.



to a husband, Gen. 24, 3. 4. 25, 1. 26, 34. 28, 1. 34, 4 sq. אִשָּׁה אִשָּׁה *thy father's wife*, i. e. *thy step-mother*, Lev. 18, 8. 11. Comp. 1 Cor. 5, 1. Frequent in the phrase לָקַח לָאִשָּׁה *to take to oneself a woman for a wife*, Gen. 4, 19. 6, 2. Spoken also of a concubine, Gen. 30, 4; of one betrothed, Gen. 29, 21. c) As a term of reproach for a man who is weak, cowardly, effeminate, Is. 19, 16. 3, 12. Jer. 51, 30. Nah. 3, 13. Comp. Hom. Ἀγαυὸς οὐκ ἐπ' Ἀγαυοί. Virg. Æn. 9. 617. d) Joined in apposition with various nouns, e. g. אִשָּׁה זֹנִיָּה *a harlot* Josh. 2, 1; אִשָּׁה פְּרִלְגֵשׁ *a concubine* Judg. 19, 1; אִשָּׁה אֶלְמָנָה *a widow* 1 K. 7, 14; אִשָּׁה בְּרִיאָה Judg. 4, 4; אִשָּׁה רִשְׁמֵלִית Lev. 24, 10. e) With genit. of an attribute, instead of an adjective, e. g. אִשָּׁה חֵלֵל *a capable woman* Ruth 3, 11; אִשָּׁה מְדַבֵּרִים *a contentious woman* Prov. 27, 15; אִשָּׁה זִנְיָנִים *a prostitute* Hos. 1, 2. f) Emphat. of a true woman, such as she should be, Ecc. 7, 28; see אָדָם no. 2, comp. in יִשְׁרָאֵל no. 1, and the saying of Diogenes, 'I seek a man.'

2. Followed by אַחֹת or רֵעָה, *one, another; altera, altera*; see under these words.

3. *every one*, Ex. 3, 22. Am. 4, 3.

NOTE. In Chaldee the word for *woman* is אִתָּה, st. emph. אִתָּהּ, plur. אִתָּהּ. Syr. اُنْثَى, plur. اُنْثَى. Arab. نِسَاءٌ, plur. نِسَاءٌ, plur. نِسَاءٌ, plur. نِسَاءٌ; also اُنْثَى woman, plur. اُنْثَى. Ethiop. አንስትራ anes (not anset) which also is put for plur. *women*.

אִשָּׁר see אִשָּׁר.

אִשָּׁר m. (ר. אִשָּׁר) *darkness, obscurity*, only Prov. 20, 20 Keri אִשָּׁר הַשֶּׁה; in Cheth. בְּאִשָּׁר הַשֶּׁה. The Targ. gives the like orthography in Chaldee, אִשָּׁר, אחין השוכא.

אִשָּׁר or אִשָּׁר m. only c. suff. אִשָּׁר, plur. c. suff. אִשָּׁרִי. R. אִשָּׁר.

1. *a step, going*, Prov. 14, 15. Ps. 40, 3. Metaph. in reference to virtue and piety, e. g. to follow the steps of Jehovah, Job 23, 11; also one's steps are said to slide and fall, Ps. 37, 31. 73, 2. Comp. צַדִּיק.

2. i. q. אִשָּׁר, a species of *cedar*,

Arab. *Sherbin*. Ez. 27, 6 אִשָּׁרִי בַּת-אִשָּׁרִי *thy benches (or decks) they make of ivory, the daughter of the Sherbin-cedars*, i. e. ivory inlaid in cedar wood, bordered with it; comp. Virg. Æn. 10. 136. See in אִשָּׁר.

אִשָּׁר (r. אִשָּׁר) 1. i. q. אִשָּׁר, *a step*, constr. with a fem. Job 31, 7.

2. Rarely אִשָּׁר 1 Chr. 5, 6, with He local אִשָּׁרִי Gen. 25, 18, pr. n. *Assyria*, Hos. 9, 3. 10, 6. Zech. 10, 10; more fully אִשָּׁרִי אִשָּׁרִי Is. 7, 18. Also *the Assyrians*, constr. c. masc. Is. 19, 23. 23, 13. 30, 31. 31, 8. Ps. 83, 9. Hos. 14, 4. In the cuneiform inscriptions it is written *Ášura*; see Lassen über d. Persepol. Keilschr. p. 71-79.—The name *Assyria* is variously employed by the Hebrews, e. g. a) *Assyria proper*, in the ancient sense, Gen. 10, 11. 22, seems to have comprehended nearly the same countries which Ptolemy (6.1) assigns to Assyria proper, viz. those lying east of the Tigris, between Armenia, Susiana, and Media, and espec. Adiabene. b) Usually it stands for *the Assyrian empire*, which comprehended also Babylonia and Mesopotamia, Is. 10, 9. 10, comp. Comment. on Is. 39, 1; and extended to the Euphrates, Is. 7, 20, which river therefore is put as the emblem of the Assyrian empire Is. 8, 7. So too the name Assyria comprehends also Babylonia in Hdot. 1. 102. 106. Strabo 16 init. Arrian Exped. Alex. 7. 7. 6. Once also in the O. Test. the provinces beyond the Tigris seem to be left out of view, and the Tigris is thus said to flow on the east of Assyria, אִשָּׁרִי Gen. 2, 14. c) After the overthrow of the Assyrian empire, the name *Assyria* continued to be sometimes used of the countries over which that empire had formerly extended, and of the new kingdoms which had then taken its place, e. g. of *Babylonia* 2 K. 23, 29. Jer. 2, 18 (comp. Is. 8, 8). Lam. 5, 6; also Judith 1, 5. 2, 1. 5, 1; of *Persia* Ezra 6, 22, where Darius is called אִשָּׁרִי.—Hitzig attempts to show that אִשָּׁרִי is put also for *Syria*, Is. 19, 23. Ps. 83, 9. (Begr. d. Kritik p. 98. Jes. p. 235.) But his arguments are not convincing.

אִשָּׁרִי plur. אִשָּׁרִים *Asshurim*, pr. n. of an Arabian tribe Gen. 25, 3; perh. the

same which is called in 2 Sam. 2, 9 אֶשְׁכֵּר, to be sought in the vicinity of Gilead.

אֶשְׁכֵּר (perh. blackness, black, r. שָׁחַר) pr. n. m. *Ashur*, 1 Chr. 2, 24, 4, 5.

אֶשְׁכָּה f. (r. אָשָׁה no. 1) *a support, column*; Plur. c. suff. אֶשְׁכֵּיחָה Jer. 50, 15 Keri, Sept. ἐπάλξεις αὐτῆς, Vulg. *better fundamenta ejus*. Comp. Arab. آسِيَّة column. In Cheth. is אֶשְׁכֵּיחָה from a form אֶשְׁכָּה.

אֶשְׁמִימָה *Ashima*, the domestic idol of the city of Hamath, 2 K. 17, 30. The name is of uncertain etymology; most prob. it stands in connection with Pers. آسمان *asuman* heaven, Zend. *ašmānō*.

אֶשְׁכֵּר see אֶשְׁכָּה.

אֶשְׁשֵׁי m. (r. אָשָׁה) *a foundation*. Arab. أُسَيْسٌ, أُسٌّ, أُسٌّ, أُسٌّ, أُسٌّ. Found

only in plur. אֶשְׁשֵׁי *foundations*, i. e. *ruins* of buildings destroyed to the foundations, so that those alone remain. (Comp. מוֹקְדִים Is. 58, 12 of ruins.) Is. 16, 7 אֶשְׁשֵׁי קִיר-הָרֶשֶׁת *the ruins of Kir-hareseth*, i. e. of the city Kerak. In Jer. 48, 31, where there is an imitation of this passage in Isaiah, is read אֶנְשֵׁי קִיר-הָרֶשֶׁת *the men of Kir-heres*; but there is no need of supposing an exact correspondence in such passages. Later writers employed the words of earlier prophets only so far as they were applicable to their purposes; and sometimes added explanations, or even changed them, e. g. substituting for difficult or perhaps obsolete words others more easy and in current use. See *Gesch. der Heb. Spr.* p. 37 sq. and *Comment. on Is.* l. c.

אֶשְׁשֵׁי f. 2 Sam. 16, 19. 1 Chr. 16, 3; Plur. אֶשְׁשֵׁי Hos. 3, 1, and אֶשְׁשֵׁי Cant. 2, 5, *a cake, cakes*, Lat. *liba*, spec. such as were prepared from dried grapes or raisins, pressed or compacted into a certain form, from r. אָשָׁה; so אֶשְׁשֵׁי raisin-cakes Hos. l. c. They are mentioned as delicacies with which the weary and languid are refreshed, 2 Sam. 1 Chr. Cant. ll. cc. and were also offered to idols in sacrifice, Hos. l. c. They differ-

ed from אֶשְׁמִימָה i. e. grapes dried, but not compacted into the form of cakes; and also from דִּבְלָה i. e. figs pressed into cakes.—The etymology is doubtless to be sought in the idea of pressing together; (see the root, and comp. בָּנָה a cake, from בָּנָה to make firm, also צִפְיָהּ from צָפָה to spread out;) and not in that of fire, אָש, as if cakes prepared with fire. The same word occurs in Pseudo-Jon. Ex. 16, 31, where אֶשְׁשֵׁי is for Heb. צִפְיָהּ; also in the Mishna, Nedarim 6. 10, where אֶשְׁשֵׁי denotes a kind of food prepared from lentiles, prob. cakes made from boiled lentiles.

אֶשֶׁךְ m. *a testicle*, Lev. 21, 20. Syr. اَعْصَا and Ethiop. አጠጥ id. The form is for אֶשְׁכָּה from r. שָׁכַה, (as אֶשְׁכָּה, from מָסָה,) Ethiop. ሰጥፆ to indicate, to inform, whence ሰጥፆ index, informer. So in Lat. *testis, testiculus*.

אֶשְׁכָּל plur. אֶשְׁכָּלוֹת and אֶשְׁכָּלוֹת as if from אֶשְׁכָּלָה, comp. אֶרְמוֹן; masc. Num. 13, 23.

1. *a bunch, cluster*, pr. *the stem or stalk* of a cluster, Lat. *racemus*; spoken of berries or flowers hanging in clusters like grapes, e. g. of dates, Cant. 7, 8; of the flowers of the henna, alhenna, Cant. 1, 14; but chiefly of *the vine*, either fully with תִּבְבֶּנָּה 7, 9; נִבְבִּים Num. 13, 23, 24; or absol. Is. 65, 8. Mic. 7, 1. Once Gen. 40, 10 אֶשְׁכָּל is distinguished from עֵנָב, and denotes *the stem, racemus*, strictly so called, e. g. חֲבֵשֵׁי אֶשְׁכָּלֶיהָ עֵנָבִים i. e. *and its stems* (the cluster-stems of the vine) *ripened the grapes*, either fully, i. e. shot forth ripe grapes.—Correspond-

ing is Arab. عِثْكَالٌ, اِثْكَالٌ palm-branch, Ethiop. አጠጥ a grape, a vine, whence the verb ሰጥፆ to bear grapes; Syr. and Chald. סְגוּלָא, a grape, cluster. Among all this variety of orthography, the etymology is doubtful. Perhaps אֶשְׁכָּל may be for אֶשְׁכָּל, from שָׁכַל, to bind, to braid, to plait, q. d. *a braid* of grapes; comp. עֵנָב.

2. *Eshcol*, pr. n. a) Of a valley abounding in vines, in the southern part of Palestine, Num. 13, 23, 24, 32, 9.



Deut. 1, 24. See Bibl. Res. in Palest. I. p. 316. b) Of a man, Gen. 14, 13. 24.

אַשְׁכְּנָז *Ashkenaz*, pr. n. of a people and region in northern Asia, sprung from the Cimmerians (גִּמְרִי) Gen. 10, 3, and situated in the vicinity of Armenia Jer. 51, 27; unless perhaps it was a province of that country itself. A similar form is אֲשֶׁנִּי.—The modern Jews understand by it *Germany*, and even call this country by the Heb. name; a rare specimen of ignorance in geographical matters.

אַשְׁכָּר m. for אֲשֶׁר, Aleph prosthet. a gift, present, Ez. 27, 15. Ps 72, 10. R. אֲשֶׁר II, i. q. שָׂכַר, to hire, to reward.

\* אָשַׁל obsol. root, Arab. أَثَل and أَثَل i. q. أَصَلَ to strike deep root, to be deeply rooted, أَثَلَة a root, stock, origin. Hence

אָשַׁל (Kimchi אֲשַׁל) i. q. Arab. أَثَل, a tamarisk, myrica, *Tamarix orientalis* Linn. 1 Sam. 22, 6 הָתַת הָאֲשַׁל under the tamarisk-tree. 31, 13, the parall. passage to which in 1 Chr. 10, 12 has הָתַת הָאֲזֵלָה under a terebinth or tree generally.—Then perh. any large tree, (like אֲזֵלָה, and אֲזֵלִי.) and collect. trees, a wood, grove, Gen. 21, 33.—An accurate description of the tree אָשַׁל is given by J. E. Faber, in Fab. and Reiskii Opusc. med. ex monum. Arabum, p. 137; see also R. K. Porter's Travels II. p. 311.

\* אָשַׁם Lev. 5, 19. Num. 5, 7, also אָשַׁם Lev. 4, 13. 5, 2. 3. 4. 17; fut. יִשְׁאֵם.

1. to fail in duty, to transgress, to be guilty, Engl. Vers. to trespass. Arab.

أَتَم id. أَتَم causat. reum judicavit, אָתָם and אָתָם fault, guilt, a mulct, comp. Ethiop. ለሠፍ fault, guilt, አሐሠፍ malefecit. The primary idea seems to be that of negligence espec. in one's gait, whence אָתָם a camel of slow gait, faltering, weary. Comp. חֲזָא, שָׁנָה.—Lev. 4, 13. 22. 27. 5, 2. 3. 4. 17. Jer. 50, 7.

The person towards whom one fails in duty is put with הָ Num. 5, 7. Lev. 5, 19; that in which one is guilty, with הָ Lev. 5, 5, with הָ Hos. 13, 1. Ez. 22, 4.—

Others, in several passages, render אָשַׁם to acknowledge oneself guilty, as Hos. 5, 15. Zech. 11, 5. Lev. 4, 22. But there seems no good reason to depart from the common acceptation of אָשַׁם; since we need only render in Hos. 1. c. until they suffer punishment, as in no. 2; in Zech. 1. c. and are not punished; in Lev. 1. c. when a ruler hath sinned through ignorance . . . then he is guilty, has contracted guilt; here אָשַׁם is i. q. נָשָׂא in c. 5, 1. 17.

2. to bear one's guilt, i. e. its consequences, to suffer punishment, to be punished, Ps. 34, 22. 23. Is. 24, 6. Jer. 2, 3.

3. i. q. רָשַׁם and שָׁרַם, to be laid waste, destroyed, spoken of altars Ez. 6, 6. Comp. Syr. أَمْسَمَ a desert.

NIPH. to be punished; hence to be destroyed, to perish, e. g. flocks, Joel 1, 18.

HIPH. to punish, and hence to destroy, Ps. 5, 11.

Deriv. the three following.

אָשַׁם m. c. suff. אָשָׁמִי, plur. c. suff. אָשָׁמִי.

1. fault, blame, guilt, which one contracts, Gen. 26, 10. Jer. 51, 5.—Hence

2. Meton. trespass, i. e. the thing through which guilt is contracted, Num. 5, 7. 8.

3. a sacrifice for fault or guilt, Engl. Vers. a trespass-offering, 1 Sam. 6, 3 sq. 2 K. 12, 17. Is. 53, 10. Ez. 40, 39. In the Mosaic law these sacrifices for fault or trespass-offerings (אָשָׁמִי) are carefully distinguished from sacrifices for sin or sin-offerings (חַטָּאת). Not only were the rites and ceremonies of each different; (see Lev. 5, 1–26, or 1–19 and 6, 1–7; 7, 1–7, comp. 4, 1–35. 6, 17–23 or 24–30;) but the different victims pertaining to each were sometimes conjoined in one and the same offering, (as Lev. 14, 10 sq. Num. 6, 12 sq. comp. Lev. 5, 7–10,) and the particular faults or sins are carefully enumerated by the lawgiver, which were to be expiated by this or that rite; see Lev. c. 5. 14, 12. 24. 19, 20–22. Num. 6, 11. 12. Still, the precise point of distinction between the two kinds of faults or sins, has hitherto been sought in vain. See Jos. Ant. 3. 9. 3. Philo de Victimis 2. p. 247. ed. Mang. Rosenm. ad Lev. 5, 6. Carpov. Antiquit. S. cod. p. 707 sq.

**אָש** m. adj. verbal 1. *in fault, guilty*, Gen. 42, 21. 2 Sam. 14, 13.

2. *bringing a trespass-offering*, Ezra 10, 19.

**אָשָׁה** f. 1. Inf. of the verb **אָש** (like **אָהָה**, **אָהָה**), *a being in fault, trespassing*; Lev. 5, 26 [6, 7] **מִכָּל אֲשֶׁר רָצָה** **לַאֲשָׁמָה** *of all that he hath done in trespassing therein*, i. e. every thing in which he is in fault. Lev. 4, 3 **לַאֲשָׁמָה** **הָיָה** i. e. so that the people incur guilt.

2. *a fault, blame, guilt*, Engl. Vers. *trespass*, 1 Chr. 21, 3. 2 Chr. 24, 18. 28, 13. Am. 8, 14 **אָשָׁמָה שְׁמֵרוֹן** *the guilt of Samaria*, i. e. its idols. Plur. **אָשָׁמוֹת** 2 Chr. 28, 10. Ps. 69, 6.

3. *the bringing of a trespass-offering*, see in **אָש** no. 3. Lev. 5, 24 [6, 5] **בְּיוֹם אֲשֶׁרְהוּ** *in the day when he bringeth his trespass-offering*. Comp. **אָשָׁם** no. 2.

**אָשְׁמָה** see **אָשְׁמָה**.

**אָשְׁמִים** m. plur. i. q. **אָשְׁמִים**, Aleph prosthet. pr. *fatness*; hence *fat fields*, fertile fields (comp. Gen. 27, 28); Is. 59, 10 **בְּאֲשְׁמִים כְּמֵתִים** *in fertile fields we are as the dead*. The Rabbins and Jerome render it *darkness*, comp. Lam. 3, 6; but see Comment. on Is. l. c.

**אָשְׁמָה**, **אָשְׁמָה**, f. (r. **אָשְׁמָה**) constr. **אָשְׁמָה** (once absol. Judg. 7, 19), Plur. **אָשְׁמָהוֹת**, *a watch*, *φύλαξ*, a part of the night, so called from the military watches. Among the ancient Hebrews there were only three night-watches; the *first* or **אָשְׁמָהוֹת** Lam. 2, 19; the *middle* Judg. 7, 19; and the *third* **אָשְׁמָהוֹת** Ex. 14, 24. 1 Sam. 11, 11. Later and in the times of the N. T. there were four, after the Roman manner.

\* **אָשֵׁן** obsol. root, perh. I. *to be hard, firm, strong*; Chald. **אַשֵּׁן**, **אַשֵּׁן**, hard, strong; comp. **אַשֵּׁן**, Arab. **أَشِين**, hard, strong, robust.

II. *to be dark, obscure*, see **אַשֵּׁן**.

**אָשָׁב** m. *a lattice*, i. e. a latticed window, through which the cool breeze passes, Judg. 5, 28. Prov. 7, 6. R. **אָשָׁב** q. v.

**אָשְׁנָה** (the strong, fortified) *Ashnah*, pr. n. of two cities in the tribe of Judah, Josh. 15, 33. 43.

**אָשְׁעָן** (prop, support) *Eshean*, pr. n. of a city in Judah, Josh. 15, 52. R. **אָשְׁעָן**.

\* **אָשַׁת** obsolete root, Syr. **أَشَف** *to use incantation, enchantment*. Simonis places the primary power in the notion of *covering*, hiding; whence Syr. to use incantation, pr. to practise hidden arts, comp. **אָשַׁת** and **אָשַׁת**; also **אָשַׁת** a quiver, so called a *recondendo*. Kindred with the signif. of incantation is **אָשַׁת**.

Deriv. the two following.

**אָשַׁת** Heb. and Chald. *an enchanter, magician*, Dan. 2, 10. Plur. Heb. **אָשַׁתִּים** Dan. 1, 20. 2, 2; Chald. **אַשְׁפִּין**, emphat. **אַשְׁפִּין** (from a Sing. **אָשַׁת**) Dan. 2, 27. 4, 4. 5, 7. 11. 15. Syr. **أَشَفَان** *enchanter*.

**אָשַׁת** f. c. suff. **אָשַׁתוֹ**, *a quiver*, perh. so called as *covering* and concealing the arrows, see r. **אָשַׁת**. Is. 22, 6. 49, 2. Jer. 5, 16. Ps. 127, 5. Job 39, 23. Lam. 3, 13 **בְּנֵי אָשַׁתוֹ** *the sons of his quiver*, his arrows.

**אָשְׁפִּנָז** *Ashpenaz*, pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1, 3. Roediger well compares Pers.

**أَسْب**, Sanscr. *aśvas*, horse, and *nāśā* nose; pr. 'nose of the horse.' A similar form is **אָשְׁבָנוּ**.

**אָשַׁפָּר** an obscure word, found only twice, 2 Sam. 6, 19. 1 Chr. 16, 3; where Vulg. *assatura bubule carnis*, deriving it absurdly enough from **אָש** fire and **פָּר** bullock. Engl. Vers. *a good piece of flesh*. But there can be little doubt that it was a certain measure of wine or drink, *a measure, cup*, for **אָשַׁפָּר** with Aleph prosthet. from r. **אָשַׁפָּר** no. 3, i. q. Ethiop. **ሰረረ** to measure, whence **ሶስረረ** a measure, cyathus, see Ludolph Lex. Æthiop. p. 187; comp. kindr. **סָפָר** to number.—An approach to the truth was made by L. de Dieu, who, following the same etymology, understands a portion of the sacrifice *measured out*.

**אָשַׁפָּת** m. *a dunghill, fimetum*, for **אָשַׁת** (Neh. 3, 13) with Aleph prosthet. from r. **אָשַׁפָּר** to put, to place, perh. also to heap up, comp. **שָׁפָה**. So **הָאָשַׁפָּת** Neh. 2, 13. 3, 14. 12, 31, contr. **הָאָשַׁת** 3, 13, *the dunghill-gate, dung-gate*, in



deepest poverty.—Plur. **הִתְחַבְּצוּ**, from a lost Sing. **הִתְחַבֵּץ** or **חִבֵּץ**. Lam. 4, 5 *they embrace dunghills*, i. e. lie in the dust, wallow in filth. Comp. the similar phrases 'to embrace the rock' Job 24, 8; 'to lick the dust,' etc.

NOTE. The signif. *dunghill*, which J. D. Michaelis needlessly calls in question, Suppl. p. 137, is expressed by all the ancient versions with once voice; and the same is found also in the Mishna, where occurs the Sing. **אַשפה** *dunghill*, Chetuboth 7. 5. Baba Mezia 5. 7; and Plur. **אַשפּוֹת** of dunghills in the fields, Shebiith 3. 1-3. According to this first form, we might suppose the word to be derived from the root **אַשף**, but whence then would come the Plur. **אַשפּוֹת**? Most prob. however this Sing. belongs to a later age, and arose from an error of etymology by which the earlier **אַשפה** was regarded as a Plur. Comp. **אַמָּה**, plur. **אַמָּוֹת**, and thence Chald. Sing. **אַמְהָה**.

אֲשְׁכֶלֶן (perh. migration, from r. אֲשָׁקַל pr. n. Aram. to migrate, comp. פָּלַשׁ pr. n. *Ashkelon*, *Askelon*, a maritime city of the Philistines, Judg. 1, 18. 14, 19. 1 Sam. 6, 17. 2 Sam. 1, 20. Arab. عسقلان *Askelan*, which name is still retained by the village which stands among the ruins of the ancient city. The gentile n. is אֲשְׁכֶלֶנִי Josh. 13, 3.

\* אֲשֶׁר or אֲשֶׁר, see the pr. n. אֲשֶׁר.

1. Pr. *to be straight, right*, i. q. יָשָׁר no.  
2, espec. of a way, and then also of what is  
*upright, erect*; whence comes the signif.  
*to be firm, strong*, in the Talmud.

2. *to go straight forward*, and *genr. to go on, to advance*, Prov. 9, 6.

3. *to go well, to prosper, to be happy* ;  
comp. the kindr. verbs קָשַׁר no. 1, פָּשַׁר,  
שָׁשַׁר.

PIEL אָסֵר *to cause to go straight, to guide right*, Prov. 23, 19. Is. 1, 17 אָסֵר הַכּוֹסֵף *lead right the oppressor, i. e. guide*

him into the right path. Or it may here be taken as the Act. of Pual no. 2; and then we may render with the ancient versions: ὑψαυθε ὑποκυμνον, Vulg. *subvenite oppresso*, Eng. Vers. *relieve the oppressed*. [More exactly: *right the oppressed*.—R.] Part. מְאַשֵׁר genr. *leader, guide*, Is. 3, 12. 9, 15.

2. Intrans. *to go on, to advance*, i. q.  
Kal. no. 2. Prov. 4, 14.

3. *to pronounce happy, to call blessed.*  
Gen. 30, 13. Ps. 72, 17. Prov. 31, 28. Cant.  
6, 9. Job 29, 11.

PUAL אִשָּׁר and אִשָּׁר 1. *to be led, guided*, Is. 9, 15.

2. *to be made happy, to be blessed*, Ps. 41, 3. Prov. 3, 18.

Deriv. אָשׁוּר, אֲשׁוּר, אַשְׁרָה, אֶשֶׂר, אִשְׁרָא.  
אֵשֶׁר, אִשְׁרָא.

**אָשֶׁר** (happy, blessed, comp. Gen. 30, 13) *Asher*, pr. n. a) A son of Jacob by Zilpah, Gen. 30, 13. 35, 26; the founder of the tribe of like name Num. 1, 40. 41, the territory of which lay in the northern part of Palestine and is described Josh. 19, 24-31. The gentile n. is **אֲשֶׁרִי** *Asherite* Judg. 1, 32. b) A city eastward from Shechem. Josh. 17, 7.

\* **אֲשֶׁר** A) PRON. relat. of all genders and numbers, like Engl. *who, which*, also *that, what*. In the later Hebrew and Rabbinic is found the abbreviated form **אֲשֶׁ**, **אֲשֶׁ**, which was elsewhere used only among the Phenicians; in the other kindred dialects the relative has forms derived from the demonstrative **זֶה**, as Chald. **הַ**, **הַ**, Syr. **ܐܝܬܐ**, Samar. **ܐܝܬܐ**, Arab.

הַזֶּה i. q. הַזֶּה, Ethiop. H who, comp. H he, this; see Thesaur. p. 165.—The various uses of the relative belong strictly to Syntax; and we give here only the following:

1. Before the relative, the pron. for *he, she, it*, or their plurals, is often omitted, e. g. Num. 22, 6 וַאֲשֶׁר הָאֵר *and he whom thou cursest*. Ruth 2, 2. Ex. 4, 12. Josh. 2, 10. The same pron. is also to be supplied wherever prepositions are prefixed to the relative; e. g. לְאִשֶּׁר *to him who* Gen. 43, 16, *to them who* 47, 24; מִן־אִשֶּׁר *him who, that which;* מֵאֲשֶׁר *from or of those which* Is. 47, 13. Sometimes the pron. implied refers to place, as אֶל־אִשֶּׁר

to that place *which* Ex. 32, 34; בְּאֶשֶׁר *in* that place *which*, i. e. where, Ruth 1, 17. Lehrs. § 198.

2. Often אֲשֶׁר is merely a sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative sense; as אֲשֶׁר אֶת־דָּפָק *which dust* Gen. 13, 16; אֲשֶׁר־שָׂם אֲשֶׁר אֶת־הַשָּׂדֶה *which field* 49, 30; אֲשֶׁר מִשָּׁם *whence*, from שָׁם there; אֲשֶׁר מִשָּׁם *thence*; לוֹ אֲשֶׁר *to whom*, from לוֹ to him; בּוֹ אֲשֶׁר *in whom*; אֲשֶׁר מִמֶּנּוּ *from whom*; אֲשֶׁר לְשׁוֹנוֹ *whose tongue* Deut. 28, 49, etc. Indeed this is the usual mode in which the Hebrews express the oblique cases of the relative, Lehrs. p. 743; with a very few exceptions not as yet noted by any one, that I am aware of, viz. בְּאֶשֶׁר Is. 47, 12, for בְּהֵם (Targ. עִם אֲשֶׁר, Syr. (٢-٣) ); and אֲשֶׁר Gen. 31, 32, for אֲשֶׁר עִמּוֹ with whom.

3. אֲשֶׁר ל serves to circumscribe the genitive, like the Talmudic שֶׁל, espec. where several genitives depend on one governing noun, and in the later Hebrew; e. g. 1 Sam. 21, 8 אֲשֶׁר הָשְׂאוּל *the chief of Saul's herdsmen*. Cant. 1, 1 שִׁיר הַשִּׁירִים אֲשֶׁר לְשֹׁלֹמֹה *the Song of songs of Solomon*, i. e. Solomon's Song of songs. See Lehrs. p. 672, 673.

4. In the later Hebrew אֲשֶׁר is sometimes redundant, like the Aram. דִּי, דִּי; e. g. Esth. 1, 12 הַבֵּר הַמְלֶכָה אֲשֶׁר בִּינָה *the queen who built*; see v. 13, where אֲשֶׁר is omitted; comp. 2 Sam. 7, 14. 9, 8. See in art. דִּי.

B) It passes over also into a relat. Conjunction, like Heb. כִּי, Aram. דִּי, Ethiop. H, Gr. ὅτι, Lat. quod, Germ. dass, Engl. that. Its various uses, in which it has a great resemblance to כִּי, may be reduced to the following:

1. *that, quod*, after verbs of seeing, hearing, knowing, Ex. 11, 7; of finding Ecc. 7, 29; of speaking Esth. 3, 4; confessing Lev. 5, 5; swearing 1 K. 22, 16, etc. Also after nouns of like power, Is. 38, 7. Ecc. 5, 4. The manner in which the neut. of the relative passes over into this power, is exemplified in the following passages: Josh. 2, 10 שָׁמַעְנוּ אֶת אֲשֶׁר־הוּא *we have heard that which (how) Jehovah dried up the waters of the Red sea*. 1 Sam. 24, 11. 19.

2 Sam. 11, 20. 2 K. 8, 12. Deut. 29, 15. Is. 38, 7 *this shall be to thee a sign, that, etc.* Comp. no. 9.

2. *that, in order that, ut*, denoting end, purpose, aim, before the Fut. Deut. 4, 40 *and ye shall diligently keep his statutes which I command you this day*, אֲשֶׁר יִצַּב לְךָ וּלְבָנֶיךָ אֲחֵרֶיךָ *that it may be well with thee and with thy children*. 6, 3. Ruth 3, 1. Gen. 11, 7. 2 K. 9, 37. Ps. 144, 12. Also after a verb of asking, Dan. 1, 18.—More fully לְמַעַן אֲשֶׁר *in order that*, see in מַעַן; once אֲחֵר־אֲשֶׁר Ez. 36, 27.—Neg. לֹא אֲשֶׁר *that not, lest*, Ecc. 7, 21. Esth. 1, 19. 2, 10.

3. Causal, *because that, because*, before a Præt. Gen. 30, 18. 31, 49. 34, 27. Josh. 4, 7. 22, 31. 1 K. 15, 5. Ecc. 4, 9. 8, 11. Rarely before a Fut. referring to something still uncertain, 1 K. 8, 33; comp. 2 Chr. 6, 24, where in the same connection is כִּי. More fully אֲחֵר־אֲשֶׁר, see no. 9. Like כִּי it is also put at the beginning of an answer assigning a reason where one has been demanded; 1 Sam. 15, 19 *wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil*. . . ? 20 *And Saul said unto Samuel, because that (אֲשֶׁר) I have obeyed the voice of the Lord, . . . and have brought Agag . . . and have utterly destroyed the Amalekites*, i. e. because, in doing as I have done, I have obeyed (I think) the divine command. Vulg. 'imo audiui vocem domini.'—Sometimes it may be more conveniently rendered *for*, Deut. 3, 24; so Sept. Syr. Vulg. Here too belongs לְמַעַן אֲשֶׁר Dan. 1, 10 (comp. שֶׁלֹּמֶה Cant. 1, 7), pr. *for wherefore? for why?* and hence i. q. *ne, lest*, Syr. لَمَّا. See under כִּי D. 3. b.

4. Conditional, *if that, if*, Lev. 4, 22, comp. אִם in vv. 3. 27. Deut. 11, 27, comp. אִם v. 28. Deut. 18, 22. 1 K. 8, 31 (comp. 2 Chr. 6, 22). 2 Chr. 6, 29. Before a Fut. Gen. 30, 38. Is. 31, 4. Josh. 4, 21.—Rarely it is concessive, *if that*, i. q. *although*, Ecc. 8, 12.

5. Of time, *when*, ὅτε, pr. 'the time that;' before the Præt. Deut. 11, 6 *when the earth opened her mouth*. 1 K. 8, 9. Ps. 139, 15. 2 Chr. 35, 20 *when Josiah had repaired the* אֲשֶׁר הִבִּין וְאִשְׁתָּרָה *when Josiah had repaired the* אֶת־הַבַּיִת



temple. Comp. Syr. ; Mark 11, 3. Matt. 26, 54. 28, 1.

6. Of place, *where*, *ov*, pr. 'the place that,' for אֲשֶׁר שָׁם, Num. 20, 13. Ps. 95, 9. Is. 64, 10. Also for אֲשֶׁר שָׁמָּה *whither, whithersoever*, Num. 13, 27. Ps. 84, 4. Is. 55, 11. Comp. Syr. ; Heb. 3, 9 for *ov*.

7. i. q. בְּאֲשֶׁר, *as, like as*, in protasis Ex. 14, 13, Sept. *ὅν ἰσχύον*. 1 K. 8, 24. Followed by בֵּן Jer. 33, 22. Also in *what way, how*; Job 37, 17 *knowest thou to them no dawn*. Like אֲשֶׁר בְּגָדֶיךָ חֲמוּם *how thy garments become warm?*

8. As a sign of the apodosis, pr. 'then is it that,' etc. i. q. *then*, like כִּי no. 5, where see. With אִם preceding, Is. 8, 20 אִם לֹא יֹאמְרוּ בְּקֶדֶר הַיּוֹם אֲשֶׁר אֵין-לוֹ שֹׁחַר *if they speak not thus, then shall there be to them no dawn*. Like כִּי and וְ (Lehrp. p. 723) it is put where a nominative absolute precedes; 2 Sam. 2, 4 *the men of Jabesh-Gilead* אֲשֶׁר קָבְרוּ אֶת-שָׂאוּל *then they buried Saul*. Also with other cases absolute, espec. those marking time and place; Zech. 8, 23 בְּיָמִים הָהֵמָּה אֲשֶׁר בְּיָמֵינוּ *in those days, then shall ten men take hold*, etc. Deut. 1, 31 בְּמִדְבָּר אֲשֶׁר רָאִיתָ *in the desert, there thou hast seen*; comp. 2 Sam. 14, 15 וְעַתָּה אֲשֶׁר בָּאתִי *and now, so am I come*. Chald. בְּכֵן. — This usage of the particle אֲשֶׁר is denied by Ewald, Heb. Gram. p. 650; but in so doing he seems to have overlooked the fact, that the Heb. and Aram. particles כִּי, וְ, אֲשֶׁר, all have the like origin and signification.

9. Prepositions to which אֲשֶׁר is subjoined are converted into conjunctions; comp. כִּי. E. g. אַחֲרֵי אֲשֶׁר *after that*; לְבַד אֲשֶׁר *until that, even to*; מֵאֲשֶׁר *aside from that*, except, Esth. 4, 11; תַּחַת אֲשֶׁר *in order that*; לְמַעַן אֲשֶׁר *in order that*; כֹּל אֲשֶׁר, בְּעֵבֶר אֲשֶׁר, עִקֵּב, מִפְּנֵי אֲשֶׁר, כִּפִּי אֲשֶׁר, מֵאֲשֶׁר, אֲשֶׁר. *on account of that, because*; comp. Lehrp. p. 636. — Once אֲשֶׁר is put first, עַל כֵּן אֲשֶׁר Job 34, 27, i. q. אֲשֶׁר עַל כֵּן *on this account that, because*.

C) With prefixes.

1. בְּאֲשֶׁר a) Pr. in what place, *where, wheresoever*. Ruth 1, 17. Judg. 5, 27. 17, 9; followed by שָׁם *there*, Job 39, 30. More fully בְּאֲשֶׁר-שָׁם Gen. 21, 17, and שָׁם בְּמָקוֹם אֲשֶׁר שָׁם 2 Sam 15, 21 The

same sense may be retained in 1 Sam. 23, 13. 2 K. 8, 1, where it is commonly rendered *whither, whithersoever*, as if for אֲשֶׁר שָׁמָּה. b) *in that, because*, i. q. Syr. בְּ, Gen. 39, 9. 23. Ecc. 8, 4. c) בְּאֲשֶׁר לְ *on account of, because of, propter*, where it takes the nature of a preposition, Jon. 1, 8. Contracted בְּשֵׁל ib. 1, 7. 12. Both forms correspond to Syr. *صَبْر* propter.

2. בְּאֲשֶׁר see after ב.

3. מֵאֲשֶׁר pr. from that, i. e. *since, because*, Is. 43, 4.

אֲשֶׁר m. (r. אֲשֶׁר) *happiness, blessedness*, found only in plur. constr. אֲשֶׁרִּי, where it takes the nature and force of an interjection; as אֲשֶׁרִּי הָאִישׁ lit. *O the happiness of the man*, i. e. *Happy the man!* Ps. 1, 1. 2, 12. 32, 1. 2. 33, 12. So by an ellipsis of the relative, Ps. 65, 5 אֲשֶׁרִּי הַבָּחַר *happy he whom thou choosest*. With suff. אֲשֶׁרִּיךָ *happy art thou!* Deut. 33, 29; אֲשֶׁרִּיךָ for אֲשֶׁרִּיךָ Ecc. 10, 17, אֲשֶׁרִּיךָ Prov. 14, 21, and אֲשֶׁרִּיךָ for אֲשֶׁרִּיךָ Prov. 29, 18, אֲשֶׁרִּיךָ Is. 32, 20. For the shorter plural form of Segholate nouns, e. g. אֲשֶׁרִּיךָ for אֲשֶׁרִּיךָ, see in Lehrp. p. 575, 576. In the present word this shorter form pertains to its use in exclamation. Comp. the Gr. and Lat. exclamatory phrases, *τοῖς μακάριοις, τοῖς ὀλγίοις, τοῖς εὐδαίμοις, terque quaterque beatus*; Germ. *viel Glück!*

אֲשֶׁר id. c. suff. et pref. בְּאֲשֶׁרִּי pr. *with my happiness*, i. q. *happy am I*, Gen. 30, 13.

אֲשֶׁר־לָהּ Milél (upright towards God) *Asharelah*, pr. n. of a Levite and singer, 1 Chr. 25, 2; in v. 14 written אֲשֶׁר־לָהּ.

אֲשֶׁר־הָאֱלֹהִים f. rarely אֲשֶׁר־הָאֱלֹהִים Mic. 5, 13. Deut. 7, 5; Plur. אֲשֶׁר־הָאֱלֹהִים and אֲשֶׁר־הָאֱלֹהִים.

1. *Asherah*, a goddess of the Heb. idolaters, to whom they made statues, images, (מִפְּלָצָה,) 1 K. 15, 13. 2 Chr. 15, 16; and whom they often worshipped together with Baal, as at other times Baal and Astarte (Judg. 2, 13. 10, 6. 1 Sam. 7, 4. 12, 10). 1 K. 18, 19 *prophets of Baal . . . prophets of Asherah*. 2 K. 23, 4 *of Baal, of Asherah. and of all the host of Heaven*. Judg. 3, 7 *and served אֲחֵי-הָאֱלֹהִים Baals and Asherahs*, comp. 2 K. 17, 16. 21, 3. 2 Chr. 33

3. Judg. 6, 25. Once, where in the same context mention is made of אֲשֶׁרֶה 2 K. 23, 6. 14. 15, and also of עֲשֶׂתְהָרָה v. 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

2. a statue, image, of Asherah, made of wood, a wooden pillar, of great size, Judg. 6, 25-27; which on account of its height was fixed or planted in the ground, Deut. 16, 21. An Asherah or statue of this sort stood near the altar of Baal at Samaria from the time of Ahab, 1 K. 16, 32. 33. 2 K. 10, 26. 17, 16; on the high place of Bethel, 2 K. 23, 15; at Ophrah, Judg. 6, 25; and even in the temple at Jerusalem from Manasseh until Josiah, 2 K. 21, 3. 7. 23, 6.—Plur. אֲשֶׁרִים, Asherahs, pillars, columns, often coupled with the cippi or stone pillars (מַצְבֹּת) consecrated to Baal, 1 K. 14, 23. 2 K. 17, 10. 23, 14. 2 Chr. 14, 2. Mic. 5, 12. 13. Ex. 34, 13. Deut. 7, 5. 12, 3; with בָּעֲלִים Judg. 3, 7; with חֲמָנִים Is. 17, 8. 27, 9. 2 Chr. 34, 4. 7; and with other species of idols, Deut. 7, 5. 12, 3. 2 Chr. 31, 1. 33, 9.—That these pillars were of wood appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. 34, 13. Judg. 6, 25. 2 K. 23, 6. 15. etc.

NOTE. Of the ancient versions some render this word *Astarte*, others a *wooden pillar*, others a *tree*. Sept. very frequently ἄσος, Vulg. *lucus*, (Engl. a *grove*,) by which they seem to have understood a sacred tree; but see 2 K. 17, 10. In the Mishna too it is explained by אֵילֵן נִעְבֵּר 'a tree that is worshipped.' The primary signification of the word may pertain either to the *goddess*, her nature and qualities; or to the *statue* or figure of the goddess. The latter has recently been maintained by Movers in a learned dissertation on this word (Phœnizier I. p. 560 sq. Bonn 1840); according to whom אֲשֶׁרֶה is pr. *right, upright*, then a *pillar*, and at last a female divinity of the Canaanites worshipped under the figure of an *upright pillar*, often as the partner (συνεσθωτος) of Baal in his altars, but different from Astarte; comp. the epithet of Diana, Ὀρεφύλα, Ὀρεφωσά. The former idea was adopted by me,

(Thesaur. s. h. v. et in Append.) referring אֲשֶׁרֶה to the nature and qualities of the goddess herself; though I admit, that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view אֲשֶׁרֶה is pr. *Fortune, happiness*, (comp. אֲשֶׁר no. 3, אֲשֶׁר Gen. 30, 13, espec. אֲשֶׁרִי,) and hence became an attribute of *Astarte*, or *Venus* as *Fortuna datrix*, which was made great account of among the Hebrew idolaters; see the arts. מָנִי, גִּד. To this we may add, that the Romans too regarded *Venus* as the giver of good fortune and a happy lot; comp. the expressions: *Venerem jacere* Suet. *venerius jactus* Cic. et al. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely if ever from the form of their statues or images; e. g. בְּעִתְרוֹת, בָּעֲלִים, חֲמָנִים. It is however quite possible that, the proper signification of אֲשֶׁרֶה, אֲשֶׁרִים, being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Gr. Ἐκμῆς was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but Mercury.

אֲשֶׁרֶנָּה Chald. a wall, so called as being upright, see r. אֲשֶׁר no. 1. Ezra 5, 3. For the form, see in בָּשָׁנָה.

\* אֲשַׁשׁ obsol. root, pr. to *cram* or *press together*, to make compact, either by treading, stamping, or in any other way; comp. Arab. أَثَبَّ to tread, to stamp, to subdue. Kindr. is אֲצַץ to press, to urge; also אָצַץ and the roots there adduced.—Hence אֲשִׁישָׁה a pressed cake of dried grapes; אֲשִׁישׁ a foundation, sc. as made firm by stamping; also Arab. أَسَّ Conj. II, to found, to make firm; comp. אָשָׁה to prop.

NOTE. Hithp. הִתְאֲשִׁישׁ see under r. אֲשַׁשׁ p. 45.

אֲשָׁה see אֲשֶׁת.



**אֶשְׁתָּא** (perh. recessus, as if Inf. from Syr. **אַשְׁתָּא** to recede, to withdraw, 1 Tim. 5, 11) *Eshtaol*, pr. n. of a city belonging to the tribe of Dan, situated in the plain of the tribe of Judah, Josh. 15, 33, 19, 41. Judg. 13, 25, 16, 31. Eusebius places it fifteen Roman miles north of Eleutheropolis on the way to Nicopolis.—Gentile n. **אֶשְׁתָּאֵל** 1 Chr. 2, 53.

**אֶשְׁתִּדְּרָה** Chald. *rebellion* Ezra 4, 15, 19; verbal of Conj. Ithpa. from r. **שָׁדַר** to strive, q. v.

**אֶשְׁתוֹן** (womanish, uxorious, from **אֶשְׁתָּ**) pr. n. m. *Eshton*, 1 Chr. 14, 11, 12.

**אֶשְׁתִּמּוֹעַ** Josh. 15, 50, and **אֶשְׁתִּמּוֹעַ** (obedience, as if Inf. of Arab. Conj. VIII, from r. **שָׁמַע**) *Eshtemoah*, *Eshtemoa*, pr. n. of a Levitical city in the mountains of Judah, Josh. 21, 14, 1 Sam. 30, 28, 1 Chr. 4, 17, 19, 6, 42. Still called *Semû'a*, a large village south of Hebron; Bibl. Res. in Palest. II. p. 194, 627.

**אֶתָּא** Chald. comm. gend. i. q. Heb. **אוֹתָּא**, a sign, portent, synonym. **הַיָּמָה**. Dan. 3, 32, 33, 6, 28. R. **אָתָּה**.

**אַתָּה** i. q. **אַתָּה** thou, q. v.

**אַתָּה**, with distinctive accent **אַתָּה**, pers. pron. 2 pers. fem. *thou*, often. The form is apocopated from the fuller **אַתְּהִי**, where see. Sometimes joined with a masc. Ez. 28, 14. Deut. 5, 24.

\* I. **אַתָּה**, with Makk. **אַתָּה**, c. suff. **אַתָּה**, **אַתָּה**, in Pause **אַתָּה**, **אַתָּה**, **אַתָּה**, (all which are just as often written fully,) rarely **אַתְּהָם** Josh. 23, 15, **אַתָּה**, **אַתָּה** Ex. 35, 26, more rarely **אַתְּהָם** Gen. 32, 1, **אַתְּהָם** Ez. 23, 45, **אַתְּהָם** v. 47.

1. Pron. demonstr. **αὐτός**, *ipse, self, this same*. This primary demonstr. power appears less in the early Hebrew; but would seem to have been preserved in the language of common life, and afterwards to have emerged and become current in the later books, as also in Rabbinic and Syriac. Josh. 22, 17 *is it too little for us* **אִין אַתְּהָם עָלֵינוּ** *this same iniquity of Peor?* Hagg. 2, 17 **אִין אַתְּהָם עָלֵינוּ** *yet ye yourselves turned not to me*. Dan. 9, 13 *as is written in the law of Moses* **אִין כָּל-הַרְעָה הַזֹּאת בָּאָה עָלֵינוּ** *all this same evil is come upon us*, e. g. as an-

g\*

nounced in Lev. c. 26 and Deut. c. 28. Jer. 38, 16 **חַי כִּי אֶת אֲשֶׁר נָשָׂה לָנוּ אֶת-הַנֶּפֶשׁ** i. e. *the same who gave us this life*. 2 K. 6, 5 *as one was felling a beam, the iron* (**אֶת-הַבְּרֹזֶן**) *fell into the water*, where the word *iron* is at least to be pronounced with a certain emphasis. Neh. 9, 19, 1 Sam. 17, 34 **בָּא הַלֵּוֹן וְאֶת-הַדָּבָר** *there came the lion and namely the bear*; or perh. *with the bear himself*, comp. **αὐτῷ σὺν φόβῳ** Hom. II. 9, 194. Others, *and with the bear*.—Here belong also in the O. T. the following: a) The reflexive use of **אֶת**, as **אֶת** **αὐτόν**, **αὐτὸς**. Ez. 34, 2 *wo to the shepherds* **אֲשֶׁר רִדּוּ** **אֶת** **רִעֵיהֶם** *who do feed themselves*, i. q. **נִפְשָׁם** v. 8, 10. Jer. 7, 19. Num. 6, 13. b) In Ezekiel it is read four times without a noun following, being put for **αὐτό**, *this, it, itself*; while every where else, in a relaxed sense (see no. 2), it requires a noun or suffix; so Ez. 43, 7 **אֶת** **מְקוֹם** **אֶת** **רַגְלִי** **בְּמָקוֹם** **אֶת** **מְקוֹם** **אֶת** **רַגְלִי** *this (αὐτό) is the place of my throne and this the place of the soles of my feet*. Ez. 47, 17, 18, 19; comp. v. 20, where **זֹאת** is read in the same context.\*—Comp. the Rabbinic formula, **בְּאוֹרֵהּ הַיּוֹם** **אֲנִי** **הָיָה** *on the same day, that very day*; **בְּאוֹרֵהּ** **הַשָּׁעָה** *in the same hour, that very hour*; also Syr. **ܐܬܐ**, comp. **ܐܦ** **αὐτοῦ**, *a se ipso*.

NOTE. Some have questioned the above use of this particle, choosing rather to refer the passages cited, and others like them, to its use with an accusative; but with little success. See Maurer's Comm. II. p. 608. The origin of the word, which is treated of below, is not contrary to the above view; but rather favours it.

2. By degrees **אֶת** lost much of its primitive force; so that as set before nouns and pronouns already definite, it came to add little of demonstrative power; e. g. **אֶת** **הַדָּבָר**, like Engl. *the thing itself, the same thing*, often put redundantly for simpl. *this thing, the thing*. As to

\* Some have suspected the reading in v. 17, 18, 19; and have proposed to substitute **זֹאת**, as in v. 20. But the similar passage in c. 43, 7, where **זֹאת** could not well be substituted, supports the common reading. Maurer supplies: **לֹא**! the place, etc. Sept. **ἐν ὧρα** **αὐτοῦ** **τὸν τόπον** **α. τ. λ.**

case, it is put: a) Rarely before the *nominative*, e. g. 2 Sam. 11, 25 אֶל־יָרֵעַ הָיָה בְּעֵינֶיךָ אֶת־הַדָּבָר הַזֶּה *let not this thing displease thee*. 1 Sam. 20, 13. Neh. 9, 32. Not to mention, further, the examples where אֵת is coupled with a passive verb, as Gen. 4, 18 וַיֵּלֶד לְחֵנוֹךְ אֶת־עִירָד *and there was born unto Enoch Irad*; for which construction see Heb. Gr. § 140, 1. a. For the examples, see Lehrs. p. 682–685. Maurer Comment. on Hagg. 2, 5. b) Very freq. and chiefly, before the object of a proposition, when definite; comp. the pronouns αὐτός, *ipse*, which espec. in the *oblique* cases αὐτοῦ, αὐτῷ, αὐτόν, *ipsum, ipsi*, lose in a degree their demonstrative power. Hence it passes over into a particle designating a *determinate* object; so that Heb. אֵת הַשָּׁמַיִם, which would be pr. i. q. αὐτὸν τὸν οὐρανόν, becomes in com. i. q. i. q. τὸν οὐρανόν, like Gr. αὐτὴν Χρυσήϊδα Il. 1. 143, without emphasis for Χρυσήϊδα; also אֵתָּה pr. αὐτόν σε, σεαυτόν, and then simpl. σε. In this manner אֵת is put very frequently before substantives made definite by the article, as אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ Gen. 1, 1, comp. וְשָׁמַיִם 2, 4; or by a genitive or suffixes added, Esth. 9, 14. Ruth 2, 15; also before proper names, Jon. 2, 1. In all these constructions it is far more frequent in prose than in poetry. Very rarely is אֵת put before nouns not made definite; Ex. 2, 1. 21, 28. 2 Sam. 18, 18. Prov. 13, 21. Ecc. 3, 15.

refer אֶת, אֹת, to the Aram. אֵת, אִתְּךָ, i. q. יָשׁ; so Hupfeld. On the demonstr. power of the letter ת, see Hupfeld in Zeitschr. f. d. Morgenl. II. p. 135.

1. *with, apud*, i. e. *at, by, near*, of nearness and vicinity, comp. עִם. Gen. 19, 33. Lev. 19, 13. Job 2, 13. 1 K. 9, 26. *Ezion-geber* אֶזְיוֹן-גִּבְרָתָא *which is near by Eloth*; comp. Judg. 4, 11. אֶת־פִּי *'with i. e. in the presence of any one*, i. q. לְפָנָי, see in פָּנָה. Unusual is Gen. 30, 29, *thou knowest what thy flock has become* אֶת־יָדָי *with me*, i. e. under my care as their shepherd; comp. 39, 6 *he took care for nothing* אֶת־יָדָי *with him*, i. e. so long as he had Joseph for his οἰκονόμος. v. 8.—Spec. a) As implying possession, like Lat. *penes*, comp. Gr. τὰ παρ' ἐμοῦ, Arab. كان معي, espec. of what one has in mind; Job 12, 3 אֶת־כִּמְיָי אֵין יָדָי *who knoweth not such things*; 14, 5 *the number of his months is with thee*, i. e. in thy mind, is determined by thee; comp. עִם no. 2. c. b) Rarely of motion to or towards a place, (like παρὰ c. acc. and vulg. *apud* te Inscr. Grut.) 2 Sam. 15, 23. Ps. 67, 2 רָאָה פָּנָי אֶת־הָאֵל *i. q. עֲלֵינִי*. Ps. 4, 7. c) i. q. *besides, præter*, (comp. παρὰ ταῦτα præter ista,) Ex. 1, 14. 1 K. 11, 1. 25. d) Ellipt. for אֶת־כִּי Gen. 49, 25, where כִּי is implied from the preceding context. e) In some phrases and examples אֶת might seem to stand more laxly for *in*; as in Lat. *apud villam, apud forum, apud Hierosolyma* Suet. Vesp. 93; *apud Palæstinam* Eutr. 7, 13; see Handii Tursell. p. 414, 415. But still, in all such cases, the notion of *nearness* can and ought to be retained; e. g. 1 Sam. 7, 16 *and he judged Israel* אֶת־כָּל-מְקוֹמֹת הָאֵלֶּה *at all these places*; the tribunals in



which justice was administered being in the gates of the cities, and therefore *at* or *by* the cities. 1 K. 9, 25 וַתִּקְטֹרֶץ אֶת־אֶשֶׁר בְּפֶנֶי יְיָ and Solomon burned incense *at* that altar which was before Jehovah; comp. Suet. Aug. 35, 'ut thure et mero supplicaret—*apud aram ejus dei etc.*' and Deut. 16, 6 שָׁם תִּזְבֹּחַ... אֶל־הַמִּקְדָּשׁ. Sacrifices were offered strictly at the altar, and in 1 K. l. c. this phrase is employed as if the usual one for offering incense.

2. *with, cum*, comp. עִם no. 1; pr. of accompanying, society, etc. Gen. 6, 13. 43, 16. Judg. 1, 16. Jer. 51, 59; of affinity 1 K. 3, 1; of a covenant Gen. 15, 18; of help, aid, Gen. 4, 1 *I have gotten a man-child אֶת־יְהוָה with Jehovah*, i. e. with his help, through his aid. Jer. 1, 8. 15, 20. Also, to speak *with* any one 1 K. 8, 15; to fight or wage war *with* any one, where אֶת can also be rendered *against*, Gen. 14, 9. 1 Chr. 20, 5. Prov. 23, 11. אֶת־הַהֶלֶךְ אֶת־יְהוָה to walk with God, q. d. as the companion of God, to live a life pleasing to God, Gen. 5, 24. עָשָׂה חֶסֶד עִם אֶת־כֹּפֶר to do kindness i. e. to act kindly with any one, Zech. 7, 9. Deut. 1, 30; comp. Ruth. 2, 20. 2 Sam. 16, 17.

For אֶת see after כֵּן.

NOTE. Noldius in his Concord. has everywhere confounded the two words, אֶת I and II.

III. אֶת c. suff. אֶתוֹ 1 Sam. 13, 20; Plur. אֶתֵּם ib. v. 21, and אֶתֵּם Is. 2, 4. Mic. 4, 3. Joel 4, 10; an agricultural instrument of iron, having an edge and requiring to be sometimes sharpened, (1 Sam. l. c.) according to most of the ancient intpp. a *plough-share* or *coulter*, though in 1 Sam. l. c. it is joined with מִתְּשֵׁה *plough-share*; according to Symm. and the Rabbins, a *mattock*. The LXX in Sam. l. c. use the more general word σκεῦος; comp. Arab.

أَشْيَاء household-stuff, flocks and herds, utensils. Better perhaps to regard אֶת as contr. for אֶתָּה (as עָדָה for עָדָה from עָדָה) i. q. Arab. أَدَاة instrument, أَدَى apparatus, instrument, espec. of war,

from ר. עָדָה אֶדָּא to help, also to be furnished with instruments, apparatus; and then this general word is prob. put

for some particular kind of instrument, perhaps for the *coulter* of a plough; see the passages above cited from Isaiah and Micah.

אֶת־בַּעַל (with Baal, i. e. enjoying the favour and help of Baal) *Ethbaal*, pr. n. of a king of Sidon 1 K. 16, 31. Josephus calls him Ἰθόβαλος, Εἰθώβαλος, (אֶתָּה בַּעַל,) Ant. 8. 13. 1, 2. c. Apion. 1. 18.

\* אֶתָּה Deut. 33, 2, and אֶתָּה Is. 21, 12, plur. אֶתָּהֶו Jer. 3, 22 for אֶתָּהֶו; Fut. אֶתָּהֶו Job 37, 22, plur. אֶתָּהֶו Job 16, 22, contr. and defect. אֶתָּהֶו Mic. 4, 8, וְנִהְיָ Deut. 33, 21 and אֶתָּהֶו for אֶתָּהֶו Is. 41, 25; Imper. אֶתָּהֶו for אֶתָּהֶו Is. 21, 12. 56, 9. 12; most of which forms imitate the Aramæan.

1. to come, poetic instead of בּוֹא.

Chald. אֶתָּה, Syr. أَتَى, Arab. أَتَى, in these languages the common prose forms. Constr. with לְ of pers. to whom one comes Jer. 3, 22, and עָדָה Mic. 4, 8. Part. plur. fem. הַבָּאֲתִיּוֹת things to come i. e. future, Is. 41, 23. 44, 7. 45, 11. Arab.

آتَى future.

2. to come upon any one, to happen to him, e. g. evil, Job 3, 25, i. q. أَتَى c. acc.

3. to go, to pass away, Job 16, 22. Vulg. transeunt.

Hebr. to bring, i. q. הָבִיא. Præt. plur. הָבִיאוּ הָבִיאוּ Is. 21, 14; also the same form for Imper. Jer. 12, 9.

Deriv. אֶתָּהֶו.

אֶתָּה Chald. Dan. 7, 22, inf. מִתָּה Dan. 3, 2, i. q. Hebr. to come, with עָל of pers. Ezra 4, 12. 5, 3.

APH. הִתָּה, inf. הִתָּה, by Hebraism, to cause to come, to bring, e. g. persons Dan. 6, 17. 25; things Dan. 5, 2. 23. Syr. أَتَى.

HOPH. borrowed from the Hebrew, but anomalous, הִתָּה, 3 fem. הִתָּה Dan. 6, 18, plur. הִתָּהֶו 3, 13, to be brought.

אֶתָּה pers. pron. 2 pers. m. thou. With distinctive accent אֶתָּה (Milél) Gen. 3, 11, 4, 11. 27, 32; without ה five times in Cheth. אֶתָּה 1 Sam. 24, 19. Ps. 6, 4. Ecc. 7, 22. Job 1, 10. Neh. 9, 6. In oblique cases: of thee, thine, 1 K. 21, 19; thee Prov. 22, 19; see Heb. Gr. § 119. 3. Lehrs. p. 727.—Instead of the ה

doubled, the Arabic and Ethiopic have nt, אַנְתְּ, f. אַנְתְּ, vulg. אַנְתִּי, אַנְתִּי, f. אַנְתִּי; the Syriac has Nun. occult, אַנְתִּי f. אַנְתִּי; and the same letter appears also in the Egyptian eNTOK, f. eNTO; all which are compounded of the demonstr. syllable en and the simple pronouns ta, ti, tok, comp. Indo-europ. tu. See in אַנְתִּי, note. Heb. Gr. p. 293. edit. 13.

אֶתֶר f. (r. אֶתֶר) a she-ass, so called from its slow gait; Arab. أَتَان she-ass, both domestic and wild, Aram. אֶתֶר, אֶתֶר id.—Num. 22, 23 sq. אֶתֶר בֶּן אֶתֶר son of his ass i. e. his ass's colt, Gen. 49, 11. Plur. אֶתֶר Gen. 12, 16. 32, 16.

אֶתֶר Chald. comm. gend. a furnace, i. q. Syr. אֶתֶר, Dan. 3, 6. 11. 15 sq.—The form אֶתֶר is for אֶתֶר, from r. אֶתֶר to smoke; like אֶתֶר for אֶתֶר.

אֶתֶר Ez. 41, 15 Cheth. for אֶתֶר q. v. אֶתֶר i. q. אֶתֶר pers. pron. 2 pers. sing. fem. thou. This form is rare in the O. Test. occurring only seven times in Cheth. 1 K. 14, 2. 2 K. 4, 16. 23. 8, 1. Judg. 17, 2. Jer. 4, 30. Ez. 36, 13; the Yod being everywhere dropped through the *anagora* of the Masorites, and אֶתֶר substituted, so that in the text itself the apparent form is אֶתֶר. Still, there can be no doubt but that this (אֶתֶר) is a genuine form, (comp. Arab. اَنْتِ and Syr. اَنْتِ,) and even the more ancient and primary form, which the negligent pronunciation of common life afterwards abridged into אֶתֶר. Yod at the end of words is a mark of the feminine, as in אֶתֶר.

אֶתֶר (perh. near, from אֶתֶר nearness, and the ending יֶתֶר.) Itai, pr. n. m. a) A Gittite, one of David's military chiefs, 2 Sam. 15, 19. 22. 18, 2. b) A Benjamite 2 Sam. 23, 29; also written אֶתֶר 1 Chr. 11, 31.

אֶתֶר m. Ez. 41, 15 Keri, v. 16. 42, 3, 5, a term of architecture signifying *increment, projection of a story or portico, an offset, terrace, gallery*. It is a verbal Hiph. from אֶתֶר Hiph. to tear away, to cut off. So Böttcher recently, Proben p. 350; but so too Abulwalid long before,

i. q. أَضْبَل augment, increment, etc. see his words quoted in Thesaur. Append. s. h. v.

אֶתֶר pers. pron. 2 pers. plur. m. ye, joined less accurately with a fem. Ez.

13, 20. Arab. أَنْتُمْ, Aram. אֶתֶר.

אֶתֶר Ex. 13, 20. Num. 33, 6, *Eltham*, pr. n. of a place on the confines of Egypt and the Arabian desert; from which also the adjacent part of the desert as far as to Marah had the same name, Num. 33, 8. Sept. Ὀρωμα. Jablonsky supposes it to be i. q. Egyptian ⲉⲧⲧⲟⲙ i. e. boundary of the sea; Opusc. ed. te Water II. p. 157. See Bibl. Res. in Palest. I. p. 80.

אֶתֶר 1 Sam. 4, 7. 14, 21. 19, 7. 2 Sam. 5, 2. Ps. 90, 4; אֶתֶר Mic. 2, 8. Is. 30, 33; once אֶתֶר 1 Sam. 10, 11; Adv.

1. *aforetime, of old*, spoken of time long past, Mic. 2, 8. Is. 30, 33.

2. *yesterday*; so in all the other passages above cited.

NOTE. There exists likewise a form אֶתֶר q. v. Also Syr. اَنْتِ, Chald. אֶתֶר. The form seems compounded from אֶתֶר with, at, and מֶלֶךְ i. q. אֶתֶר, *fore-part, front*; hence of time, *antea, aforetime*.

\* אֶתֶר obsol. root, Arab. اَتَنَّ i. q. أَتَلَ to take short steps, to go slowly; Conj.

IV to stop, to stand still; comp. אֶתֶר to delay.—Hence אֶתֶר a she-ass.

אֶתֶר in some Mss. and editions for אֶתֶר *perennity, perpetuity*, Mic. 6, 2. Job 33, 19. See אֶתֶר.

אֶתֶר pers. pron. 2 pers. plur. fem. ye; only once Ez. 34, 31, where some Mss. read אֶתֶר. Elsewhere with He parag. אֶתֶר, but only Gen. 31, 6. Ez. 13, 11. 34, 17; also Ez. 13, 20 אֶתֶר after the analogy of the forms אֶתֶר, אֶתֶר. Nun added at the end of words is a sign of multitude, espec. in the fem. comp. אֶתֶר, אֶתֶר.

אֶתֶר f. a gift, reward, spec. as given to a harlot, Hos. 2, 14 [12]. R. אֶתֶר.

אֶתֶר (giving, munificent, from אֶתֶר) *Ethni*, pr. n. m. 1 Chr. 6, 26 [41].



אתר Ez. 16, 34, 41, and אתר m. (for אתר, Aleph. prosthet. from r. אתר,) c. suff. אתר.

1. *a gift, hire*, e. g. of a harlot, absol. Ez. 16, 31, 34; and with זונה added Deut. 23, 19. Metaph. of fruits and produce of the fields, regarded by idolaters as gifts from the idols, Hos. 9, 1. Mic. 1, 7; comp. Is. 23, 17, 18.

2. *Ethnan*, pr. n. m. 1 Chr. 4, 7.

\* אתר Chald. subst. m. c. suff. אתרה.

1. *a place*, Dan. 2, 35. Ezra 5, 15, 6, 5, 7. In the Targums freq. Syr. et Samar. זל id.—Hence אתר the place where

Ezra 6, 3, i. q. *where*, a pleonasm very common in Aramæan, Syr. זל; comp. זל, in זל.

2. Perh. *track*, i. q. Arab. أثر, إثّر, Ethiop. ሐርር. Hence אתר for אתר Dan. 7, 6, 7, *after*, i. q. أثر, في اثر, pr. in the track; with aff. אתר after thee Dan. 2, 39. Syr. and Samar. ضل.

אתרים (places, regions) Atharim, pr. n. of a place in the south of Palestine. Num. 21, 1 אתרים by the way of Atharim.

## ב

*Beth*, בית, the second letter of the Hebrew alphabet; as a numeral denoting 2. The Hebrew name is contracted from בית, *house, tent*, to which the earliest form of this letter seems to have borne a resemblance. See Heb. Gr. p. 291. edit. 13. Monumm. Phœn. p. 21.

It passes over into the other labials, e. g. a) Into פ, as פור and פור to disperse; פקע and פקע to cleave; פרוץ and פרוץ, iron; פניר and פניר to be weak. b) Rarely into ו, as פורב, great; also into ו quiescent, as פורב for פורב; comp. in the occidental languages βόσκα *vescor, pascor*; βύδω *vado*. c) Into מ, the sounds of these two letters being very nearly related in the mouth of an oriental; e. g. פריא and פריא fat; פראנה and פראנה pr. n. of a Babylonish idol; פון to try; פון time; פון זמן to prune a vine; פון פון pr. n. of a stream; פון i. q. פון a writing, poem; Arab.

בכּ for מכּ Mecca. Comp. βλίτω from μέλι *mel*, honey; *scamnum*, *scabellum*; *marmor*, Fr. *marbre*, Engl. *marble*, etc.

ב, before monosyllables sometimes ב (see Heb. Gr. § 100), c. suff. ב; ב; rarely בכּ Ps. 141, 8, in Pause and fem. בם, בכּם; בכּן, בכּם; בכּו, בכּו; בכּו, בכּו;

f. בּהן; Arab. ب, rarely ب; Ethiop. ቢ; rarely ቢ; Syr. ب; a prefix Preposition, for the origin of which see the note at the end of the article; primarily denoting the being and remaining *in a place*, Gr. *ἐν*, Lat. *in*; then transferred to the ideas of nearness and society or accompaniment, *at, by, with*; and coupled also with verbs of motion.

A) Pr. *in*, Lat. *in* c. abl. Gr. *ἐν*.—Spec.

1. *in*, pr. of the being *in a place*, (which might be more fully and precisely expressed by בּהן,) as בעיר *in the city*, בבית *in the house*, בבור *in the pit*, בארץ *in the land or province*, באשר *in (the place) which*, i. q. *where*.—Here belong also the following: a) The formulas בעיני *in the eyes* (pr. in the sight of the eyes), באיני; comp. *ἐν ὀφθαλμοῖς* Hom. Il. 2. 587, *in oculis* Q. Curt. 9. 4. b) The idiom בּהן 'to drink *in a cup*,' as in Engl. i. e. to drink what is in a cup, for 'to drink out of a cup,' Gen. 44, 5. Am. 6, 6, comp. Chald. Dan. 5, 2. So Gr. *ἐν χερασί, ἐν ποτηρίοις πίνειν* Xen. Anab. 6. 1. 4. Fr. 'boire dans une tasse,' 'puiser dans une fontaine.' The analogy of these other languages speaks decidedly against the explanation of Fasi, that the vessel is here to be conceived of as an instrument, q. d. to drink *with a cup*.

2. As denoting the being in the midst of a number or multitude, *in, among*; Lam. 1, 3 בְּגוֹיִם *among the nations*. Gen. 23, 18 בְּכָל-בָּאֵי שַׁעַר עִירוֹ *among all that went in at the gate of his city*, i. q. in their presence, before them. Spec. a) When a person or thing is one individual or *part* from among a large number. Cant. 1, 8 הִנֵּה בְּנָשִׁים O *thou fair (fairest) among women*. 2 Sam. 15, 31 Ahithophel is *among the conspirators*, i. e. one of them. Ps. 118, 7 יְהוָה בְּעֵזְרוֹ *Jehovah is among my helpers*, i. e. is my helper. Ps. 54, 6. 99, 6. Judg. 11, 35. (Comp. *ἐν σοφοῖς εἶναι*.) Ps. 139, 16 וְלֹא אֶחָד בָּהֶם *and there was not yet one among them*, i. e. of them. 1 Sam. 11, 11 בָּם שְׁנֵים *two among them*, of them. Ex. 14, 28. Lev. 16, 36. Deut. 1, 35. Hence: b) After several verbs, when they relate only to a *part* of a large number; e. g. בָּהֶם *to smite among* i. e. *of* them, a part of them, 2 Sam. 23, 10; diff. from הֵבִיחָה c. accus. to smite them. בָּהֶם Ps. 78, 31. Comp. בָּהֶם אָכַל, בָּהֶם שָׁתָה, *to eat of, to drink of*, Prov. 9, 5. c) Gen. 7, 21 and all *flesh* (animals) *died* . . . וּבְהֵמָה וּבְכָל-הַשָּׂרֵץ *pr. which was among the birds, and among the cattle, and among the wild beasts, etc.* i. e. even all the birds, the cattle, and the wild beasts, etc. 8, 17. 9, 2. 10. Hos. 4, 3.

3. As referring to the bounds, limits, by which any thing is circumscribed, *in, within, intra*, e. g. בְּשַׁעְרֶיךָ *within thy gates* Ex. 20, 10. בְּחֻמּוֹתַי *within my walls* Is. 56, 5.

4. Of high objects, spoken of being upon them, *in, on, upon*; as בְּהָרִב *in or on Horeb* 1 K. 8, 9. בְּאֹהֶל מוֹעֵד *on the tabernacle* Num. 14, 10. Deut. 31, 15. בְּסוּסִים *upon horses* Is. 66, 20. So Gr. *ἐν τῷ ὄρει, ἐν ἵπποις*.

5. Trop. of a being or happening in time, *in, within*; as בְּרֵאשִׁית *in the beginning* Gen. 1, 1. בְּשָׁנָה הַחַיִּית *in that year* Judg. 10, 8. בְּשָׁלֹשׁ שָׁנִים *in three years*, i. e. *within* three years, Is. 16, 14. Comp. בְּעֵזֶר, בְּנֶחֱם.—So of being in any situation, condition; as בְּשָׁלוֹם *in peace* 1 Sam. 29, 7. So in later Hebrew even before adverbs, as בְּכֵן, בְּזָה; see כֵּן, זָה.

6. Trop. of the mode or manner, the norm or rule, *in, after*; comp. *ἐν τῷ τῶ-*

*πῳ, ἐν τῷ νόμῳ*, Lat. '*hunc in modum*,' Heb. בְּדֶקְךָ no. 1. a. η. Thus בְּדֶקְךָ *in (after) the manner of* Am. 4, 10. Is. 10, 24. 26; and, after the same analogy, בְּדִבְרֵךְ *in (after) the commandment of*, בְּצִצְתָּהּ *to walk in (live after) the counsel of the wicked* Ps. 1, 1. Gen. 1, 26 בְּצַלְמֵנוּ *in our image after our likeness*. v. 27. 5, 1. 3 Adam begat a son בְּדִמְיוֹתָיו *The original form is here conceived of as the rule or standard, within which the copy is kept.*—Hence, without further addition, בָּ takes the signif. *in, after, according to, secundum*; as Gen. 21, 12 בְּנִקְרָא יִצְחָק *Isaac shall thy seed be named*; comp. בָּהֶם נִקְרָא, καλεῖσθαι ἐπὶ τῶς. Also *in the manner of, as, like as*; comp. in Greek ἐν τῷ θηρίῳ in the manner of beasts, like beasts, Arab. فِي الْبَيْتِ *'in homine,* i. e. in the manner of men. So Job 34, 36 *because of his answers among wicked men*; Sept. ὡςπερ οἱ ἄσσοφους. Two Mss. here read בָּ; and others translate, '*among wicked men,*' contrary to the context. Is. 44, 4 *and they (the Israelites) shall spring up among the grass*, i. e. joyously and luxuriantly; parall. as (בָּ) *willows by the water-courses*; Sept. ὡς, and several Mss. and editions read בָּ. (It would be absurd to translate: '*the Israelites shall spring up in among the grass.*') Ps. 37, 20 כָּלִי כֶעָשָׁן כָּלִי בָּהֶם *they (the wicked) shall vanish away as the smoke*; parall. as (בָּ) *the beauty of the pastures*. Against the sense: *they vanish away in smoke*, we have here the parall. passage, Ps. 102, 4 כָּלִי כֶעָשָׁן יָמַי *my days are consumed as smoke*, parall. כֶּעָשָׁן. Zech. 10, 5, parall. בָּ. Hos. 10, 15 *as the morning-dawn (בֹּשֶׁת) shall the king of Israel be cut off*. Others, *to-morrow*, i. e. speedily.—The remarks of Ewald and others against this signif. of בָּ are not satisfactory. (Ewald Gr. p. 607. Winer's Lex. p. 109. Fäsi in Jahn's Jahrb. I. p. 183 sq.) As has been shown, it is not only susceptible of entire explanation and has the clearest analogies in several languages; but also in several of the passages above cited, (which those writers do not notice or else interpret



contrary to the context and in a forced manner,) it is necessary, and was therefore adopted in the ancient versions and even by copyists, who sometimes wrote ב as an explanatory gloss.

7. After verbs of motion, in the several relations of no. 1-4, *in, into, eis*. So with verbs signif. to go in, Gen. 19, 8, 31, 33; to send, Lev. 16, 22. Deut. 7, 20; to place, put, lay, 'ponere in loco,' Gen. 27, 17. Also; *into and through* any thing, so as to come out on the other side; Deut. 15, 17 *thou shalt take an awl and thrust it into וַתַּדְּבֵק through his ear and into the door*; comp. 1 Sam. 18, 11, 19, 10.—So too *in, among*, Deut. 4, 27. 1 K. 11, 2; *on, upon*, 1 K. 2, 44 *Jehovah shall return thy wickedness בְּרֹאשֶׁךָ upon thine own head*. Lev. 20, 9. Comp. בְּדֶרֶךְ to tread upon; בְּ בִטְחָה metaph. to put trust upon or in.

B). The other main signification is, *at, by, with*, expressing nearness; used also in several tropical senses, and put after verbs of motion.

1. Pr. *at, by, near, on*; בְּצֵדֶן *at a fountain* 1 Sam. 29, 1; בְּנְהַר צְבָר *by the river Chebar, Chaboras*, Ez. 10, 15 (Gr. *ἐν ποταμῷ by the river*); בְּשָׁמַיִם *on the sky, ἐν οὐρανῷ*, Prov. 30, 19. Here belong also: a) The phrases, יוֹם בְּיוֹם *day by day, every day*, q. d. so that one day touches the other; חֹדֶשׁ בְּחֹדֶשׁ *month by month* 1 Chr. 27, 1; שָׁנָה בְּשָׁנָה *year by year* Lev. 25, 33. b) The formula בְּ נִשְׁבַּע *to swear by any one, i. e. appealing to him and invoking his name*, Gen. 21, 23, 22, 16. So *to curse by any one*, 1 Sam. 17, 43. Arab. بِاللّٰهِ *by God*. Here ב may indeed be referred to no. 4 below, as expressing that *to or towards* which one turns in taking an oath; comp. in Engl. 'I swear to God.'

2. Closely connected with the preceding is the signif. *with*; spoken: a) Of accompaniment, Num. 20, 22 בְּעַם בְּכָר *with much people*. Is. 8, 16 בְּלִמְדֵי *with my disciples*, i. e. they taking part. Jer. 11, 19 בְּעֵץ בְּלִחְמוֹ *the tree with its fruit*. Hence בְּלֵא, בְּאֵין, בְּבֵל, *without*. Hence too. α) Verbs of coming followed by ב denote a coming *with* something, i. q. *to bring*; see בוא, וָרָד, קָהָם, פָּקַד; comp. Leurg. p. 818. De Saey Gramm.

Arabe I. p. 47. edit. 2. β) As it is said, Ps. 55, 19 *they come with many against me*, and Deut. 28, 62 *ye shall be left with few*, i. e. few of you shall remain; so also it is said, Num. 13, 23 *they bare it (the cluster) upon a staff בְּטַנְיָהם with two*, i. e. by two at a time, Vulg. *duo viri*. b) Of help, aid, *with, by*; Ps. 18, 30 *with thee (בְּךָ) i. e. with thy help I have run upon a troop*. 44, 10 *thou (O God) goest not forth with our armies*. 14, 5, 60, 14. Is. 26, 13. c) Of the instrument; as בְּחֶרֶב *with the sword* Josh. 10, 11; בְּרַגְלָם *with the feet* Ez. 34, 11; בְּקֶרֶן *to cry with the throat*, i. e. aloud, with full voice, Is. 58, 1; *to burn with fire*, בָּאֵשׁ, Lev. 8, 32; בְּיַד מֹשֶׁה *by the hand of Moses*, בְּבִישָׁה *by the hand of Moses*, בְּעַבְדִּי *to serve with any one, i. e. to impose labour or service upon him*, Lev. 25, 29; see in עֶבֶד.—Sometimes also of the material, regarded as an instrument, *with, of, out of*. Ex. 38, 8 *he made the laver . . . with (out of) the mirrors*. 1 K. 7, 14 *to work all works בְּחַדָּשִׁית with copper*, i. e. out of copper, or as in Engl. *in copper*. Lev. 13, 52. 2 Chr. 9, 18. In like manner of the cause, author; as, *to punish with hunger* Lam. 2, 19; *to prophesy by Baal* Jer. 23, 13; and also of the efficient cause or agent after passive verbs, Num. 36, 2. Is. 45, 17. d) With a noun of quality ב forms a periphrasis for an adjective; as Ps. 29, 4 *the voice of Jehovah is (בְּכֹחַ) with power*, i. e. powerful. Also for adverbs; בְּחֶפְזוֹ *with haste, hastily*, Ex. 12, 11. בְּהִבְיָה *understandingly, wisely*, Prov. 3, 19. e) בְּכָל־זֶה *with all this*, i. e. for, in spite of, all this, Is. 9, 11, 16, 20, 10, 4, 47, 9. The ב here denotes something as done *with, along with*, other acts; hence pr. 'though all this has occurred or will occur, yet *along with* it this other will also take place.'

3. Spoken of price, wages, exchange, *for, at*, (derived from the local signif. *at, by, comp. loco*), Deut. 19, 21 נָפַשׁ *life for life*. Gen. 29, 18 בְּבָהֶךָ *for thy daughter*. Is. 7, 23 *a thousand vines at (בְּ) a thousand shekels*, i. e. worth so much. 2 Sam. 23, 17 בְּנַפְשֹׁתָם *with jeopardy of their lives*.

4. As implying motion quite *to a place*

or thing, *to, unto, upon*; different from **אֶל** *towards* a place, which does not imply that the object is actually reached; this latter idea being still more definitely expressed by **עַד** *even to, usque ad*. Gen. 11, 4 *a tower ראשׁוֹ בְּשָׁמַיִם whose top may reach unto heaven*; comp. Jer. 51, 9 with **אֶל**. 1 K. 16, 11 **מִשְׁתַּחֲוִי בְּקִיר** *mingens ad parietem, upon (against) the wall*; see in **שָׁתַן**.—With **ב** in this sense are construed a large number of verbs, which denote motion *to* or *upon* any thing, and in Latin are compounded with *in* or *ad*; as **ב** **הִחַזִּיק** **ב**, **אָחַז** **ב**, to lay hold *upon*; **ב** **נָגַע** to touch *upon*; **ב** **פָּגַע** to rush *upon*; **ב** **קָרָא** to cleave *to*, or hang *upon*; **ב** **דָּבַק** to call *to* or *upon*; also **ב** **גָּזַר** to chide *at*; **ב** **שָׁאַל** **ב**, **הִרְשָׁ** **ב**, to ask or seek *at*, etc. Especially: a) After verbs of sense; as **ב** **רָאָה** **ב**, **חָזָה** **ב**, to look *upon* or *at*; **ב** **שָׁמַע** to hear or listen *to*; **ב** **הִרְרַח** to smell *to* or *at*; sometimes too with the accessory idea of sympathy, usually complacent, rarely painful, as Gen. 21, 16 **אֶל־אֶרְצָהּ** *I cannot look upon the death of the child*. 29, 32. 1 Sam. 1, 11. Lehrs. p. 814. b) In a hostile sense *upon*, i. e. *against*; as **ב** **כָּבַל** **רְדּוֹ** *his hand is upon (against) every man* Gen. 16, 12. 2 Sam. 24, 17; **ב** **נָלַחַם** **ב** to fight *against*; **ב** **מָדָה** **ב**, **בָּגַד** **ב**, **מָצַל** **ב**, to rebel or be faithless *against* any one; **ב** **הִרְהָ אָה** anger is kindled *against*.

5. Implying a reference or respect to any thing, e. g. a) *in respect to, as to*, 1 K. 5, 22 [8]. b) *for*, i. e. *for the sake of, because of*; Gen. 18, 28 **בְּהַמְשָׁה** *because of five*. Ex. 10, 12. 2 K. 14, 6. Jon. 1, 14. c) *about, concerning*, after verbs of rejoicing, see **שָׂמַח** **ב**, **גִּיל**, **צִלֵּץ**; speaking *of* or *about*, see **הִבָּר**; testify-  
ing, see **עֵנָה**.

C) Particular consideration is demanded by that peculiar idiom of the Hebrew and Arabic called *Beth pleonastic*, **بَا الِيبَادَة**, or also *Beth essentice*. In Arabic, where it is far more frequent, it is commonly put before the predicate, espec. where this is a participle or adjective, and in negative or interrogative sentences; rarely is it prefixed to a substantive, Hamas. ap. Schult. ad Prov. 3, 26; never to the subject. This use of it therefore approaches near to that

of the Accusative after the substantive verb in Arabic; so that one might say promiscuously, **مَا اللّٰه بَغَائِل**, and **مَا اللّٰه غَائِلًا**, *God is not remiss*; where the former construction may be explained, 'God (acts) not as if remiss;' Fr. en, e. g. 'vivre en honnête homme.'

In the same manner most of the examples in the O. Test. may be explained; and thus this use of **ב** approaches near to its use in comparison, see in A. no. 6. Ex. 6, 3 *I appeared unto Abraham* **בְּאֵל שַׁדַּי** *as God Almighty*, q. d. in the character of God Almighty. Is. 40, 10 **הִנֵּה אֲרֵנִי נִבּוֹא בְּחֶזֶק** *lo! the Lord will come as a strong one*. Ex. 32, 22 *thou knowest the people בְּרַע הוּא that they are evil*; Vulg. *pronus ad malum*, bent on evil. Ecc. 7, 14 **בְּיוֹם טוֹבָה הִנֵּה נִטּוֹב** *in the day of joy be thou joyful*, pr. conduct thyself as joyful. Prov. 3, 26 **הִנֵּה הִתְהַלַּךְ** *Jehovah shall be thy hope*. Ps. 68, 5 **בְּיָה שְׁמוֹ** *his name is Jah*. (Targ. Jon. שְׁמִירָה. Sept. Syr. Vulg. omit **ב**; comp. Josh. 47, 4. 48, 2.) Is. 26, 4 **בְּרַע הוּא** *for Jah (i. e. eternal, unchangeable) is Jehovah*.—Some of these and other passages may indeed be differently explained; but it is in vain to deny the existence of the idiom itself in Hebrew, as has been done by Ewald, Heb. Gramm. p. 607; and after him by Wiener, Lex. p. 109. Still it is not less certain, that many examples which have been referred to this idiom, do not belong under it; but are to be otherwise explained. So Hos. 13, 9 **שִׁחָהּ וַיִּשְׁרָאֵל בִּי** *where Vulg. perditio tua, Israel, tantummodo in me auxilium tuum*; but, comparing c. 7, 13, it should be so explained: *This hath destroyed thee, O Israel, that (thou art) against me thy helper*. 1 K. 13, 34 render: *and for this cause (בְּדָבָר הַזֶּה) the house of Jeroboam fell into sin*.—In three examples, all in the later Hebrew, **ב** seems clearly to be prefixed to the subject; e. g. Ezra 3, 3 **בִּי בְּאִימָה עָלִיהֶם**, unless this is a mingling of two constructions, **אִימָה עָלִיהֶם** and **בְּאִימָה הֵם**. 1 Chr. 9, 33 **בְּיָוָם** *where yet we might render, 'it was incumbent on them to be in the work.'* 7, 23 **בְּרַע הִתְהַלַּךְ** *because evil was in his house*, i. e.



calamity. Perhaps this is a solecism of the later age of the Hebrew.

D) With the Infinitive ב forms a periphrasis for the Lat. gerund, Engl. *in* with pres. particip. as בְּשֹׂחֵק *in* *ridendo*, Engl. *in* *laughing*, Prov. 14, 13. More commonly it may be better expressed in Engl. by an adverb or conjunction with a finite verb; e. g. a) *while, when*, i. q. *in that*, of time, comp. in A. no. 5. Num. 35, 19 בְּנִגְזְרוֹ *when he lighteth upon him*. Prov. 30, 32. Cant. 5, 6. Esth. 2, 8. b) *when, after*, with a past tense, of time completed, comp. in A. no. 5; the infin. here having the force of the præter. Gen. 33, 18 בְּבָאוּ מִצִּדֵּן אֲרָם *when he had come from Mesopotamia*, after he came, etc. 2, 4. Ex. 3, 12. Is. 20, 1. Job 42, 10. c) *though, even if*, comp. in B. 2. e. Ps. 46, 3 בְּהִיָּיר אֶרֶץ *though the earth be changed*. Is. 1, 15. d) *because*, comp. in B. 5; בְּנִזְכָּם *because they had forsaken*, 2 Chr. 28, 6.

NOTE. The opinion of the ancient Grammarians is not improbable, that ב was originally apocopated from בֵּית, בֵּי, *in the house, within, in*; as ל from אֵל, מ from מִן. This view may be supported on the following grounds: a) The Chald. בֵּי, Syr. ܒܝ, not only signifies *house*, but also has the power of the particle ב *in*, not unfrequently in the Targums, as Cant. 1, 9. 2, 15. b) Even now in the East the word بیت *house*, in geographical names, is often abridged into بی, as بیسان *Beisan* for Heb. בֵּית שֵׁאן *Beth-shean*; بیت *Beer* for بیت *Beer*; see note on Burckhardt's Travels in Syria, I. p. 491. Germ. c) An example of the same abbreviation occurs in the O. Test. itself, in the form בֵּית אֶסְתֶּר for בֵּית אֶסְתֶּר the house of Astarte; comp. *Bebeten* in Euseb. and Jerome, for Beth Beten. d) The Persian exhibits a like analogy; in which are promiscuously employed the separate forms בָּ *in*, בִּי *with*, and the inseparable ב. — Comp. Arab. فی prob. for بی, and also other words not less violently abbreviated, as بَن, see ב below; and גֵּיא whence גֵּי, Chald. גֵּי, Arab. جَهَنَّم, Gr. γέννα.

ב Chald. *in*, i. q. Heb. e. g. *in* *heaven*, *in* *a dream*, Dan. 2, 19. 28, comp. Heb. A. 1; to drink *in* vessels Dan. 5, 2, comp. A. 1. b; to be given *into* one's hand Dan. 11, 11, comp. A. 7; *with* the hand Dan. 2, 34, comp. B. 2. c.

ב in proper names appears as a contraction for בֵּן son; as in בֶּרְקִי i. q. בֶּרְקִי son of stabbing; see also בְּמִקְהֵל, בְּעֵלִים, בְּשָׁלֹם. See Schol. ad Hamasa ed. Freitag, p. 3. Roediger de Libb. Hist. interp. Arab. p. 20, 21.

בָּא f. *an entrance, entry*, Ez. 8, 5. R. בוא to enter.

בָּאֵשׁ Chald. adj. *bad, wicked*, Ezra 4, 12. R. בָּאֵשׁ.

\* בָּאֵר in Kal not used, Arab. بَارَ to dig, e. g. a well, ditch. Kindred roots are בֹּרֵר, בָּרַר, also פָּאֵר, Lat. *forare*, Germ. *bohren*, Engl. *to bore*. Comp. בֹּרֵר, בָּרַר, בָּאֵר.

PIEL 1. to dig in, to grave, e. g. letters on stone, to inscribe, c. עַל Deut. 27, 8. Hab. 2, 2.

2. to expound, to declare, pr. to dig out, to dig out and explain, Deut. 1, 5.

Deriv. בֹּרֵר, בָּרַר, בָּרוּחָה or בְּרוּחִי, and those here following.

בָּאֵר f. plur. בָּאֵרוֹת, constr. בְּאֵרוֹת Gen. 14, 10.

1. a well, Arab. يَسِيرٌ, Syr. ܟܠܐ, id. Gen. 24, 11. 20. 26, 19. 20. 21. al. Often more fully בָּאֵר מִיָּם Gen. 21, 19, 26, 19. — Different from a fountain (עֵינַן) on the surface of the ground or flowing from a rock; although a well (בָּאֵר) may also be called a fountain (עֵינַן), as Gen. 16, 7 comp. v. 14. 24, 11. 13. 16. Spoken of pits of bitumen Gen. 14, 10.

2. a pit, Ps. 54, 24. 69, 16.

3. Beer, pr. n. a) A station of the Israelites in the confines of Moab, Num. 21, 16–18; prob. the same place which in Is. 15, 8 is called more fully בָּאֵר אֱלִים *Beer-elim*, i. e. well of heroes. b) A place in Palestine, Judg. 9, 21. Perh. Beer, so Studer; more prob. the place now called *el-Bireh* in the plain of Judah; see Bibl. Res. in Palest. II. p. 132.

בָּאֵר, see בָּאֵר no. 3. a.

**בְּאֵר לַחַי רֹאִי** (well of life of vision, i. e. a vision of God, comp. Judg. 6, 22 sq.) *Beer-lahai-roï*, pr. n. of a well on the southern borders of Palestine, Gen. 16, 14, 24, 62, 25, 11. The etymology above given is that of the sacred writer, Gen. 16, 14. By neglecting the vowels, one might also conjecture it to be for **בְּאֵר רֹאִי** *well of the jaw-bone* (or rock) of vision, i. e. well of the conspicuous rock, comp. Judg. 15, 19; or also 'well of the far seen region,' comp. Arab. **عَارِصَة** *jaw-bone, region*.

**בְּאֵר שֶׁבַע** (well of the oath, i. q. **שְׁבוּעָה**, according to Gen. 21, 31, 26, 33) *Beer-sheba*, pr. n. of an ancient city on the southern border of Palestine, 2 Sam. 24, 7; whence the phrase, in describing the limits of Palestine: **מִדֶּן עֵד-בְּאֵר שֶׁבַע** *from Dan to Beer-sheba* Judg. 20, 1; and of the kingdom of Judah: **מִגֶּבֶת עֵד-בְּאֵר שֶׁבַע** *from Geba to Beer-sheba* 2 K. 23, 8.—Still called *Bîr es-Seba'*, with two deep wells; see Bibl. Res. in Palest. I. p. 300–3.

**בְּאֵרָא** (well, fountain) pr. n. m. *Beer-a*, 1 Chr. 7, 37.

**בְּאֵרָה** (id.) pr. n. m. *Beerah*, 1 Chr. 5, 6.

**בְּאֵרוֹת** (wells) *Beeroth*, pr. n. of a city of the Gibeonites Josh. 9, 17, afterwards belonging to the tribe of Benjamin, Josh. 18, 25. 2 Sam. 4, 2. After the exile it was still in existence and inhabited, Ezra 2, 25. Neh. 7, 29. Now *el-Bîreh* on the great road north of Jerusalem; Bibl. Res. in Palest. II. p. 132.—Gentile n. **בְּאֵרְתִּי** 2 Sam. 4, 2: 23, 37; and contr. **בִּרְתִּי** 1 Chr. 11, 39. Comp. **בִּירוֹתִי**.

**בְּאֵרוֹת בְּנֵי יַעֲקֹב**, *Wells of the sons of Jaakan*, pr. n. of a station of the Israelites in the desert, Deut. 10, 6. In the parallel passage Num. 33, 31 ellipt. **בְּנֵי יַעֲקֹב**. See Bibl. Res. in Palest. II. p. 583.

**בְּאֵרִי** (q. d. *fontanus*) *Beeri*, pr. n. m. a) The father of Hosea, Hos. 1, 1. b) Gen. 26, 34.

**בֹּאֵר** (by Syriasm for **בְּאֵר**) i. q. **בוֹר**, which is the more usual form, *a cistern*, 2 Sam. 23, 15. 16, 20, Cheth. where Keri

has **בוֹר**, as also 1 Chr. 11, 17. 18, 22; comp. *Gesch. der Heb. Sprache*, p. 40, not. 46. Plur. **בְּאֵרוֹת** Jer. 2, 13.

\* **בָּאֵשׁ** fut. **יִבְאֵשׁ** 1. *to have a bad smell, to stink*, Ex. 7, 18. 21. 8, 10. 16, 20. Comp. **בָּאֵשׁ**.

2. i. q. Chald. *to be bad, wicked, to be of a bad disposition*; see **בָּאֵשׁ**, **בָּאֵשִׁים**, **בָּאֵשָׁה**, and Hiph. no. 3. Arab. **بُوس** *to be bold, audacious, pr. to be bad*; comp. Germ. *böse*.—Among Orientals the idea of bad smell is often transferred to a bad disposition; just as a good smell is put for a good and pleasant disposition; comp. **בָּשָׁם** *to have a good smell, to be fragrant*, and Syr. **صَفَر** *to be pleasant*;

**טָבַב** *to be good*, and Arab. **طَابَ** *to have a good smell*.

NIPH. *to be made to stink*; metaph. *to become loathsome, hateful*, with **וְ** and **אֵהָ** (אָהָ) of pers. 1 Sam. 13, 4. 2 Sam. 10, 6. 16, 21. Comp. Engl. 'to be in good or bad odour.'

HIPH. 1. *to cause to stink*, Ecc. 10, 1. Metaph. *to make loathsome, hateful*, with **וְ** of pers. Gen. 34, 30. More fully Ex. 5, 21 **וְהַבְּאֵשָׁה אֶת-רִיחֵנוּ** *ye have made our odour bad*, i. e. ye have made us loathsome, objects of hatred.

2. Intrans. *to stink*, pr. to make a stink; Ex. 16, 24. Ps. 38, 6. Metaph. *to be loathsome, hateful*, c. **וְ** 1 Sam. 27, 12.

3. *to act badly, wickedly*, like Syr. **أَعْلَفَ**. Prov. 13, 5 *a righteous man hateth false words, וְהַבְּאֵשׁ יִבְאֵשׁ* *but the wicked man acteth wickedly, and causeth shame*, sc. by his falsehoods.

HITHPA. i. q. Niph. c. **עָשָׂה** 1 Chr. 19, 6. Deriv. those here following.

**בָּאֵשׁ** Chald. *to be bad, evil*, with **עַל** *to displease*, Dan. 6, 15.

Deriv. **בָּאֵשׁ**.

**בָּאֵשׁ** (*bēōsh*) m. *a stink, stench*, Amos 4, 10; c. suff. **בָּאֵשִׁים**, **בָּאֵשָׁה**, Joel 2, 20. Is. 34, 3.

**בָּאֵשָׁה** f. *a bad plant, weed*, Job 31, 40.

**בָּאֵשִׁים** only in Plur. Is. 5, 2. 4, *bad grapes, unripe and sour, labrusca*, Fr. *lambrusques*, i. e. *wild grapes, worthless*, as Jeromé and Jarchi well. Kimchi



ענבים נכאשים, Saad. ענבים רעים, Aqu. *σαρκώει*, Symm. *ἀνελή*. The same use of the word is found in the Mishna, Maaseroth I. § 2; where for אבשים is to be read באשים, as appears from the gloss of Tanchum of Jerusalem. See a full discussion in Comm. on Is. I. p. 230. II. p. 364; where it is shown that the sense of *aconitum* or *wolf's bane*, *monk's hood*, so commonly received among modern interpreters, rests upon a mere error of Celsius, Hierobot. II. p. 199.

באתר Chald. *after*, see in art. אתר.

בבה f. (Kamets impure, for נבבה, and נבבה, r. נבב) pr. a hollow, hole; and

hence a gate, door, like Arab. بَاب.

In Hebrew found only in the phrase בבה עין the gate of the eye, i. e. the pupil, which is literally the door to the interior of the eye, Zech. 2, 12 [8]. Corresponding is عَصَا بَصَلَا, Chald. בבקא, בבא. —Another etymology which I formerly followed, has perhaps no less probability; namely, that בבה may be

for באבאה i. q. <sup>بَابُ</sup> *boy, puellus*, Syr. <sup>بَابَا</sup> *بابا* *παπα* *πάτερ*; and then this is transferred to the pupil of the eye, like אישון q. v.

בבי pr. n. m. *Bebai*, Ezra 2, 11. 8, 11. Neh. 7, 16. —Pehlvi *bab* signifies father.

בבל Babel, i. e. confusion, for בבלל from r. בלל, Gen. 11, 9; comp. Syr. <sup>بَلَل</sup> *בַּלְל* confusion of speech, stammering; and for the dropping of the second letter comp. טַפְטִפָּה for טוּטִפָּה Lehrs. 134, 869. Others regard it as i. q. Arab. باب بل gate i. e. court of Bel; comp. the Sublime Porte. *Babel, Babylon*, is the name of the most ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10, 10. 2 K. 17, 24. 20, 12 sq. Mic. 4, 10. al. It was situated in lat. 32° 32' on both banks of the Euphrates. Its ruins are still visible near the small city Hil-

lah, <sup>حِلَّة</sup> *חלה*, and have recently been explored and described with great accuracy and learning. See Hdot. 1. 178, 183. Strabo 16. 1. 6. R. K. Porter's Travels II. p. 283 sq. C. J. Rich Memoirs on the Ruins of Babylon. Ritter's Erdkunde

Th. XI. pp. 865–925. Berl. 1844. —The name of the city is also applied to the province *Babylonia*, Ps. 87, 4. 137, 1. Is. 14, 4; whence often מֶלֶךְ בָּבֶל the king of *Babylonia*, a title ascribed also to the kings of Persia, as to Cyrus, Ezra 5, 13; and Artaxerxes, Neh. 13, 6. Comp. אשור.

בבלי Chald. plur. emphat. בבליא *Babylonians*, Ezra 4, 9.

בג a Persian word signifying food, Pers. <sup>بِه</sup> *בה*, in Arab. <sup>بَاغ</sup> *באג*, comp. <sup>φαγν</sup> *פאגנ*,

and the Phryg. <sup>βέρος</sup> *βέρος* bread Hdot. 2. 2. Found in the compound פֶּה־בֶּג q. v. and also in Ez. 25, 7 Cheth. נְהַחֲרֵה לָבֶג לְגוֹיִם *I will give thee for food to the nations*. Here the Keri has לָבֶג for a spoil, which also the ancient versions express; and this is likewise supported by the similar passages in Jer. 15, 13. 17, 3, and espec. Ez. 26, 5. 34, 28. The reading לָבֶג is therefore prob. a mere error of transcription, like נֶה for נָה in Ez. 47, 13.

\* <sup>בִּגְדִי</sup> *בגדי* fut. <sup>יִבְגֵּד</sup> *יבגד* Mal. 2, 10; pr. to cover, whence <sup>בִּגְדִי</sup> *בגדי* a covering, garment. —Hence

1. to act covertly, deceitfully; to deal falsely, faithlessly, treacherously. Verbs of covering, concealing, are often thus transferred to deceit and treachery; comp. <sup>لَبَس</sup> *לביס* to cover, to clothe, to dissemble; Samar. <sup>לִבִּס</sup> *לביס* to defraud, c. ב. Ex. 21, 8; <sup>לִבִּס</sup> *לביס* to cover, to hide

oneself, whence <sup>לִבִּס</sup> *לביס*; also to defraud; comp, <sup>לִבִּס</sup> *לביס*, <sup>לִבִּס</sup> *לביס*, and <sup>לִבִּס</sup> *לביס*. — Constr. absol. 1 Sam. 14, 33. Job 6, 15; oftener with ב of pers. (comp. ב B. 4.) q. d. to treacherously desert any one Judg. 9, 23. Lam. 1, 2; espec. towards a friend Lam. 1. c. a spouse Ex. 21, 8; God Hos. 5, 7. 6, 7. Rarely with מן Jer. 3, 20; acc. Ps. 73, 15 <sup>לִבִּס</sup> *לביס* <sup>לִבִּס</sup> *לביס* lo, *I should deal falsely with the generation of thy children*. Part. <sup>לִבִּס</sup> *לביס*, plur. <sup>לִבִּס</sup> *לביס*, treacherous dealers sc. towards God, the ungodly, wicked, Sept. *πυγίνοποι*, transgressors, Prov. 2, 22. 11, 3. 6. 13, 2. 15. Ps. 25, 3. 59, 6. Jer. 9, 1. Part. plur. fem. <sup>לִבִּס</sup> *לביס* treacheries Zeph. 3, 4.

2. to oppress, to pillage, to spoil, i. q. <sup>לִבִּס</sup> *לביס* <sup>לִבִּס</sup> *לביס*; c. ב. Is. 21, 2 <sup>לִבִּס</sup> *לביס* the spoiler spoileth and the

*waster wasteth.* 24, 16 **בגדים בגדו ובגדו** *the spoilers spoil, yea, the spoilers spoil the spoiling.* 33, 1.—With the idea of *impudence, shamelessness*, Hab. 2, 5.

Deriv. the three following.

**בגד** in pause **בגד**, c. suff. **בגדו, בגדי**, as if from **בגד**, the ד without Dag. lene, contrary to the rule, Lehg. p. 94; Plur. **בגדים, בגדי**, once **בגדויה** Ps. 45, 9; m. once fem. Lev. 6, 20.

1. *a covering, cloth*, in which any thing is wrapped, Num. 4, 6–13; also for a bed, *a coverlet*, 1 Sam. 19, 13. 1 K. 1, 1.

2. *a garment, robe*, usually the outer garment of the Oriental, Gen. 39, 12, 13. 15, 41, 42; espec. costly, 1 K. 22, 10. 2 Chr. 18, 9. **בגדו מלא** *his lap-full* 2 K. 4, 39. Sept. *ἡμιον, στολή*.

3. *faithlessness, treachery*, Jer. 12, 1.

4. *a spoiling, rapine*, Is. 24, 16.

**בגדות** see in **בגד** no. 1, fin.

**בגוד** adj. (Kamets impure, Lehg. § 120. 3) f. **בגודרה**, *faithless, treacherous*, Jer. 3, 7. 10 R. **בגד**.

**בגנר** *Bigvar*, pr. n. of a man of rank who returned with Zerubbabel from the exile, Ezra 2, 2. 14. 8, 14. Neh. 7, 19.—Perh. Chald. **בגנאי** husbandman, Syr. **بَغْد** garden, which passed over also into the Persian **باغ** *bāgh*, garden. Or i. q. Pers. *Bayāios* Hdot. 3. 123; according to Bohlen, Sanscr. *bhagṛi, bhagasan*, happy.

**בגתא** (perh. garden, gardener, see **בגנר**) *Bigtha*, pr. n. of a eunuch in the court of Xerxes, Esth. 1, 10. For another etymology see **אֲבִנְתָּא**.

**בגתן** (id.) *Bigthan*, id. Esth. 2, 21; also **בגתא** Esth. 6, 2. Comp. Pers. and Sanscr. *bhagadāna* 'gift of fortune'; Bohlen.

I. **בד** m. pr. *separation, thing separated*, from r. **בדר** I.—Hence

1. *a part*, Ex. 30, 34 **בד בדר** *part for part*, i. e. like parts, equal portions. Plur. **בדים** spec. *parts of the body, the members, limbs*, Job 18, 13. 41, 4; of a tree, *the branches* (comp. Gr. *κῶλα*) Ez. 17, 6. 19, 14; hence *staves, bars, poles*, for bearing any thing, Ex. 25, 13 sq. Num.

4, 6 sq. Metaph. *bars of a city*, its princes, chiefs, Hos. 11, 6.—Sing. with prefix, **לְבַד**, a) Adv. *apart, separately, by oneself*. Ex. 26, 9 *five curtains by themselves* (**לְבַד**), *six curtains by themselves* (**לְבַד**). 36, 16. In this sense a suffix is often added: Gen. 21, 28 and *Abraham set seven ewe-lambs לְבַדָּהֶן by themselves*. 30, 40. 32, 17. 43, 32. al. b) Oftener **לְבַד** c. suff. is i. q. *alone; solus, a, um*; Gen. 2, 18 *הָיָה הָאָדָם לֹא-טוֹב לְבַדּוֹ it is not good for man to be alone*, pr. man's being in his separation. **אֲנֹכִי לְבַדִּי** *I alone* Num. 11, 14; **אָחָה לְבַדָּהּ** Ex. 18, 14; **רָשָׁב לְבַדּוֹ** Gen. 32, 25; **הַחֲתָנִים לְבָדָם** Gen. 44, 20. Also after oblique cases, as Dat. **לְבַדָּהּ** *towards thee alone* Ps. 51, 6; Genit. Ps. 71, 16 **צִדְקָתָהּ לְבַדָּהּ** lit. *the righteousness of thee, of thee alone*, i. e. *thy righteousness, thine only*. c) Adv. of restriction, limitation, *only*, in the later Hebraism, Ecc. 7, 29. Is. 26, 13. d) With **מִן** it passes over into a Prep. *apart from, besides*; Ex. 12, 37 *besides children*. Num. 29, 39. Josh. 17, 5; with **עַל** Ezra 1, 6. The same is **מִלְּבַד** Gen. 26, 1. Num. 17, 14; c. suff. **מִלְּבַדּוֹ** *besides him* Deut. 4, 35; **מִלְּבַד אֲשֶׁר** *besides that which* Num. 6, 21.

2. Spec. *a thread, collect. thread, yarn*, espec. of linen, comp. **אַטְוִן**; hence *linen*, i. e. fine white linen, Ex. 28, 42. 39, 28. Lev. 6, 3. Plur. **בָּדִים** *linen garments* Ez.

9, 2 sq. Dan. 10, 5.—Arab. **بَدَسْ** byssus.

II. **בדר** m. plur. **בָּדִים**, from r. **בדר** II.

1. *empty talk, lies, vain boasting*, Job 11, 3. Is. 16, 6. Jer. 48, 30.

2. i. q. **בָּדִים**, *liars, boasters*, spoken of conjurers and false prophets, Is. 44, 25. Jer. 50, 36.

\* **בדא** 1. *to form, to fashion*, spoken of a potter; and this sense is preserved in the Zabian **صَدَا**.

2. *to devise, to invent, to feign*, with **מִלְּבַד** 1 K. 12, 33 where Sept. well *ἐπιλάσσομαι*. Neh. 6, 8. Part. c. suff. **בָּדָא** by Syriasm for **בָּדָא** Neh. 1. c.—Arab. **بَدَأَ** to begin; IV, to produce something new, to devise and do first; comp. **نَدَعَ** I, IV, to feign.



\* I. **בָּדַד** 1. pr. to disjoin, to divide, to separate, like Arab. **بَدَّ**.—The notion of cutting or tearing apart, and hence of dividing, lies in the primary syllable **בד**, as likewise with various modifications in the kindred and harder syllables **בַּח**, **בָּח**, **פָּח**; comp. **בָּדַל**, **בָּדַח**; **בָּחַח**, **פָּחַח**, **פָּחַח**, **פָּחַח**, **פָּחַח**, **פָּחַח**. Kindred also are the syllables **בז**, **בץ**, **בץ**; for which see under **בָּצַע**.

2. to separate oneself, to be alone, solitary. Part. **בֹּדֵד** alone, solitary, Ps. 102, 8. Hos. 8, 9. Is. 14, 31.

Deriv. **בַּד** I, and **בָּדַד**.

\* II. **בָּדַד** i. q. **בָּטָא** q. v. **βαυτολογεῖν**, blaterare, to babble, i. e. to talk idly. Talmud. **בָּטָט**, **בָּטָט**.—Hence **בַּד** II.

**בָּדַד** m. separation, i. q. **בַּד** I. Hence in Acc. as adv. separately, i. e. solitary, alone, Lev. 13, 46. Is. 27, 10 **בְּצוּרָה** **עִיר** the strong city is left solitary, i. e. desolate. Deut. 32, 12 **יְהוָה בָּדַד יְהוָה** **יְהוָה** alone did lead him.—Also **בָּדַד** pr. in separation, i. q. solitary, alone, Num. 23, 9. Ps. 4, 9. Mic. 7, 14.

**בָּדַד** (separation, part.) **Bedad**, pr. n. m. Gen. 36, 35.

**בָּדַד** see **בַּד**.

**בָּדִיָּה** (prob. i. q. **עַבְדֵּיהָ** servant of Jehovah, see **בָּדַד**) **Bedeiah**, pr. n. m. Ezra 10, 35.

**בָּדִיל** m. (**בָּדַל**) **stannum** of the ancients, i. e.

1. alloy of lead, tin, or other inferior metals, combined with silver in the ore and separated from it by smelting, dross; Pliny **plumbum nigrum**, H. N. 34. 16.—Is. 1, 25 **אֶסְרֶה כָּל-בָּדִילָהָּ** **I will remove all thy alloy**, i. e. all thy impure and spurious parts. Comp. **בָּיִט**.

2. tin, **plumbum album**, Num. 31, 22. Ez. 22, 18. 20. 27, 12.

\* **בָּדַל** in Kal not used, kindr. **בָּחַל**, **בָּחַל**, to separate.

HIPH. 1. to separate, to divide, Lev. 1, 17; e. g. two places by a curtain or wall, Ex. 26, 33. Ez. 42, 20; or things mixed together, Gen. 1, 4. Part. **מִבְדִּיל** dividing, a divider, Gen. 1, 6.—For the construction see no. 2.

2. Trop. of the mind, to discern between different things, to distinguish. Lev. 10, 9. 10 **ye shall drink neither wine nor strong drink... that ye may discern between what is holy and unholy**. 11, 47. 20, 25.—In both these significations (no. 1, 2) constr. c. **יָבִין**—**יָבִין** Gen. 1, 4. 7. Ex. 26, 33; **לָבִין**—**יָבִין** Is. 59, 2; **לָבִין** Gen. 1, 6.

3. to separate from others, to select, to choose out, in a good sense; with **מִן** Num. 8, 14. 16, 9. Lev. 20, 24. 26; also with **לָ** of that to or for which one is destined, 1 K. 8, 53. Without **מִן** Deut. 4, 41. 10, 8. 1 Chr. 25, 1; absol. Deut. 19, 7. Ez. 39, 14.

4. to separate out, to shut out, e. g. a mixed multitude from a people, with **מִן** Neh. 13, 3, **מִן** Is. 56, 3. With **לָרָעָה** Deut. 29, 20.

NIPH. 1. Pass. of Hiph. no. 3, to be separated, to separate oneself, with **מִן** Ezra 6, 21. 9, 1. 10, 11. Also to be selected, chosen out, Ezra 10, 16; with **לָ** to or for any thing, 1 Chr. 23, 13.

2. Pass. of Hiph. no. 4, to be separated, shut out, Ezra 10, 8.

3. Pr. to separate oneself from a place, i. e. to go away, to depart, with **מִן** of place, Num. 16, 21; with **אֶל** of pers. to whom one departs, 1 Chr. 12, 8.

Deriv. **בָּדִיל**, **מִבְדִּילוֹת**, perhaps **בָּדִילוֹת**, also

**בָּדִיל** m. a part, piece, e. g. of an ear, **אָזְן**, Am. 3, 12.

**בָּדִילָה** a costly article of merchandise, mentioned along with gold and precious stones Gen. 2, 12, and described as resembling the Arabian manna Num. 11, 7; which latter consisted of white grains and scales, and is elsewhere compared to hoar-frost, see Ex. 16, 14. Num. 1, c. though according to Burekhardt, the colour of the present manna is a dirty yellow; Travels in Syria, etc. p. 599 sq. Most of the ancient interpreters, e. g. Aqu. Symm. Theodot. Vulg. Josephus (Ant. 3. 1. 6), understand **βδέλλιον** **bdellium**, a whitish gum or resin which distills from a tree growing in Arabia, India, and Babylonia; pellucid, approaching to the colour of frankincense, and with grains like frankincense, but larger; Plin. H. N. 12. 9 or 19. With this accord

the various names *μάδειλον*, *βδολχόν* (which latter rests on conjecture, see Diosc. 1. 71 or 80), *βδέλλα*, *βδέλλιον*.—On the other hand, *bdellium* is not of so costly a nature as to be properly ranked among gold and gems; or as that the region of Havilah should become celebrated for producing it. Hence, the opinion of the Rabbins is not to be condemned, which also Bochart has learnedly supported (Hieroz. II. 674-683), viz. that *בְּדֵלָה* signifies a *pearl*, collect. *pearls*, which are found in great numbers on the shores of the Persian Gulf and of India, and which may not unaptly be compared with the grains of manna. Bochart also gives the etymology, as being quadril. *בְּדֵלָה* from *ר. בְּדַל*, i. q. something *selected, precious*, and hence a *pearl*; comp. Arab. *قَرِيْدٌ* a pearl, from *ر. بَرَد* i. q. *בְּדַל*.

*בְּדָן* *Bedan*, pr. n. a) A judge of Israel, 1 Sam. 12, 11; not found written with these letters in the book of Judges. Sept. and Syr. read *בְּדָק*; the Targ. explains it by *בְּנֵי-דָן* a Danite; see *בָּן* for *בְּנֵן* p. 109. But *בְּדָן* is doubtless i. q. *עֲבָדָיו* Judg. 12, 13, 15; the *ע* being dropped, as was often the case among the Phenicians in the word *עֶבֶר*; e. g. *בְּדָשְׁמֵן* for *עֶבֶר בְּדָשְׁמֵן* *Bodostor* for *עֶבֶר אֲשֶׁר*. See Monumm. Phœnic. pp. 174, 175. b) 1 Chr. 7, 17.

\* *בְּרָק* 1. *to sunder, to make a breach*; whence *בְּרָק*. Comp. under *ר. בְּרַד* I.

2. Denom. from *בְּרָק*, *to repair breaches*, and genr. *to repair, to rebuild*, 2 Chr. 34, 10. Syr. *صَرَفَ* and *صَرَفَ* id.

*בְּרָק* m. c. suff. *בְּרָקָה*, a *breach, gap, chink*, in a building 2 K. 12, 6. 7. 8. 9; in a ship Ez. 27, 9, 27.

*בִּדְקָר* *Bidkar*, pr. n. of one of Jehu's captains, 2 K. 9, 25.—The form is contr. for *בְּנֵי-דְקָר* son of stabbing, i. e. stabber; see *ב* p. 109.

\* *בָּרַר* Chald. P. A. *בַּרְרָא*, *to scatter* Dan. 4, 11; i. q. Heb. *בָּזַר*, *פָּצַר*.

\* *בְּהָרָה* obsol. root, prob. *to be clean, pure*; hence in Arabic trop. of *neatness*,

*elegance*, whence *بَهَا* to be neat, bright, beautiful; but also of *emptiness*, whence

*بَهِيَ* to be empty, waste, of a house.—Hence

*בְּהָרָה* m. (for *בְּהָרָה*, a Segolate form) *emptiness, voidness*, concr. *empty, void*; found thrice in paronomasia with *הָרָה* Gen. 1, 2. Jer. 4, 23. Is. 34, 11.

\* *בְּהָרָה* obsol. root, either i. q. Arab. *بَهَت* to lie, to feign; or i. q. Aram. *בְּהָרָה*, Heb. *בוֹשָׁה*, pr. to be white, shining; Redslob.—Hence

*בְּהָרָה* Esth. 1, 6, a species of *marble* used for pavements; Sept. Vulg. *σμαγυδῖτης*, *smaragdites*. Arab. *بَهْتُ*, according to the Camoos p. 176, is a species of stone, either perh. *white marble*, or *imitation marble*; so called as *feigning* the appearance of marble; comp. *ר. בְּהָרָה*.

*בְּהִילָה* Chald. f. *haste*, Ezra 4, 23. *בְּהִלָּה*.

*בְּהִירָה* adj. *bright, shining*, of the sun Job 37, 21. *בְּהִירָה*.

\* *בְּהָלָה* or *בְּהָלָה* in Kal not used, *to tremble, to be in trepidation*; comp. by transp. *בְּהָלָה*, and Ethiop. *ሀረረ* to inspire terror, *ל* and *ר* being interchanged. NIPH. 1. *to tremble, to shake*, e. g. of the bones Ps. 6, 3; the hands Ez. 7, 27; trop. of the soul, Ps. 6, 4.—Hence

2. *to be in trepidation, to be amazed, confounded, to be struck with terror, consternation*; Ex. 15, 15. 1 Sam. 28, 21. 2 Sam. 4, 1. Ps. 48, 6. Ez. 26, 18; with *מִפְּנֵי* Gen. 45, 3. Job 23, 15. Ecc. 8, 3. Including also the idea of despondency, Job 4, 5. Is. 21, 3.

3. *to flee in trepidation*, in consternation, Judg. 20, 41. Hence genr. *to hasten to or after any thing*, c. *לָּ* Prov. 28, 22 *בְּהָלָה לְחַוֵּן אִישׁ רַע-עֵינָיו* the man of evil eye hasteth after riches, i. e. anxiously seeks to be rich. Ecc. 8, 3 *אַל-תִּהְיֶה מְהִירָה לְעֵינָיו* be not hasty to go out of his sight, i. e. depart not arrogantly, perversely.

4. *to perish suddenly*, as with fright, *to be destroyed*; Ps. 104, 29 *תִּיהְיֶה פָּנֶיךָ* thy face, *תִּיהְיֶה פָּנֶיךָ* they perish at once, sc. thy creatures. So Ps. 90, 7, as required



by the parallelism. Comp. בְּהִלָּה. Part. fem. נִבְהִלָה subst. *sudden destruction* Zeph. 1, 18; comp. נִבְהִלָה.

PIEL 1. *to cause to tremble, to terrify, to confound, to strike with terror and consternation*, Ps. 2, 5. 83, 16. Dan. 11, 44. Job 22, 10. Hence *to cause to despond*, Ezra 4, 4 Keri.

2. *to hasten, to quicken*, Esth. 2, 9. Hence with inf. c. הָלַךְ, i. q. מָהֵר, *to hasten to do any thing, i. e. to do it hastily*, rashly, Ecc. 5, 1. 7, 9.

PUAL *to be hastened, quickened*. Prov. 20, 21 Keri. נִבְהִלָה מְבִהֵלָה *a possession hastily gotten, i. e. acquired with anxious haste*. Hence part. מְבִהֵל *hastened, quickened*, Esth. 8, 14.

HIPH. 1. i. q. Pi. no. 1. Job 23, 16.

2. i. q. Pi. no. 2. Esth. 6, 14.

3. Caus. of Kal no. 3, *to drive out in haste, to thrust out*, 2 Chr. 26, 20.

בהל Chald. in Pe. not used.

ITHPE. Inf. הִתְבַּהֵּל subst. *haste, speed*, with pref. בָּ adv. *in haste, quickly*, Dan. 2, 25. 3, 24. 6, 20.

PA. *to terrify, to put in trepidation*, Dan. 4, 2. 16. 7, 15.—ITHPA. pass. Dan. 5, 9.

Deriv. בְּהִילוּ.

בהלה f. (r. בָּהַל) *terror*, Lev. 26, 16. Plur. Jer. 15, 8. With the art. *terror*, καὶ ἐξοχόν, i. e. *sudden destruction*, Is. 65, 23. Ps. 78, 33.

\* בָּהֵם a root not in use, pr. *to shut, to close*, spec. the mouth, hence *to be mute, dumb*. Arab. بَهَم IV *to shut*, X *to be mute, dumb*. The like signification is found in many roots ending with the letter מ, and denoting sounds produced with the mouth shut; as דָּהֵם, אָלֵם, דָּלֵם, דָּמֵם, comp. Lat. *hem*, Gr. *μῦω*. Other roots ending with the same letter designate murmuring, whispering, humming sounds, which likewise are produced with the mouth closed; as נָהֵם, נָחַם, נָחַם, Arab. نَهَم, βρέμω, fremo, βρουάουμαι, נָחַם, Germ. brummen, Engl. *to hum*.

בהמה f. constr. בְּהֵמָה, c. suff. בְּהֵמָה, בְּהֵמָה (as if from בְּהֵמָה); Plur. בְּהֵמוֹת, constr. בְּהֵמִים; *a beast*, pr. *a dumb beast*, from r. בָּהַם; spoken usually of

the larger land quadrupeds, opp. to birds and reptiles; but see in Plur. no.

2. Arab. بَهِيمَة. Gen. 6, 7. 20. 7, 2. 8. 23. 8, 20. Ex. 9, 25. Lev. 11, 2. Prov. 30, 30 בְּהֵמָה לִישׁ גִּבּוֹר *the lion, a mighty one among the beasts*.—Spec.

1. Collect. *domestic beasts, cattle*, Lat. *pecus*; opp. חֵיהַ הָאָרֶץ Gen. 1, 24, חֵיהַ הַשָּׂדֶה 2, 20. 3, 14, הַחֵיהַ 7, 14. 21. Lev. 25, 7, i. e. *beasts of the field, wild beasts*. The word בְּהֵמָה includes both צֹאן and בָּקָר, Gen. 47, 18. Lev. 1, 2.—Elsewhere

2. *beasts of burden*, as asses, camels, opp. מִקְנֶה, Gen. 34, 23. 36, 6. Num. 32, 26. 2 K. 3, 17. Comp. Is. 30, 6. 46, 1.

3. Poet. also for *beasts of the field, wild beasts*; so in plur. בְּהֵמוֹת Deut. 32, 24. Hab. 2, 17; espec. with הָאָרֶץ Deut. 28, 26. Is. 18, 6, הַשָּׂדֶה, הַשָּׂדֶה 1 Sam. 17, 44. Joel 1, 20, נֶזֶר Mic. 5, 7.

PLUR. בְּהֵמוֹת 1. *beasts, quadrupeds*, see above.

2. Plur. majest. joined with sing. masc. *Behemoth*, i. e. *the great beast, huge quadruped*, by which name is designated the *hippopotamus*, Job 40, 15. So Bochart, Hieroz. II. p. 754 sq. Ludolf, Hist. Æthiop. I. 11. Others wrongly understand the *elephant*; as Drusius, Grotius, Schultens, J. D. Michælis ad h. l. Schoder in Hieroz. Spec. I. p. 2 sq.—Probably under the form בְּהֵמוֹת there lies concealed some Egyptian name for the *hippopotamus*, so modified as to put on the appearance of a Semitic word; see in אֲבִרָה. Thus Π-εγε-μωρτ P-ehē-mout would signify *the water-ox*; by which epithet (*bomarinò*) the Italians also designate the *hippopotamus*; see Jablonsky Opusc. ed. te Water, I. 52. It is true that this word so compounded is not now found in the remains of the Coptic language; but the objection urged (Lee's Heb. Lex. p. 74), that it is formed contrary to the laws of language, is not valid. It is said indeed that *ehe* (ox) is of the fem. gender, and that the word for water is *mou*, not *mout*. But *ehe* is of the comm. gender and is frequently used as masculine, see Peyron p. 46; and the *t* in *mout* may be an article postpositive, see Lepsius Lettre à Rossellini p. 63.

\* **בֹּהַן** obsol. root, prob. i. q. **בָּהֵם**, **בְּהֵם** Conj. IV, to shut up, to cover.—Hence the two following:

**בֹּהַן** m. *the thumb* when followed by **יָד**, so called as shutting and covering the hand; also *the great toe* when followed by **רֶגֶל**; so Ex. 29, 20. Lev. 8, 23 sq. 14, 14, 17, 25, 28. Plur. constr. **בְּהוֹנוֹתָ** Judg. 1, 6, 7, from a lost sing. **בְּהוֹן**. Arab. **بُهْمٌ**, and in vulgar Arab. **بُهْمٌ** id.

**בֹּהַן** (thumb) *Bohan*, pr. n. of a son of Reuben; from whom also comes the name **אֶבְנֵי-בֹהַן** *Stone of Bohan*, a place on the confines of Judah and Benjamin. Josh. 15, 6, 18, 17.

\* **בֹּהַן** obsol. root; Syr. **أَصْف** to be white, spec. with leprosy; Chald. **אֲבֵהֵן** to be bright, shining, **בְּהֵן** bright, shining. Comp. **בְּהֵר**.—Hence

**בֹּהַן** m. *vittiligo alba, white scurf, morphew*, an efflorescence on the skin, not uncommon in the East, consisting of spots of a palish white, **בְּהֵרוֹת בֹּהַן**, resembling the leprosy, but harmless, and neither contagious nor hereditary. Lev. 13, 39. Arab. **بَهَقٌ** ap. Avic. See more in Thes. p. 183.

\* **בֹּהַר** obsol. root, Arab. **بَهَر** to shine, to be bright, trop. to be conspicuous. Ethiop. **በርሀ** to be light, bright, **በርሀ** light, **በርሃ** a light, luminary. The primary idea lies in being tremulous, glittering, glancing; comp. **בְּהַל**.—Hence **בְּהֵר** and

**בְּהֵרֹת** f. plur. **בְּהֵרוֹת**, a brightness, i. e. a spot in the skin, for the most part white. When such a spot is lower than the rest of the skin, and has in it white hairs, it is a symptom of the oriental leprosy, Lev. 13, 2-4. 18-23. 24-28. Otherwise it is harmless, whether it be a scar, or arise from a burning, or from the morphew, **בֹּהַן**, ib. v. 38, 39.—Jahn wrongly supposes the word **בְּהֵרֹת** to be the name of a particular disease, the *λευκη* of Hippocrates; Archæol. I. § 215. Different is **בֹּהַק** *bohak* q. v. the name of a particular disease consisting of whitish spots.

\* **בוא** præf. **בָּא**, once **בָּנֵה** Milél for **בָּאנֵה** 1 Sam. 25, 8; imp. **בוא**, **בָּא**, twice **בָּאָה** Milél 1 Sam. 20, 21. 1 K. 13, 7; inf. **בוא**, once **בָּאָה** Milra 1 K. 14, 12; fut. **יבוא**, once **יבֹּאָה**, once **יבֹּוּ** 1 K. 12, 12 Cheth. with He parag. and suff. sometimes irreg. **הַבֹּוֹאֶה** Deut. 33, 16 **הַבֹּוֹאֶה** Job 22, 21, **הַבֹּוֹאֶה**, Keri **הַבֹּוֹאֶה** 1 Sam. 25, 34; see Index at the end of the volume.

1. to go or come in, to enter; Ethiop. **በጽ** id. Arab. **بَا** to return. Kin-

dred is **בָּא** coëundi sensu. Corresponding are Sanscr. *va* to go, Gr. *βαίνω*, whence *βαίω*, *vado*, see signif. no. 3, which although less frequent is perhaps the primary one. Opp. **יָצָא** Josh. 6, 1. 1 K. 15, 17.—The place into which one goes, as a house, city, country, ship, is put with **בָּ** Gen. 19, 8. Deut. 23, 25, 26; **אֶל** Gen. 6, 18. 7, 1. 19, 3; **לְ** Esth. 6, 4; with He local Gen. 12, 11, 14; and poet. c. acc. Ps. 100, 4. Lam. 1, 10, comp. Lat. 'ingredi urbem;' whence Gen. 23, 10, 18 **בְּאֵר יִשְׁרָאֵל** those entering the gates of his city. Prov. 2, 19.—The person to whom one enters, is put with **אֶל** Gen. 6, 20, 7, 13; with **בָּ**, to enter into e. g. one's body, Ez. 2, 2 **וַיָּבֵא בִּי רִיחַ** the spirit entered into me (comp. μένος ἄνδρας ἐνέχεται Il. 17. 157). 2 K. 18, 21.—Spec. a) **בוא אל-אשה** to go in unto a woman, an euphemism for sexual intercourse, Gen. 6, 4, 16, 2, 30, 3; rarely

with **עַל** Gen. 19, 31. Arab. **بَا** and **بָא** id. b) to go or come into the house of a husband, spoken of a bride. Josh. 15, 18. Judg. 1, 14; with **אֶל** Dan. 11, 6. Comp. Hiph. no. 1. c) **בוא בְּמִשְׁפָּט עַם** to enter into judgment with any one, i. e. to bring before a tribunal, to arraign, Is. 3, 14. Job 22, 4. Ps. 143, 2. d) **יָצָא וַיָּבֹא** to go out and come in, to go out and in, spoken of one's daily walk and life, 1 Sam. 29, 6. Deut. 28, 6. Ps. 121, 8. Different is to go out and come in before the people, i. e. to lead out a people to war, spoken of a military leader, commander, Num. 27, 17. 1 Sam. 18, 16. 2 Chr. 1, 10; also without **יָצָא וַיָּבֹא** Josh. 14, 11. 1 K. 3, 7; comp. Deut. 31, 2 of Moses. Comp. Hiph. e) **בוא בְּ** to enter in with any one, i. e. to have intercourse with, Josh. 23, 7, 12. Hence **בְּאֶלְ**, et c.



acc. אֶלָּה, *to enter into an oath*, see אֶלָּה; בְּרִיתָּהּ *into a covenant*, see בְּרִיתָּהּ; בְּסוֹד *to enter into the secret counsels* of any one, to become his confederate, Gen. 49, 6. With אֶל, Gen. 15, 15 בּוֹא אֶל־אֲבוֹתָיו *to go unto one's fathers*, i. q. to be gathered to one's fathers, to enter into Sheol; see אָסַף Niph. f) *to enter upon* an office, duty, 1 Chr. 27, 1. Opp. נָצַא 2 K. 11, 9. g) *to enter* sc. into his chamber Ps. 19, 6, spoken of the sun, i. q. *to go down, to set*, Sept. δύνω. Gen. 15, 12, 17, 28, 11. al. Opp. נָצַא. h) *to come in*, spoken of the annual produce of the earth, *to be brought in, to be gathered*, Lev. 25, 22; hence of profits, revenues, *to come in, to be rendered*, 1 K. 10, 14. 2 Chr. 9, 13. Comp. הָבִינָהּ. Opp. נָצַא *to go out, to be expended*.

2. *to come*, very often in O. T. Opp. הָלַךְ, Gen. 16, 8. 1 Sam. 20, 21, 22. Ecc. 5, 15. With אֶל of pers. or place Gen. 37, 23; אֶל Ex. 18, 23; עַד 2 Sam. 16, 5; לְ 1 Sam. 9, 12. Is. 49, 18; also acc. and hence Lam. 1, 4 בָּאוּ מִזֶּקֶר those coming to the festival. Often of inanimate things, Gen. 43, 23. Job 37, 9, 38, 11; espec. of time, Jer. 7, 32. Ecc. 2, 16; whence הַבָּאִים the coming days, adv. in the time to come, Is. 27, 6; comp. אָתָּה. Spec. a) *to come with* any thing, i. e. to bring it, to offer, see בָּ B. 2. 1 K. 13, 1. Ps. 66, 13. Ecc. 5, 2 הַחֲלוֹם בָּרַב *for a dream brings much ado*, i. e. many and empty matters. Ps. 71, 16 אֲבוֹתָ אֲבִי אֲבִי I will come with the mighty deeds of the Lord, i. e. I will recount and celebrate them; parall. אֲזַכֵּיר.

Comp. Pers. آوردن *to bear and to narrate*; also Lat. ferunt. b) *עד לבוא* lit. even unto the coming, *until one come*, Judg. 3, 3, and ellipt. לבוא Num. 13, 21, 34, 8, *for even unto, usque ad*, in geographical descriptions. The same is עד-בֹּאָה *until thou comest* Gen. 19, 22; בֹּאָהּ, id. Gen. 10, 19. 30, 13, 10. c) With עַד, *to come to a place or person* Ex. 22, 8; and metaph. *to reach or attain unto* any one, *be equal to*, 2 Sam. 23, 19; אֶל 2 Sam.

23, 23. Arab. ۛ to be equal, like; comp. Germ. gleichkommen. d) *to come upon* any one, *to fall upon* unexpectedly; e. g. of an enemy, *to attack*, Gen. 34, 27.

1 Sam. 12, 12. Job 15, 21; of calamity Job 20, 22. In prose for the most part constr. c. עַל Gen. 1 Sam. 11, cc. אֶל Gen. 32, 8; in poetry with acc. and לְ Job 3, 25. Is. 47, 9. Rarely spoken of good, something desired, c. עַל Josh. 23, 15; acc. Job 22, 21. Ps. 119, 41, 77. Arab.

أَتَا c. acc. *to come upon* any one, *to fall upon*. e) i. q. *to come to pass, to be fulfilled, accomplished*, e. g. of desire, Prov. 13, 12; espec. of prophecies 1 Sam. 9, 6. Deut. 13, 2, 18, 22. Judg. 13, 12; of a sign given by a prophet, 1 Sam. 10, 7. Opp. נָשַׁב, שָׁב. f) *בְּשֵׁמוֹתָם to come with their names*, i. e. *to be enumerated by name*, 1 Chr. 4, 38.

3. Rarely simpl. *to go*, i. q. הָלַךְ, the place whither being usually expressed. Gen. 37, 30 אָנֹכִי אֲנִי בָּאָהּ whither shall I go? whither turn myself. Gen. 45, 17. Jon. 1, 3 he found a ship הָלַךְ תַּרְשִׁישׁ going to Tarshish. Is. 7, 24, 22, 15. Num. 32, 6. Job 2, 11. With dat. pleon. לָהּ 1 Sam. 22, 5.—Metaph. *to walk, to live*, i. q. הָלַךְ, הִתְהַלֵּךְ; so with אָח and עַם *with any one*, i. e. *to have intercourse with, to associate with*, Ps. 26, 4. Prov. 22, 24.

Hiph. הָבִיא, 2 pers. הִבָּאתָ, c. suff. הִבֵּאתִי Ps. 66, 11, הִבָּאתִים Ez. 23, 22; more freq. הִבֵּאתִיךָ, הִבֵּאתִים, הִבֵּאתֶם plur. הִבֵּאתֶם Lev. 23, 10, and הִבֵּאתֶם 1 Sam. 16, 17; inf. הָבִיא, once הָבִי Ruth 3, 15, with pref. לְהָבִיא, twice לָבִיא 2 Chr. 31, 10. Jer. 39, 7; fut. וְהִבֵּא, וְהִבֵּא, with א dropped אָבִי 1 K. 21, 29; causat. of Kal in most of its significations.

1. *to cause to come in*, i. e. *to lead or bring in*, e. g. into a house Gen. 43, 17; a ship Gen. 6, 19; a land Ex. 6, 8. Spec. a) *to bring home* a wife Judg. 12, 9, see in Kal no. 1. b. b) הָבִיא בְּמִשְׁפָּט *to bring into judgment*, i. e. before a tribunal, Job 14, 3. Ecc. 11, 9, see in Kal no. 1. c. c) הוֹצִיא וְהָבִיא *to lead out and in* a people i. e. *to and from war*, spoken of a king or other military leader, Num. 27, 17. 1 Chr. 11, 2; see in Kal no. 1. d. d) Also *to cause the sun to go down, to set*, Am. 8, 9; see Kal no. 1. g. e) Spoken of inanimate things, e. g. *to bring in* fruits, produce, i. q. *to bring home, to gather*, 2 Sam. 9, 10; *to bring or bear in*, Sept. εἰσφέρειν, Gen. 27, 10. Lev. 4, 5

16. *to put in*, to insert, e. g. the hand into the bosom Ex. 4, 6; staves or poles into rings Ex. 25, 14, 26, 11.

2. *to bring to* any one, *to lead up*, pr. of persons or animals; with **אֶל** or **לְ** to any one, Gen. 2, 19, 22, 43, 9, 44, 32; *to let come*, i. e. *to call for*, *to admit*, Esth. 5, 10, 12. Also of things inanimate: a) *to bring to* any one, Gen. 27, 10, 30, 14, 31, 39, 33, 11, 2 Chr. 9, 10, Gen. 37, 2 וַיָּבֵא אֶת־דִּבְתָּם רָעָה אֶל־אֲבִיהֶם *he brought to their father an evil report concerning them.* b) i. q. *to offer*, e. g. a present 1 Sam. 9, 7, 25, 27; a sacrifice Gen. 4, 4, c) With **עַל** *to bring upon* one any evil, destruction, e. g. the deluge Gen. 6, 17; calamity Jer. 4, 6, 5, 15. More rarely with **לְ** Jer. 15, 8, and **אֶל** 32, 42. d) *to bring to pass*, *to fulfil*, *to accomplish*, e. g. one's words, purpose, a prophecy, Is. 37, 26, 46, 11, Jer. 39, 16. Comp. Kal no. 2. e.

3. *to bring with oneself*, *to bear*, *to carry away*, 2 Chr. 36, 7, Dan. 1, 2, Sept. ἀποφέρει. Hence a) Simpl. *to bear*, *to carry*, i. q. נָשָׂא Job 12, 6 *who carries his god in his hand*, see in **אֱלֹהִים** no. 1, p. 54. Ps. 74, 5 כְּמִבְרִיא לְמַעַלָּה *as one who beareth upward axes*, i. e. lifteth up, as a wood-cutter. b) *to bring back*, *to let return*; comp. Arab. **جاء** to return, IV to let return. Deut. 33, 7 *hear, Jehovah, the voice of Judah, and bring him back unto his people.* c) *to bring away* any thing, i. e. *to get*, *to acquire*, comp. Arab. **جاء** c. **ب**. Ps. 90, 12 וְנִבְרִיא לֵבָב *that we may acquire a heart of wisdom*, a wise heart.

HOPH. הֵבִיא 1. Pass. of Hiph. no. 1, *to be led or brought in*, Gen. 43, 18, Ps. 45, 15; *to be brought in*, Lev. 10, 18, 2 K. 12, 10 sq. *to be put in*, inserted, Ex. 27, 7.

2. Pass. of Hiph. no. 2, *to be brought or led to* any one, Lev. 13, 2, 9, 14, 2; *to be brought to* any one, Gen. 33, 11.

Deriv. הֵבִיאָה, מֵבִיאָה, also מֵבִיאָה, **בָּאָה**.

**בִּיב** a root usually assumed for the forms **בָּבִיב** and **בָּבָה**; which belong rather to r. **בָּבָב** q. v.

\* **בִּזֵּיז** fut. רִבִּיז, *to despise*, *to contemn*; kindr. is **בָּזָה**. The primary idea is i. q. **בִּיט** q. v. to tread under foot, which also is put for contempt, comp. Prov. 27, 7.—Constr. c. acc. Prov. 1, 7; oftener c. **לְ**

Prov. 11, 12, 13, 13, 14, 21, 23, 9. Cant. 8, 1, 7. Prov. 6, 30 רִבִּיזוֹ לֹא מֵן *men do not despise a thief*, i. e. do not overlook his crime and let him go unpunished; comp. 30, 17. In Zech. 4, 10 בִּזֵּיז is read in præter. 3 pers. for בִּזֵּי, as if from בִּזֵּיז.

Deriv. the two following:

**בִּזֵּיז** m. 1. *contempt*, Job 12, 5, 31, 34.

2. *Buz*, pr. n. a) The second son of Nahor Gen. 22, 21; also as the name of a people and district of Arabia Deserta Jer. 25, 23. Gentile n. is **בִּזְיִי** *Buzite*, Job 32, 2. b) 1 Chr. 5, 14.

**בִּזְיָה** f. *contempt*, meton. *one condemned*, collect. *despised ones* Neh. 3, 36 [4, 4].

**בִּזְיָה** (pr. a Buzite, see in **בִּזֵּיז** no. 2. a.) pr. n. *Buzi*, a priest, the father of the prophet Ezekiel, Ez. 1, 3.

**בַּבַּי** *Bavai*, pr. n. m. of Persian origin, i. q. **בַּבְּרִי**, Neh. 3, 18.

\* **בִּוּךָ** not used in Kal, prob. *to roll up*, *to involve*, *to entangle*, and hence *to perplex*; comp. **אַתָּה**, **אָבָה** and **הָפָה** to turn,

to turn about, Arab. **جَال** to be confused and perplexed, e. g. a business, **نَبك** to entangle oneself in evil.

**נִבְּרָה**, Part. plur. **נִבְּרִים** Ex. 14, 3; *to be perplexed*, *disquieted*, Esth. 3, 15; *to wander in perplexity*, in perturbation, Joel 1, 18. Ex. 1, c.

Deriv. **מִבְּרָה**.

**בִּוּל** m. (for **רִבּוּל**, r. **רִבּל**) 1. Pr. *rain*, see the root no. 1; hence as the name of the eighth Hebrew month, *Bul*, i. e. rainy month, from the new-moon of November to that of December, 1 K. 6, 38.

2. *produce*, *increase*, i. q. **הִבְיָאָה**, Job 40, 20.—Hence Is. 44, 19 **בִּוּל עֵץ** *stock or trunk of wood*, as in Chaldee.

\* **בִּוּם** obsol. root, prob. *to be high*, whence **בָּמָה** high place, q. v. This root is not found in the other Semitic dialects, (yet see Syr. **صَمَّ** 1 Sam. 10, 23 Pesh.) but obvious traces of it are extant in the languages of the Indo-European family; as Pers. **بام** top of any thing, roof; **βωμός** altar, tumulus, and **βούρος** hill; *pomus*, of tall trees; and in the Teutonic tongues *Bom*, *Boom*, *Baum*.



\* **בון** with its deriv. see in **בין**.

**בונה** (discretion) pr. n. m. *Bunah*, 1 Chr. 2, 25.

**בויג** see **בני**.

\* **בוט** fut. **בויס**, to tread down, to trample under foot, e. g. in neglect and contempt, Prov. 27, 7. Also to trample in pieces, to stamp upon enemies, i. e. utterly to subdue them, Is. 14, 25. 63, 6. Ps. 44, 6. 60, 14. Part. **בוטים** Zech. 10, 5.—The idea of treading is expressed in many languages by the syllable *pat* variously inflected; e. g. Sanscr. *pati* way, *pad*, *pada*, foot, path to go; Zend *pethō*, *pâte*, a path, (Pers. **پا** foot,) Gr. *πάτος*, *πατέω*, and *ποῦς* for *ποδς*, gen. *ποδός*, Lat. *pes*, *pedis*, also *petere*, Low Germ. *padden*, *pedden*, i. q. *πατέιν*, *Pfad*, Engl. path, also to *pad*, to *pat*; in Heb. *t* being changed to a sibilant, *pas*, *bas*. In the kindred sense of stamping in, cramming, is **אָבס**; in that of despising, **בוז**, **בזה**, **בזו**, like Gr. *πατέω* Il. 4. 157. Comp. also **דָּבַב**, **דָּבַב**.

**פיל**. part. **בוֹטֵס** to tread down a place, land, i. e. to lay waste, with the accessory idea of pollution, profanation, Jer. 12, 10. Is. 63, 18. Comp. *καταπατέιν* i. q. *βεβηλοῦν* 1 Macc. 3, 45. 51. Rev. 11, 2; also **רָבַס**.

**חופ**. part. **מִבּוֹס** trodden under foot, e. g. a corpse, Is. 14, 19.

**חיתפאל**. **הַחֲבוֹסִים** to be cast forth to be trodden under foot, Ez. 16, 6. 22. Comp. **הַחֲרָפִים**.

Deriv. **חֲבוֹסָה**, **חֲבוֹסָה**, and pr. n. **יָבוֹס**.

\* **בויז** a root not in use, which with kindr. **בָּזַע**, **בָּזַע**, signifies to swell, and is then variously applied, e. g. to water as boiling up, gushing forth; to ulcers and pustules as breaking forth, rising in the skin. Hence **אֲבַעְבֵּנָה**.

\* **בויץ** obsol. root, i. q. Arab. **بَافِץ** mid. Ye, to be white, c. acc. to surpass in whiteness; II to make white; IX and XI to be of a white colour; whence

**אֲבִיץ** white, bright. Kindr. are Chald. **בִּיץ**, **בִּיץ**, **בִּיץ**, stannum, tin; also **בוֹש**. Comp. also Pers. **وَنِش** white, bright, Germ. *weiss*, High Germ. *biess*. Hence **בִּיצָה** egg, and

**בויץ** m. *byssus*, also cloth of byssus, so called from its whiteness; see r. **בויץ** and Rev. 19, 8. 14; comp. also further in Thesaur. p. 190. Spoken of the finest and most precious stuffs, as worn by kings 1 Chr. 15, 27, by priests 2 Chr. 5, 12, and by other persons of high rank or honour Esth. 1, 6. 8, 15. The word is of Aramæan origin, and is therefore used spec. of the Syrian byssus Ez. 27, 16, which seems to be there distinguished from the Egyptian byssus or **שֵׁט** ib. v. 7. Elsewhere it seems not to differ from **שֵׁט**, and is often put for it in the later Hebrew, 1 Chr. 4, 21. 2 Chr. 3, 14; comp. Ex. 26, 31. So **حَبْلُ** and Chald. **בויץ** in O. and N. T. for Heb. **שֵׁט** and Gr. *βύσσος*.—After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, (see Celsii Hierobot. II. 167 sq. Forster de Byssos antiquor. Lond. 1776,) recent minute investigations at London with the aid of the microscope have decided the controversy so far as relates to cloths found around Egyptian mummies, and shown that the threads are linen. See Wilkinson's Manners and Cust. of the Anc. Egyptians, III. p. 115.

**בוֹזֵץ** (shining, glittering, from **בָּס** to shine) *Bozez*, pr. n. of a rock near Gibeah, 1 Sam. 14, 4.

\* **בוק** i. q. **בָּקַק**, to empty; hence **מְבוֹקָה**, and

**בוקה** f. emptiness, i. e. desolation, devastation, comp. **בָּקַק**. Once Nah. 2, 11 **בוקה** intens. for uttermost desolation, like **שְׁמָמָה** וּמְשָׁמָה, **שְׁמָמָה** וּמְשָׁמָה, from the roots **שָׂמַם**, **שָׂמַם**.

**בוקר** pr. a herdsman, keeper of cattle, denom. from **בָּקַר** q. v. In a wider sense also of a shepherd, Am. 7, 14, comp. v. 15. Vulg. *armentarius*, which is like comprehensive; comp. Virg. Georg. 3. 344.

I. **בור** m. **בָּאָר**, **בָּאָר**, (for **בָּאָר**, r. **בָּאָר**.) plur. **בָּרוֹת**.

1. a pit, Arab. **بُورَة**, 1 Sam. 13, 6. 1 Chr. 11, 22.

2. Spec. a cistern, Gen. 37, 20 sq. **בָּרוֹת** **בָּרוֹת** **הַצִּיּוֹנִים** cisterns hewn, sc. in the rock, Deut. 6, 11. Cisterns when with-

out water were often used as prisons, Zech. 9, 11. Jer. 38, 6 sq.—Hence

3. i. q. *a prison, dungeon*, Is. 24, 22; more fully *בית הבור* Jer. 37, 16. Ex. 12, 29.

\*4. *a sepulchre, the grave*; freq. in the phrase *יורדי-בור* *those who go down to the sepulchre*, i. e. the dead, Ps. 28, 1. 30, 4. 88, 5. Is. 38, 18. 14, 19 *אל-אבני-בור* *who go down to the stones of the sepulchre*, i. e. those laid in costlier sepulchres hewn in the rock. *בור עד* *even to the sepulchre* Prov. 28, 17. Is. 14, 15 *רַבְּתֵי-בּוֹר* *the recesses of the sepulchre*.

II. *בור* *alkali*, see *בר* II.

\* *בור* i. q. *בָּרַר*, *to search out, to examine, to prove*, once Ecc. 9, 1 inf. *לְבַר*; comp. 3, 18 *לְבָרִם*.

\* *בוש*, præt. *בוש*, *בִּשְׁתִּי*; part. plur. *בושים*; fut. *יבוש*.

1. *to be ashamed, to feel shame*. So Chald. Syr. *ܒܫܬܐ*, *ܒܫܬܐ*; comp. also

Arab. *بَهَتَ*, *بَهَتَ* *to be astonished, amazed, struck dumb*; Lat. *pudere, pudor*. The primary idea seems not to lie in blushing, but in paleness and terror, thus kindr. with *בִּזָּז* and *בִּזָּז*. [Or rather perh. *to be hot, to glow*, and then *to blush*, comp. *רָבַשׁ*.—T.] Ezra 8, 22 *לְשֹׂאֵל* *I was ashamed to ask*. 9, 6. Once followed by a finite verb, Job 19, 3 *לֹא-הִבֵּשׁוּ* *ye are not ashamed, ye stun me*, i. e. shameless ye stun me. With *מִן* of that of which one is ashamed, Ez. 36, 32; comp. 43, 10. 11.—Hence

2. Spec. *to be disappointed* in one's hope or expectation, which is often conjoined with blushing and shame, Jer. 14, 3. Job 6, 20. Ascribed to enemies and wicked men who are put to flight after vain attempts, Ps. 6, 11. 25, 3. 31, 18. 35, 4. Also to persons oppressed with sudden calamity, Jer. 15, 9. 20, 11; to husbandmen disappointed of their harvest, Jer. 14, 4; comp. Is. 19, 9, and *הוֹרִישׁ*. On the contrary, it is said those who trust in God *shall never be ashamed, disappointed*, Ps. 22, 6. 25, 2. 3. With *מִן* of that which disappoints the hope, Jer. 2, 36.

3. Trop. of the mind, i. q. *to be confused, perplexed, troubled*; comp. Arab.

*يَبُش*. So espec. in the phrase *עַד בּוֹשׁ*; Judg. 3, 25 *they waited until they were ashamed*, i. e. perplexed, troubled. 2 K. 2, 17.

4. Once apparently spoken of that which disappoints the hopes of any one; comp. *בִּשְׁתִּי*. Hos. 13, 15 *מְקוֹרֵי רְבוֹשׁ* *his fountain shall be ashamed*, i. e. shall dry up, comp. Jer. 14, 3; followed by *יִהְיֶה*. But more prob. *רְבוֹשׁ* is here equivalent to *רִיבֵשׁ*.

NOTE. This verb is frequent in poetry, and rare in prose; see in no. 2, 4. Kal is not found in the Pentateuch; see Hithpal.

PIL. *בִּשְׁתִּי* *to delay*, pr. to shame or disappoint a person waiting; constr. c. inf. et *ל* Ex. 32, 1. Judg. 5, 28. Comp. *עַד בּוֹשׁ* Judg. 3, 25.

HIPH. *הִבִּישׁוּ*, 2 pers. *הִבִּישׁוּךָ*.

1. *to shame, to put to shame, to frustrate evil designs*, i. q. *to disappoint*, Ps. 14, 6; so of God, Ps. 44, 8. 119, 31. 116.

2. *to bring to shame, to disgrace*, Prov. 29, 15.

3. Intrans. *to do shameful things, to act shamefully*; comp. *הִרְעִי*, *הִרְעִי*. Part. *מִשְׁגִּיר* *shameful, base, wicked*, opp. *מִשְׁגִּיר*, Prov. 10, 5. 14, 35. 17, 2. The idea of wickedness includes also folly; and elsewhere words signifying folly (*בְּסִיל*) are transferred to wickedness. Fem. *מִבִּישָׁה* Prov. 12, 4, opp. *אִשְׁתֵּי חַיִּל*.

NOTE. Another form of Hiphil, *הוֹבִישׁ*, see under the root *יָבַשׁ*.

HITHPAL. *to be ashamed*, Gen. 2, 25. This seems to have been the prose form; comp. in *הִתְאַבֵּל*, *הִתְאַבֵּל*.

Deriv. *מִבִּישִׁים*, *בִּשְׁתִּי*, *בִּשְׁתִּי*, and

*בוֹשָׁה* f. *shame*, Ps. 89, 46. Ez. 7, 18. Obad. 10. Mic. 7, 10.

\* *בוֹת* Chald. *to pass the night*, Dan. 6, 19. In Targg. often for *לֵיל*. Syr. *ܒܝܬ* id. also to sojourn, to remain; Arab.

*بَاتَ* mid. Ye, Ethiop. *ቡተ*, *to pass the night, to remain*.—Hence is commonly derived the word *בֵּית* house; but see in *בֵּית*.

*בָּז* m. (*בָּזָה*) c. suff. *בָּזָה*, *prey, spoil, booty*, spoken of men and beasts carried away in war, (*שָׁבִי*, *מִלְכָּה*),



and also of goods or property plundered by an enemy; Num. 14, 3. Jer. 15, 13. 49, 32. **בָּזוּ בּוּ**, see in **בָּזוּ**. Very frequently in the phrase **הָיָה לְבַז** to become a prey, to be carried off as spoil, Num. 14, 31. Deut. 1, 39. Is. 42, 22; sometimes c. dat. Ez. 26, 5. 34, 28. Also **לְבַז** to give for prey, as spoil, Jer. 17, 3. Ez. 25, 7 Keri.

\* **בָּזָא** *ἄπας λεγόμεν*. Is. 18, 2 a people... **בָּזָא אֶשְׂרֵי אֶרְצָם** whose land rivers rend, i. e. break up into parts, **בָּזָא** i. q. **בָּזָא**; or perh. divide up, **בָּזָא** i. q. **בָּזָא** fr. Chald. **בָּזַע** to cleave. The allusion is to Ethiopia; see Comm. on Is. 1. c.

\* **בָּזָה** i. q. **בָּזוּ**, to despise, to contemn; pr. to tread under foot, see **בָּזוּ**, **בָּזַם**, Constr. c. acc. Num. 15, 31. Ps. 22, 25. 102, 18; more rarely with **ל** 2 Sam. 6, 16, and (suitably to the primary idea) **עַל** Neh. 2, 19. Opp. **קָבַר** 1 Sam. 2, 30. Also Prov. 19, 16 **בֹּזֵה דְרָכָיו** he that despiseth his ways, i. e. overlooks them, lives heedlessly, Esth. 3, 6 **וַיִּבְזֶה מִדְּרָכָיו** and he despised to lay hands on Mordecai alone, i. e. this was too little. Ps. 73, 20. NIPH. part. **נִבְזָה** despised, contemned, Is. 53, 3. Ps. 15, 4.

HIPH. i. q. Kal, Esth. 1, 17. Deriv. **בָּזָהוּ**, pr. n. **בִּזְיוֹתָהָ**, also **בָּזָה** verbal adj. of the intrans. or pass. form, despised, contemned. Is. 49, 7 **בָּזָהוּ** despised of men, i. q. **בָּזוּ עַם** Ps. 22, 7.

**בָּזָה** i. q. **בָּזוּ** (r. **בָּזוּ**) prey, booty, found only in the later Hebrew; comp. Aram. **בָּזָה** 2 Chr. 14, 13. 28, 14. Ezra, 9, 7. Neh. 3, 36. Esth. 9, 10 sq. Dan. 11, 24. 33. Often joined with the synonym. **שָׁלַל** and **שָׁבַר**.

\* **בָּזָז**, plur. **בָּזָזִים**, **בָּזָזוּ**, once **בָּזָזוּ**; inf. **בָּזוּ**, fut. **יִבְזֹזוּ**; to prey upon, to spoil, i. e. to size as prey, to plunder. Arab. **بَزَزَ** Conj. I, VIII. Aram. **בָּזָז**, **בָּזָז**, id. The primary notion seems to be that of pulling in pieces, scattering; comp. the kindred roots **בָּזָז**, **בָּזָז**, **בָּזָז**. Hence Chald. **בָּזָזוּ** to squander, to dissipate, from which is commonly derived **בָּזָזָה** gift, q. v.—Construed: a) Absol. Num. 31, 53. 1 Sam. 14, 36. b) With acc. of the prey, to seize as prey, to carry off as

spoil, Gen. 34, 29. Num. 31, 9. Deut. 2, 35. 3, 7. **בָּזוּ בּוּ** to prey the prey, i. e. to take the prey, Is. 10, 6. 33, 23; **בָּזוּ שָׁלַל** id. 2 Chr. 28, 8. c) With acc. of a city, country, persons, Gen. 34, 27. Ez. 39, 10. 2 K. 7, 16. 2 Chr. 14, 13. Is. 42, 22.

NIPH. **נִבְזָה**, plur. **נִבְזָהִים**, inf. and fut. **יִבְזֹזוּ**, **יִבְזֹזוּ**, to be spoiled, plundered, pass. of Kal lett. c. Amos 3, 11. Is. 24, 3.

PUAL. id. Jer. 50, 37.

Deriv. **בָּזָה**, **בָּזָה**.

**בִּזְיוֹן** m. (r. **בָּזָה**) contempt, Esth. 1, 18.

**בִּזְיוֹתָהָ** (contempt of Jehovah) *Biz-jothjah*, pr. n. of a place in the south of Judah, Josh. 15, 28.

\* **בָּזַק** obsol. root, prob. to scatter, to disperse, like Syr. **بَزَكَ**. The Arab.

**بَزَكَ** is to spit, to sow seed; also to rise, as the sun, pr. to scatter his rays; in which sense of radiating, coruscating, it would seem to be kindr. with **בָּרַק**; for the interchange of **ז** and **ר**, see under **ר**. Hence

**בָּזָק** m. *ἄπας λεγόμεν*. Ez. 1, 14, i. q. **בָּרַק**, lightning, flash of lightning. So all the ancient versions; also Abulwalid and Kimchi.

**בָּזֶק** (lightning) *Bezek*, pr. n. of a Canaanitish city, whose king was Adonibezek, Judg. 1, 4 sq. 1 Sam. 11, 8. As to its site, see Studer on Judg. 1. c.

\* **בָּזַר** to scatter, to disperse, to dissipate, i. q. **בָּזַר**, Dan. 11, 24. Arab. **بَزَرَ** Conj. II, and **بَذَرَ**, to sow seed; comp. Aram. **בָּזַר**.

PIEL. to scatter enemies, to put to flight, Ps. 68, 31.

**בִּזְתָּה** *Biztha*, pr. n. of a eunuch in the court of Xerxes, Esth. 1, 10. Perh. i. q. Pers. **بسته** *beste* ligatus sc. membro, i. e. spado.

**בָּזָח** m. verbal adj. i. q. **בָּזָח**, a trier of metals, assayer, Jer. 6, 27. R. **בָּזָח**.

**בִּזְחָן** m. (Dag. impl.) a watch-tower, tower, built by a besieging army, Is. 23, 13 Keri. R. **בִּזְחָן** no. 2.

**בָּחַר** m. plur. **בָּחָרִים**, constr. **בָּחָרִי**, (after the form **קָנַח**, Dag. f. impl. to distinguish it from **בָּחָרִים**), a youth

*young man*, pr. a *chosen youth*, i. e. choice, one in the prime of manhood, etc. See part. בָּחֵר in r. בָּחַר no. 2. Or perhaps the signif. may be derived from the

kindr. בָּכַר no. 3, whence Arab. بَكَر vir-  
gin.—E. g. Judg. 14, 10. 1 Sam. 8, 16.  
It denotes pr. a young man of ripe vi-  
gour, but unmarried, Ruth 3, 10. Is. 62,  
5; often joined with בְּחִילָה Deut. 32, 25.  
Lam. 1, 18. 2, 21. al. Spec. *young men*  
for *young warriors*, Is. 9, 16. 31, 8. Jer.  
18, 21. 49, 26. 51, 3. Am. 4, 10. Comp.  
שָׂלַח and גִּלְדוֹת.

בְּחִירֹת see בָּחֵרִים.

בָּחִין Is. 23, 13 Cheth. see בָּחֵן.

בָּחֵר m. (r. בָּחַר) verbal adj. *chosen*,  
*elect*, ἐκλεκτός, found only in the phrase  
בָּחֵר יְהוָה the *chosen of Jehovah*, spoken  
of Saul, 2 Sam. 21, 6; of Moses, Ps. 106,  
23; of the people of Israel, Is. 43, 20. 45,  
4, parall. עֲבָדֵי יְהוָה; of pious men and  
prophets, or of the Messiah, Is. 42, 1.  
Plur. of the righteous Is. 65, 9. 15. 22.  
Ps. 105, 43.

\* בָּחַל I. i. q. בָּעַל no. 3, with בָּ, to  
*loathe, to abhor*; comp. Syr. صَبَلٌ hav-  
ing nausea, sick at the stomach. Zech.  
11, 8 נַפְשָׁם בָּחַלָה בִּי *their soul abhorred*  
*me*.—This signification may be drawn  
either from the kindr. בָּעַל, or also  
from בָּחֵן and בָּחַר in the sense of *re-*  
*jecting*.

II. i. q. Arab. بَخِل *to be greedy, avari-*  
*cious*. Hence PUAL Prov. 20, 21 Cheth.  
חָלָה בְּחָלָה *wealth greedily gotten*. See  
Schult. Animadv. ad h. l. The ancient  
versions express the sense of the Keri  
מבזהלת.

\* בָּחֵן fut. יִבְחֵן 1. *to try, to prove, to*  
*put to the test*, espec. metals, like the  
synon. בָּרַךְ; Jer. 9, 6. Zech. 13, 9. Ps.  
66, 10. Metaph. Job 23, 10 בָּחֵנִי בְּזָהָב  
אֲצִיא *let him try me, I shall come forth as*  
*gold*; also neglecting the primary force,  
Job 12, 11 מִלֵּין מִבְּחֵן *doth not*  
*the ear try words?* 34, 3. a) Often of  
God as trying the hearts or minds of  
men, Ps. 7, 10. 17, 3. Prov. 17, 3. Ps. 81,  
8; espec. by sending calamities upon  
them, Job 7, 18. b) Of men as proving  
or tempting God, i. q. נִסָּה, i. e. by doubt,

unbelief, Mal. 3, 10. 15. Ps. 95, 9.—  
Chald. בָּחֵן, Syr. صَبَّ, to try, to exa-  
mine. The Arabic in this sense has  
مَنْ Conj. I, VIII, ب and م being  
interchanged; pr. *to rub, to rub upon*,  
and hence *to try metals*, sc. by rubbing  
them upon the lapis Lydius or touch-  
stone, Gr. βύσσινος.

2. *to keep a look-out, to watch*; whence  
בָּחֵן, בָּחִין, watch-tower.

NIPH. *to be tried, proved*, Gen. 42, 15.  
16. Job 34, 36.

PUAL בָּחֵן id. Ez. 21, 18 בִּי *for it*  
*is tried*, i. e. trial is made, comp. Schnur-  
rer ad h. l. Sept. οὐ δεδιζαίσθαι. Others  
take בָּחֵן as a noun, *for trial* sc. is made.

Deriv. the two following, and בָּחֵן,  
בָּחֵן, בָּחִין.

בָּחֵן m. *a watch-tower, tower*, see the  
root no. 2. Is. 32, 14 נֶפֶל וּבָחֵן *the hill*  
*(Ophel) and the tower upon it*; prob. the  
tower upon the hill Ophel mentioned in  
Neh. 3, 26. 27.

אָבֵן בָּחֵן m. *trial, proof*. Is. 28, 16 *אָבֵן*  
*a tried stone*, i. e. proved and found suit-  
able for a foundation-stone. Ez. 21, 18,  
see in r. בָּחֵן Pu.

\* בָּחַר fut. יִבְחַר 1. *to prove, i. q. to*  
*try, to examine*; like Syr. صَبَّ, i. q. Hebr.  
בָּחֵן. We place this signification first,  
although it is rare and mostly found only  
in the later Hebrew; since trial must  
precede choice. The primary idea is  
either that of *rubbing* upon the lapis  
Lydius or touch-stone, so as then to be  
i. q. בָּחֵן q. v. or else it lies in cutting in  
pieces and scrutinizing, comp. בָּקַר, صَفَّ  
no. 1. Corresponding are Gr. πειρώω,  
Lat. perior, whence experior, comperior,  
periculum, peritus.—Is. 48, 10 בְּחַרְתִּיהָ  
עָבִיר *I have proved thee in the fur-*  
*nace of affliction*. Job 34, 4. 2 Chr. 34,  
6, where the Chethibh is to be thus read:  
בָּחַר בְּתֵיבָתָם *he proved their houses*, i. e.  
examined the houses of the idolaters.

2. *to approve, i. q. to choose, to select*.  
Comp. Arab. خَصَر VIII *to choose out the*  
*best, to take the best part*; خَصَرَةً, خَصْرَةً,  
thing selected, chosen.—Job 9, 14. 15, 5.  
29, 25. Often c. dat. לִי *to choose for one-*  
*self* Gen. 13, 11. Ex. 17, 9. Josh. 24, 15.



The thing chosen is put in the accus. see the examples already quoted; also more freq. with ב, (comp. ב B. 4.) Deut. 7, 6. 14, 2. 18, 5. Num. 16, 5. 17, 20. 1 Sam. 10, 24. 16, 8. 9. al. Once with על as marking desire, see על no. 4, Job 36, 21; also בן implying preference, Ps. 84, 11.—Part. בחר, plur. constr. בחריו 1 Sam. 26, 2. a) *chosen, select*, Ex. 14, 7. b) *choice, excellent*, Cant. 5, 15.

3. *to choose*, i. q. *to like, to delight in, to desire*; c. acc. Gen. 6, 2. Is. 1, 29. 2 Sam. 15, 15 כל אשר יבחר אדני according to all that my lord shall please. Prov. 1, 29. 3, 31; ב Is. 14, 1 ויבחר עוד בְּיִשְׂרָאֵל and he will yet delight in Israel. Zech. 1, 17. 3, 2; ל 1 Sam. 20, 30, where yet many Mss. read ב. Once præg. with על of pers. 2 Sam. 19, 39 אֲשֶׁר־יִבְחַר עָלַי כל אשר יבחר עלי whatsoever thou shalt desire to lay upon me, that I will do for thee.

NIPH. 1. *to be chosen*, i. e. *to be worthy of choice*, with מן *to be better*, rather *to be chosen*, Jer. 8, 3.—Part. נבחר *chosen, choice, excellent*. נבחר *choice silver* Prov. 10, 20. 8, 10. 19; with מן *chooser than*, rather *to be chosen, better*, Prov. 16, 16. 22, 1.

2. With ל, *to be chosen by any one*, i. e. *to be acceptable, pleasing to him*, Prov. 21, 3.

PUAL *to be chosen, selected*, only Ecc. 9, 4 Chethibh.

Deriv. בחר, בחרות, בחורות, מבחר, מבחר, pr. n. נבחר, and the two here following:

בְּחֵרִים (young men's village) Bahurim, a small town of Benjamin, beyond the Mount of Olives; Bibl. Res. in Palest. II. 103. n. 3.—2 Sam. 3, 16. 16, 5. 17, 18. 19, 17. 1 K. 2, 8.—Hence Simonis derives the gentile n. בַּהְרֵמִי Baharumite 1 Chr. 11, 33; and with the letters transposed בְּרַחֲמֵי 2 Sam. 23, 31.

בְּחֵרִים (after the form זְקֻנִּים) m. plur. Num. 11, 29, and בַּחְיֹרוֹת Ecc. 11, 9. 12, 1, *youth, youthful age*. Comp. בַּחֲיוֹר.

\* בָּטָא and בָּטָה, i. q. בדר II, *blatoyōw*, blaterare, *to babble*, i. e. *to talk idly, unadvisedly*, onomatop. like the Greek, Latin, and English words. Part. בּוֹטָא an idle talker, babbler, Prov. 12, 18.

PIEL id. Lev. 5, 4. Ps. 106, 33. In

both these passages בִּשְׁפָהֶם is added intensively, see שָׁפַה in שָׁפָה no. 1.

Deriv. מְבַטָּא.

\* I. בָּטַח 1. *to trust, to confide*, to place hope and confidence in any one. Chald. and Samar. id. but rare. Arab.

בָּטַח to throw one down upon his back, to throw in his face; whence Heb. בָּטַח perh. pr. 'to cast oneself or one's cares upon any one;' comp. גָּלַל Ps. 22, 9. —With ב Prov. 11, 28. Ps. 28, 7; עַל 2 K. 18, 20. 21. 24; אֵל Ps. 4, 6. 31, 7. With dat. pleon. Jer. 7, 4 אֲלֵהֶבְתִּי לָבָם trust not for yourselves in lying words. v. 8. 2 K. 18, 21. Rarely in this sense absol. Job 6, 20; but often

2. Absol. *to be confident*, i. e. *to be secure, without fear*, Judg. 18, 7. 10. 27. Jer. 12, 5. Job 40, 23 וַיִּבְטַח בִּירֵדוֹתָּהּ he feareth not, though Jordan break forth over his mouth, i. q. Engl. over his head. Prov. 11, 15 שֵׁנָא הַקָּצִים וַיִּבְטַח he that hateth suretyship is sure, i. e. secure, has nothing to fear. Opp. רָע הָרֹדֵעַ. Further: a) In a good sense, of the trust and security of the righteous, Is. 12, 2. Prov. 28, 1. Job 11, 18. b) In a bad sense, of those who place trust and confidence in the things of this world, and have no fear of God nor of his punishments, Is. 32, 9. 10. 11. Prov. 14, 16. Comp. שָׁלַח, שָׁלָה, שָׁאָן.—Part. בָּטֹחַ *trusting, confiding*, in an active signif. Is. 26, 3 בָּטֹחַ בְּיָהּ for he is trusting in thee. Ps. 112, 7.

HIPH. fut. apoc. וַיִּבְטַח 1. *to cause to trust, to persuade to trust*, with אֵל and עַל, Is. 36, 15. Jer. 28, 15. 29, 31.

2. Absol. *to make secure, without fear*, Ps. 22, 10.

Deriv. בָּטָח, בָּטָח, בָּטָח, בָּטָח, בָּטָח.

\* II. בָּטַח transp. i. q. طَبَخَ, *to cook, to ripen*; whence אֲבָטִיחַ a melon, where see more.

בָּטַח m. (r. בָּטַח H) 1. *trust, confidence*, as adv. confidently, boldly, Gen. 34, 25.

2. *security, fearlessness*, Is. 32, 17.—Elsewhere always לְבָטָח and בָּטָח adv. a) *in security, without danger*, i. e. *securely, safely*; so נָשַׁב לְבָטָח

שָׁכַן בְּטָח, *to dwell securely, safely*, 1 Sam. 12, 11. Lev. 25, 18. 19. 26, 5. Deut. 33, 12. b) *securely*, i. e. without fear, Mic. 2, 8; also as implying too great security, want of care and caution, Judg. 8, 11. 3. *Betah*, pr. n. of a city of Syria, rich in brass, situated in the territory of Hadadezer, 2 Sam. 8, 8. In the parall. passage 1 Chr. 18, 8 written בִּטְחָה.

בְּטָחָה f. *trust, confidence*, Is. 30, 15.

בְּטָחוֹן m. *trust, confidence*, Is. 36, 4; *hope* Ecc. 9, 4. R. בִּטְחָה I.

בִּטְחוֹת f. plur. Job 12, 6, *security, tranquillity*. R. בִּטְחָה I.

\* בָּטַל *to be vacant*, comp. בָּטָן; espec. *to be free from labour*; hence, *to cease, to rest from*, Ecc. 12, 3. Arab.

בָּטַל and Ethiop. በጠለ *to be empty, vain*; more rarely, *to cease*.

בָּטַל Chald. id. Ezra 4, 24.

PA. *to cause to cease, to hinder, to forbid*, Ezra 4, 21. 23. 5, 5. 6, 8.

\* בָּטָן obsol. root, pr. *to be vacant, empty, hollow*, i. q. بطل. Hence the three following:

בָּטָן c. suff. בִּטְנִי, fem. as being a female member, see no. 2; comp. Arab. رَحِم and Lat. *cunnius*, both of which are fem. for the same reason.

1. *the belly*, so called as being empty, hollow; comp. Gr. κενών, λαγών, κοιλία.

Arab. بَطْن id. بَدَن body, mostly dead body, Ethiop. በጸጸ dead body.—Spoken of the external belly, both of man Cant. 7, 3, and of beast Job 40, 16. Mostly of the internal belly, as the receptacle of food, Prov. 13, 25. 18, 20. Job 20, 20. Ecc. 11, 5. Ez. 3, 3.—Also as the place of the fœtus, and hence

2. *the womb*, Gen. 25, 23. 24. מִן-הַבֶּטֶן Judg. 13, 5. 7, מִבֶּטֶן Is. 48, 8. 49, 1, and more fully מִבֶּטֶן אִמִּי Ps. 22, 10. Judg. 16, 17, *from the womb*, i. e. as soon as born; hyperbol. i. q. from the tenderest years Job 31, 18. מִפְּרִי בֶטֶן *fruit of the womb*, i. e. offspring, progeny, Gen. 30, 2. Deut. 7, 13. Is. 13, 18. Mic. 6, 7, always spoken of children already born, and not of the fœtus; also with gen. of the father, Mic. 1, c. Spoken of one child, בֶּרֶךְ בֶּטֶן

*son of my womb* Prov. 31, 2, where the suffix refers to the mother; but in Job 3, 10 בֶּטֶן *my womb* is for *my mother's womb*. Also in Job 19, 17 בְּנֵי בֶטֶן *the sons of my womb* seem not to be the sons of Job, for these had perished, 1, 19 comp. 29, 5; but prob. his uterine brothers, ἀδελφοί, comp. Ps. 69, 9.

3. Trop. *the inmost part*, i. q. קֶרֶב. So בֶּטֶן שְׁאוּל *the womb of Sheol*, its deepest recesses, Jon. 2, 3. Espec. *the inmost part of man*, where he thinks and feels, like the heart, breast, reins, etc. Job 15, 35. 32, 18. Prov. 22, 18. חֲדָרֵי בֶטֶן *chambers of the belly*, depths of the heart, Prov. 18, 8. 20, 27. 30. 26, 22. Hab. 3, 16 וְחֲדָרָיו בִּטְנִי *and my bowels trembled*. Comp. κοιλία Ecclus. 51, 21. John 7, 38.

4. *belly of a column, protuberance*; 1 K. 7, 20.

5. *Beten*, pr. n. of a place in Asher, Josh. 19, 25. Perh. *valley*, i. q. بَطْن, κοιλάς.

בִּטְחִים plur. Gen. 43, 11, *pistacia-nuts, pistachios*, a kind of nuts of an oblong shape, so called from their form, which is flat on one side and round or bellied on the other. They grow on a tree resembling the terebinth, *Pistacia vera* of Linn. which is found in Syria, Plin. H. N. 13. 10. The kindred dialects have not this

word; but بُوْتْم, بُوْتْمَا, حَمَلَا *Butm*, signify *terebinth*, i. e. *Pistacia terebinthus* of Linn. a tree often confounded with the pistacia.

בִּטְחִים (*pistacias*) *Betonim*, pr. n. of a place in the tribe of Gad, Josh. 13, 26.

בִּי (for בְּנִי, r. בָּנָה, as בָּל for בָּעַל) *entreaty, prayer*, in common use in accus. as a particle of entreaty, or rather of asking leave; everywhere joined with אֲדָנִי, אֲדָרְךָ, pr. *with entreaty*, i. q. Engl. *with leave, by permission*. Gen. 44, 18 בִּי אֲדָנִי וְהִפְרֵנָּה עֲבָדְךָ רַבִּי בְּאָזְנִי אֲדָרְךָ *with leave, my lord*, i. e. I beseech thee, *let now thy servant speak one word in my lord's ears*. Ex. 4, 10. 13. Num. 12, 11. Josh. 7, 8. Judg. 6, 13. 15. 13, 8. 1 Sam. 1, 26. 1 K. 3, 17. 26. Also when several speak, Gen. 43, 20 וְרָאִינוּ בִּי אֲדָרְךָ וְרָר *and they said, With leave, my lord, we came down indeed*, etc. Of the



ancient versions, Sept. well *δέσμαι*, *δέσμευα*, Vulg. *obsecro*, *oramus*, Targg. *בִּבְרַתָּהּ*, Syr. *ܒܝܢܐܬܐ* Judg. 13, 8 *cum rogatione, rogando*; all which correspond exactly to the Heb. *בִּי*, and confirm the etymology here proposed. Other opinions see reviewed in Thes. p. 222.

\* *בִּין* præt. *בִּינְהוּ* Ps. 139, 2, also *בִּין* Dan. 10, 1, *בִּינְהוּ* Dan. 9, 2; inf. and imp. *בִּינְהוּ*; fut. *יִבְיִן*, apoc. and conv. *יִבְיִן*, see note under Hiphil; pr. *to separate, to distinguish*; comp. *בִּין*, *בִּין*, and

Arab. *بَانَ* mid. Ye intrans. to be separate, distinct; metaph. Conj. I, V, X, to be distinct, manifest, easily discerned. Hence *to discern, to mark, to understand*, all which depend on the power of separating, distinguishing, discriminating; comp. *αἰρίω* Lat. *cerno, intelligo* for *inter-ligō*, Germ. *merken* comp. *Marke, Beker, etc.*—Spec.

1. *to perceive, to discern*, e. g. a) With the eyes, i. q. *to see*, c. acc. Prov. 7, 7; *בִּי* Neh. 13, 7; *בִּי* Job 9, 11. 23, 8. b) With the ears, i. q. *to hear*, Job 23, 5. Prov. 29, 19. c) By the touch, i. q. *to feel*, of inanimate things, Ps. 58, 10.

2. As implying will, purpose, *to mark, to attend, to give heed to*; c. acc. Dan. 9, 2. 10, 1. Ps. 5, 2. 94, 7. Deut. 32, 7. Prov. 23, 1; with *בִּי*, which seems peculiar to the later Hebrew, comp. in no. 1 above, Ezra 8, 15. Dan. 9, 2. 23; *בִּי* Ps. 28, 5; *בִּי* 73, 17. Job 14, 21. Deut. 32, 29. Is. 32, 4; *בִּי* Dan. 11, 30. 37; absol. Ps. 94, 7.

3. *to discern mentally, to understand*; Dan. 12, 8 *שָׁמַעְתִּי וְלֹא אָבִין* *I heard, but I understood not*. Is. 6, 9; with *בִּי* 1 Sam. 3, 8. 2 Sam. 12, 19. Is. 43, 10.

4. *To have understood*, i. e. *to know, to be acquainted with*, c. acc. Ps. 19, 13. Job 38, 20; *בִּי* Ps. 139, 2. *בִּין בְּתִשְׁבֵּט* *to know the right Job* 32, 9. Prov. 28, 5. *כִּדְעָה בִּינָה* Prov. 29, 7, comp. *בִּין* *דָּעָה*.

5. Absol. *to have understanding, to be intelligent, wise*, Job 42, 3. 18, 2 *be wise, then will we speak*. Hos. 4, 14. Part. plur. *בְּנִיִּים* *the wise, the prudent*, Jer. 49, 7.

NIPH. *בִּין* *to be intelligent, discreet, knowing*, Is. 10, 13.—Part. *בִּין* as particip. adj. *intelligent, discreet, knowing*, often joined with *חָכָם* *wise*, Gen. 41, 33. 39. Deut. 1, 13. 4, 6. Is. 5, 21; opp. to words

signifying folly, Prov. 10, 13. 14, 33 *בִּין* *knowing of speech, eloquent*, 1 Sam. 16, 18.

PIL. *בִּין* i. q. Kal no. 2. Deut. 32, 10 *רָסַבְתָּהוּ רִבְוֹנָתוֹ* *he compassed him about and gave heed to him*.

HIPH. *יִבְיִן*, inf. *יִבְיִן*, imp. *יִבְיִן*, part. *יִבְיִן*; see note below.

1. Pr. causat. e. g. a) Causat. of Kal no. 3, *to cause to understand*, i. e. *to declare, to explain*, Dan. 8, 16. 27. Neh. 8, 8 *נִבְיָנוּ בְּמִקְרָא*. b) Causat. of Kal no. 4, *to teach, to instruct*, with acc. of pers. Neh. 8, 9. Ps. 119, 34. 73, 130. Is. 40, 14; also with acc. of thing added, Ps. 119, 27 *פָּקִידֶיךָ הָרַךְ* *teach me the way of thy precepts*. Prov. 8, 5. Elsewhere also with acc. of thing and dat. of pers. Job 6, 24. Dan. 11, 33; and with acc. of pers. and dat. of thing, Neh. 8, 7. Spoken also of one who reveals future events, Dan. 10, 14. c) Causat. of Kal no. 5, *to give understanding, to make intelligent*, Job 32, 8.

2. Like Kal, e. g. a) i. q. Kal no. 1, *to perceive*, e. g. a rumour, report, Is. 28, 19. b) i. q. Kal no. 2, *to mark, to give heed, to attend to any thing*, with *בִּי* Dan. 9, 23. 10, 11. Neh. 8, 12; *בִּי* Ps. 33, 15; absol. Dan. 8, 5. 17. c) i. q. Kal no. 3, *to discern mentally, to understand*, 1 K. 3, 9. d) i. q. Kal no. 4, *to know, to be acquainted with*, Job 28, 23. Mic. 4, 12. *יִבְיִן* Dan. 1, 4. Prov. 1, 2, *to be knowing, skilled in any thing*, c. *בִּי* Dan. 1, 17; acc. Dan. 8, 23. Prov. 1, 6; absol. Is. 29, 16. e) i. q. Kal no. 5, *to have understanding, to be wise*, Is. 57, 1. Part. *יִבְיִן* *wise, intelligent*, Prov. 8, 9. 17, 10. 24. 28, 7. 11.

NOTE. In the examples adduced under no. 2, are found only the Praeter, Infin. Imper. and Participle; which forms alone can with certainty be referred to this conjugation. The forms of the Fut. *יִבְיִן*, *יִבְיִן*, etc. we have assigned to Kal; and only a few examples are found where they have a causative power, e. g. Is. 28, 9. 40, 14. Job 32, 8.

HITHPAL. *יִבְיִן* 1. pr. *to show oneself attentive*, and hence for the most part i. q. Kal no. 2, *to mark, to attend, to consider*; absol. Jer. 2, 10. 9, 16. Job 11, 11; c. *בִּי* 1 K. 3, 21. Is. 14, 16; *בִּי* Job 31, 1. Ps. 37, 10; *בִּי* Job 32, 12. 38,

18; Jer. 30, 24. Job 30, 20; also, the force of the conjugation passing over to a transitive sense, c. acc. Job 37, 14.—Hence

2. *to perceive*, e. g. with the ears, i. q. *to hear*, c. acc. Job 26, 14.

3. *to have understanding, to be intelligent, wise*, pr. to show oneself intelligent, Ps. 119, 100.

Deriv. **בִּינָה**, **בִּינָה**, **בִּינָה**, **בִּינָה**, and pr. n. **בִּינָה**.

**בִּין** constr. **בִּין** pr. subst. i. q. Arab.

**בֵּין** *separation, interval, space interposed*, see Dual below; found only in the constr. state **בֵּין**, and with suffixes **בֵּינֵי**, **בֵּינָם**, **בֵּינָה**; also plur. **בֵּינֵיהֶם**, **בֵּינֵיהֶן**, **בֵּינֵיהֶם**, **בֵּינֵיהֶן**, and **בֵּינֵיהֶם**. In these forms it passes over into a Preposition.

1. *between, betwixt*, Lat. *inter*, Arab.

**בֵּין** *between brethren* Prov. 6, 19; **בֵּין שִׁרְהִים** *betwixt the bushes* Job 30, 7; **בֵּין עֵינַיִם** *between the eyes*, i. e. upon the forehead, see **עֵין** no. 1. d. **בֵּין** *between the Ulai*, i. e. among its windings and branches, Dan. 8, 16. Plur. **בֵּינֵיהֶם** id. Ez. 10, 7. After verbs of motion, i. q. **אַל־בֵּין**, Judg. 5, 27.—In repetitions, *between—and*, *inter—et*, we find **וּבֵין** Gen. 26, 28. Ex. 11, 7. Josh. 22, 25; more rarely **בֵּין** (pr. interval—even to) Gen. 1, 6. Lev. 20, 25. Deut. 17, 8; **בֵּין**—**לְבֵין** Is. 59, 2; **וּלְ**—**בֵּין** Joel 2, 17. Where it is thus put after verbs of seeing, understanding, teaching, and the like, it gives them the sense: to see, understand, teach *the difference between*; Mal. 3, 18 **וְיִדְּבָרְכֶם בֵּין יְרֵאָהֶם בֵּין צְדִיק לְרָשָׁע** *ye shall discern the difference between the righteous and the wicked*; comp. **וְדַבַּר בֵּין**—**לְ** 2 Sam. 19, 36. Jon. 4, 11; **לְ**—**בֵּין** 1 K. 3, 9; **לְ**—**בֵּין** the *difference* Ez. 44, 23.

2. *within*, Lat. *intra*. Job 24, 11 **בֵּין שְׁוֹרֵהֶם** *within their walls*. Prov. 26, 13 **בֵּין הָרְחֹבוֹת** *within the streets*, i. q. in the streets; comp. Zech. 13, 6. Of time, Neh. 5, 18 *within ten days*; comp. Arab.

**בֵּין זֶלֶק**.

3. Sometimes **בֵּין**—**וּבֵין**, and **בֵּין**—**וּבֵין** are put disjunctively, i. q. *whether—or, live—sive*. 2 Chr. 14, 10 **וְעַמָּה לְעֹד בֵּין** *it is nothing with thee to help, whether the strong or the weak*; pr. with

thee, O God, is no distinction in helping, between the strong and the weak. The source of this idiom may be seen from Lev. 27, 12 *and the priest shall value it (the beast) בֵּין טוֹב וּבֵין רָע* *whether it be good or bad*, pr. deciding between the good and the bad, Sept. εἴτε καλὴ, εἴτε σαρκύ. 2 Sam. 19, 36. So in Rabbinic, **בֵּין**—**וּבֵין** whether—or, as—so.

4. With other prepositions:

a) **אַל־בֵּין** pr. into-between, *in amongst*, i. e. *between*, after verbs of motion, Lat. *inter*, c. acc. Ez. 31, 10, 14; also **אַל־בֵּינֵיהֶם** 10, 2.

b) **עַל־בֵּין** id. *between*, after a verb of motion, Ez. 19, 11.

c) **מִבֵּין** *from between*, Fr. *d'entre*; Zech. 6, 1 *there came out four chariots מִבֵּין שְׁנֵי הָהָרִים* *from between two mountains*. Ps. 104, 12 *which sing מִבֵּין עֲנָפֵיהֶם* *from between the branches, amid the foliage*. Jer. 48, 45 *מִבֵּין סִיחֹן* ellipt. *from the midst of the kingdom of Sihon*.—So **מִבֵּין רַגְלֵיהֶם** *from between the feet*, by euphem. for *from the womb*; Deut. 28, 57 *the after-birth מִבֵּין רַגְלֶיהָ* *that cometh out from her womb*; comp. Hom. Il. 19. 110 ὅς κεν ἐκ ἡμᾶτι τῶδ' ἐσση μετὰ ποσσὶ γυναικός. Also meton. i. q. *from the seed, offspring, posterity of any one*; Gen. 49, 10 *the sceptre shall not depart... מִבֵּין רַגְלָיו* *from his seed*. It is thus equivalent to **מִמֶּנּוּ**, **מִמֶּנּוּ** *from him*, Sept. ἐκ αὐτοῦ *from him*, comp. Gen. 46, 26.—Where *two things* are mentioned, *from between* which any thing comes, **מִבֵּין** is repeated, **וּמִבֵּין**—**וּמִבֵּין** 2 K. 16, 14. Ez. 47, 18.

d) **מִבֵּינֵיהֶם** *between, in between*, i. q. **בֵּינֵיהֶם**, Ez. 10, 2. 6. 7.

e) **בֵּין** *in between* Is. 44, 4; see **בֵּין** A. 6.

DUAL **בֵּינֵיהֶם** *the interval between two armies*, τὰ μεταξὺ Eurip. Phœn. 1285; whence **אִישׁ הַבָּנוֹת** 1 Sam. 17, 4, 23, *a go-between*, μεταίτης, i. e. a champion, who decides between the two in single combat, as Goliath.

**בֵּין** Chald. *between*, Dan. 7, 5. 8.

**בִּינָה** f. (r. **בִּין**) 1. *understanding*, i. e. the act, Is. 33, 19 *a people of a foreign tongue*, **בִּינָה** *which thou understandest not*. Dan. 8, 15. 9, 22. 10, 1.

2. *understanding*, i. e. the faculty of insight, intelligence, Prov. 4, 5. 7. 8, 14.



9, 6. 10. 16, 16. Job 28, 12. 20. יָדַע בִּינָה *to know understanding*, i. e. to be or become intelligent, Job 38, 4. Prov. 4, 1. Is. 29, 24. Plur. עַם בִּינֹת *a people of understanding*, intelligent, Is. 27, 11.—Spec. of *skill* in any art or science, 2 Chr. 2, 12. 1 Chr. 12, 32 יֹדְעֵי בִינָה לְעֶתֶּהֶם *i. e. skilled to judge of the times*; comp. Esth. 1, 13.

בְּרִיָּה Chald. f. i. q. Heb. no. 2, Dan.  
2, 21.

בִּיזָה f. *an egg*, so called from its  
 whiteness, see r. בּוּץ. Arab. بَيْضَة<sup>s</sup>  
 Syr. صَدَن. In Sing. not found. Plur.  
 בִּיזִים with adj. f. עֲזוּבוֹת eggs left,  
 forsaken, Is. 10, 14. Deut. 22, 6. Job 39,  
 14. Is. 59, 5.

בֵּיר *a well*, i. q. בְּאֵר, Jer. 1, 7 Keri.

Comp. Arab. <sup>٦٤</sup> بئر.

פִּירָה f. a word of the later Hebrew.

1. *a fortress, castle, fortified palace*; see Chald. and Syr. below. If it be of Semitic origin, it may be for **צְבִירָה** strong, fortified; or, as some prefer, for **צְבִירָה**, from Ethiop. **ጸጸ** to sit, whence

סֵנֶה seat, tribunal, and מִבְּשֵׁר seat, tribunal, metropolis, q. d. royal seat. Perhaps however it is of Pers. origin, comp. Pers. بارو *baru*, fortress, wall, castle, Sanser. *pura*, *puri*, *pur*, Gr. πύργος and βάσις.—Very often in the phrase שוּשַׁן הַבְּרִיךְ *Shushan the palace*, not only of the royal palace or citadel, Neh. 1, 1. Esth. 1, 2. 2, 3. 8. 3, 15. Dan. 8, 2; but also of the whole adjacent city, Esth. 1, 5. 2, 5. 8, 14. 9, 6. 11. 12; comp. Ezra 6, 2. This city is elsewhere more definitely called הַבְּרִיךְ שוּשַׁן, Esth. 3, 15. 8, 15.—Where it refers to Jerusalem, *the fortress of the temple* is meant, prob. the same called *Bâqis* and afterwards *Antonia*, Neh. 2, 8. Comp. Jos. Ant. 15. 11. 4. Biblioth. Sac. 1846, p. 632.

2. *the temple*, 1 Chr. 29, 1. 19.

בִּירָה Chald. f. emphat. בִּירְתָּא id. *a*  
*fortress, castle, palace*, Ezra 6, 2. Syr.  
 ܒܝܪܬܐ.

בִּירְנִיּוֹת f. twice in Plur. בִּירְנִיּוֹת *fortresses, castles*, 2 Chr. 17, 12. 27, 4.

Comp. on the nature of this ending  
Lehrg. p. 516 note.

בִּית m. but fem. Prov. 2, 18? constr.  
בֵּית, with He parag. בִּיתָה Gen. 19, 10,  
constr. בֵּיתָה 43, 17; Plur. בֵּיתִים *böttim*,  
c. suff. בֵּיתֵינוּ, בֵּיתֵיכֶם, בֵּיתֵיהֶם, for בִּתְהֵם  
from a lost Sing. בִּתָּה, comp. Syr. ܒܝܬܐ  
Lehrh. 604.

1. *a house, domus*, Arab. بَيْتٌ, Syr. ܒܝܬܐ, Ethiop. ቤተ, Phenic. defective ܒܝܬܐ, see Monumm. Phœn. p. 348. It is commonly referred to the root בּוּה to pass the night, to remain. But it may be worth inquiry, whether בּוּה, בּוּה, is not rather for the harder form בּוּה from r. בּוּה, as δόμος, *domus*, from δέωω. As to the form, we may then compare אֶשֶׁר q. v. for אֶנֶשׁ, אֶנֶשׁ; בֶּסֶךְ for בֶּסֶךְ; בֶּסֶךְ cup, for בֶּסֶךְ; Gr. εἰς (ἐνός) for ἐν; Lat. *unus*; εἰς prep. for ἐν; see Schmidt de Præposit. Gr. p. 7; τῷ θεῷ for τῷ θεῷ; ὁδός for ὁδός, Lat. *dens*. Adopting this conjecture, בּוּה might then be regarded as a secondary verb from the noun בּוּה; and the plur. בְּהִים as for בְּהִים from a sing. בְּהִי i. q. בְּהִי, after the form בְּהִים, בְּהִים, see Lehrg. p. 575.—E. g. בְּנֵי-הַבַּיִת *son of the house* Gen. 15, 3. Ecc. 2, 7; also וְיָלִיד בַּיִת *one born in the house* Gen. 17, 12. 27. Jer. 2, 14, i. e. *verna, a home-born servant or slave*, whose fidelity was therefore greater. So אֲשֶׁר עַל הַבַּיִת *one over the house*, i. e. in private houses the οἰκονόμος, steward, dispenser, a servant who had charge of the household affairs and of the other servants, Gen. 43, 16. 44, 1; see also below in no. 3. בְּהִי הָאָדָם *houses of clay* Job 4, 19, spoken of the human body as frail and mortal; comp. 2 Cor. 5, 1, and the commentators. *The house of God* is put once for the whole world, Ps. 36, 9. The constr. בַּיִת in acc. often stands for בְּבֵית *in the house of* any one, Gen. 24, 23. 38, 11, also genr. *in the house*; and הַבֵּיתָה *into the house* Gen. 24. 32.—Spec.

2. A movable house or dwelling, *a tent, tabernacle*, Arab. **بيت**, Gen. 27, 15, 33, 17; of tabernacles consecrated to idols 2 K. 23, 7, comp. **בֵּיתָה** no. 3, 4. So **בֵּית הָאֱלֹהִים**, of the tabernacle of the covenant, Ex. 23, 19. Josh. 6, 24

Judg. 18, 31. 1 Sam. 1, 7. 24, 3, 15. 2 Sam. 12, 20. Ps. 5, 8. In other places בית are opposed, 2 Sam. 7, 6.

3. House of a king, a palace, castle, citadel; fully בית המלך 2 Sam. 11, 2. 9. 1 K. 9, 1. 10. 14, 26. 15, 18; בית המלכות Esth. 1, 9. Also *καὶ ἐπὶ τοῦ παλάτιου*, whence *על הבית* one over the palace, i. e. the prefect of the palace, one of the king's attendants and ministers, to whom the key of the palace or royal castle was committed, Is. 22, 22; who also had charge over all the household affairs of the king, much like the mod. *Maréchal du palais*, *Marshal of the Court*, 1 K. 4, 6. 2 K. 10, 5. 15, 5. Is. 22, 15, comp. Dan. 2, 49. In later Hebrew called *רב הבית* Esth. 1, 8; comp. in no. 1.—Further, *בית דוד* the house i. e. palace of David, Is. 22, 22; *בית פרעה* the palace of Pharaoh Gen. 12, 15. Sometimes also of single parts of the royal palace or castle, yet consisting of an entire house, e. g. בית הנשים the harem Esth. 2, 3. 9. בית משפחה 2 Sam. 20, 3.

4. House of God, i. e. a temple; spoken of idol-temple, Is. 37, 38. 44, 13. 1 Sam. 5, 2. 5. Oftener of the temple of Jehovah at Jerusalem, called יהודה בית האלהים 1 K. 6, 5. 37. 7, 12. Is. 66, 1, and often. Comp. above in no. 1.

5. House of the dead, i. e. a sepulchre, espec. one costly, sumptuous, Is. 14, 18; comp. *מִשְׁכָּן* Is. 22, 16. More fully called also בית הנולד the eternal house, long home, Ecc. 12, 5.

6. a dwelling, habitation, place of any kind: a) Of men, e. g. Sheol, orcus, Job 17, 13. בית העם collect. houses of the people, i. e. of the citizens, Jer. 39, 8, i. q. *בתי ירושלים* 52, 13. *בתי עבדים* house of servants, i. e. workhouse, prison, spoken of Egypt, Ex. 20, 2. b) Of animals, Job 39, 6. Ps. 84, 4. 104, 17; comp. Virg. Ge. 2, 209 *antiquasque domos avium*. בית *החיה* the spider's house, her web, Arab. *بيت العنكبوت*, Job 8, 14; house of the moth Job 27, 18. c) place, space, receptacle for any thing; *בתי נפש* perfume-boxes, smelling-bottles, Is. 3, 20. *בתי* places for the bars, Ex. 26, 29. 36, 34. 37, 14. 38, 5. 1 K. 18, 32 and he made a trench *בית* סאתים זרע about the space (capacity) of two measures of seed. בית אבנים place of stones, i. e.

stony place in the soil, Job 8, 17. Neh. 2, 3. Ez. 41, 9 *בית צלעות אשר לצד הבית* the space of the side-chambers of the temple.

7. In the house, i. e. the inside, inner part, within, (opp. *חוץ* out of doors, without.) *ביתה* Ex. 28, 26, *מביתה* Gen. 6, 14. Ex. 25, 11. 37, 2, and *מביתה* 1 K. 6, 15, inside, inward, within, opp. *מחוץ*; comp. *מביתה* ל, Ez. 1, 27, *למביתה* 1 K. 6, 16, *למביתה* Num. 18, 7, within a certain space. *ל-אל-מביתה* to within, Lat. *intra c. accus.* 2 K. 11, 15. Comp. *אל* A. 9.—From this signification comes the Chald. *בִּי*, in, whence also we have above derived the prefix ב; see p. 109, note.

8. Trop. of persons living together, a house, i. q. household, family, comp. Arab.

*أَهْلٌ*; i. e. including the wife, children, and all domestics, Gen. 7, 1. 12, 17. 35, 2. 36, 6. 42, 19. So the king's household, i. q. his court, courtiers, Is. 22, 18. *בית פרעה* i. q. *עבדי פרעה* Gen. 50, 4.—Hence

9. Of those descended from one's household, house, for descendants, posterity, lineage, race, i. q. *בנים* sons, children (hence joined with a Plur. Is. 2, 5), Gen. 18, 19. *בית לוי* i. q. *בני לוי* Ex. 2, 1. *בית יוסף* Josh. 17, 17; *בית ישראל*, his descendants, 1 Sam. 20, 16. Is. 7, 2. 13. *οἶκος Δαβὶδ* Luke 1, 27. Like *בני* used also trop. as *בני מלחמה* i. q. *בית מלחמה*, pr. my house of war, i. e. my adversaries, enemies, 2 Chr. 35, 21; *בית מרי* a stubborn house, people, Ez. 2, 5; and vice versa *בית יהודה* the house or family of God, i. q. Israel, Num. 12, 7. Hos. 8, 1; as *οἶκος Θεοῦ* 1 Tim. 3, 15. In other phrases the figure of a house is more distinctly preserved: Ruth 4, 11 *Leah and Rachel did build the house of Israel*, i. e. founded the race of Israel. *ל-בנה בית* to build up a house to any one, i. e. to give him posterity; spoken of one who marries his brother's widow (i. q. *ל-הקים שם*) Deut. 25, 9; of God 1 Sam. 2, 35. 25, 28. 2 Sam. 7, 27. The same is *ל-בנה בית* 2 Sam. 7, 11. Ex. 1, 21.

10. Trop. also of the things contained in one's house, goods, substance, wealth; Esth. 8, 1 *בית חן*, Sept. *οὐκ ἔστιν ἄμων*, comp. v. 2. 7. Gen. 15, 2. Ex. 1, 21. So Gr. *οἶκος*, *οἶκος*.

11. *בית אב*, pr. father's house Gen. 24,



23; *father's household* 31, 30. In the enumeration or census of the Hebrew tribes, מְשֻׁבֹּת, שְׁבָטִים, they are divided into *families*, מִשְׁפְּחוֹת; and these again are subdivided into *households*, *ancestral houses*, בֵּית הָאֲבוֹת 1 Chr. 7, 40. In this signification the Plural, instead of בְּתֵי, takes the form הַבָּתִּים, as is common in Syriac; see in יוֹבֵל note. Heb. Gram. § 106. 3. c. Num. 1, 2 *number the children of Israel לְבֵיתָם אֲבוֹתָם אַחֲרֵי מִשְׁפְּחֹתָם אַחֲרֵי בָתֵּיהֶם*. v. 18. 20. 22. 24. 26 sq. 2, 2 sq. Over these households, or houses of fathers, were *אֲבוֹתָם בֵּית רָאשֵׁי* Ex. 6, 14, *אֲבוֹתָם בֵּית רָאשִׁים* 1 Chr. 5, 24; often by ellipsis *הָאֲבוֹת בֵּית רָאשֵׁי* Num. 31, 26. Josh. 14, 1, or *הָאֲבוֹת שְׁרֵי* 1 Chr. 29, 6, *הָאֲבוֹת נְשִׂאֵי* 2 Chr. 5, 2, i. e. heads, chiefs, princes of households, patriarchs.

12. Very often, espec. in later writers, *בֵּית* is put before the pr. names of cities and places, sometimes necessarily, as forming part of the name; at other times more loosely, so that it can also be omitted; see below in the letters, e, h, i, l, v, x. So Syr. ܒܝܬ, comp. Germ. *hausen* in *Nordhausen*, *Mühlhausen*. Such are the following:

a) *בֵּית אֵין* (house of nothingness i. e. of idols, see אֵין no. 1,) *Beth-aven*, a city in Benjamin, eastward from Bethel Josh. 7, 2. 1 Sam. 13, 5; with a desert of like name Josh. 18, 12. The Talmudists have confounded this city with the adjacent *Beth-El*, (lett. b,) which also is sometimes called by the prophets in contempt *בֵּית-אֵין*; see אֵין.

b) *בֵּית אֵל* (house of God) *Beth-El*, *Bethel*, a very ancient city of the Canaanites, afterwards belonging to Benjamin, in the time of Joshua still called *לֵוִי* Josh. 18, 13, comp. Gen. 28, 19 and *לֵוִי*; though once (Josh. 16, 2) it is more definitely called by both names. It lay upon high ground, 1 Sam. 13, 2. Josh. 16, 1, comp. Gen. 35, 1; and was for a long time the station of the sacred tabernacle, Judg. 20, 18. 26. 27. 21, 2. 1 Sam. 10, 3. Afterwards one of the calves of Jeroboam was set up here, 1 K. 12, 28 sq. Comp. *בֵּית אֵין* and *אֵין*. Its ruins are still seen near the high road north of Jerusalem, and are now called *Beitin*; see Bibl.

Res. in Palest. II. p. 125–30.—For the origin of the name, see Gen. 28, 10 sq. 35, 1 sq. 9 sq.—The gentile n. is *בֵּית הָאֵלִי Bethelite* 1 K. 16, 34.

c) *בֵּית הָאֵזֶל* (house of firm root, i. e. fixed dwelling) *Beth-ezel*, a town of Judea probably, Mic. 1, 11; where there is an allusion to this etymology.

d) *בֵּית אַרְבֵּאל* (house of God's ambush) *Beth-arbel* Hos. 10, 14; prob. i. q. *Ἀρβηλα* in Galilee 1 Macc. 9, 2, situated between Sepphoris and Tiberias, Jos. Ant. 12. 11. 1. ib. 14. 15. 4. de Vit. § 60. Now *Irbid*, a site of ruins, with a singular fortified cavern in the vicinity; see Bibl. Res. in Palest. III. pp. 281, 282.

e) *בֵּית מֵעֵון* Josh. 13, 17, elsewhere *בֵּית מֵעֵון* Num. 32, 38, and *בֵּית מֵעֵון* (house of habitation) Jer. 48, 23, *Beth-Baal-Meon*, a place or town assigned to the tribe of Reuben, but which soon came into the power of the Moabites. Its ruins, still called *مبعون Mi'un*, are mentioned by Burckhardt, Travels in Syria, p. 365. The same place seems meant by *בֵּית* (for *מֵעֵון*) Num. 32, 3.

f) *בֵּית בִּרְאִי* (house of my creation) *Beth-birei*, a city belonging to the tribe of Simeon, 1 Chr. 4, 31; perh. corrupted from *בֵּית לְבָאוֹת* Josh. 19, 6.

g) *בֵּית בָּרָה* Judg. 7, 24, *Beth-bara*, a place near the Jordan, prob. for *בֵּית עֲבָרָה* (house of passage); comp. *Βηθαβαρά* John 1, 28 in many Mss.

h) *בֵּית גִּדֵּר* (house of the wall) *Beth-gader*, a place in the tribe of Judah, 1 Chr. 2, 51, i. q. *בֵּית גִּדֵּר* q. v.

i) *בֵּית גִּלְגָּל* Neh. 12, 29, *Beth-Gilgal*, i. q. *גִּלְגָּל* q. v.

k) *בֵּית גִּמְזוֹל* (house of the weaned) *Beth-gamul*, a city of Moab, Jer. 48, 23.

l) *בֵּית הַדְּלָתִים* Jer. 48, 22, see *הַדְּלָתִים*.

m) *בֵּית דָּגוֹן* (temple of Dagon) *Beth-Dagon*, a city: α) of Judah, Josh. 15 41; β) of Asher, Josh. 19, 27.—Comp. mod. *Beit Dejan*.

n) *בֵּית הָרֶם* (house of the height, q. d. mountain-house) *Beth-haram*, Josh. 13 27, a city of Gad, called *הָרֶם* Num. 32, 36, afterwards Julias and Livias; see Jos. Ant. 18. 2. 1. Jerome Onomast. s. v. *Betharam*.

o) *בֵּית הַחֲגֹלָה* (partridge-house) *Beth-hoglah*, a place in Benjamin on the con-

finest of Judah, Josh. 15, 6, 18, 19, 21. The ancient name is still preserved in 'Ain Hajla near Jericho; Bibl. Res. in Palest. II. p. 268.

p) **בֵּית חֵן** (house of grace) *Beth-hanan*, a place belonging to Judah or Dan, 1 K. 4, 9.

q) **בֵּית הָרֹן** (house of the hollow) *Beth-horon*, the name of two towns belonging to the tribe of Ephraim, called *Upper* and *Lower* Beth-horon; both of which lay in the western part of the territory of that tribe, Josh. 16, 5, 21, 22; and the latter near the western extremity of Benjamin, Josh. 16, 3, 18, 13. Twice Beth-horon simply is mentioned, Josh. 10, 11. 2 Chr. 25, 13; where at least in Josh. I. c. the *Lower* Beth-horon is to be understood. These two towns still bear their ancient names; that on the mountain being *Beit 'Ur el-Fōka* (the upper), and the other in the valley being *Beit 'Ur et-Tahta* (the lower). Between them is a long, steep, difficult ascent or pass; Jos. I. c. 1 Macc. 3, 16, 24. The two towns and the pass lie on the present camel-road between Ramleh and Jerusalem. See Bibl. Res. in Palest. III. p. 59 sq.

r) **בֵּית הַיְשִׁימוֹת** (house of desolations) *Beth-jeshimoth*, a town in Reuben near the Jordan. Num. 33, 49. Josh. 12, 3, 13, 20. It afterwards became subject to Moab, Ez. 25, 9.

s) **בֵּית עֵר** (house of pasture) *Beth-car*, 1 Sam. 7, 11, perh. a guard-house or garrison of the Philistines in the territory of Judah.

t) **בֵּית הַכֶּרֶם** (house of the vineyard) *Beth-hakkerem*, Jer. 6, 1. Neh. 3, 14, a town of Judah situated on a hill between Jerusalem and Tekoa, according to Jerome on Jer. I. c.

u) **בֵּית לָחֶם** i. q. **בֵּית לָחֶם** q. v.

v) **בֵּית לָחֶם**, see **בֵּית לָחֶם**.

w) **בֵּית לָחֶם** (house of bread) *Beth-lehem*, masc. Mic. 5, 1. a) A city of Judah, more fully **בֵּית לָחֶם יְהוּדָה** Judg. 17, 7, 9. Ruth 1, 1, 2; also **אֶפְרַתָּה** Mic. 5, 1, since Ephrathah was anciently the name not only of the city itself, Gen. 35, 19, but also apparently of the circumjacent region. It was the seat of the family of David (Ruth I. c.) and the birth-place of the Saviour; and is hence

still celebrated under the same name, **בֵּית לַחַם** *Beit Lahm*, lying six Roman miles distant from Jerusalem, west of south. The gentile n. is **בֵּית הַלֵּחְמִי** *Bethlehemite* 1 Sam. 16, 1. 18, 17, 58. β) A city in the tribe of Zebulun, Josh. 19, 15.

x) **בֵּית מְלֹא**, see **מְלֹא**.

y) **בֵּית מִנְחֹן**, see lett. e.

z) **בֵּית מַעֲכָה** (house of Maachah) *Beth-Maachah*, a place situated in or near Merj 'Ayūn, not far from Mount Hermon, 2 Sam. 20, 14. See in **בֵּית מַעֲכָה**.

aa) **בֵּית הַמְרָחֵק** (house of remoteness) *Beth-merhak*, a place near the brook Kidron, 2 Sam. 15, 17.

bb) **בֵּית הַמַּרְכָּבוֹת** (house of chariots) *Beth-marcaboth*, a place belonging to the tribe of Simeon, Josh. 19, 5. 1 Chr. 4, 31.

cc) **בֵּית נִמְרָה** (house of limpid and sweet waters, see r. נִמְר II) Num. 32, 36. Josh. 13, 27, and **נִמְרָה** Num. 32, 3, *Beth-nimrah*, a city in the tribe of Gad, called *Enghraṣpis* in the time of Eusebius, now *Nimrin*; Bibl. Res. in Palest. II. 279. The waters in the vicinity are called **בֵּית נִמְרָה**.

dd) **בֵּית עֵדֶן** (house of pleasantness) *Beth-eden*, a city of Syria, the residence of a king, Amos 1, 5. Prob. the same called by the Greeks *Naḡáδewos*, Ptolem. 5, 15, [and mentioned with Iabruda now Yébrūd on the eastern slope of Anti-Lebanon north of Damascus. Cellar. II. p. 374. Bibl. Res. in Palest. III. App. p. 171.—R.

ee) **בֵּית עֶזְמוֹת** Neh. 7, 28, and simpl. **עֶזְמוֹת** ib. 12, 29. Ezra 2, 24, a village in Judah or Benjamin, *Beth-azmaveth*.

ff) **בֵּית הַעֲמֶק** (house of the valley) *Beth-emek*, a place belonging to the tribe of Asher, Josh. 19, 27.

gg) **בֵּית עֲנוֹה** (house of response, perh. of echo) *Beth-anoh*, a place in Judah, Josh. 15, 59. Perhaps mod. *Beit 'Ainūn*; Bibl. Res. in Palest. II. p. 186.

hh) **בֵּית עֲנָת** (id.) *Beth-anath*, a place in Naphtali, Josh. 19, 38. Judg. 1, 33.

ii) **בֵּית עֶקֶר הַרְעִים** (house of the shepherds' hamlet, comp. Arab. **عَقَر** hamlet, farm) a place near Samaria, 2 K. 10, 12; without **הַרְעִים** v. 14.

kk) **בֵּית עֶרְבָה**, with art. **הַעֶרְבָה**



(house of the desert) *Beth-arabah*, a place on the confines of Judah and Benjamin, Josh. 15, 6, 18, 22; without בית Josh. 18, 18.

ll) בית פֶּלֶט (house of escape) *Beth-pelet*, a place in the south of Judah, Josh. 15, 27.

mm) בית פְּעוֹר (temple of Peor, i. e. of Baal-Peor, see פְּעוֹר) *Beth-Peor*, a city of Moab assigned to Reuben, noted for the worship of Baal-Peor, Deut. 3, 29, 34, 6. Josh. 13, 20.

nn) בית פַּזֶּז (house of dispersion) *Beth-pazzez*, a place in Issachar, Josh. 19, 21.

oo) בית צִיר (house of the rock) *Beth-zur*, a city in the mountains of Judah between Jerusalem and Hebron, Josh. 15, 58; fortified by Rehoboam 2 Chr. 11, 7; and again also by the Maccabees, 1 Macc. 14, 33. [The spot is now called *Beit Sūr* and *ed-Dirweh*; see Bibl. Res. in Palest. I. p. 320. Biblioth. Sacr. 1843. p. 56.—R.]

pp) בית רְחוֹב (house or region of the street) *Beth-rehob* Judg. 18, 28. 2 Sam. 10, 6; also רְחוֹב *Rehob*, (unless perhaps one denotes a district, and the other a city.) a city or district on the northern borders of Palestine Num. 13, 21, situated among the valleys of Lebanon not far from the sources of the Jordan. The adjacent part of Syria is called אֶרֶם בית רְחוֹב 2 Sam. 10, 6; אֶרֶם רְחוֹב v. 8. [Prob. the region of Wady et-Teim west of Mount Hermon, and perh. including also Merj 'Ayūn.—R.]

qq) בית שָׁאן (house of quiet) Josh. 17, 11, 16, contr. בית שֵׁן 1 Sam. 31, 10, 12, and בית שֵׁן 2 Sam. 21, 12, *Beth-shean*, *Beth-shan*, a city in the tribe of Manasseh, but long subject to the Canaanites and Philistines; situated on this side the Jordan, and afterwards called Scythopolis, Sept. Judg. 1, 27. Rabb. ביסן. Now called بیسان *Beisan*; see Bibl. Res. in Palest. III. p. 174.

rr) בית הַשֵּׁבִיחַ (acacia-house) *Beth-shittah*, a place near the Jordan between Beth-shan and Abel-meholah, Judg. 7, 22. Comp. Bibl. Res. in Palest. III. p. 219.

ss) בית שֶׁמֶשׁ (house of the sun) *Beth-shemesh*, the name of several cities: α) A Levitical city Josh. 21, 16, situated

in Judah on the confines of Dan and Philistia, Josh. 15, 10. 1 Sam. 6, 12 sq. 2 Chr. 28, 18; large and populous, 1 Sam. 6, 19. 1 K. 4, 9. 2 K. 14, 11. Constr. c. plur. 1 Sam. 6, 13, where it is to be understood of the inhabitants. Its ruins are still visible, called *Ain Shems*; see Bibl. Res. in Palest. III. p. 18. The gentile n. is בית הַשְּׁמִיטָה *Bethshemite* 1 Sam. 6, 14, 18. β) In Naphtali, Josh. 19, 38. Judg. 1, 33. γ) In Issachar, Josh. 19, 22. δ) i. q. אֵוֶן, i. e. Heliopolis in Egypt, Jer. 43, 13. Comp. אֵוֶן.

tt) בית הַפִּינִי (house of apples) *Beth-tappuah*, a place in Judah, Josh. 15, 53. Now called *Teffūh*; see Bibl. Res. in Palest. II. p. 423.

בִּיתָה Chald. m. st. emphat. בִּיתָה, constr. בִּיתָה, c. suff. בִּיתָה, plur. בִּיתָה, i. q. Hebr. a house, Dan. 2, 5. בִּית מַלְכָּא Ezra 6, 4, בִּית מַלְכֻוּת Dan. 4, 27, house of the king, palace. בִּית אֱלֹהִים house of God, temple, Ezra 5, 2 sq. also simpl. בִּיתָה id. v. 3, 9, 11.

בִּיתָן m. constr. בִּיתָן, a great house, palace, Esth. 1, 5, 7, 8.

\* בָּכָה obsol. root, i. q. בָּכָה, to drop, distil; hence to weep. Arab. بَكَأ to pour milk by drops.—Hence

בָּכָה 1. weeping, lamentation, Arab.

בָּכָה So בָּכָה the vale of Baca i. e. of weeping, valley of lamentation, pr. n. of a valley in Palestine, prob. gloomy and sterile; hence the allusion in Ps. 84, 7 עֲבְרֵי דְבָמֶק הַבָּכָה מִיָּעֵן וְשִׁיתוּהָ עֲבְרֵי דְבָמֶק הַבָּכָה passing through the valley of Baca (of lamentation) they make it fountains, i. e. it becomes so to the pilgrims.

2. Plur. בָּכָאִים 2 Sam. 5, 23, 24. 1 Chr. 14, 13, 14, the name of a certain tree, so called from its weeping i. e. distilling, q. d. weepers. According to Celsius, Hierobot. I. p. 335–340, i. q. the Arab.

בָּכָה, similar to the balsam-tree, and distilling white tears of a pungent acrid taste.

\* בָּכָה fut. יִבְכֶּה, convers. וַיִּבֶךְ, i. q. בָּכָה, to drop, to distil, to flow in drops, see בָּכָה. Spec. to weep, and in this sense common to all the kindred languages and dialects, Ex. 2, 6. Gen. 43, 30.

2 Sam. 19, 2; often of a people making lamentation under public calamities, Num. 11, 10. 25, 6; also of the sorrow of a penitent, Ezra 10, 1. With acc. *to weep for any one, to mourn, to lament*; espec. for one dead, Gen. 23, 2. 37, 35. 50, 3; also with *על* of pers. or thing wept for, Lam. 1, 16. Judg. 11, 37; *אֵל* 2 Sam. 1, 24. Ez. 27, 31, and *ל* Jer. 22, 10. Job 30, 25. Further *בְּכָה* c. *עַל* is *to come weeping to any one*, Num. 11, 13. Judg. 14, 16; also *to weep upon any one*, i. e. in his embrace, Gen. 45, 15. 50, 1.

PIEL *to weep for one dead, to mourn*, c. acc. Jer. 31, 15. Ez. 8, 14.

Deriv. *בָּכָה, בְּכֹחַ, בָּכִי, בְּכִיתָ*.

*בְּכָה* m. *a weeping*, Ezra 10, 1. R. *בְּכָה*.

*בְּכוֹר* m. (ר. *בָּכֵר*) 1. *the first-born, firstling*, both of man Gen. 25, 13. 35, 23; and of beast Ex. 11, 5. 12, 29. 13, 15. It denotes the eldest son on the *father's* side, Gen. 49, 3.—The first-born son enjoyed many rights and privileges, see *בְּכוֹרָה* no. 2; hence

2. Metaph. i. q. *the first, the chief* of its kind, whatever is most distinguished, pre-eminent. Job 18, 13 *בְּכוֹר מָוֶת* *the first-born of death*, i. e. the chief among deadly diseases, the most terrible disease. By the common Heb. idiom disease is aptly termed *the son of death*, as being its precursor and attendant; so the Arabs call fevers *بنات المنيّة* *the daughters of fate or of death*; and the most fatal and terrible disease is here figuratively described as *the first-born* among many brethren.—Is. 14, 30 *בְּכוֹרֵי רָעָלִים* *the first-born of the poor*, the very poorest, the most wretched, q. d. the chief among the sons of the poor; or the first-born (next descendants) of the present wretched and oppressed generation; see Comment. on Is. l. c.

NOTE. As Fem. the form *בְּכוֹרָה* q. v. is in use, i. e. first-born daughter.

*בְּכוֹר* sing. Is. 28, 4 according to the Masora, see in *בְּכוֹרָה*; elsewhere only in plur. *בְּכוֹרִים, בְּכָרִים, the first-fruits*, spoken of fruit and grain, the first which is gathered from the trees or fields, Num. 13, 20; espec. of the first-fruits offered to God Lev. 2, 14. 23, 17. Neh. 10, 36. Sometimes *רֵאשִׁית* is added, Ex. 23, 19. 34, 26. *לֶחֶם הַבְּכָרִים*

*bread of the first-fruits*, made of the first new grain, Lev. 23, 20. *יּוֹם הַבְּכוֹרִים* *day of the first-fruits*, the festival of Pentecost, Num. 28, 26.

*בְּכוֹרָה, בְּכֹרָה*, f. (ר. *בָּכֵר*) 1. Adj. *first-born, firstling*; Plur. *בְּכוֹרוֹת* *the first-born offspring*, of men Neh. 10, 37; of beasts Gen. 4, 4. Deut. 12, 6. 17. 14, 23.

2. Subst. *earlier birth, seniority*, opp. *בְּעִירָה*, Gen. 43, 33. *מִשְׁפַּט הַבְּכֹרָה* *right of primogeniture, birthright*, Deut. 21, 17. Ellipt. for the same, *בְּכוֹרָה* Gen. 25, 31. 34. 27, 36.

*בְּכוֹרָה* f. (ר. *בָּכֵר*) *the first-ripe fig, early fig*, regarded as a delicacy Mic. 7, 1. Hos. 9, 10. In Is. 28, 4 it is better to read with several Mss. *בְּכוֹרָה* with the Masora and editions; the suffix is prosaic.—In Mauritania the early fig is still called *باكورة, بوجو*, *boccore*, Span. *albacora*.

*בְּכוֹרָה* id. Plur. *הַבְּכוֹרוֹת* Jer. 24, 2.

*בְּכוֹרֶת* (first-birth, first-born) *Bechorath*, pr. n. m. 1 Sam. 9, 1.

*בְּכִיתָ* f. (ר. *בָּכָה*) *a weeping, mourning*. Gen. 35, 8 *אֵלוֹן בְּכִיתָ* *oak of weeping*.

*בָּכִי* m. in Pause *בָּכִי*, c. suff. *בָּכִי*. R. *בָּכָה*.

1. *weeping, lamentation*, Gen. 45, 2. Is. 15, 3. 22, 4. al. *בָּכָה בָּכִי גָדוֹל* *to weep a great weeping*, to make great lamentation, 2 Sam. 13, 36.

2. *a weeping, dropping, trickling* of water in mines, Job 28, 11. Comp. *flere* for *rorare, stillare*, Lucret. 1. 350, Gr. *δύσσειον*, and *הִבְכָּה*.

*בָּכִים* (the weeping) *Bochim*, pr. n. of a place near Gilgal, Judg. 2, 1. 5.

*בְּכוֹרָה* adj. fem. *the first-born daughter*, Gen. 19, 31. 29, 26. 1 Sam. 14, 49. It corresponds to *בְּכוֹר*.

*בְּכִיתָ* f. *a weeping, mourning*, Gen. 50, 4. R. *בָּכָה*.

\* *בָּכֵר* in Kal not used, pr. *to cleave, to open, to burst forth*, i. q. kindr. *בָּכֵר*; hence *to be first, to come or do first*; also *to be early, seasonable*; *to do early, seasonably*. Referred

1. To the day, whence *בָּכֵר* to rise



early, to do any thing early, <sup>בִּכְרֵה</sup> early time, morning; comp. kindr. <sup>בִּכְרֵה</sup>.

2. To the year and its produce; hence <sup>בְּכֻרִים</sup> first-fruits, <sup>בְּכֻרָה</sup> early fig,

<sup>בִּכְרֵה</sup> early fruit.

3. To the time of life, espec. birth; hence <sup>בְּכֻרָה</sup>, <sup>בְּכֻרָה</sup>, first-born, <sup>בִּכְרֵה</sup> and <sup>בִּכְרֵה</sup> a virgin, a woman who has her first child, <sup>בִּכְרֵה</sup>, <sup>בִּכְרֵה</sup>, young camel.

PIEL 1. to bear early fruit, as a tree, Ez. 47, 12. Comp. Kal no. 2.

2. to make or constitute as first-born, to give the birthright to any one, Deut. 21, 16.

PUAL to be treated as a firstling, to be devoted as a firstling sc. to God, Lev. 27, 26.

HIPH. part. f. <sup>בְּכֻרָה</sup> one bearing her first child, Jer. 4, 31.

Deriv. see in Kal no. 2, 3.

<sup>בִּכְרֵה</sup> m. (r. <sup>בִּכְרֵה</sup> no. 3) a young camel, already fit for riding and light burdens; comp. <sup>בִּכְרֵה</sup> and <sup>בִּכְרֵה</sup>. Plur. constr. <sup>בִּכְרֵה</sup> Is. 60, 6. Corresponding is Arab.

<sup>בִּכְרֵה</sup> young camel, which they describe as denoting the same age as <sup>الفتى</sup> *adolescens* in man. See Bochart. Hieroz. I. p. 82 sq. See also more in Comment. on Is. I. c. and in Thes. p. 206.

<sup>בִּכְרֵה</sup> (i. q. <sup>בִּכְרֵה</sup> young camel) *Becher*, pr. n. m. a) A son of Ephraim, Num. 26, 35. Gentile n. <sup>בִּכְרֵה</sup> ibid. b) A son of Benjamin, Gen. 46, 21.

<sup>בִּכְרֵה</sup> f. a young she-camel, in heat Jer. 2, 23. See <sup>בִּכְרֵה</sup>.

<sup>בִּכְרֵה</sup> see <sup>בִּכְרֵה</sup>.

<sup>בִּכְרֵה</sup> (i. q. <sup>בִּכְרֵה</sup> the first-born is he) *Bocheru*, pr. n. m. 1 Chr. 8, 38. 9, 44.

<sup>בִּכְרֵה</sup> (youthful) *Bichri*, pr. n. m. 2 Sam. 20, 1.

<sup>בל</sup> (r. <sup>בל</sup> no. 3) 1. nothing, Ps. 17, 3 try thou me, <sup>בל</sup> thou shalt find nothing sc. of evil; unless like Sept. and Vulg. we connect <sup>בל</sup> <sup>בל</sup> <sup>בל</sup>, thou shalt not find my evil thoughts, i. e. those which perh. lurk within me.

2. Adv. not, no, i. q. <sup>לא</sup>, but poetic; with præter. Ps. 10, 11. 21, 3; with fut.

Ps. 10, 4. 6. 49, 13. Prov. 10, 30. Is. 26, 24. Also not yet, i. q. scarcely, Is. 40, 24, comp. 2 K. 20, 4. Once for <sup>בל</sup> i. q. <sup>בל</sup>, Ps. 32, 9 be not as horses . . . to be held in with bit and bridle <sup>בל</sup> <sup>בל</sup> lit. in not coming near to thee, i. e. because otherwise they avoid thee.—Put for is not, non est, the verb being omitted, Ps. 16, 3 <sup>בל</sup> <sup>בל</sup>.

3. Conj. that not, lest, Lat. ne, i. q. <sup>בל</sup>, c. fut. Ps. 10, 18. 78, 44. Is. 14, 21.

<sup>בל</sup> Chald. m. the heart Dan. 6, 15.

Syr. <sup>בל</sup> heart, mind, Arab. <sup>بال</sup> id. for <sup>بالى</sup> from <sup>بال</sup> III to care for; pr. care, hence the mind as caring, full of care.

<sup>בל</sup> contr. from <sup>בל</sup> i. q. <sup>בל</sup>, *Bel*, *Belus*, the chief domestic god of the Babylonians, worshipped in the celebrated tower of Babylon, Is. 46, 1. Jer. 50, 2. 51, 44; also Sept. Dan. c. 14. Greek and Roman writers compare him with Jupiter, Diod. Sic. 2. 8, 9. Plin. H. N. 37. 10. Cic. de Nat. Deor. 3. 16. Here however we are not to understand Jupiter as the father of the gods, of whom the Orientals were ignorant; but, in accordance with the peculiar mythology of the Babylonians, which was wholly connected with the worship of the stars, it stands for the planet Jupiter, stella Jovis, Cic. de Nat. Deor. 2. 20. This planet was regarded as a good genius, the author and guardian of all good fortune and felicity, hence called by the Arabs <sup>السعد الاكبر</sup> *Fortuna major*; and,

together with the planet Venus, (see <sup>بل</sup>), was the object of worship to the Semitic nations. Comp. <sup>بل</sup>, <sup>بل</sup>, and see <sup>בל</sup> no. 5.—Hence the frequency of this name in the compound pr. names of Chaldee men, as <sup>בל</sup>, <sup>בל</sup>, <sup>בל</sup>, *Belesys*, *Belibus*, etc.

\* <sup>בל</sup> Chald. i. q. Heb. <sup>בל</sup>. PA. to afflict, to vex, Dan. 7, 25. Comp. Heb. Pi. no. 2.

<sup>בל</sup> (contr. from <sup>בל</sup> i. e. Bel is his lord, worshipper of Bel) *Baladan*, pr. n. of the father of king Merodach-Baladan, 2 K. 20, 12. Is. 39, 1.

**בִּלְגַּל** in Kal not used, Arab. **بَلَج** *to be bright, to shine forth, as the dawn; V, to be cheerful, to smile.*

**HIPIH.** 1. *to cause to shine forth, metaphor.* Amos 5, 9 **הַמְבִּלִּיג אֶת עַל-צִדּוֹ** *who causeth desolation to shine forth upon the mighty*, i. e. who bringeth it suddenly upon them; the figure being taken from the swift and sudden diffusion of the dawning light; comp. Joel 2, 2.

2. *to make cheerful, to enliven oneself, i. e. to be or become cheerful, joyful, glad,* Ps. 39, 14. Job 9, 27. 10, 20.

Deriv. **מִבְּלִיגִית**, and

**בִּלְגָּה** (cheerfulness) *Bilgah*, pr. n. m. Neh. 12, 5. 18; written in Neh. 10, 9 **בִּלְגִּי**.

**בִּלְדָּר** pr. n. (prob. i. q. **בֶּן לָדָר** son of strife, quarreller, from r. **לָדָר** q. v. see in **ב** p. 109,) *Bildad*, the Shuhite, the friend of Job and the second disputant with him, Job 2, 11. 8, 1. 18, 1. 25, 1.

\* **בִּלְהָה** in Kal not used, prob. i. q. **בָּהַל**, *to tremble, to be in trepidation; comp.*

Arab. **بَلَع** *to be feeble, bashful, pr. timid.*

**PIEL** **בִּלַּח** *to terrify, to frighten; hence to cause to despond,* Ezra 4, 4 Cheth. In Keri is read the more usual **מִבְּהִירִים**. **Syr.** **ܠܚܝܬܐ** quadril. *to terrify.*

Deriv. **בִּלְחָה**, and pr. names **בִּלְחָה**, **בִּלְחָן**.

\* **בִּלְחָה** fut. **יִבְלַח**, *to fall, to fall away, to fail; like* **נָבַל**, **אָבַל**, where see.—Spec.

1. Of garments, *to fall away, to decay, e. g. to be worn out, to wax old; with* **מַעַל**, Deut. 8, 4 *thy raiment מַעְלֶיךָ בִּלְחָה* *did not fall from thee, did not wax old or wear out.* 29, 4; absol. Josh. 9, 13. Neh. 9, 21. Trop. of the heavens and earth as growing old and perishing like a garment, Is. 50, 9. 51, 6. Ps. 102, 27.

Arab. **بَلِي** *to be worn out, as a garment.*

2. Of persons labouring under disease, old age, cares, *to fall away, to waste away, fail; comp.* Gr. *παλαιός*, and with another flexion *μέλω* *to care.* Job 13, 28 **וְהָיָה כְּרֶקֶב וְיִבְלַח** *and he (δεικτικῶς for I) as a rotten thing falleth away, is consumed.* Gen. 18, 12. Ps. 32, 3. Comp.

**בָּלִי** *to care, to be consumed with cares, consumed with cares, בָּל, עָלָ, the heart, mind, as affected with cares, see Chald. בָּל. Ethiop. በለP to be or grow old.—Hence*

3. *to fail wholly, to be reduced to nothing; whence* **בָּל, בָּלִי, בִּלְחָה**, nothing, not.

**PIEL** 1. Causat. of Kal no. 2, Lam. 3, 4. Hence genr. *to consume*, Ps. 49, 15. Is. 65, 22. Spoken of time, like Lat. *tempus terere*, Gr. *τριβεῖν βίον*, Engl. *to wear out the time*, i. q. *to spend, to pass*, Job 21, 13 **וְיַמֵּיהֶם בְּטוֹב וְיַמֵּיהֶם בְּטוֹב** *they spend their days in prosperity.*—Hence

2. *to afflict, to vex,* 1 Chr. 17, 9. Arab.

**IV. id.** **بَلَاءٌ** and **بَلِيَّةٌ** sorrow, affliction, calamity.—Comp. Chald. **בָּלָא**.

Deriv. **בָּל, בָּלָה, בָּל, אָבַל, בִּלְחָה**, **בִּלְחָה**, and the compounds **בִּלְחָה, בִּלְחָה, בִּלְחָה**.

**בָּלָה** pr. n. see in **בִּלְחָה** lett. b.

**בָּלָה** adj. f. **בָּלָהָה**, *decayed, worn out, old, e. g. garments, sacks, bottles, shoes,* Josh. 9, 4. 5. Trop. of an adulteress, **בָּלָהָה נָאִפִּים** *worn out with adulteries, effete,* Ez. 23, 43. R. **בָּלָהָה**.

**בִּלְחָה** f. sing. once Is. 17, 14; often in Plur. R. **בָּלָהָה**.

1. *terror, terrors,* Job 18, 11. 24, 17. 27, 20. 18, 14 **מֶלֶךְ בָּלָהָה** *the king of terrors; see in* **צָדָר** **Hiph.**

2. *sudden destruction, comp.* **בִּלְחָה** no. 2. Ps. 73, 19 **הֵמָּה מֵן-בִּלְחָה** *they perish with sudden destruction.* Ez. 26, 21 **בִּלְחָה אֶחָדָה וְאַרְבָּעָה**, Sept. *ἀπώλειαν σε δώσω, καὶ οὐκ ὑπάξεις ἐν, Vulg. in nihilum redigam te.* 27, 36. 28, 19.

**בִּלְחָה** (perh. bashfulness, see **בָּלָה** in Kal) *Bilhan*, pr. n. a) The handmaid of Rachel, the mother of Dan and Naphtali by Jacob, Gen. 30, 3 sq. 35, 22. b) A place belonging to the tribe of Simeon, 1 Chr. 4, 29; written also **בָּלָהָה** Josh. 19, 3; sometimes **בִּלְחָה** q. v.

**בִּלְחָן** (perh. bashful, modest) *Bilhan*, pr. n. m. a) Gen. 36, 27. b) 1 Chr. 7, 10.

**בָּלוּ** Chald. *tribute* of some kind, prob. a tax on articles consumed, *excise,*



Ezra 4, 13. 20. 7, 24. Comp. also בלוא.  
R. בלה.

בלוא m. (r. בלה) only in plur. constr. בלואִי Jer. 38, 12, and contr. בלוי v. 11, *old clothes, rags*. The latter form (pron. *belo-vê*) is from a sing. בלו for בלוי; but in some Mss. (see J. H. Michaelis) is read בלוי, and in edit. בלוי, after the form בלוי, from a sing. בלוי of the form אבוי.

בלשצאר (Bel's prince, i. e. whom Bel favours, compounded from בל, *tsha* an ending which in Zend marks the genitive, and tsar i. q. שר prince) *Belshazzar*, an Assyrio-Babylonish name given to Daniel at the court of Nebuchadnezzar, Dan. 1, 7. 2, 26. 4, 5. 6. 15. 16. 10, 1.

בלי subst. (r. בלה) 1. *consumption, destruction*, Is. 38, 17. Arab. بَلَى id.

2. *failure, nought, nothing*; hence as Adv. of negation, i. q. לא, joined with verbs and nouns; Gen. 31, 20. Hos. 7, 8. 8, 7. Is. 14, 6. 32, 10.—Sometimes בלי is so closely joined with a subst. as to coalesce with it into one idea, like Engl. *in, un*; e. g. בלי שם *no-name*, i. e. a bad name, *infamy*, Job 30, 8.

3. For בלי with no, i. e. *without*, only in poetry; Job 8, 11 בלי *without water*. 24, 10. 31, 39. 33, 9. 34, 6. Ps. 59, 5.

4. With prepositions: a) בלי pr. in defect of, *with no*, i. e. *without*, i. q. בלא. So בלי דעת *without knowledge*, Job 35, 16; also i. q. *unwittingly, unawares*, Deut. 4, 42. 19, 4; *unexpectedly*, Job 36, 12. Comp. in no. 2.

b) בלי id. comp. ל. lett. B. 3. Job 38, 41 בלי ללא *without food*. 41, 25. Is. 5, 14.

c) בלי pr. from defect of, *from not*, i. e. a) *because not*, c. infin. Deut. 9, 28 בלי רהוה *because Jehovah was not able*, lit. from Jehovah's not being able. Is. 5, 13. With particip. *because no one, none*; Lam. 1, 4 בלי מועד *because no one came to the solemn festival*. Sometimes pleon. בלי אין, 2 K. 1, 3. 6. 16. Ex. 14, 11. Syr. ܒܠܝ ܥܠܝ because not.

β) *so that not*; Job 18, 15 בלי תשכן *terror shall dwell in his tent, so that it shall be no longer his*, i. e. *terror shall take possession of the tent of the*

wicked, and drive him out of it. Job 6, 6. Deut. 28, 55. With particip. *so that no one*; בלי ישב *so that no one dwells there*, so that there is no inhabitant, Jer. 2, 15. 9, 10; comp. Ez. 14, 15. With אשר forming a Conj. and with pleon. לא, Ecc. 3, 11 בלי לא ימצא האדם *so that man cannot find out, etc.*

d) בלי עד pr. *until failure*, i. e. *as long as, quamdiu*, Ps. 72, 7. Mal. 3, 10.

e) בלי על because not, with Præt. Gen. 31, 20.

בליל m. (r. בלל) pr. *mixed, a mixture*; spec. *meslin, mixed provender*, Lat. *far-rago*, made up of various kinds of grain, as wheat, barley, vetches, and the like, all mixed together, and thus sown or given to cattle, Job 6, 5. 24, 6. That grain is to be understood, is apparent from Is. 30, 24. See Varro de Re Rust. 1. 31. Plin. H. N. 18. 15 or 41.

בליומה compounded from בלי and מיה, i. q. מאומה, לא *not any thing, nothing*, Job 26, 7. So at least Sept. Vulg. Syr. Chald. The Rabbins refer it to r. בלם, and explain it by *bridle, band*.

בליעל compounded from בלי not, without, and על use, profit; comp. הועיל

to be of use, profit, and Arab. وَعَلَّ and عَلَّ i. q. شريف noble, prince. Not

from בלי and זול yoke, q. d. *impatient of the yoke, obstinate, rebellious*, as proposed by Fischer, Prolus. de Verss. Gr. p. 93.—Pr. *unprofitableness, worthlessness, nothingness*, yielding no profit or good fruit; comp. Arab. غير طایل *useless, without fruit, bad*. See note below.—Hence

1. *worthlessness, badness, wickedness*, as איש בליעל *a worthless man*, i. e. *wicked, abandoned*, 1 Sam. 25, 25. 30, 22. בן-בליעל Prov. 6, 12, and בן-בליעל 1 Sam. 25, 17, id. Plur. often בליעלים 1 Sam. 2, 12, and בנים בליעלים Deut. 13, 14. Judg. 19, 22. 20, 13. ביה בליעל *a wicked woman* 1 Sam. 1, 16. דבר בליעל *an evil thing, wicked*, Ps. 41, 9. 101, 3; comp. Deut. 15, 9 פן בליעל רעה דבר עם לבבך בליעל *lest there be a wicked thought in thy heart*.

2. *destruction*. Nah. 1, 11 יזען בליעל *purposing destruction*. Ps. 18, 5 יחלי

יִבְעֲחוּנִי floods of destruction terrified me; Sept. *χειμαῖοι ἀνομίας* i. e. torrents of iniquity, q. d. of wicked men, enemies. Some of the moderns render it incorrectly: *torrents of the nether-world or Sheol*.

3. Ellipt. for *אִישׁ בְּלִיַּעַל* a wicked man, see no. 1. 2 Sam. 23, 6. Job 34, 18. Also a destroyer Nah. 2, 1; see no. 2.

NOTE. Hence was derived in later usage and in N. T. the pr. n. *Belial* or *Belial*, *Belial*, i. q. *ὁ πονηρός*, *Satan*. The Engl. Vers. also often gives *בְּלִיַּעַל* in the O. T. as a pr. n. *Belial*; but incorrectly. See Thesaur. p. 210.

\* *בָּלַל* 1. *to pour over, to oint, to wet* all over; comp. Arab. *بَلَّ* to wet, to moisten, *رَبَلَ* to flow, *فَلَسَ*, *فَلَسَ* to sprinkle.—In Heb. only of oil; Part. pass. *בֹּלֵל בְּשֶׁמֶן* poured over with oil, e. g. oblations Lev. 2, 4. 5. 7, 10. 12. 14, 21. Num. 7, 13. 19.—Intrans. of persons, *to be poured over with oil, to be anointed*; Ps. 92, 11 *בִּשְׁמֵן רִעְנָן* I am anointed with fresh oil. Comp. the deriv. *הַבְלִיל* and *הַבְלִיל*.

2. *to pour together*, Gr. *συγχέω*, i. e. trop. *to mingle, to confound*, espec. language. Gen. 11, 7 *הָבָה נִדְרָה וְנִבְלָה שָׁם* *הָבָה שִׁפְתָּם* come, let us go down and confound their lips i. e. speech, which is further explained, *so that they may not understand one another's speech*. The form *נִבְלָה* is for *נִבְלָה*; see v. 9, and Lehrs. p. 372. Heb. Gr. § 66. 11. Comp. *בָּלַל*. Arab. *بَلَّل* to be confounded, as speech, *تَبْلِيلُ الْأَلْسِنِ* confusion of languages; Conj. II, to stammer.

3. *to smear, to soil, to stain*; comp. *פָּלַס*, *פָּלַס*, cited in Kal. So in the deriv. *הַבְלִיל*, *הַבְלִיל*. Comp. Chald. *בַּלַּס* to mingle, also to stain.

4. Denom. from *בָּלַל* provender, *to give provender to beasts, to fodder*. Judg. 19, 21 *וַיִּבְלֵם לְחֶמְרִים*, Vulg. *et pabulum asinis praeibuit*.

Hiph. fut. plur. 1 pers. *נִבְלָה* Is. 64, 5 as to form; but the signification is from r. *נָבַל*, *we fade, we wither*, prob. for Hiph. 1 fut. *נִבְלָה*; see Index.

Hithpo. *to mix oneself, to be mixed*, with *בָּ* Hos. 7, 8.

Deriv. *בָּלַל*, *הַבְלִיל*, *הַבְלִיל*, *הַבְלִיל*, and pr. n. *בָּבֶל*.

\* *בָּלַם* *to bind together, to shut fast, to stop*, spec. the mouth with a bit or muzzle, Ps. 32, 9. Syr. *عَصَمَ* id. Ethpe. to be shut, e. g. one's mouth, i. q. to be dumb, *عَصَمَ* a muzzle. In form and signif. *בָּלַם* is kindr. with *אָלַם*; see on roots ending in *ם*, under *בָּהֵם*.

\* *בָּלַס* (denom. from *בָּלַס*, *בלל*, fig, in Ethiop. also sycamore-fig,) *to cultivate figs or sycamore-figs, to gather figs*; comp. *συνάξαι* and *ἀποσυνάξαι*. Am. 7, 14 *בֹּלֵס שִׁקְמִים*, Sept. technically *συνάξαι σικαμῖνα*, Vulg. *vellicans sycamina*, i. e. one who nips sycamore-figs, a process by which they were ripened. Theophr. Hist. Pl. 4, 2 *πέπτειν οὐ δύναται ἂν μὴ ἐπιανισθῇ· ἀλλ' ἔχοντες ὄνυχας σιδηρεῖς ἐπιανίσουσιν· ἃ δ' ἂν ἐπιανισθῇ, τεταγμένα πέπτειν*. Plin. H. N. 13. 7. 14. Bochart Hieroz. I. 384 sq.

\* *בָּלַע* fut. *יִבְלַע* 1. *to swallow, to devour*, with the idea of eagerness, greediness. Arab. *بَلَغَ* and quadril. *بَلَعَمَ* id. Ethiop. *በለሀ* to eat, to eat up. Kindr. roots are *לָוַע*, *חָכַע*, and many others beginning with *לָוַע*.—Spoken of persons eating any thing greedily, Is. 28, 4; of animals, Ex. 7, 12. Jon. 2, 1. Jer. 51, 34. Gen. 41, 7. 24. In a proverbial expression, Job 7, 19 *נֹרֶם בְּלִיַּעַל* *יִבְלַע* till I can swallow my spittle, i. e. not for a moment, as in Engl. 'till I can fetch a breath.' So in Arabic *أَبْلَعْنِي رَيْقِي*

*let me swallow my spittle*, i. e. give me a moment's time, Har. Consess. 15. p. 142. ed. De Sacy. See more in Schult. ad

Job l. c. In like manner Pers. *آخور* a swallowing of spittle, for delay. Comp. Pi. no. 1.

2. Metaph. a) *to consume, to destroy*, yet so that the figure of swallowing up, devouring, is preserved, e. g. *to devour substance, wealth*, Job 20, 18; comp. 'devoratum pecuniam evomere' Cic. Pis. 37. Prov. 1, 12 *let us swallow them up alive as Sheol*, i. e. consume, destroy them. Ps. 124, 3. Comp. *אָכַל* no. 1. g. b) Ascrib-



ed to inanimate things, e. g. a chasm of the earth Num. 16, 30 sq. the sea Ps. 69, 16; comp. Ex. 15, 12.

NIPH. pass. of Pi. no. 2, *to be swallowed up, destroyed, lost*, Hos. 8, 8. Spec. of drunkards, Is. 28, 7 *הֵיוּ בְּלָעוּ בִּין הַיַּיִן* they are swallowed up of wine, i. e. overcome, broken down. Comp. *הָלַם, רִיץ*. The Syriac Vers. retains the same word, *أَلَصَحَكَ* *قَدْ سَمِعُوا*; the Arabic in the same phrase uses the verb *بلع*.

PIEL 1. i. q. Kal, *to swallow*; once ellipt. Num. 4, 20 *nor shall they go in to look at the holy things בְּבָלַע* for a swallowing sc. of spittle, i. e. not for a single moment; comp. in Kal. no. 1. Sept. well *ἐξάττω*.—Metaph. *בָּלַע אֵינָן* to devour iniquity, to fill oneself with wickedness, Prov. 19, 28; comp. *שָׂהָה* Job 15, 16.

2. *to destroy*, spec. a) *to give over to destruction*, to ruin, Job 2, 3, 10, 8. Is. 49, 19. Hab. 1, 13. b) *to destroy utterly*, to exterminate, Ps. 21, 10. 35, 25; c. *בִּין* Job 8, 18. c) *to lay waste* a country 2 Sam. 20, 19. 20. Lam. 2, 8; also *to waste, to spend property*, Prov. 21, 20; *to destroy counsel*, i. e. *to disappoint*, to render vain, Is. 19, 3, comp. Ps. 55, 10; *to destroy one's way*, i. e. *to lead him into destruction*, Is. 3, 12.

PUAL pass. of Pi. no. 2, *to be destroyed, to perish*, Is. 9, 15. Impers. c. *בֵּי*, *destruction is prepared for any one*, 2 Sam. 17, 16.

HITHPA. id. *to vanish away*, Ps. 107, 27.—Hence

*בָּלַע* m. c. suff. *בֹּלְעִי* 1. *a swallow, thing swallowed, devoured*, Jer. 51, 44.

2. *destruction*, Ps. 52, 6.

3. *Bela*, pr. n. of a city near the southern extremity of the Dead Sea, called also *בֵּיִר* (the small) *Zoar*, Gen. 14, 2, 8; comp. 19, 20 sq.

4. *Bela*, pr. n. m. a) A king of Edom Gen. 36, 32. b) Gen. 46, 21. c) 1 Chr. 5, 8.

*בֹּלְעִי* c. suff. *בֹּלְעִיךָ, בֹּלְעִיךָ*, compounded from *בַּל* *not, non*, and *עֲדִי*, *even to*.

1. Pr. *not unto, nothing to or for*, a particle of deprecating or declining any thing. Gen. 14, 24 *בֹּלְעִי רַק אֶשֶׁר אֶבְלָה*

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*nothing for me*, I ask nothing for myself, only that which the young men have eaten, etc. 41, 16 *בֹּלְעִי אֱלֹהִים יִבְרָכָה אֶת־שְׁלוֹם פְּרֹעֶה* *it i not for me, God will answer as to the welfare of Pharaoh.*

2. *without*. Gen. 41, 44 *without thee*, i. e. without thy knowledge and assent, *shall no man lift up his hand*, etc.

3. *besides*, Is. 45, 6. Ellipt. for *בֹּלְעִי אֶשֶׁר* *besides that which*; Job 34, 32 *בֹּלְעִי אֲחִיָּה אֲחִיָּה הוֹרִינִי* (if I have sinned) *besides what I see, show thou it me.*

Syr. *ܥܠܝܢܝܐ, ܥܠܝܢܝܐ*, id.

*בֹּלְעִי* id. only with prefix *בִּין*, i. e. *מִבֹּלְעִי*.

1. *without*. Is. 36, 10 *am I now come up without the Lord against this land?* i. e. without his will and permission. Jer. 44, 19. Comp. *בֹּלְעִי* no. 2.

2. *besides*, Ps. 18, 32. Num. 5, 20. Is. 43, 11.

*בֹּלְעִים* (compounded from *בַּל* and *עָם*, perh. non-popularis, i. q. a foreigner, stranger) pr. n.

1. *Balaam*, a false prophet, Num. c. 22–24. Deut. 23, 5, 6. Josh. 13, 22. 24, 9. Mic. 6, 5. Sept. *Balaúu*.

2. *Bileam*, a city of Manasseh beyond Jordan, 1 Chr. 6, 55 [70]; elsewhere called *בֹּלְעִים* (*יִבְלָה עָם*) *Ibleam* q. v.

\* *בָּלַק* *to empty out, to make empty, waste*, i. q. *בָּקַק*, and like it onomatopoeic, imitating the sound of emptying out a bottle. Is. 24, 1. Comp. Arab.

*بَلَقَ* I, IV, *to open a bottle*.

PUAL part. f. *מִבֹּלְקָה* *emptied out*, i. e. *wasted, desert*, Nah. 2, 11.—Hence

*בָּלַק* (emptier, spoiler) *Balak*, pr. n. of a king of Moab in the time of Moses, Num. 22, 2 sq. Josh. 24, 9. Judg. 11, 25. Mic. 6, 5.

*בִּלְשַׁאצַּר* Dan. 5, 1. 2. 9. 22. 29. 30. 8, 1, and *בִּלְשַׁצְצַר* 7, 1, *Belshazzar*, pr. n. of the last of the Chaldean kings, whom the book of Daniel speaks of as the son of Nebuchadnezzar, 5, 2. 11. 13. 18. 22; comp. Bar. 1, 11. 12. Sept. *Βελσάσαρ*. The last king of the Babylonians is called by Herodotus *Βελσάρητος*, 1. 188; by Berosus in Jos. c. Ap. 1. 20, *Ναβόννηδος*.—It seems to be i. q. *בִּלְשַׁאצַּר* q. v

בִּלְשָׁן (i. q. בִּרְלָשָׁן son of the tongue, i. e. eloquent, see in ב p. 109) *Bilshan*, pr. n. of a man of rank who returned with Zerubbabel from the exile, Ezra 2, 2. Neh. 7, 7.

בִּלְתִּי or בִּלְתָּה a subst. not in use, from בִּלְתָּה, after the form בִּקְסָה from בִּקְסָה, Lehrs. p. 507; pr. *nothing, a reducing to nothing*, i. q. בִּלְתִּי. Hence, in the construct state with Yod paragogic, comes the form:

בִּלְתִּי 1. Adv. of negation, i. q. לֹא, *not*, 1 Sam. 20, 26.

2. Prep. for. בְּבִלְתִּי, i. q. בְּלֹא, *without* Is. 14, 6; *except, besides*, where a negative precedes, Gen. 21, 26. Ex. 22, 19. Num. 11, 6. 32, 12.—With suff. בְּבִלְתִּי *besides me* Hos. 13, 4. Is. 10, 4. c. render: *without me* (forsaken by me) *they shall sink down under the prisoners, and shall fall beneath the slain*, i. e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their companions, comp. בִּין רַגְלֵיהֶם Judg. 5, 27; and part of them slain in battle shall be covered with the corpses of their fellows.

3. Conj. for בְּבִלְתִּי אֲשֶׁר *besides that* Dan. 11, 18; *except that, unless*, Gen. 43, 3 *ye shall not see my face אחיכם בְּבִלְתִּי אֲחִיכֶם אֲחִיכֶם except your brother be with you*. More fully *unless if, unless it be that*, Amos 3, 4; also simply *unless, save*, Judg. 7, 14. Gen. 47, 18.

4. With other prepositions: a) לְבִלְתִּי c. Inf. pr. *to not, in that not*, Judg. 8, 1. The Hebrews use this particle whenever the infin. with לְ (לֹאֲשֶׁל) is to be put negatively (לְבִלְתִּי קָטַל), and it may usually be rendered *so as not to do so* and *so, in not doing so* and *so, etc.* Ex. 8, 25 [29]. 9, 17; e. g. after verbs of resisting, Jer. 16, 12; of forgetting, Deut. 8, 11; of hindering, Num. 9, 7. Also, *so that not, lest*, Gen. 38, 9.—With acc. and inf. after verbs of commanding, Gen. 3, 11; of consenting, 2 K. 12, 9. Once pleonast. לְבִלְתִּי לְבִלְתִּי 2 K. 23, 10. Thrice לְבִלְתִּי is followed by a finite verb for בְּבִלְתִּי אֲשֶׁר, Jer. 23, 14. 27, 18. Ez. 13, 3.

b) מִבְּלִי *from not*, i. e. *because not*, with Inf. Num. 14, 16; before a verbal noun Ez. 16, 28.

c) עַד בְּלִי *until not, until none*, with Præter. Num. 21, 35. Deut. 3, 3. Josh. 8, 22. 10, 33; hence i. q. *so long as, quamdiu*, Job 14, 12. Comp. עַד בְּלִי.

בְּמָה Kamets impure, (ר. בּוֹם,) plur. בְּמֹה, constr. id. and בְּמֹהֵי Deut. 32, 13. Is. 58, 14. Mic. 1, 3 Chethibh, but in Keri בְּמֹהֵי, and so in the text Job 9, 8. Is. 14, 14. Amos 4, 13, see note; c. suff. בְּמֹהֵי, etc.

1. *a high place, height*, a general word comprehending mountains and hills, see the root; 2 Sam. 1, 19. 25. בְּמֹהֵי וְעֵצִי *mountains with forests*, Jer. 26, 18. Mic. 3, 12. Ez. 36, 2, comp. v. 1. בְּמֹהֵי אֲרֹנוֹן *the heights of Arnon*, i. e. through which that river flows, Num. 21, 28.

2. *a fastness, strong-hold*, an inaccessible retreat; comp. Lat. *arx*, Germ. *Burg*. Ps. 18, 34 עַל-בְּמֹהֵי וְעֵצִי *he set me upon my fastnesses*, i. e. put me in safety from the enemy. Hab. 3, 19.—Whoever possesses the fastnesses of a country has also secure possession of the whole land; hence the poetical phrase: דָּרָךְ עַל-בְּמֹהֵי אֲרֶץ *he walketh upon the fastnesses of the earth*, spoken of God as the Lord and governor of the world, Amos 4, 13. Mic. 1, 3. Deut. 33, 29. Trop. עַל-בְּמֹהֵי-יָם Job 9, 8 *upon the fastnesses of the sea*; עַל-בְּמֹהֵי-עָבִי Is. 14, 14 *above the fastnesses of the clouds*; all spoken in like manner of God. Also הִרְקִיב הָאֲרֶץ עַל-בְּמֹהֵי אֲרֶץ Deut. 32, 13. Is. 58, 14.

3. The Hebrews, like most other ancient nations, supposed that sacred rites performed on *high places* were particularly acceptable to the Deity; see Comment. on Is. 65, 7, and Vol. II. p. 316. Hence they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God himself, 1 Sam. 9, 12 sq. 1 Chr. 13, 29 sq. 1 K. 3, 4. 2 K. 12, 2. 4. Is. 56, 7; and also to build there *chapels, fanes, tabernacles*, בְּמֹהֵי הַבְּמֹהֵי 1 K. 13, 32. 2 K. 17, 29; with their priests and other ministers of the sacred rites, בְּמֹהֵי הַבְּמֹהֵי 1 K. 12, 32. 2 K. 17, 32. And so tenacious of this ancient custom were not only the ten tribes, (see the passages above cited,) but also all the Jews, that even after the building of Solomon's temple, notwithstanding the express law in Deut. c. 12, they conti-



nued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them; and even those kings who in other respects strictly observed the law of Moses, until Josiah, did not abolish these unlawful sacrifices among the people, nor themselves desist from them; 2 K. 12, 14. 14, 4. 15, 4. 35; comp. 2 Chr. 20, 33. 15, 17. 2 K. 23, 8. 9. 19. Ez. 6, 3. 20, 29. Lev. 26, 30. Even Solomon himself sacrificed in chapels of this sort, 1 K. 3, 2. 3, comp. 11, 7. See the author's discussion respecting these *high places* in Pref. to Gramberg's Religionsideen des A. T. Vol. I. p. xiv, etc.

4. Very often *בְּמָה* is i. q. *בֵּית הַבְּמָה* *house of the high-place*, i. e. *a hill-chapel*, erected to God or to idols upon a mountain or hill, see in no. 3. 1 K. 11, 7. 14, 23. 2 K. 17, 9. 21, 3. 23, 15. Transferred also to any *chapel* or *fane*, e. g. in the valley of Hinnom, Jer. 7, 31; comp. Ethiop. ቅርንጫፍ mountain, also cloister.—Prob. these chapels or fanes were sometimes *tents* or *tabernacles*, decked with curtains, Ez. 16, 16; comp. 2 K. 23, 7. Am. 5, 26. Such tabernacles were in use among the Carthaginians; and also among the ancient Slavi; Diod. 20. 25. Mone in Creuzer's Symbol. 5. 176.

5. Rarely *a sepulchral mound*, *tumulus*, Gr. βωμός, Ez. 43, 7; comp. v. 8 and the intpp. on Is. 53. 9, where also this signification is applicable.

NOTE. The form of the Plur. constr. *בְּמֹתַי*, in which there is a double plural ending, has its counterpart in *רִאשֹׁתַי* 1 Sam. 26, 12; comp. Lehrs. p. 541. The Masorites reject this form, and substitute for it *בְּמֹתַי*. This latter many pronounce *bā-m'othē*; but י, as being immutable, could not thus be shortened into Hateph-Kamets. More correctly therefore it is pronounced *bō-m'othē*, for *בְּמֹתַי*, from a sing. *בְּמֹת* after the form *בָּשָׂת*, the ה being retained in the plural, as in *דָּלָת*, *הָלָחוּ*. But disregarding this judgment of the Masorites, it should prob. every where be read *בְּמֹתַי*, *בְּמֹתַי*.

*בְּמֹחַל* (son of circumcision, i. e. circumcised, for *בְּנֵי-מֹחַל*, see in ב p. 109) *Bimhal*, pr. n. m. 1 Chr. 7, 33.

*בְּמוֹ* see בּוֹ.

*בְּמוֹת* (heights) *Bamoth*, Num. 21, 19, more fully *בְּמוֹת בַּעַל* (heights of Baal) 22, 41. Josh. 13, 17, pr. n. of a town in Moab on the river Arnon.

*בֵּן* (for *בְּנָה* from r. *בָּנָה* no. 3) constr. *בְּנִי*, and so before the prefixes בְּ, בִּ, בְּ, without Makkeph; rarely *בֵּן* Prov. 30, 1. Deut. 25, 2. Jon. 4, 10, and always before the pr. n. *בְּנִי*; once *בְּנִי* (like *אֲבִי*) Gen. 49, 11, and *בְּנִי* Num. 24, 3. 15. Plur. *בְּנִים* as if from a Sing. *בֵּן*; constr. *בְּנֵי*.

1. *a son*. Arab. ابْنٌ, plur. بَنُونَ, constr. بَنِي, בני; in the Phenician remains very often *בֵּן*; Aram. sing. בֵּר, plur. בְּרֵי, from *בְּרָא* to beget, but with plur. *בְּנִי*.—Spoken καὶ ἐξοχή of *a king's son* Is. 9, 5; comp. *בְּנֵי-מֶלֶךְ* Ps. 72, 1. Plur. *בְּנִים* sons sometimes for *children* of both sexes, Gen. 3, 16. 21, 7. 30, 1. 31, 17. 32, 12. Deut. 4, 10; though this idea is more frequently put fully, *sons and daughters* *בְּנִים וּבָנוֹת* Gen. 5, 4. 7. 10. 13. 11, 11 sq. In the Sing. there is also a trace of comm. gend. in *בֶּן-זֶכֶר* (more correctly *זֶכֶר בֶּן*) *a man-child* Jer. 20, 15; comp. *νῦν ἄνθρωπος* Rev. 12, 5.—Poet. *sons of the Greeks* for the Greeks themselves Joel 4, 6, like *νῦν Ἀχαιῶν*; also *sons of the Ethiopians* i. q. Ethiopians Am. 9, 7; comp. *בְּנֵי-נָכְרִים* i. q. strangers Is. 2, 6, *בְּנֵי אֲדָמִי* i. q. the poor Ps. 72, 4, Gr. *δυστήτων παῖδες* Il. 21. 151. This mode of speaking every where implies a like condition of the father and son.

The word *son*, like those of father and brother (see אָב, אָח), is employed by the Hebrews in various other and wider senses, e. g.

2. *a grandson*, like אָב *a grandfather*, Gen. 29, 5. Ezra 5, 1; comp. Zech. 1, 1. More definitely a grandson is called *בְּנֵי-בֶן* Judg. 9, 22. Plur. *בְּנִים* *grandsons* Gen. 32, 1 [31, 55]. 31. 28; though where greater accuracy is used *grandsons* are called *בְּנֵי בְנִים*, Ex. 34, 7. Prov. 13, 22. 17, 6. Plur. also for *children*, i. e. *descendants*, *posterity*, as *בְּנֵי יִשְׂרָאֵל* *children of Israel*, *Israelites*, *בְּנֵי יְהוּדָה* *children of Judah*, *of Levi*, i. e. *Jews*, *בְּנֵי עַמּוֹן* *Ammonites*, *בְּנֵי חִתּי* *Hittites*, *בְּנֵי יִשְׁמָעֵאל* *Ishmaelites*.

In the same sense is said **בֵּית יִשְׂרָאֵל**, **בֵּית יְהוּדָה**, see **בֵּית** no. 9; also **אִישׁ יִשׁ** see **אִישׁ** no. 1. g.

3. As a name of age, i. q. *a boy, youth*, like Gr. *παῖς*, comp. **בַּר** no. 3. Cant. 2, 3. Prov. 7, 7.

4. Put for *a subject, vassal*, yielding obedience to a king or lord, as to a father, 2 K. 16, 7.—Hence metaph. *son of death* i. e. one condemned to death, q. d. delivered over to the power of death, 1 Sam. 20, 31. 2 Sam. 12, 5; *a son of stripes*, i. e. condemned to be beaten, Deut. 25, 2. Comp. *υἱὸς γέννητος* Matt. 23, 15; *υἱὸς τῆς ἀπωλείας* John 17, 12.

5. *a foster-son*, educated as a son, Ex. 2, 10, comp. Acts 7, 21. Also *a pupil, disciple*, since teachers were regarded and obeyed as in the place of parents, and were also addressed by the title of *father*, see in **אָב** no. 6. Hence **בְּנֵי הַנְּבִיאִים** *the sons i. e. disciples of the prophets*, spoken of the schools of prophets, 1 K. 20, 35. 2 K. 2, 3. 5. 7. 4, 38. al. comp. Am. 7, 14. So among the Persians *the sons of the magi* are their disciples; comp. among the Greeks *ιατρῶν υἱοί, ῥητόρων υἱοί, παῖδες μουσικῶν, φιλοσόφων*, for *ιατροί, μουσικοί*, etc. Syr. **ܠܕܝܢܐ** *sons i. e. disciples of Bardesanes*.—Hence also in the book of Proverbs, the poet (teacher) addresses the reader as his *son*, Prov. 2, 1. 3, 1. 21. 4, 10. 20. 5, 1. 6, 1. 7, 1; comp. **בֵּת** Ps. 45, 11.

6. With a genit. of *place*, **בֵּן** denotes *a native of that place*, one born and brought up there; e. g. *sons of Zion*, Zionites, Ps. 149, 2; *sons of Babylon*, Babylonians, Ez. 23, 15, 17; *sons of the East*, Arabians, see **קְדָם** no. 2; *sons of the province* Ezra 2, 1; *sons of a strange land* Gen. 17, 12; *son of the house*, i. e. a home-born slave, *verna*, see **בֵּית** no. 1; *son of my womb*, i. e. born of the same womb, see in **בֶּטֶן** no. 2. This arises from the more general idiom, by which whatever is done in any place or time is ascribed to that place or time itself, see Is. 3, 26. 8, 23. Job 3, 3, etc. So too countries or cities are regarded as *mothers* of the individual inhabitants, see **אִם** no. 5; and also nations or a people, as *fathers*; whence is said likewise **בְּנֵי עַמִּי** *the sons of my*

*people*, i. e. my countrymen, my tribe's-men, see **עַם**; and **בְּנֵי הָעָם** are the *common people* Jer. 17, 19. 26, 23. Spoken of animals, Deut. 32, 14 *rams, the sons of Bashan*. Trop. also of things contained in any place, as *sons of the quiver*, i. e. arrows, Lam. 3, 13.

7. With a genit. of *time*, it denotes a person or thing born or appearing in that time, or which has existed *during* that time. So *the son of one's old age*, i. e. begotten in old age, Gen. 37, 3; *the son of one's youth*, i. e. begotten in his father's youth, Ps. 127, 4; *sons of bereavement*, born of a mother bereaved, i. e. in exile, Is. 49, 20. Also *the son of five hundred years*, i. e. five hundred years old, Gen. 5, 32; *a lamb בֶּן שָׁנָה* *the son of a year*, a yearling, Ex. 12, 5; of the ricinus, Jon. 4, 10 **שָׁבַר לַיְלָה הָיָה וּבֶן לַיְלָה אָבָר** *which came up in a night and perished in a night*. Poet. *son of the morning* for the morning star, Lat. *Lucifer*, Is. 14, 12.

8. With a genit. of *a quality* good or bad, or of *a condition* in life, **בֵּן** denotes a man possessing that quality or brought up in that condition; e. g. **בֶּן חַיִּל** *son of strength* or *of the host*, i. e. a warrior, hero, see in **חַיִּל**; also **בֶּן רָעָל** *son of wickedness*, a wicked man, **בֶּן צִוְּיָה** id. **בְּנֵי שָׁחַץ** *sons of pride*, poet. of wild beasts; **בְּנֵי עָנִי** i. q. *afflicted* Prov. 31, 5; *son of possession* i. e. possessor, heir, Gen. 15, 2; *sons of suretyship* i. e. hostages, 2 K. 14, 14. Comp. *υἱὸς τῆς ἀπειθείας* Eph. 2, 2; *τέκνη ὑπακοῆς* 1 Pet. 1, 14.—In other figurative and poetical expressions of this kind, which are also frequent in the kindred languages, (see Gol. Lex. Arab. art. **ابن**, Castell and Buxtorf art. **בֵּר**, Jones de Poësi Asiat. p. 128 sq.) that is said to be *the son of any thing*, which is similar to that thing, as *sons of the lightning* for birds of prey which fly swift as the lightning Job 5, 7; or which is dependent on it, as *sons of the bow* i. q. arrows Job 41, 20; or which is in any close connection with it, as *sons of oil* i. e. anointed Zech. 4, 14; *son of oil* or *fatness* i. e. fat, fertile, Is. 5, 1. Comp. **אִישׁ, אָב, בֶּטֶל**.

9. *Sons of God*, an appellation given in the O. T. a) To angels, Gen. 6, 2 sq. Job 1, 6. 2, 1. 38, 7. Ps. 29 1. 89, 7; either



as constituting the hosts and ministers of God, see **צָבָא**; or because of their greater resemblance to the divine nature, although a body is ascribed to them in Gen. 1. c. b) To *kings*, not only of the Hebrews, but sometimes also to those of foreign nations, comp. Ps. 89, 28; as being the vicegerents of God on earth, taught and aided by a divine spirit, 1 Sam. 10, 6. 9. 11, 6. 16, 13. 14. Is. 11, 1. 2; on this account called also by the Greek poets *Διογενεῖς βασιλῆες*. Ps. 2, 7 *Jehovah said unto me, Thou art my son this day have I begotten thee*, i. e. constituted thee king, comp. Jer. 2, 27. Ps. 82, 6. 7 *I have said, Ye are gods*, (O ye kings,) and all of you sons of the Most High; but ye shall die like common men, etc. Ps. 89, 28. 2 Sam. 7, 14. c) To *righteous men*, the pious worshippers of God, *saints*, Ps. 73, 15. Prov. 14, 26. Deut. 14, 1. Spec. to the Israelites, although often ungrateful children, Is. 1, 2. 30, 1. 9. 43, 6. Hos. 2, 1. Jer. 3, 14. 19. In Sing. *Israel* is called the *son of God* Hos. 11, 1; and also the first-born and beloved son, Ex. 4, 22. 23, comp. Jer. 31, 20.

10. Spoken of the young of animals, as **בְּנֵי-צֶאֱנָן** sons of the flock, lambs, Ps. 114, 4; **בְּנֵי אֶחָזִי** the son of his ass, i. q. his foal, **בְּנֵי יָדִיד**, Gen. 49, 11; sons of the dove, i. e. young doves, Lev. 12, 6; sons of the raven i. e. young ravens, Ps. 147, 9.

11. Poet. son of a tree seems put for a shoot, branch, bough, (comp. **יֹוֹנֵקָה**, (comp. **יֹוֹנֵקָה** Gen. 49, 22 **פֶּרֶחַ יוֹסֵף** Joseph is the son of a fruitful tree; here **בֶּן** (or perh. more correctly **בֶּן־עֵץ**) seems to be in the constr. state, and **פֶּרֶחַ** to be i. q. **פְּרִיָּה** Is. 17, 6, i. e. fruit-bearing, fruitful, sc. tree; see in r. **פֶּרֶחַ** no. 1. a.—**בֶּן־עֵץ** Is. 21, 10, see in **עֵץ**.

12. *Ben*, pr. n. m. 1 Chr. 15, 18. Other compound pr. names are the following: a) **בֶּן־אֹנִי** (son of my sorrow) *Ben-oni*, a name given by his mother to Benjamin, Gen. 35, 18.

b) **בֶּן־חָדָד** (son or worshipper of *Hadad* or *Adod*, the chief divinity of the Syrians, comp. Macrob. Saturnal. 1. 23, and pr. n. **חָדָדִי**) *Ben-Hadad*, pr. n. of three kings of Syria of Damascus. The first of them waged war with Baasha king of the ten tribes, 1 K. 15, 20 sq.

2 Chr. 16, 2 sq. . The second was the son of the preceding and contemporary with Ahab (1 K. 20, 34); he twice besieged Samaria, and became more famous than his father, 1 K. 20, 1 sq. 2 K. 24, 6 sq. 8, 7. The third was the son of Hazael, and lost most of the provinces acquired by his predecessors, 2 K. c. 13.—*The palaces of Ben-hadad*, i. e. of Damascus, Jer. 49, 27. Am. 1, 4.

c) **בֶּן־זוּחֶת** *Ben-zoheth*, pr. n. m. 1 Chr. 4, 20. See **זוּחֶת**.

d) **בֶּן־חַיִל** (son of strength, warrior) *Ben-hail*, pr. n. m. 2 Chr. 17, 7.

e) **בֶּן־חֶן** (son of one gracious) *Ben-hanan*, pr. n. m. 1 Chr. 4, 20.

f) **בֶּן־יְמִין** (son of the right hand, i. e. of good fortune, see in art. **בְּנֵי־יְמִין**, also **יְמִין**,) *Benjamin*, pr. n. m. a) 1 Chr. 7, 10. b) Ezra 10, 32. Neh. 3, 23.—Where the patriarch Benjamin is meant, this name is always written as one word, **בְּנֵי־יְמִין** q. v. except once in 1 Sam. 9, 1 Cheth.

g) **בְּנֵי־בָרָק** (sons of lightning) *Beneberak*, pr. n. of a place in the tribe of Dan, Josh. 19, 45.

h) **בָּאֵרוֹת ב' י'** see **בְּנֵי יִצְחָק**.

**בֶּן** Chald. id. found only in Plur. **בְּנֵי**, the place of the Sing. being filled by **בְּנֵי**.—E. g. **בְּנֵי גְלוּתָא** sons of exile, i. e. exiles, captives, Dan. 2, 25. **בְּנֵי חֹרֶבֶן** young bullocks, Ezra 6, 9. Syr. **ܒܢܝ**, plur. **ܒܢܝܝܢ** id.

**בָּנָא** Chald. c. suff. **בְּנֵי** Ezra 5, 11, infin. **לְבָנָא** Ezra 5, 2. 17, **לְבָנָא** 5, 9, **לְבָנָא** 5, 3. 13, i. q. Hebr. **בָּנָה**, to build, Dan. 4, 27.

ITHPE. pass. Ezra 4, 13, 21; with acc. of material Ezra 5, 8.

\* **בְּנֵה** fut. **יִבְנֶה**, conv. **וַיִּבֶן**, and six times **וַיִּבְנֶה**, **וַיִּבְנֶה**.

1. to build, to erect, to construct, as a house, temple, city, walls, fortifications Ez. 4, 2; an altar Gen. 8, 20; chapels or tabernacles Jer. 7, 31; the frame-work of ships Ez. 27, 5; once apparently of laying the foundation of an edifice 1 K. 6, 1, comp. 2 Chr. 3, 1 where it is **לִבְנוֹת**. **וּמָהֵל לִבְנוֹת** Arab. **بنا**, Aram. **ܒܢܐ**, id. Comp. **אֶבֶן** and **אֶמֶן**.—The material with, of, from which any thing is built, is mostly put in the acc. 1 K. 18, 32 **אֶת־לִבְנֵה**

וַיִּבְנֵהם *and he built the stones* (into) *an altar*, i. e. with or of them; comp. Lehrs. p. 813. Ex. 20, 22. Deut. 27, 6. 1 K. 15, 22. More rarely with בָּ 1 K. 15, 22 fin. Construed also: a) With acc. of place *on which one builds, to build up or over*, 1 K. 6, 15. 16, 24. b) With acc. of person, where it is i. q. *to build a house for any one*, i. e. to give him a fixed abode, and trop. *to make him prosperous* (for another sense of this formula see no. 3); Jer. 24, 6 *I will bring them again into this land*, וּבְנִיתֵם וְלֹא אֶחָדֵם וְנִטְשֵׁתֵם, *and I will build them and not pull down, and I will plant them and not pluck up*, i. e. I will give them a fixed abode and make them prosperous. 31, 4. 33, 7. 42, 10. Ps. 28, 5. Arab. بَنَى *beneficiis auxit aliquem*. c) With בָּ, *to build on any thing, to be occupied in building*, Neh. 4, 4. 11. Zech. 6, 15. With עַל, *to build against any one, to obstruct*; Lam. 3, 5 *God hath builded against me*, obstructed me, shut up my way on every side so that I cannot get out; comp. פָּרַח v. 7. 9.—Trop. *to construct*, i. e. *to form, to make*, with ל, into a woman Gen. 2. 22.

2. to build up, to rebuild, to restore, e. g. a house or city in ruins, Amos 9, 14. Ps. 122, 3 *O Jerusalem thou restored!* 147, 2. Josh. 6, 26. 1 K. 16, 34. 2 K. 14, 22. Comp. *בְּנֵה הָרְבוֹת* under art. *הָרְבָה* no. 2. So of the fortifications of a city, 1 K. 15, 17.

3. **בָּנָה בֵּיתָ לְ** *to build a house to or for any one*, i. q. *to give him offspring, posterity*; see **בֵּית** *nc.* 9, and *Niph.* no. 3. By a common oriental metaphor, *house* is transferred to a family, and *children*; and whoever begets children, is said to build a house. Hence **בֵּן** *son* comes from the idea of building. i. e. of begetting. The same metaphor is elegantly carried out in *Plaut. Mostell.* 1. 2. 37.

NIPH. 1. Pass. of Kal no. 1, *to be built*, Num. 13, 22. Deut. 13, 17; with acc. of material 1 K. 6, 7. Persons are said *to be built up*, when they are placed in a fixed abode and rendered prosperous, see in Kal no. 1. b. Jer. 12, 16. Mal. 3, 15. Job 22, 23.—A different metaphor see in no. 3.

2. Pass. of Kal no. 2, to be rebuilt, restored, Is. 44, 28.

3. A woman is said *to be built up* when her house (family) is built up, i. e. when offspring is given her; see in Kal no. 3. Gen. 16, 2 אֵילֶיךָ אֲבִנָּהּ אֲבִנָּהּ *perhaps I may be built up through her*, i. e. obtain children by her. 30. 3.

Deriv. מְבִינָה, פְּנֵן, פְּנִיחַ, בַּת, בֶּן. to which may be added many pr. names, as יִבְנָה, פְּנִירָה, פְּנִי, פְּנִי, פְּנִי, מְבִינָה, וּבְנָל.

**בִּנְיָ** (a building) *Binnui*, pr. n. m.  
freq. after the exile: a) Neh. 7, 15;  
written בִּנְיָ Ezra 2, 10. b) Ezra 10  
30. 38. c) Ezra 8, 33. d) Neh. 3, 24.  
10, 10. 12, 8.

בָּנוֹת *daughters*, see בֵּית.

**בָּנִי** (built) *Bani*, pr. n. m. a) One of David's warriors 2 Sam. 23, 36. b) 1 Chr. 6, 31. c) 1 Chr. 9, 4 Keri. d) Neh. 3, 17. 9, 4. 5. 10, 14. 11, 22. e) See **בְּנֵי**. f) Ezra 10, 29. 34. 38. Neh. 8, 7. 10, 15.

בָּנִי (built, a verbal of Pual) *Bunni*,  
pr. n. m. Neh. 9, 4. 10, 16.—Different is  
בּוֹנִי *Bunni*, pr. n. m. Neh. 11, 15.

בְּנֵיָהּ (whom Jehovah hath built up, see בְּנֵיָהּ no. 1. b), *Benaiah*, pr. n. m. a) 1 Chr. 4, 36. b) 2 Chr. 20; 14. c) Ezra 10, 25. 30. 35. 43. d) See next art. c. e.

בְּנֵיָהּ pr. n. m. *Benaiah* (i. q. בְּנֵיהֶם)  
a) 1 Chr. 15, 24. 16, 5. b) 1 Chr. 27, 34.  
c) 2 Sam. 8, 18. 23, 20. 22; written also  
בְּנֵיהֶם 20, 23. d) 1 Chr. 15, 18. 20. 16, 5.  
e) 2 Sam. 23, 30; written also בְּנֵיהֶם  
1 Chr. 11, 31. 27, 14. f) 2 Chr. 31, 13.  
g) Ez. 11, 1. 13.

**בִּנְיָה** f. a building, Ez. 41, 13. R.  
**בִּנְיָה**. Comp. **בִּנְיָן**.

**בִּנְיָמִין** (son of the right hand i. e. of good fortune, q. d. Felix, see **רִמְיוֹן** no. 4.) pr. n. *Benjamin*, Sept. *Beniamin*, the patriarch, youngest son of Jacob and Rachel, and founder of the tribe of like name, **בִּנְיָמִין בְּרִי בְרָקָה** Num. 1, 36, **מִשֵּׁה בְרִי בְרָקָה** Josh. 21, 4, 17, and simpl. **בִּנְיָמִין** m. Judg. 20, 39, 40. Their territory, **אֶרֶץ בִּנְיָמִין** Jer. 1, 1, lay nearly in the middle of Palestine on this side Jordan, and is described Josh. 18, 21 sq. A certain warlike disposition in this tribe is alluded to in Gen. 49, 27.—The **שַׁעַר בִּנְיָמִין** *gate of Benjamin* was on the northern side of Jerusa-



lem, Jer. 37, 13. 38, 7. Zech. 14, 10; prob. the same called elsewhere the gate of Ephraim, 2 K. 14, 13. Neh. 8, 16.—Whenever this name designates the patriarch Benjamin, it is written in one word; see in בְּנֵי-רַמְיִן p. 141. The gentile n. is written separately, בְּנֵי-רַמְיִי (comp. Lehrs. p. 515) 1 Sam. 9, 21. Ps. 7, 1, *Benjaminite, Benjamite*; with the art. בְּנֵי-רַמְיִי (like בְּנֵי-הַשִּׁמְשִׁי) Judg. 3, 15. 2 Sam. 16, 11. Plur. בְּנֵי רַמְיִי Judg. 19, 16. Ellipt. אִישׁ רַמְיִי for אִישׁ בְּנֵי-רַמְיִי, 1 Sam. 9, 1. 2 Sam. 20, 1; also בְּנֵי רַמְיִי 1 Sam. 9, 4, like Arab. بَكْرِي.

Bekrite for Abubekrite, from ابو بكر.

בִּנְיָן m. (ר. בָּנָה) 1. *a building, edifice*, Ez. 41, 12. Syr. حَبْلٌ *a building*, Arab. بُنْيَانٌ id.

2. *a wall*, Ez. 40, 5.

בִּנְיָן Chald. i. q. Hebr. no. 1, Ezra 5, 4.

בְּנִינוּ (our son, from the Segolate form בְּנִי Gen. 49, 11) *Beninu*, pr. n. m. Neh. 10, 14 [13].

\* בִּיטָא Chald. *to be angry, indignant*, Dan. 2, 12. Often in the Targums.

בִּנְעָה (according to Simonis i. q. נִבְעָה *a gushing forth, fountain*) *Binea*, pr. n. m. 1 Chr. 9, 43; also בִּנְעָה ib. 8, 37.

בְּסֻדְרָה (in the intimacy of Jehovah, see סוד) *Besodeiah*, pr. n. m. Neh. 3, 6.

בִּסִּי pr. n. m. *Besai*, Ezra 2, 49. Neh. 7, 52. Perh. Sanser. *bigāya* victory, also pr. n. So Bohlen.

\* בִּסָּס a spurious root, see בִּישׁ Hithp.

\* בִּסָּר a root not used in Hebrew, prob. *to be sour*, i. q. טָאָר q. v. whence

Arab. بَسَرَ *to do any thing too soon*; also *to look sour*, *to make a sour face*.—Hence

בִּסָּר c. suff. בִּסְרוֹ Job 15, 33, and

בִּסָּר m. collect. *unripe grapes, sour grapes*, Is. 18, 5. Jer. 31, 29, 30. Ez. 18, 2. Different from בִּאֲשִׁירִים q. v. *labruscæ*, wild-grapes. Sept. ὄμυραξ. Chald. בִּיסקָא id. Syr. حَمِضٌ *sour grapes*.

בִּנְעָה Chald. see after בָּעָה.

\* בָּעַר a root not used in Hebrew;

Arab. بَعَدَ *to be distant, absent, remote*; IV, *to remove*; Ethiop. pr. *to be other, different*, and hence Præt. A, trans. نَوَّرَ *to change, to exchange*, تَوَّارَ *to be made other, different*, اَوَّارَ and اَوَّارَ *other, another, different*. Among the Hebrews it would seem to have denoted: *to be without* (opp. *to within*), *to be near, close by*. Hence

בָּעַר and בָּעַר, c. suff. בָּעָרִי et בָּעָרִי Ps. 139, 11, בָּעָרָה in Pause בָּעָרָה, בָּעָרִי, once בָּעָרִי Amos 9, 10, בָּעָרִי, בָּעָרָה; primarily a Subst. but in usage always a Preposition denoting in general the being *without* an object (opp. *to within*), but *near* to it; and then spec. the two following more definite relations of place.

1. *about, round about*, which latter idea is expressed more definitely by סָבִיב.

a) Genr. see for both particles (בָּעַר and סָבִיב) Job 1, 10 שָׂכָה בָּעָרִי וְהָאֵשׁ לֹא מָסָבִיב וְהָאֵשׁ לֹא מָסָבִיב *thou not made an hedge about him, and about his house, and about all that he hath, on every side?* Lam. 3, 7 בָּעָרִי הָאֵשׁ עָרָה עָלַי *he hath made a wall round about me*. Ps. 139, 11 בָּעָרִי אֶת לַיְלָה *even the night is light about me*. Hence a) With verbs of 'shutting up' (pr. *shutting up around or upon* any one,) as סָגַר בָּעָרִי רֶחֶם Gen. 20, 18, *to shut up the womb*, i. e. to render a woman unfruitful. Poet. הָעֶלְוִים בָּעָרִי אֶת הָאֵלֹהִים *God sealeth up the stars* Job 9, 7. For סָגַר בָּעָרִי פֶּה and סָגַר בָּעָרִי, see no. 2.

β) With words implying protection; Ps. 3, 4 מִגֶּן בָּעָרִי *a shield round about me*. Zech. 12, 8. γ) Put, like the Gr. ὑπέρ, for all that one does for, *on account of*, *in behalf of* any one; e. g. to pray for any one 1 Sam. 7, 9, see הָיָה פָּלֵל; to bring a sin-offering for, Job 42, 8, see כָּפַר. So of consulting an oracle Is. 8, 19. Jer. 21, 2; bribing a judge Job 6, 22; and of other like ideas, Ez. 22, 30. 2 Sam. 10, 12. 2 Chr. 19, 12. Ps. 138, 8. In Prov. 20, 16 to take a pledge for any one, for whom one becomes security. Then without a verb, Job 2, 4 עֹר בָּעָרִי עֹר *skin for skin*. Prov. 6, 26 אִשָּׁה זֹנָה עֹר *for a whore one comes to a piece*

of bread, i. e. he who yields to her, lives for her and comes to want.

b) In a passive relation as surrounded round about by any thing, i. e. *in or through the midst of, amid, among, through*; like ἀμφί in the phrases ἀμφὶ κλάδοις, ἀμφὶ δερμοῖς, ἀμφὶ πύξι στῆσαι ῥηϊσθῶ, see Matthiæ Gr. Gramm. § 583. b. Joel 2, 8 בָּעֵד הַשֵּׁלַח יָפֹלוּ in the midst of the weapons (missiles) do they fall; comp. περὶελπειν τινί to rush into the midst of any thing. Very often in the phrase בָּעֵד הַחֲלוֹן through a window, with a verb of looking, Gen. 26, 8. Prov. 7, 6; of passing in or out, Josh. 2, 15. 1 Sam. 19, 12. Joel 2, 9; of falling, 2 K. 1, 2. בָּעֵד אֶרְפֶּל surrounded with darkness Job 22, 13. Is. 32, 14 mound and watch-tower shall be amid caverns, i. e. surrounded by them. Amos 9, 10 לֹא הָיְתָה הָעֲרִירָה בְּעֵרְנֵנוּ הָעֲרִירָה the evil will not draw near nor come among us.

c) As expressing indefinite nearness, like Gr. περί, Engl. about, i. e. by, near. 1 Sam. 4, 18 בָּעֵד יַד הַשַּׁעַר by the side of the gate; comp. אֶל־יַד הַשַּׁעַר 2 Sam. 18, 4. Here יַד בָּעֵד is pr. 'about the side,' i. q. at hand, near by.

2. behind, after; Arab. بَعْدَ, بَعْدَ, after, spoken of time. This signif. connects itself directly with no. 1. a, b; for whoever is surrounded by certain limits or objects, e. g. a wall, is behind the same; see 2 Sam. 20, 21. Cant. 4, 1. Job 22, 13. This sense is also clear and necessary (though questioned by Fäsi) in Judg. 3, 23 then Ehud went forth through the porch and shut the door of the chamber (בְּעֵדוֹ) after him. Here it is impossible to translate בְּעֵדוֹ בְּעֵדוֹ, he shut himself in; for Ehud shut up the murdered king in the chamber, and he himself fled; nor can בְּעֵדוֹ be referred to Eglon, who is not mentioned in this connection. [But see the Note below.] In the same manner we may best construe the phrases סָגַר הַדֶּלֶת בְּעֵד פ', סָגַר בְּעֵד פ', to shut to (the door) after one who enters a place, Gen. 7, 16. 2 K. 4, 4, 5; and סָגַר בְּעֵדוֹ, סָגַר הַדֶּלֶת בְּעֵדוֹ, to shut to after oneself on entering a place or room, Judg. 9, 51. 2 K. 4, 33. Is. 26, 20. It is true, in both these cases, so far as the sense is concerned, we might translate,

to shut in any one or oneself, pr. to shut in round about, as in no. 1. a. α; but against this is the construction with בָּעֵד, since we cannot speak of shutting a door round about any one, inasmuch as the door does not surround the person.—Judg. 3, 22 the fat closed בְּעֵד הַחֶבֶב behind the blade. Cant. 4, 1 מַבְעַר לְצִמְחָהּ behind thy veil, מַבְעַר לְ being i. q. בְּעֵד. v. 3, 6, 7. 2 Sam. 20, 21 his head shall be thrown to thee בְּעֵד הַחוֹמָה pr. behind the wall, i. e. from behind the wall, where the thrower stood; others, around the wall, i. e. over it, since the thing thrown describes a curve over the wall.—So in Job 22, 13 בְּעֵד אֶרְפֶּל might be rendered: behind the darkness; see in no. 1. b.

NOTE.—See on this particle Ewald's Gramm. p. 613; Fäsi in Jahn's Neue Jahrbücher I. p. 187–9. Against the latter we have here endeavoured to vindicate the sense: behind, after; which the former also at a later period acknowledged, Schulgramm. § 550. [But it is not easy to see why the passage chiefly relied upon above, Judg. 3, 23, may not be rendered as in the English version: and shut the door בְּעֵדוֹ upon him sc. Eglon, who is distinctly referred to, both in the preceding and following verse; and to shut a door upon one in this way, is to shut him up in an enclosed space, and in so far to shut up around him, as in no. 1. a. α. So too of the other similar phrases above cited. Further, in Judg. 3, 22 we may say, the fat closed around the blade; in Cant. 4, 1 the doves' eyes are in the midst of the veil, surrounded by it, or else seen through it; while in 2 Sam. 20, 21 it is more easy to conceive that the head may have been thrown through a window or hole in the wall, than to adopt the explanation given above. There seems, therefore, to be no necessity for the sense no. 2; since all the passages may be satisfactorily explained by the different shades of the meaning no. 1.—R.

\* בָּעֵה fut. יִבְעָה 1. to make swell, to cause to boil, as water; Is. 64, 1 מִדֵּם אֵשׁ הַבָּהֶה as the fire causeth the water to boil. Corresponding is Arab. بَعَا spoken



of a tumor or swelling Chald. בַּעַל to boil. For the kindred roots בִּיַּע, בִּיַּע, see under בִּיַּע. From the idea of swelling and heat comes in Arab. the signif. of absorbing, and also of ardently desiring, longing; hence likewise in Hebrew:

2. to seek, to ask, to inquire, Is. 21, 12 bis. Aram. בַּעַל, ܒܥܠ.

NIPH. 1. Pass. of Kal no. 1, to be swollen, tumid, and hence to swell out, to be prominent. Is. 30, 12 נִפְּחָה נִפְּחָה נִפְּחָה as a breach ready to fall, swelling out in a high wall.

2. Pass. of Kal no. 2, to be sought out, searched, Obad. 6.

Deriv. בַּעַר, and בַּר for בַּעַר.

בַּעַל Chald. fut. יִבְעַל 1. to seek, to search after, c. acc. Dan. 2, 13, 6, 5. In the Targums often for Heb. בָּקַשׁ.

2. to ask, to petition, to entreat of any one, c. Dan. 2, 16, בָּקַשׁ, 6, 12, בָּקַשׁ, 2, 18. בַּעַל to ask a petition Dan. 6, 8.—Hence

בַּעַל Chald. f. a petition, request, Dan. 6, 8, 14.

בַּעַר (a torch, lamp, r. בַּעַר) Beor, pr. n. a) The father of Balaam, Num. 22, 5. Deut. 23, 5. Sept. Βαώρ, Βαιώρ. 2 Pet. 2, 15 Βαώρ. b) The father of Bela king of the Edomites, Gen. 36, 32. 1 Chr. 1, 43.

בַּעֲוֹנוֹת m. plur. (r. בַּעַת) terrors, Ps. 88, 17. Job 6, 4.

\* בַּעַז obsol root, Arab. بَغَز alacer, agilis fuit.—Hence

בַּעַז (alacrity) Boaz, pr. n. a) A Bethlehemite who married Ruth, Ruth 2, 1 sq. b) A column set up before the temple of Solomon, so called either from the architect, or, if it was perhaps an ἀνάθημα, from the name of the donor. 1 K. 7, 21. 2 Chr. 3, 17. See too Movers, Phœnizier I. p. 293.

\* בַּעַט fut. יִבְעֹט 1. to tread down, to trample under foot. Chald. Pe. et. Pa. id. Syr. ܒܥܬܐ a treading down, leaping; comp. further under r. בִּיס.—Metaph. to contemn, to neglect, (comp. Prov. 27, 7,) 1 Sam. 2, 29 וְבַעַטְתָּ בִּזְבָּחִי לָמָּה הִבְעַטְתָּ בִּזְבָּחִי וְכִסְּתָהּ אֶשֶׁר צִוִּיתִי why trample ye upon my sacrifice and upon mine offering

which I have commanded? i. e. in contempt. Sept. ἐπὶβλεψας, Vulg. 'quare calce abjecistis victimam meam et munera mea?'

2. to kick, as an ox; trop. of obstinacy and rebellion against God, Deut. 32, 15.

בַּעַר m. (r. בַּעַר, comp. Chald. ܒܥܐ) entreaty, prayer. Job 30, 24 בַּעַר רִשְׁלָח לֹא בַעַר יֵשׁ yea, prayer is nought, when God stretcheth forth his hand, nor in his (God's) destruction doth their cry avail. The בַּ in בַּעַר is doubtless a radical letter; and hence by contr. בַּ q. v.

בַּעַר m. (r. בַּעַר) cattle, beasts, so called from feeding, grazing; comp. אָרָה no. 2. Only in Sing. collect. like Lat. pecus, -oris, of every species of cattle, large and small, Ex. 22, 4. Num. 20, 4. 8. 11. Ps. 78, 48. Spec. of beasts of burden, Gen. 45, 17.—Syr. ܒܥܐ with Ribbui

as a mark of the plural, Arab. بَعِير id.

\* יִבְעַל fut. יִבְעַל 1. to be lord or master over any thing, to have dominion over, to possess. Ethiop. ሀላ to possess much, to be rich, ሀላ rich.—Is. 26, 13 בְּעֻלֵּינוּ אֲדֹנִים וְזִלְתָּה lords besides thee have had dominion over us. With לְ 1 Chr. 4, 22.—Hence

2. to become the husband of any one, to marry a wife, like Arab. مَلَكَ to rule,

to marry. Arab. بَعَلَ, Syr. ܒܥܠ id.—Deut. 21, 13. 24, 1. Mal. 2, 11. Is. 62, 5, Part. act. בַּעֲלִי in Plur. majest. thy husband, thy lord, Is. 54, 5. Part. pass. f. בַּעֲלָה Is. 54, 1, and בַּעֲלָה one married, married to a husband, Gen. 20, 3. Deut. 22, 22. Metaph. of a land desolated, but again filled with inhabitants, Is. 62, 4.

3. to disdain, to reject. Jer. 3, 14 בְּנִים שׁוֹבְבִים... בִּי אֲנֹכִי בְּעֻלְתִּי turn ye, O rebellious children... for I have rejected you. 31, 32 they did break my covenants and I rejected them. Sept. ἀγὼς ἡμεῖς αὐτῶν, comp. Heb. 8, 9. So Syr. Abulwalid, and other ancient interpreters. See Pococke ad Port. Mosia p. 5-10, and comp. Arab. بَعَلَ c. ب to

fear, to disdain. In c. 31 the common signif. might perhaps be adopted, q. d. *although I (וְאֵלֵינוּ) was their lord*. But this sense is not so easy; and besides, the signif. of disdaining is not foreign from the primary meaning of the verb. In Arabic there are also other verbs, in which the signif. of subduing, being high, having dominion, is transferred also to that of *looking down upon, despising, contemning*, as **أَبَسَ** to subdue, c. **ب** to despise; **خَبِقَ** V, to be high; Conj. I, to look down upon, to contemn.

NIPH. *to have a husband, to be married*, Prov. 30, 23. Metaph. Is. 62, 4.

Deriv. בעל־הָאָרֶץ, בעל־הַיָּם.

בעל c. suff. בעלִי, בעֲלֵי; Plur. בעֲלִים, constr. בעֲלֵי, c. suff. 3 sing. בעֲלִיו Ex. 21, 29. 34. 36. 22, 10–14. Ecc. 5, 12, and בעֲלֵיהָ Job 31, 39. Ecc. 7, 12, sometimes for Sing. like אֲדֹנָי his lord, comp. Lehrs. 663; but c. suff. 3 plur. בעֲלֵיהֶן Esth. 1, 17, 20, as plural.

1. *lord, master, possessor, owner*. Frequent in the Phenician dialect; see Monumen. Phœn. p. 348. Aram. בעֲלֵ, בעֲלֵ, id. Arab. بَعْلٌ in the dialect of Yemen *lord, master*, elsewhere *a husband*; Ethiop. ባህል. Comp. also Sanser. *pāla* lord.—Spoken of the master and owner of a house, Ex. 22, 7. Judg. 19, 22; of land Job 31, 39; of cattle Ex. 21, 28. Is. 1, 3; of money lent, i. e. a creditor Deut. 15, 2. Spoken of the head of a family. Lev. 21, 4; also גִּבּוֹרֵי הָאֲדָמָה the lords of the nations Is. 16, 8, spoken of the Assyrians as the conquerors of nations; or according to others, of their princes

2. *a husband*, Arab. Syr. Chald. id. Comp. Sanser. *pati* lord, also husband. Ex. 21, 22. 2 Sam. 11, 26 אִשְׁתֵּי הָאִישׁ husband of a wife, i. e. married Ex. 21, 3. בעֲלֵי הַנְּעוּרִים husband of one's youth, i. e. to whom one was married in youth, Joel 1, 8, i. q. κοινοῖς νόστις Il. 5. 414.

3. Plur. with gen. of a city, *lords of a city*, i. q. *inhabitants, citizens*, בעֲלֵי יְרֵחוֹ Josh. 24, 11, שָׂבָם Judg. 9, 2 sq. בעֲלֵי רָבָם 2 Sam. 21, 12, who also are called in 2 Sam. 2, 4. 5 גִּבּוֹרֵי הָאֲדָמָה. Some modern interpreters understand *chiefs, no-*

*bles, princes*, misled perhaps by the words in Judg. 9, 51 הָאֲנָשִׁים וְהַנְּשִׁים כָּל הָאֲנָשִׁים וְהַנְּשִׁים, where also Sept. πάντες οἱ ἡγοῦμενοι τῆς πόλεως. Better, *all the men and women, even all the inhabitants of the city*, the latter expression comprehending the two former; Engl. Vers. *and all they of the city*.

4. With genit. of thing, *lord or possessor of a thing*, i. e. *one having that thing*, one to whom that attribute or quality belongs; thus often forming a periphrasis for an adjective; comp. אִישׁ no. 1. k. אֶבֶן no. 9. E. g. אִישׁ בֶּטֶן הַקֶּרְנִים a ram having two horns, aries bicornis, Dan. 8, 6, 20; בֶּטֶן הַכַּנְפִּים the winged one, poet. for a bird Ecc. 10, 20; אִישׁ בֶּטֶן שָׁעַר a hairy man 2 K. 1, 8; בֶּטֶן הַחֲלֻמוֹת the dreamer, one who has dreams, Gen. 37, 19; בֶּטֶן הַדִּבְרִים one who has a law-suit, controversy, Ex. 24, 14, comp. בִּי מִשְׁפָּטִי my adversary Is. 50, 8. So too *possessor of my covenant, of my oath*, i. e. joined in covenant with me, confederate, Gen. 14, 13. Neh. 6, 18; בֶּטֶן הַלָּשׁוֹן master of the tongue, i. e. a charmer, enchanter, Ecc. 10, 11; בֶּטֶן נַפֶּשׁ given to appetite, greedy, Prov. 23, 2, comp. 29, 22; also the receiver of a bribe Prov. 17, 8.—Prov. 16, 22 מְקוֹר חַיִּים שֹׂכֵל בְּעָלָיו a fountain of life is understanding to its possessor, i. e. to him who hath it, is endued with it. 1, 19. 17, 8. Ecc. 8, 8 לֹא יִמְלֹךְ הָרָעָה nor shall wickedness deliver its possessor, i. e. him who is given to it, the wicked man. 7, 12. Prov. 3, 27 מִבְּעָלָיו אַל-תְּחַנֵּעַ טוֹב withhold no good from its lord, from him to whom it is due, to whom it pertains, i. e. from the needy.

5. With the Art. הַבַּעַל, and pref. בַּבַּעַל, לַבַּעַל, Baal, i. e. *the Lord*, καὶ ἑξῆς ἦν, as the name of a chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians; worshipped also by the Hebrews espec. at Samaria with great pomp, along with Astarte; see in אֲשֶׁרָה, עֲשֶׂתֶרָה Judg. 6. 25 sq. 2 K. 10, 18 sq. Hence בַּיִת הַבַּעַל the temple of Baal 1 K. 16, 32; נְבִיאֵי הַבַּעַל the prophets of Baal, 1 K. 18, 22. 25; שָׂאֵר הַבַּעַל the remnant of Baal, i. e. of his worshippers, Zeph. 1, 4. Plur. הַבַּעֲלִים Baalim, i. e. images of Baal, Judg. 2, 11. 3, 7. 8, 33. 10, 10. 1 Sam. 7, 4. 12, 10. al



Of the currency and extent of this worship among the Phenicians and Carthaginians, we have one proof among others in the frequency of the name Baal in compound pr. names of Phenician men, as **אַחַבְבַּל** q. v. *Jerombalus* (**יְרֹמְבַּל**), and also of Carthaginians, as *Hannibal* (**חַנְנִיבַל** grace of Baal), *Hasdrubal* (**חַסְדְּרוּבַּל** help of Baal), *Muthumballes* (**מִתְּחוּבַּל** man of Baal), etc. Among the Babylonians the same god was called in the Aramæan manner **בַּל** *Bel*, *Belus*, for **בַּעַל**, see **בַּל**. Among the Tyrians themselves the full name of this divinity appears to have been **מַלְכֶּרֶת** **בַּעַל** **צֹר** (*Inscr. Melit. biling.*) i. e. *Malke-reth lord of Tyre*; where again **מַלְכֶּרֶת** is for **מֶלֶךְ קֶרֶת** *king of the city*. The Greeks, on account perhaps of some similarity of emblems, constantly gave him the name of Hercules, *Hercules Tyrius*, and compared him with Jupiter; see *Inscr. laudat.* See more in *Ersch and Gruber's Encyclop.* Vol. VIII. p. 397 sq. under the articles *Baal*, *Bel*, *Belus*. *Münter, Religion der Babylonier* p. 16 sq. *Movers Phœnizier I.* p. 169 sq. These writers suppose that under this name the sun was worshipped; but I have elsewhere endeavoured by various arguments to show that not the sun, but the planet *Jupiter, stella Jovis*, as the guardian and giver of good fortune, was the object of this worship. See *Comment. on Is.* Vol. II. p. 335 sq. *Encyclop. l. c.* p. 398 sq. and so *Rosenmüller* in his *Bibl. Alterthumskunde I. ii.* p. 11. Yet I would not deny, that **בַּעַל** with certain attributes, as **בַּעַל הַשֶּׁמֶשׁ** (see **הַשֶּׁמֶשׁ**), is also referred to the sun.—In some cities where the worship of Baal was prevalent, a special epithet was added to the name, e. g. a) **בַּעַל בְּרִית** *Baal-berith*, i. e. lord or guardian of covenants, worshipped by the Shechemites, *Judg.* 8, 33. 9, 4. comp. v. 46; q. d. *Zeὺς ὁρκιστάς, Deus fidius*; or, according to *Movers l. c.* 'Baal in covenant with the idolaters of Israel.' b) **בַּעַל זְבוּב** *Baal-zebub*, worshipped by the Philistines at Ekron *2 K.* 1, 2; q. d. *fly-Baal*, fly-destroyer, like the *Zeὺς Ἀρόμυιος* of Elis, *Pausan.* 5. 14. 2; and the *Myiagrus deus* of the Romans, *Solin. Polyhist. c.* 1. c) **בַּעַל פְּעֹר** of the Moabites see **פְּעֹר**.

6. As denoting the possessor of a thing it is trop. also applied to a place which has or contains any thing, i. e. a place at or in which any thing is or is found, equivalent to **בֵּית** no. 6. So in the pr. names of cities and places:

a) **בַּעַל** *Baal*, 1 Chr. 4, 33, perh. the same place elsewhere called **בַּעַל בִּיר** *Baalath-beer* (having a well) in the borders of the tribe of Simeon, *Josh.* 19, 8.

b) **בַּעַל גַּד** *Baal-Gad*, so called from the worship of Gad i. e. Fortune, at the foot of Hermon near the sources of the Jordan, prob. i. q. **בַּעַל הָרָמוֹן** in lett. e. *Josh.* 11, 17. 13, 5. By some it is erroneously supposed to be the same with the celebrated Ba'albek or Heliopolis; see *Thesaur. p.* 225.

c) **בַּעַל הָמוֹן** *Baal-hamon* (place of multitude, or i. q. **בַּעַל אֲמִין** sacred to Jupiter Ammon) a place near which Solomon had a vineyard, *Cant.* 8, 11. A town *Βελαμὼν* (Sept. *Βελυμῶν*) situated in Samaria is mentioned *Judith* 8, 3.

d) **בַּעַל הַצֹּר** (having a village or hamlet) *Baal-hazor*, a town or village near the territory of Ephraim, *2 Sam.* 13, 23; perh. i. q. **הַצֹּר** *Neh.* 11, 33, in the tribe of Benjamin, q. v.

e) **בַּעַל הָרָמוֹן** *Baal-Hermon*, a town and an adjacent height near Mount Hermon, 1 Chr. 5, 23. *Judg.* 3, 3. *Comp. lett. b.*

f) **בַּעַל מֵעוֹן** *Baal-meon* (place of dwelling), see **בֵּית בַּעַל מֵעוֹן** p. 129.

g) **בַּעַל פְּרָצִים** (place of breaches, defeats) *Baal-perazim*, a place or village near the valley of Rephaim, *2 Sam.* 5, 20. 1 Chr. 14, 11; comp. *Is.* 28, 21.

h) **בַּעַל זַפְּוֹן** (place of Typhon, or sacred to Typhon) *Baal-Zephon*, a place in Egypt near the head of the Red Sea, *Ex.* 14, 2. 9. *Num.* 33, 7. The name accords well with the site of this place, near the desert tracts between the Nile and the Red Sea, which were held to be the abode of Typhon, the evil genius of the Egyptians. See *Creuzer in Comment. Herodoteis I.* § 22. *Symbolik I.* 317 sq. *Bibl. Res. in Palest. I.* p. 81.

i) **בַּעַל שַׁלִּישָׁה** *Baal-shalisha* *2 K.* 4, 42, the name of a place prob. situated in the district **שַׁלִּישָׁה**, near the mountains of Ephraim; comp. 1 Sam. 9, 4.

k) **בַּעַל הַתְּמָר** *Baal-tamar* (place of palm-trees) Judg. 20, 33.

l) **בְּעֵלֵי יְהוּדָה** (cives Judæ) 2 Sam. 6, 2, a city elsewhere called also **בְּעֵלָה** (civitas) *Baalath* and *Kirjath-jearim*, comp. 1 Chr. 13, 6. See **בְּעֵלָה** no. 2. a.

7. As pr. n. of several men, e. g.

a) **בַּעַל** *a)* 1 Chr. 5, 5. *β)* 8, 30. 9, 36.

b) **בַּעַל חֵן** (lord of grace) *Baal-hanan*, pr. n. *a)* A king of Edom Gen. 36, 38. 1 Chr. 1, 49. *β)* A royal prefect or overseer, 1 Chr. 27, 28.

**בַּעַל** Chald. m. i. q. Heb. **בַּעַל**, *lord*; for **בַּעַל נָשִׁים** see **נָשִׁים**. From this form comes by contraction **בַּל** q. v.

**בְּעֵלָה** f. (corresp. to **בַּעַל**) 1. *a mistress*, **בְּעֵלָת חַבְרָה** 1 K. 17, 17. Metaph. *mistress of any thing*, i. e. possessing or endowed with any thing, as **בְּעֵלָת־אֹב** *a woman having a divining spirit*, see **אֹב**; **בְּעֵלָת קְשָׁפִים** *mistress of sorceries*, a sorceress, Nah. 3, 4.

2. Collect. *civitas*, i. q. **בְּעֵלִים** cives, inhabitants, see **בַּעַל** no. 3; as **בַּת** daughter, for **בָּנִים**. So I explain **בְּעֵלָה** *Baalath* as the pr. n. of towns or cities, viz. a) One in the northern part of the tribe of Judah, Josh. 15, 9. 1 Chr. 13, 6; called also **בְּעֵלֵי יְהוּדָה** (cives Judæ) see **בַּעַל** no. 6. lett. l; **קָרְנֵה דְּבַעַל** q. v. and **קָרְנֵה־בַּעַל**. It seems likewise to have given name to a mountain *Baalath* Josh. 15, 11, lying in the same region, but nearer the sea. b) Another city was situated in the southern part of the same tribe, Josh. 15, 29; and seems to be the same which elsewhere is called **בֵּלָה** Josh. 19, 3, and **בֵּלָהָה** 1 Chr. 4, 29, and was assigned to Simeon. c) See in **בַּעַל** no. 6. a.

**בְּעֵלֹת** (civitates, see **בְּעֵלָה** no. 2) *Bealoth*, pr. n. of a town in the southern part of Judah, Josh. 15, 24; different from **בְּעֵלָה** in v. 9. 29.

**בְּעֵלִידָה** (whom the Lord knows and cares for, comp. **יְהוֹרָדָה**) *Beeliada*, pr. n. of a son of David, 1 Chr. 14, 7; called in 2 Sam. 5, 16 **אֶלִיָּדָה** i. e. whom God knows, q. v.

**בְּעֵלָה** (whose lord is Jehovah) *Bealiah*, pr. n. m. 1 Chr. 12, 5.

**בְּעֵלִים** (i. q. **בְּנֵי־עֵלִים** son of exultation, see in **ב** p. 109) *Baalish*, pr. n. of a king of

the Ammonites, Jer. 40, 14. Some Mss. read **בַּעֲלִים**; and so Josephus Ant. 10. 9. 2.

**בְּעֵלָת** (civitas i. q. **בְּעֵלָה** no. 2, after the form **זִמְרָה**, **זִנְרָה**) *Baalath*, a city of the tribe of Dan, Josh. 19, 44; rebuilt or fortified by Solomon, 1 K. 9, 18. 2 Chr. 8, 6.

**בְּעֵלָת־בָּאָר** see in **בַּעַל** no. 6. a.

**בְּעָן** see in **בֵּית** no. 12. e.

**בְּעָנָא** (i. q. **בְּנֵי־עָנָא** son of affliction, see in **ב** p. 109) *Baana*, pr. n. m. a) 1 K. 4, 12. b) ib. v. 16. c) Neh. 3, 4.

**בְּעֵנָה** (id.) *Baanah*, pr. n. m. a) 2 Sam. 4, 2. b) 2 Sam. 23, 29. 1 Chr. 11, 30. c) Ezra 2, 2. Neh. 7, 7. 10, 28.

\* **בָּעַר** fut. **יִבְעַר**. 1. *to feed upon, to eat up, to consume*; see Pi. and Hiph. no. 1, also **בָּעִיר** cattle, so called from feeding. Syr. **صَحَنَ** to glean, **صَحْنٌ** a gleanings.

2. Spec. *to consume with fire, to burn up*; comp. **אָכַל** no. 2. Chald. **בָּעַר** to burn, Pa. to kindle.—Ps. 83, 15 **בָּאֵשׁ הִבְעִיר** *as a fire burneth a forest*. Mostly with **בָּ**, *to set fire to, to burn up*; Job 1, 16 *the fire of God is fallen from heaven* **וַהֲבִיעַר בָּצֵאן וּבְנֵי־עֲרֹמִים** *and hath burned up the flocks and the servants*. Num. 11, 1. 3. Ps. 106, 18. Is. 42, 25. Jer. 44, 6. Lam. 2, 3. Also *to cause to burn, to kindle*, Is. 30, 33.—Elsewhere intrans. a) *to be consumed with fire, to be burned*, Ex. 3, 3. Is. 1, 31. 9, 17. b) *to burn, as fire* Jer. 20, 9; pitch Is. 34, 9; coals Ez. 1, 13; trop. of anger Is. 30, 27. Ps. 79, 5. 89, 47. c) *to be set on fire, kindled*. Hos. 7, 4 *as an oven* **בָּעֵרָה מֵאֶפֶס** *kindled by the baker*. Also *to kindle up, to inflame*, as coals Ps. 18, 9; metaph. anger, Ps. 2, 12. Esth. 1, 12.

3. Denom. from **בָּעִיר** cattle, *to be brutish*, Jer. 10, 8. Part. **בָּעִירִים** *brutish men* Ps. 94, 8; *savage* Ez. 21, 36.

NIPH. *to be or become brutish*, Jer. 10, 14. 21. 51, 17. Is. 19, 11 **עֵצָה נִבְעָרָה** *the counsel is become brutish*.

PIEL **בָּעַר** inf. constr. **בָּעִר**, fut. **יִבְעַר**.

1. *to feed upon, to eat up, to consume*, e. g. a field, vineyard, Is. 3, 14. 5, 5; with **בָּ** Ex. 22, 4 [5].

2. i. q. Kal no. 2, *to cause to burn, to kindle*, e. g. fire Ex. 35, 3; wood Lev. 6.



5 [12]. Also to burn, to consume, Neh. 10, 35. Is. 44, 15, 40, 16; בַּעַר אֵשׁ בְּ to set fire to any thing, Ez. 39, 9, 10.

3. to take or put away, to remove, to destroy. 1 K. 22, 47 and the remnant of the Sodomites בַּעַר בְּיַהֲאֲרֵץ he put away out of the land. Deut. 26, 13, 14. 2 Sam. 4, 11. 2 K. 23, 24. 2 Chr. 19, 3. A usual formula in Deuteronomy, implying the punishment of death, is: וּבַעַרְתָּ הָרֹעַ is: בַּעַרְתָּ תְּהַרְגֶנּוּ thou shalt put away the evil person from the midst of thee, Deut. 13, 6, 17, 7. 19, 19. 21, 21. 22, 21. 24, 24, 7; or בַּעַרְתָּ 17, 12. 22, 22; comp. Judg. 20, 13. (For synonym. formulas in Exodus, Levit. and Numbers, see r. בָּרַח Niph.) Is. 6, 13 although a tenth part remain in the land, וְשָׁבָה וַיְהִיחָה לְבָנָה yet shall this be again destroyed. Num. 24, 22 יְהִיחָה וְהָרָגָה the Kenites shall be driven out, destroyed. Is. 4, 4 when Jehovah shall have washed away the filth of the daughters of Zion . . . בַּעַר בְּרוּחַ מְשַׁפֵּט וּבְרוּחַ דִּיכָר with a spirit of judgment and a spirit of destroying, i. e. judging and destroying the wicked by his Spirit, his divine energy or power. Construed also with אַחֲרֵי, implying pursuit and destruction from behind, 1 K. 14, 10 וּבַעַרְתָּ אַחֲרָיו and I will take away the house of Jeroboam, as one taketh away dung. 21, 21.

Pual to be kindled, to burn, of a furnace or stove, Jer. 36, 22.

Hiph. 1. to feed upon, to eat up, i. q. Pi. no. 1, Ex. 22, 4 [5].

2. i. q. Pi. no. 2, to cause to burn, to kindle, Ex. 22, 5 [6]; also to burn up, to consume, c. acc. Ez. 5, 2. Judg. 15, 5. With בָּאֵשׁ 2 Chr. 28, 3. וַיְהַבֵּר אֵשׁ בְּ to set fire to any thing Judg. 15, 5 init.

3. i. q. Pi. no. 3, to take or put away, to destroy, with אַחֲרָי 1 K. 16, 3.

Deriv. the three following, also בַּעֲרִי, and בַּעֲרִי, and pr. n. בַּעֲרִי.

בַּעַר m. pr. brutishness, stupidity, only as concr. brutish, stupid, like cattle; spoken of men, Ps. 49, 11. 73, 22. Prov. 12, 1. 30, 2. Comp. r. בָּעַר no. 3, and Niph.

בַּעֲרָא (brutish) Baara, pr. n. f. 1 Chr. 8, 8; written in v. 9 הָרָשׁ, by a manifest error.

בַּעֲרָה f. a burning, fire, conflagration,

espec. of produce in the field, Ex. 22, 5 [6]. Comp. r. בָּעַר no. 2.

בַּעֲשִׂיָה (for בַּעֲשִׂיָה work of Jehovah) Baaseiah, pr. n. m. 1 Chr. 6, 25 [40]. Comp. under lett. ב. ב.

\* בַּעֲשָׁא obsol. root, Chald. בַּעֲשָׁא i. q. בַּעֲשָׁא, to be bad, offensive. Hence

בַּעֲשָׂא Baasha, pr. n. of a king of Israel, r. 952–930 B. C. 1 K. 15, 16 sq. c. 16. 2 Chr. 16, 1 sq. Jer. 41, 9.

בַּעֲשִׂתָּהּ (i. q. בֵּית עֲשִׂתָּהּ house of Astarte, see in ב note, lett. c, p. 109) Beeshterah, pr. n. of a Levitical city in the tribe of Manasseh beyond Jordan, Josh. 21, 27; called in 1 Chr. 6, 56 עֲשִׂתָּהּ.

\* בַּעֲתָה or בַּעֲתָה in Kal not used. Syr. ܒܥܬܐ to fear, to be terrified.

PIEL בַּעֲתָה fut. 1. to make afraid, to terrify, only poetic, Ps. 18, 5. Job 3, 5. 6, 4. 7, 14. 9, 34. 13, 11. 21, 15. 24, 15. Is. 21, 4.

2. to come upon suddenly, to seize suddenly. 1 Sam. 16, 14 וַיָּבֹאוּ רִיחַ רָעָה מֵאַחֲרָי an evil spirit from Jehovah came upon him suddenly. v. 15.—Arab. ܒܥܬܐ to come suddenly, to happen unexpectedly; III, to attack unexpectedly; ܒܥܬܐ suddenly.

NIPH. to be afraid, terrified, Dan. 8, 17; with מִפְּנֵי 1 Chr. 21, 30. Esth. 7, 6. Deriv. בַּעֲתִיחִים and

בַּעֲתָה f. terror Jer. 8, 15. 14, 19.

בָּץ m. (r. בָּצִץ) mire, mud, in which one sticks fast, Jer. 38, 22.

בָּצָה f. (r. בָּצִץ) a marsh, fen, Job 8, 11. 40, 21. Plur. c. suff. בָּצָהּ by an incorrect orthography for בָּצִיחִי, Ez. 47, 11.

בַּעֲזִי (prob. i. q. בַּעֲזִי q. v.) Bezai, pr. n. m. Ezra 2, 17. Neh. 7, 23. 10, 19.

בַּעֲזִי m. (r. בָּצִץ no. 1) 1. a vintage, Lev. 26, 5. Is. 24, 13. 32, 10. Jer. 48, 32.

2. Adj. inaccessible, lofty, steep, i. q. בָּצִיר, spoken of a forest Zech. 11, 2. Keri. Comp. r. בָּצִיר no. 2.

\* בַּצֵּל not in use, i. q. פָּצַל, Arab.

בָּצַל, to strip, to peel; kindr. is בָּצִיר, comp. in בָּצָה, פָּצַח.—Hence בָּצִלִּים and

בָּצֵל only plur. בְּצָלִים, *onions*, Num. 11, 5. Syr. ܒܥܠܐ, Ethiop. በጸለ, Arab.

בָּצֵל, id. Comp. quadril. הַבְּצָלָה.

בְּצֵלָה (in the shadow of God, i. e. in his protection) *Bezaleel*, pr. n. m. a) Ex. 31, 2, 35, 30. b) Ezra 10, 30.

בְּצָלוֹת (a stripping, nakedness) *Bazluth*, pr. n. m. Ezra 2, 52; in Neh. 7, 54 written בְּצָלִית *Bazlith*.

\* בָּצַע fut. יִבְצַע 1. *to cut in pieces, to break or dash in pieces*. Chald. בָּצַע to cut in pieces, to divide, as bread; Syr. ܒܥܝ to break, Arab. بضع to cut, to cleave asunder, to cut off, بَصْعَةٌ, بَصْع.

a part, piece. Kindr. is בָּצַע to wound; comp. in בָּצַר.—Amos 9, 1 *smite the capitals of the columns בָּרָאשׁ קָלָם and dash them in pieces upon the heads of all*; בָּצַע for בָּצַע. Intrans. *to be wounded*; Joel 2, 8 of locusts, *they rush among the weapons, לא יִבְצַע they are not wounded*; others less well, *they break not off their course*. Comp. in בָּצַר no. 1. b.

2. *to tear in pieces, i. q. to plunder, to spoil*, pr. of enemies Hab. 2, 9. Ps. 10, 3. Trop. in the formula בָּצַע בָּצַע *to spoil the spoil, to get unlawful gain, to be greedy after gain*, spoken of those who rob and defraud others by extortion and oppression, Germ. *Geld schneiden*. Part. בָּצֵעַ Prov. 1, 19, 15, 27. Jer. 6, 13, 8, 10. Inf. Ez. 22, 27. Comp. בָּזַל, and A. Schult. Opp. min. p. 61.

PIEL. בָּצַע fut. יִבְצַע 1. *to cut off*; Is. 38, 12 מִדְּלָה יִבְצַעֲנִי he (God) *cutteth me off from the thrum*, a metaphor drawn from a weaver, who, when his web is finished, cuts it off from the thrum by which it was fastened to the beam. Job 6, 9.

2. i. q. Kal no. 2, *to plunder, to defraud any one*, Ez. 22, 12.

3. *to bring to an end, to finish, to complete*, e. g. the temple Zech. 4, 9. Of God, who *executes* his judgment upon the wicked Is. 10, 12; or *fulfils* his promise Lam. 2, 17.—Hence

בָּצֵעַ m. in pause בָּצַע, c. suff. בְּצִיעָה.

1. *spoil, plunder, prey*, see the root no.

2; pr. of enemies Judg. 5, 19. Jer. 51, 13. Mic. 4, 13. Trop. of the rapine and extortion of kings and nobles who despoil a people, Jer. 22, 17. Ez. 22, 13. Hence

2. *unjust gain, lucre*, e. g. from bribes 1 Sam. 8, 3. Is. 33, 15; or by other unlawful means, Is. 57, 17. Also Ex. 18, 21. Prov. 28, 16. Is. 56, 11. Ez. 33, 31.

3. *gain in general, profit*; מַה-יִּבְצַע *what profit?* Gen. 37, 26. Job. 22, 3. Ps. 30, 10.

\* בָּצַץ obsol. root, Arab. بَصَّ to flow gradually, to trickle, e. g. water, بَصْصٌ, بَصِيصَةٌ, بَصِصَةٌ, little water.—Hence בָּצָה, בָּצָה.

\* בָּצַח to swell; hence spoken of the foot as unshod, *to become callous*, to have callous spots or tumors, Deut. 8, 4. Neh. 9, 21. Sept. in Deut. well, ἐνυλωμένον. Hence

בָּצֵק m. *dough*, so called from its swelling, rising; but spoken also of that not yet fermented, Ex. 12, 34, 39. 2 Sam. 13, 8. Jer. 7, 18.

בְּצָקָה (stony region, high, Arab. بَصْقَا) *Bozkath*, pr. n. of a place in Judah, Josh. 15, 39. 2 K. 22, 1. Josephus Bozath, Ant. 10, 4, 1.

\* בָּצַר 1. *to cut off*. Syr. Pa. to shorten, to diminish, ܒܥܝܐ diminished, small, low. Kindred roots are בָּצַל, בָּצַע; see on the primary power of the syllables בָּ, בָּ, בָּ, under the roots בָּזַח, בָּזַח; comp. also under בָּרַר I. 1.—Spoken mostly of the vintage of grapes, e. g. *to gather grapes, to hold a vintage*, c. acc. Lev. 25, 5, 11; of a vineyard Deut. 24, 21. Judg. 9, 27. Part. בָּצֵר a *vintager, grape-gatherer*, Jer. 6, 9; Plur. בָּצָרִים *vintagers*, metaph. of enemies preparing destruction, Jer. 49, 9. Obad. 5; comp. בָּצַר. Metaph. Ps. 76, 13 יִבְצַר רִיחָם *he cutteth off the spirit of princes*, q. d. cuts down their pride, *breaks* their spirit.

2. *to cut off access, i. q. to restrain, to prevent*, see Niph. and בָּצָרָה; also *to make inaccessible*. Hence Part. pass. בָּצִיר *inaccessible, walled*, spoken of high



walls Deut. 1, 28, 28, 52. Is. 2, 15; of a lofty impervious forest Zech. 11, 2 Keri; of fortified cities, *strong*, Num. 13, 28. Deut. 3, 5. Josh. 14, 12. 2 Sam. 20, 6. Is. 25, 2. Deut. 1, 28. Metaph. *difficult* to be understood, Jer. 33, 3.

3. to cut out, to break or dig out, e. g. metals, see בצר.

NIPH. pass. of Kal no. 2, to be cut off or restrained from any one, to be inaccessible, *difficult*; c. בן, Gen. 11, 6 לא רבצר מהם כל אשר הזמן לעשות nothing will be restrained from them, will be too hard for them, which they may purpose to do. Job 42, 2.

PIEL i. q. Kal no. 2, to make inaccessible, e. g. a fortification, Jer. 51, 53. Also simply to fortify, to rebuild a wall, Is. 22, 10.

Deriv. בצר — בצרה, also בציר, מבצר.

Job 36, 19, i. q. בצר q. v. no. 1.

בצר m. 1. ore of gold and silver, precious metals, in the rude state, as cut or dug out of the mines, from r. בצר in the sense of cutting or breaking Ps. 76,

13; like Arab. تَبْر native gold or silver, not yet subjected to the fire and hammer,

تَبْر noun of unity, i. q. a piece or particle of such gold, from تبر i. q. تبر II,

to break; VIII, to be cut off, broken off; comp. Germ. brechen as a technical word in mining.—Job 22, 24 שׁיר על־עפר cast upon the earth the precious ore, parall. with gold of Ophir in the other hemistich. Plur. v. 25 וְהָיָה שִׁירֵי בְצָרֶיהָ and the Almighty shall be thy precious ores, parall. with הוֹעֲפֹת פֶּצַח. So also בצר, in pause בצר Job 36, 19, id.—This satisfactory explanation of an obscure word we owe to Abulwalid; see more in Thesaur. p. 230. Winer ad Sim. Lex. prefers the signif. a piece, particle of native gold or silver, from the

notion of cutting off, comparing תִּבְרָה piece of gold. But the notion of piece, particle, in this word, does not come from the root, but from the circumstance that תִּבְרָה is a noun of unity. So from דֶּהֶב gold, comes דֶּהֶבֶת a particle or bit of gold; from תִּבְנֶה straw, תִּבְנֶה a bit of

straw, chaff; although these feminine forms do not always thus imply a part or particle.

2. Bezer, pr. n. a) A Levitical city of refuge in the tribe of Reuben, Deut. 4, 43. Josh. 20, 8, 21, 36. Vulg. Bosor. b) m. 1 Chr. 7, 37.

בְּצָרָה f. 1. a fold, sheep-fold, Mic. 2, 12; so called from the idea of restraining, see r. בצר no. 2; comp. מִבְּצָרָה from בָּצָר. Chald. בְּצִירָהָא an enclosure, stall.

2. Pr. a fortress, strong-hold, i. q. מבצר; hence pr. n. Bozrah, one of the chief cities of the Edomites, Is. 34, 6, 63, 1. Jer. 49, 13, 22. Am. 1, 12; comp. Gen. 36, 33. There can scarcely be a doubt that it was the same with el-Busaireh

(البَصِيرَة) dimin. from بَصْرَة Busrah), a village and castle in Arabia Petræa south-east of the Dead Sea; see Bibl. Res. in Palest. II. p. 570. I formerly held that Bozrah of the Edomites was identical with Bozrah of Auranitis or Haurân; see Comm. ad Is. 1. c. Burckhardt's Travels in Syria etc. p. 226 sq. Yet I cannot but assent to the reasons urged to the contrary by Raumer, Hitzig, and Robinson l. c.

בְּצָרוֹן m. a fortress, strong-hold, Zech. 9, 12. R. בצר no. 2.

בְּצָרָה f. (r. בצר no. 2) a cutting off of rain, drought, Jer. 17, 8; Sept. ἀρροχία. Plur. בְּצָרוֹת Jer. 14, 1; comp. Lehrs. p. 600.—Some refer hither the word בְּצָרָה Ps. 9, 10, 10, 1; but ב is there a prefix.

בִּקְבֹּקֶם m. (בָּקַק) 1. a bottle, so called from the gurgling or bubbling sound made in emptying; 1 K. 14, 3, Jer. 19, 1, 10. Syr. بَقْبَقْ, and Gr. βόμβυλος, βομβύλη, also from the sound. Comp. Maltese babbjka, under r. בָּקַק.

2. Babbuk, pr. n. m. Ezra 2, 51. Neh. 7, 53.

בִּקְבֹּקֶה (emptying i. e. wasting of Jehovah) Babbukiah, pr. n. m. Neh. 11, 17, 12, 9, 25.

בִּקְבֹּקֶר (perh. i. q. בָּקַק הר wasting of the mount) Babbakkar, pr. n. m. 1 Chr. 9, 15.

בִּקְיָה, i. q. בִּקְיָהוּ, Bukki, pr. n. m. a) Num. 34, 22. b) 1 Chr. 5, 31 [6, 5]. 6 [51].

בְּקִיָּה (wasting from Jehovah) *Buk-kiah*, pr. n. m. 1 Chr. 25, 4. 13.

בְּקִיעַ m. plur. בְּקִיעִים, *clefts, fissures, breaches*, Am. 6, 11. Is. 22, 9. R. בָּקַע.

\* בְּקִיעַ fut. יִבְקַע, inf. c. suff. בִּקְעָם.

1. *to cleave asunder, to rend, to divide.*

Kindred are בָּקַע, Syr. *فصم*. The signification of cleaving and opening, as proceeding from a blow or violence (see בָּבַק, בָּבֶק) and inherent in the syllables בָּק, בַּק, is found also in the kindred roots בָּקַח, בָּקַר, בָּכַר.—Spec. *to cleave wood* Ecc. 10, 9; *to divide the sea*, spoken of God, Ex. 14, 16; *to rip up women with child* Am. 1, 13; *to rend or wound the shoulder* Ez. 29, 7. Of a city, *to rend its walls, to break open, to take by storm, to subdue*; 2 Chr. 32, 1 וַיִּבְקַע וַיִּשְׁמָד וַיִּבְקַע וַיִּשְׁמָד and *thought to subdue these cities to himself*. 21, 17.—With בָּ, *to cleave into or through any thing, to break through*, 2 Sam. 23, 16. 1 Chr. 11, 18.

2. *to cleave, to lay open any thing shut, so that what is enclosed may be set free and break forth.* Is. 48, 21 *he clave the rock, the waters gushed forth.* Judg. 15, 19.—Prægn. and constr. with acc. of the thing bursting forth; Ps. 74, 15 בָּבְקָהּ וַיִּפְצֵץ וַיִּפְצֵץ thou *dost cleave* (and make burst forth) *fountains and torrents.* Comp. Niphal, Pi. no. 3, and Gr. ῥήγνυμι δάκρυα, πηγάς, *to shed tears, to send forth fountains.*

3. *to cleave eggs*, spoken of a fowl, i. e. *to hatch*, Is. 34, 15.

NIPH. 1. Pass. of Kal no. 1, *to be cleft asunder*; intrans. *to be divided, to open itself*, e. g. the earth Num. 16, 31. Zech. 14, 4. Also *to be rent, ruptured*, Job 26, 8. 32, 19. 2 Chr. 25, 12; *to be broken in upon, to be taken by storm, as a city* 2 K. 25, 4. Jer. 52, 7.

2. Pass. of Kal no. 2, *to be opened*, as fountains Gen. 7, 11. Spoken also of waters which *break forth*, Is. 35, 6. Prov. 3, 20; so the light Is. 58, 8. Comp. synonym. בָּשַׁר, בָּשַׁר, בָּשַׁר, in which the idea of cleaving, rending, is also transferred to the thing bursting forth.

3. Pass. of Kal no. 3, *to be hatched, to break forth from an egg*, as the viper's brood Is. 59, 5.

4. *to be rent*, hyperbol. for *to be shaken, to tremble*, e. g. the earth, 1 K. 1, 40.

PIEL בָּקַע, fut. יִבְקַע. 1. i. q. Kal no. 1, *to cleave*, as wood Gen. 22, 3, a rock Ps. 78, 15; *to rip up women with child*, 2 K. 8, 12. 15, 16.

2. *to rend, to tear in pieces*, as wild beasts, i. q. שָׁרַף, Hos. 13, 8. 2 K. 2, 24.

3. i. q. Kal no. 2, *to open, to cause to break forth*, e. g. waters from a rock Job 28, 10; torrents Hab. 3, 9, comp. in Kal Ps. 74, 15; a wind Ez. 13, 11. 13.

4. i. q. Kal no. 3, *to hatch eggs*, Is. 59, 5.

PUAL בָּקַע *to be cleft, rent*, Josh. 9, 4; *to be ripped up* Hos. 14, 1 [13, 16]; of a city, i. q. Niph. *to be broken into, to be taken by storm*, Ez. 26, 10.

HIPH. 1. i. q. Kal no. 1, *to rend or break open a city*, i. e. *to take it by storm, to subdue*, Is. 7, 6.

2. With אֵל, *to cleave or break through to any one*, 2 K. 3, 26. Comp. in Kal no. 1 ult.

HOPH. הִבְקַע pass. of Hiph. no. 1, *to be broken open, taken*, as a city, Jer. 39, 2.

HITHPA. *to be cleft, rent*, Josh. 9, 13. Mic. 1, 4.

Deriv. בָּקִיעַ, and the three here following.

בָּקַע m. a *part, half*; spec. *half a shekel*, Gen. 24, 22. Ex. 38, 26.

בָּקְעָה Chald. Dan. 3, 1, i. q. Heb. בָּקְעָה.

בָּקְעָה, f. (r. בָּבַע) plur. בְּקִיעִים, a *valley*, pr. a cleft of the mountains; opp. to mountains Deut. 8, 7. 11, 11. Ps. 104, 8; to hills Is. 41, 18. Often also for a *low plain, a wide plain*, level country, Sept. πεδιον, e. g. that in which Babylon was situated, Gen. 11, 2; comp. Ez. 3, 23. 37, 1. 2. בָּקְעָה הַלְבָּנוֹן *valley or plain of Lebanon*, lying at the foot of Hermon and Anti-Lebanon around the sources of the Jordan, Josh. 11, 17. 12, 7; not the valley between Lebanon and Anti-Lebanon, the Cælesyria of Strabo, and el-Būka'a البقاع of the Arabs. Other plains take their names from adjacent cities, as בָּקְעָה מִגְדוֹן 2 Chr. 35, 22; בָּקְעָה ב' דִּרְהוֹ Deut. 34, 3; בָּקְעָה אֲזָן Am. 1, 5; see in מְגִדוֹן אֲזָן no. 1. a.—Syr. بَقْعَة, Arab. بَقْعَة, بَقِيعَة id.



\* בָּקַק 1. to pour out, to empty, sc. a

vessel, bottle, see בִּקְבֹּקֶיךָ. Arab. بَقَقَ onomatopoeitic from the sound of a bottle in being emptied; like Pers. غلغل gulgul, Engl. to gurgle, to bubble. In the Maltese dialect, bakbak is to boil, as water, like Arab. بَغِغ, بَغِغ; bokka, a bubble in water; bakbġka, bekbġka, a bottle. Comp. also בּוֹקֵב, בּוֹקֵב, בּוֹקֵב. — Trop. a) to empty of inhabitants, to depopulate a land Is. 24, 1; to spoil, to pillage a people, Nah. 2, 3. b) Jer. 19, 7 בְּקָרָה אֶת־עַצְמִי יהוהה I will empty out, pour out, the counsel of Judah, i. e. will make them without counsel. Comp. Niph. Is. 19, 3.

2. Intrans. to be poured out, i. q. to spread wide, spoken of luxuriant growth and foliage. Hos. 10, 1 בָּקַק אֶת־פְּתָחֵהּ spreading vine; Sept. ἀμπέλως ἐκκλήματουσα, Vulg. frondosa.

NIPH. בִּקְקָה, infinit. הַבִּיקָה, fut. יִבְקֹק.

1. Pass. of Kal no. 1. a, Is. 24, 3.

2. Pass. of Kal no. 1. b. Is. 19, 3 בְּקָרָה רוּחַ מִצְרַיִם מִבְּקָרָהּ the spirit of Egypt shall be emptied out from within him, i. e. Egypt shall be wholly deprived of spirit, understanding. The form בְּקָרָה is for בִּקְרָה, see Lehrs. p. 372.

Po. בּוֹקֵק i. q. Kal 1. a, to empty a land, to depopulate, Jer. 51, 2.

Deriv. בִּקְבֹּקֶיךָ, and pr. names בְּקָרָה, בְּקָרָה, בְּקָרָה.

\* בָּקַר in Kal not used, pr. i. q. Arab.

בָּקַר to cleave, to divide, to lay open, kindr. with r. בָּבַר. The notion of cleaving, laying open, is in this root transferred to signify:

1. to cleave the soil, to plough, Lat. arare, comp. פָּחַח, פָּחַח, הָרַשׁ. Hence בָּקַר aramentum qs. aramentum, cattle.

2. to burst forth, to break forth, as light, see בָּקַע Kal and Niph. no. 3. Hence בָּקַר morning.

3. to search into, to inquire; Syr. حَفَا to search, to examine, حَفَا and حَفَا search, inquisition. Also in the sense to look at, to inspect; so in

PIEL בָּקַר 1. to search, to inspect carefully, to take note of any thing, with לָ Lev. 13, 36; לָ (comp. בִּין no. 1)

Lev. 27, 33. With בָּ, to look at with pleasure, to behold with admiration, to admire, Ps. 27, 4. Comp. בָּ B. 4. a.

2. to look after, to take care of, c. acc. Ez. 34, 11, 12.

3. to look at mentally, to consider, to think upon, 2 K. 16, 15. Prov. 20, 25.

4. to take note of any one, to animadvert, i. e. to punish; comp. בָּקַח.

The derivatives all follow.

בָּקַר Chald. in PE. not used.

PA. בָּקַר, plur. בְּקָרִי, fut. יִבְקֹר, inf. בְּקָרָה, to search, to inquire, to examine, Ezra 4, 15. 19. 6, 1; c. עַל 7, 14.

ITHPA. pass. Ezra 5, 17.

בָּקַר comm. gend. m. Ex. 21, 37; f. Job 1, 14.

1. a beeve, Lat. bos, male or female, ox or cow, so called as used for ploughing; see r. בָּקַר no. 1. So according to Varro de L. L. 4, 19, Lat. armentum for

aramentum; and Arab. بَقَرٌ, according to Damiri so called as cleaving the ground with a plough; see Bochart Hieroz. I. 280; or according to Ewald from the cloven hoofs, Gramm. § 358.—Plur. Am. 6, 12. Neh. 10, 37. 2 Chr. 4, 3. Elsewhere always

2. Collect. oxen, cattle, herd of neat cattle, Arab. بَقَرٌ id. and noun of unity بَقَرَةٌ an ox. Syr. حَمْرٌ a herd, pr. of oxen, but in a wider sense also of other herds and flocks. Comp. בּוֹקֵר.—So צֹאן sheep and oxen, flocks and herds, Gen. 12, 16. 13, 5. 20, 14. Deut. 32, 14 חֲמֵצַת בָּקָר milk of kine. It is joined: a) With numerals, opp. שׁוֹר an ox, etc. comp. שׁוֹה and צֹאן. Ex. 21, 37 [22, 1] if a man steal an ox (שׁוֹר)... חֲמֵשָׁה בָּקָר five oxen shall he restore for the one. Num. 7, 3 שְׁנֵי שׁוֹרִים וְשְׁנֵי עֲדָיִם בָּקָר v. 17 שְׁנֵים בָּקָר. b) With verbs and adjectives plural; 2 Sam. 6, 6 כִּי שְׁמֵנִי הַבָּקָר for the oxen were restive. 1 K. 5, 3. Also with fem. where kine are understood, Job 1, 14. Gen. 33, 13.—עֲדָיִם בָּקָר a young calf Lev. 9, 2; and simpl. עֲדָיִם בָּקָר Is. 7, 21, and simpl. עֲדָיִם בָּקָר Is. 18, 7, 8, a calf. Of the figures of oxen 1 K. 7, 29.

Hence the denom. בּוֹקֵר.

**בִּקְרָ** m. plur. **בִּקְרִים** 1. *morning, the dawn*, or even before light, Ruth 3, 14; *pr. day-break*, from the breaking forth of the light; see **ר.** **בִּקְרָ** no. 2. Arab.

**בִּקְרָ** id. comp. **ר.** **בִּקְרָ** no. 1.—So **בִּקְרָ** **אֹרֶךְ** the morning light 2 Sam. 23, 4. Acc. as adv. *in the morning, early*, (like

Arab. **بَكْرًا**.) Ps. 5, 4; oftener **בִּבְקֶרֶת** *early* Gen. 19, 27, and poet. **לְבִקְרָ** Ps. 30, 6. 59, 17; which elsewhere is also **עַר** **בִּקְרָ** Deut. 16, 4. Ps. 130, 6. Distributively **בִּבְקֶרֶת** **בִּבְקֶרֶת** Ex. 16, 21. 30, 7. 36, 3. Lev. 6, 5; **לְבִקְרָ** **לְבִקְרָ** 1 Chr. 9, 27; **לְבִקְרִים** Ps. 73, 14. 101, 8. Is. 33, 2. Lam. 3, 23; **לְבִקְרִים** Job 7, 18; all signifying *every morning*.—Metaph. *morning*, q. d. dawn of prosperity, happiness. Job 11, 17.

2. Spec. *the next morning*, Ex. 29, 34. Lev. 19, 13. 22, 30. Num. 9, 12, Judg. 6, 31 **אֲשֶׁר יָרִיד לוֹ יִמָּוֶת עֲדָה־בִּקְרָא** *he that will plead for him, let him be put to death before morning*; Vulg. *antequam lux crastina veniat*, Sept. *ἕως ἡμέρας*.—Hence *the morrow*, i. q. **מָחָר** (comp. **אַמָּשׁ**), and as Adv. *to-morrow*, Ex. 16, 7. Num. 16, 5 (comp. v. 16); i. q. **בִּבְקֶרֶת** 1 Sam. 19, 2. Also for *early, soon, speedily*, Ps. 5, 4 init. 90, 14. 143, 8; **לְבִקְרָ** id. Ps. 49, 15.

**בִּקְרָה** f. (Kamets impure, pr. Inf. Aram. in Paël) *a looking after, care*, Ez. 34, 12. **ר.** **בִּקְרָ** Pi. no. 2.

**בִּקְרִית** f. *animadversion*, i. e. *punishment, chastisement*, Lev. 19, 20. **ר.** **בִּקְרָ** Pi. no. 4.

\* **בִּקְשׁ** in Kal not used, *to seek, to search*, (see Pi.) corresponding to Arab. **بَكَشَ**, Chald. **בִּבְשׁ**, to inquire into, to scrutinize, which is kindr. with **חָפֵשׁ**. The primary idea seems to be that of *touching, feeling out*; Syr. **صَمَّا** a touching; comp. **חָפֵשׁ** to feel out, **קָשַׁשׁ** to seek pr. by feeling.

PIEL **בִּקֵּשׁ** 1. *to seek, to search for, to inquire after*; absol. 2 K. 2, 17; acc. of pers. or thing Gen. 37, 15. 16. 1 Sam. 10, 14. With **לְ**, to search or inquire into any thing, Job 10, 6; different is Gen. 43, 30 **לְבִקֵּשׁ לְבִבְשׁ** *he sought where to weep*, i. e. a place where. Sometimes c. dat. commodi **לְ**, 1 Sam. 28, 7. Lam. 1, 19; hence, with this dat. *to seek out*

*for oneself*, i. q. *to choose*, 1 Sam. 13, 14. Is. 40, 20; comp. Ez. 22, 30.—Spec. a) *to seek the face, presence, of a king*, i. e. to go to him, to wish to see him, 1 K. 10, 24; also to supplicate his favour, Prov. 29, 26. b) *to seek the face of Jehovah*, pr. to turn unto him, to draw near to him, espec. with prayer and supplication, 2 Sam. 12, 16. Ps. 24, 6. 27, 8. 105, 4; or *to inquire of him*, to seek a response, 2 Sam. 21, 1; or in order to appease his anger, Hos. 5, 15. The same is: c) **בִּקֵּשׁ אֶת־יְהוָה** Ex. 33, 7. 2 Chr. 20, 4. Opp. **מָצָא** to find God, i. e. to be heard by him, Deut. 4, 29. Is. 65, 1. **יְהוָה מְבַקֵּשׁ יִרְדָּה** *they who seek Jehovah, his worshippers*, Ps. 40, 17. 69, 7. 105, 3. Is. 51, 1. Comp. **רָשׁ** no. 2.

2. *to seek, to strive after, to try to gain*, e. g. the priesthood Num. 16, 10, falsehood Ps. 4, 3, love Prov. 17, 9; rarely with **לְ** Prov. 18, 1. So **בִּקֵּשׁ נַפְשׁ פ'** *to seek the life of any one, to plot against him*, Ex. 4, 19. 1 Sam. 20, 1. 22, 23. 23, 15. 2 Sam. 4, 8. 16, 11; once in a good sense, *to seek to preserve one's life*, Prov. 29, 10; comp. **רָשׁ לְנַפְשׁ** Ps. 142, 5. Also **בִּקֵּשׁ רָצַח פ'** *to seek the hurt of any one, to strive to do him harm or to destroy him*, 1 Sam. 24, 10. Ps. 71, 13. 24. **בִּקֵּשׁ אֶל רָצָה אֶל** id. 1 Sam. 25, 26. With inf. c. **לְ** *to seek to do any thing*, e. g. 1 Sam. 19, 2 **מְבַקֵּשׁ שְׂאוּל אָבִי לְהַמִּיתָּךְ** *Saul my father seeketh to kill thee*. Ex. 2, 15. 4, 24; inf. simpl. Jer. 26, 21.

3. *to require, to demand*, Neh. 5, 18; c. **מִן** Ps. 104, 21; **מִיָּד** Gen. 31, 39. 43, 9. Is. 1, 12. Spec. **בִּקֵּשׁ דָּם פ' מִיָּד** *to require the blood of any one at the hand of or from any one*, i. e. to exact or inflict punishment for bloodshed, 2 Sam. 4, 11. Ez. 3, 18. 20. 33, 8; without **דָּם** 1 Sam. 20, 16.

4. *to seek from any one*, i. e. *to ask, to request*, with **מִן** of pers. Ezra 8, 21. Dan. 1, 8; also acc. of thing Esth. 2, 15. With **עַל** *to entreat for any one, to supplicate for*, Esth. 4, 8. 7, 7.

\* 5. *to inquire of any one, to interrogate*, c. **מִן** Dan. 1, 20.

PUAL *to be sought* Ez. 26, 21. Jer. 50, 20. Esth. 2, 23.—Hence

**בִּקְשָׁה** f. (Kamets impure) *request, entreaty*, Esth. 5, 3. 7. 8. Ezra 7, 6.



I. **בֵּר** m. c. suff. **בְּרִי**, a son, from the idea of begetting, being born, see r. **בָּרָא** no. 3, and Niph. no. 2; the common word for son in the Chaldee, but in Hebrew only poetic. Twice, Prov. 31, 2. Ps. 2, 12 **בְּרִי** **נִשְׁקִי** kiss the son sc. of Jehovah, the king; comp. v. 7, and **בֶּן** Is. 9, 5. Others here take **בֵּר** in the sense of chosen or pure (from **בָּרַר**, see **בֵּר** no. II), and suppose the king to be saluted by the title of the chosen, the pure, i. q. **בְּחִיר** **רְהִי**; but this is less satisfactory.

II. **בֵּר** f. **בְּרָה**, adj. from r. **בָּרַר**.

1. chosen, beloved. Cant. 6, 9 **בְּרָה** **חַיָּה** **לִי** **וְהִנֵּה** she is the beloved of her mother, her mother's delight.

2. pure, clear. Cant. 6, 10 fair as the moon, **בְּרָה** **בְּהֶמְדָּה** clear as the sun, i. e. of purest brightness. Metaph. in a moral sense: **בֵּר** **לֵבָב** pure in heart, Ps. 24, 4. 73, 1. See r. **בָּרַר** no. 3. b.

3. clean, i. e. empty, of a stall or barn, Prov. 14, 4.

III. **בֵּר** m. Am. 5, 11. 8, 6. Ps. 72, 16; elsewhere **בָּר**, subst. R. **בָּרַר**.

1. corn, grain, pr. that which has been cleansed, winnowed, (comp. Jer. 4, 11,) and is stored up in garners or sold, Gen. 41, 35. 49. Prov. 11, 26. Joel 2, 24. Once of grain standing in the fields, Ps. 65,

14.—Arab. **بُر** wheat; corresponding is also Lat. *far*, whence *farina*.

2. the open fields, country, Job 39, 4. See Chald. **בֵּר** II.

I. **בֵּר** Chald. m. c. suff. **בְּרָה** Dan. 5, 22. Plur. **בְּרִי**, see in **בֶּן** p. 139.

1. a son, Dan. 6, 1. **בְּרִי** **אֱלֹהִין** son of the gods Dan. 3, 25.

2. a grandson, descendant, Ezra 5, 1; comp. Zech. 1, 1.

II. **בֵּר** Chald. m. emph. **בְּרָא**, the open field, campus, pr. campus purus Liv. 24. 14; i. e. the open country without woods or villages, Dan. 2, 38. 4, 18. 22. 29.—

Arab. **بَرِيَّة** **بَرِيَّة** campus, the open fields, desert, Syr. **ܒܪܝܐ** id.

**בֵּר** see **בָּרִים**.

I. **בֵּר** a pit, see **בּוֹר**.

II. **בֵּר** m. (r. **בָּרַר**) once **בּוֹר** Job 9, 30.

1. cleanness, pureness, mostly with

Ps. 18, 21. 25, or **בְּפִי** Job 9, 30. 22, 30, i. e. cleanness of hands, metaph. for innocence. Once **בֵּר** simpl. in the same sense, 2 Sam. 22, 25.

2. That which cleanses, salt of lye, vegetable salt, alkali, e. g. potash or soda, i. q. **בְּרִי** q. v. Job 9, 30. The ancients made use of alkali, both as mingled with oil instead of soap for washing, Job 9, 30; and also in smelting metals to make them melt and flow more readily and purely, Is. 1, 25.

\* **בְּרָא** fut. **יִבְרֵא** 1. pr. to cut, to cut out, to carve, to form by cutting or carv-

ing, see Piel. Arab. **بَرَا** final **Ye** and fut. **I**, to cut out, to cut or pare down, to plane and polish. For the notion of breaking, cutting, separating, which is inherent in the radical syllable **בר**, see under **פָּרַר**. The same belongs also to the softer syllable **בר**; comp. **בָּרַר**, **בְּרָה**, **בָּרַשׁ**, **בָּרַח**; **בָּרַר** to scatter, **בָּרַח** pr. to break; also **הִבְרַח**.

2. to form, to create, to produce. Comp.

**חָלַק** to smooth, to polish, then to form, to create; also Germ. *schaffen*, Dan. *skabe*, which is of the same stock with Germ. *schaben*, Belg. *schaeven*, Eng. to shave. Arab. **بَرَأَ** id. **بَارِئ** creator. Syr.

Chald. **בְּרָא**, **ܒܪܐ** id.—Spoken of the creation of the heavens and the earth Gen. 1, 1; of men Gen. 1, 27. 5, 1. 2. 6, 7; spec. of Israel Is. 43, 1. 15. Jer. 31, 22 **בְּרָא** **יְהוָה** **הַדָּשָׁה** **בְּאָרְצָא** created a new thing in the earth, a woman shall protect a man; comp. Num. 6, 30. Is. 65, 18 **בְּרָא** **אַחֲרֵי** **יְהוָה** **יִשְׂרָאֵל** behold, I create Jerusalem a rejoicing, i. e. cause her to rejoice. Part. **בְּרָא** in Plur. majest. thy creator Ecc. 12, 1.—In Gen. 2, 3 is read: **בְּרָא** **לַעֲשׂוֹת** which he created in making, i. e. which he made in creating. As to the construction, comp. the formulas **וַיַּבְרֵא** **יְהוָה** **לַעֲשׂוֹת**.

3. to beget, to bring forth, whence **בֵּר** son; see Niph. no. 2. Chald. **ܒܪܝܐ** genitus est.

4. to feed, to eat, to grow fat, from the idea of cutting up food; hence Hiph. to fatten, and adj. **בְּרִיא** fattened, fat. Comp.

ברא no. 2. Kindred roots are <sup>פ</sup>וֹרָא to be filled with food, וֹרִי and וֹרֵי to be fat, מָרָא to be well-fed, מְרִיא i. q. מְרִיא fat-tened, fat, and Gr. *βεῖω* (*βασανισμός*), whence *βογιά*, Lat. *vorare*.

NIPH. 1. *to be created* Gen. 2, 4, 5, 2; *to be made, done*, Ex. 34, 10.

2. Pass. of Kal no. 3, *to be born* Ez. 21, 35 [30]. 28, 13. Ps. 104, 30.

PIEL בָּרָא 1. *to cut, to cut down*, e. g. with a sword Ex. 23, 47; wood, a forest with an axe, Josh. 17, 15 *get thee up to the forest and there cut thee down* room; Vulg. well, *ibique succide tibi spatia*; so v. 18 *but the mountain shall be thine, and thou shalt cut it down*.

2. *to form, to fashion, to make*, i. q. רָצַר, Ez. 21, 24 [19].

HIPH. causat. of Kal no. 4, *to feed, to fatten, to make fat*, 1 Sam. 2, 29.

Deriv. בָּרַי I, בְּרִיאָה, בְּרִיאָה, and pr. n. בְּרִיאָה.

בָּרָא, בְּרִיאָה, see בֵּית-בְּרִיאָה p. 129.

בְּרִיאָה בְּרִיאָה Berodach Baladan, pr. n. of a king of Babylon, 2 K. 20, 12; called also *Merodach Baladan* Is. 39, 1. This latter orthography seems to be more ancient, and accords better with the etymology; see in מִי-אֶתְּנָה.

בְּרִיאָה (whom Jehovah created) *Be-rahiah*, pr. n. m. 1 Chr. 8, 21.

בְּרִיאָה m. plur. *fowls*, which are said to be fattened for the table of Solomon, 1 K. 5, 3 [4, 23]. Kimchi understands *capons*; but more prob. with the Targum of Jerus. *geese*, so called from the *pureness* and *whiteness* of their plumage; from r. בָּרַר no. 3.

\* בָּרַר pr. to *strew, to scatter, to sprinkle*, comp. פָּרַר and בָּרַר; hence *to scatter hail, to hail*, Is. 32, 19. Eth.

וז.ר., Syr. *חַיְלֵי* hail; Arab. *بَرَر* hail;

בָּרַר to be cold, to hail; but the signif. of cold is secondary, and derived from that of hail.

Deriv. בָּרַר—בָּרַר.

בָּרַר m. *hail*, Ex. 9, 18 sq. 10, 5 sq. Ps. 18, 13. 14. 78, 47. 48. אֲבָנֵי בָרַר *hailstones*, i. q. hail; see אֲבָן.

בָּרַר adj. (ר. בָּרַר) plur. בְּרִירִים, pr. *strewed or sprinkled with spots, spotted, piebald*, spoken of goats Gen. 31, 10. 12; of horses Zech. 6, 3. 6. So Lat. *sparsus albo pelles*, Virg. Ecl. 2. 41. It differs from נָקַד in Gen. 1. c. in that the latter denotes smaller spots, speckled.—

Arab. *بُرْدَة* and *بُرْد* party-coloured garment; by transp. رِبْد Conj. II, to be spotted, piebald, spoken of sheep. Syr. *ܒܪܕܐ* a leopard, panther, so called from his spots; and from this source have doubtless come also Gr. and Lat. *πάργδος*, *pardus*. From the above Arabic word comes the Fr. *broder*, Engl. *to broider*.

בָּרַר (hail) *Bered*, pr. n. a) A place in the desert of Shur, Gen. 16, 14; comp. v. 7. b) m. 1 Chr. 7, 20.

\* בָּרַר fut. יִבְרַר 1. i. q. kindr. בָּרָא,

*to cut, to cut asunder*; comp. Arab. *بَا* final Waw, to cut out or off, also אָבַר no. 1. Hence בְּרִיתָ covenant, so called from cutting in two or dividing the victims.

2. *to eat*, i. q. בָּרָא no. 4, from the idea of cutting up food; like מָזַר no. 3, and many verbs of cutting in Arabic, see Thesaur. p. 238. Comp. *بَرَّعَ*, *بَرَّعَ*, *بَرَّعَ*—2 Sam. 12, 17 *בָּרַח לָהֶם*, i. q. *אָבַל* no. 1. c. 2 Sam. 13, 6, 10. *לָהֶם*, see *אָבַל* no. 1. c. 2 Sam. 13, 6, 10.

3. *to select, to choose out*, likewise from the idea of cutting out and separating, see בָּרַר no. 2. 1 Sam. 17, 8 *בָּרַח לָהֶם* *choose you out a man*.

PIEL inf. בְּרִיתָ i. q. Kal no. 2. Lam. 4, 10.

HIPH. causat. of Kal no. 2, *to cause to eat, to give to eat*, with two acc. 2 Sam. 3, 35. 13, 5.

Deriv. בְּרִיתָ, בְּרִיתָ, בְּרִיתָ, בְּרִיתָ.

בְּרִיתָ (blessed, Benedict) *Baruch*, pr. n. a) The friend and companion of the prophet Jeremiah, to whom the apocryphal book of the same name is ascribed, Jer. 32, 12–16. 36, 4 sq. 43, 3–6. 45, 1. 2. b) Neh. 3, 20. 10, 7. c) Neh. 11, 5.

בְּרִיתָ m. plur. Ez. 27, 24, *variegated stuffs, damask cloths*, in which threads



of various colours are woven together in figures, etc. comp. r. בָּרֶם no. 2. So Kimchi correctly. Arab. <sup>بريم</sup> a thread or cord of two colours, <sup>مبرم</sup> stuff woven of such threads.

בְּרוֹשׁ m. plur. בְּרוֹשִׁים 1. a cypress, a tall and fruit or cone-bearing tree, Is. 55, 13. Hos. 14, 9; constituting along with the cedar, with which it is often joined, the glory of Lebanon, Is. 14, 8. 37, 24. 60, 13. Zech. 11, 2 comp. v. 1. Its wood, like that of the cedar, was employed for the floors and ceilings of the temple, 1 K. 5, 22. 24. 6, 15. 34. 2 Chr. 2, 7. 3, 5; also for the decks and sheathing of ships Ez. 27, 5; for spears Nah. 2, 4; and for musical instruments 2 Sam. 6, 5. Once by Syriasm called בְּרוֹה Cant. 1, 17.—That the cypress and not the fir-tree is to be understood, is apparent from the nature of the case, as well as from the authority of ancient interpreters; although this name may perhaps also have comprehended other trees of the pine genus; see more in Thesaur. p. 246. As to its etymology, the name seems to come from the idea of *cutting up* into boards, planks, etc. see r. בָּרַשׁ. [The cypress is not now indigenous on Lebanon, while the species of pine known as the *Pinus brutia* is found in large tracts; Schubert Reise ins Morgenl. III. p. 347, 353. Hence, if an inference may be drawn from the present Flora to that of ancient times, the בְּרוֹשׁ was probably not the cypress, but the pine.—R.]

2. Any thing made of cypress [or pine], e. g. a) a lance Nah. 2, 4. b) a musical instrument, 2 Sam. 6, 5.

בְּרוֹת m. plur. בְּרוֹתִים a cypress [or pine], i. q. בְּרוֹשׁ q. v. a form tending to Aramaism, Cant. 1, 17. R. בְּרַת.

בְּרוֹת f. food, Ps. 69, 22. R. בְּרָה no. 2.

בְּרוֹתָה Ez. 47, 16, and בְּרוֹתַי 2 Sam. 8, 8, (my wells, for בְּאֵרוֹתַי,) Berothah, Berothai, pr. n. of a city rich in brass, formerly subject to the kings of Zobah, and situated in the northern extremity of Palestine. Some suppose it to be i. q. Berytus, Beirût, a maritime city of Phœnicia; but from Ez. l. c. it would seem

not to have been situated on the coast, but rather in the neighbourhood of Hamath. See Rosenm. Bibl. Geogr. I. ii. p. 292. Bibl. Res. in Palest. III. p. 441 sq. In the parallel passage 1 Chr. 18, 8 it is בֵּין q. v.

\* בְּרָה obsol. root, Chald. and Talmud. to transfix, to pierce; also בְּרָא a hole, wound, made by piercing.—Hence quadrilit. בְּרָזַל and בְּרוֹתָה in next art.

בְּרוֹתָה (perh. בְּאֵר זֵיתָה well of olives) Birzaith, pr. n. prob. fem. 1 Chr. 7, 31 Keri. But Chethibh has בְּרוֹתָה (holes, wounds, r. בָּרוּ) Birzoth.

בְּרָזַל m. Deut. 19, 5, iron, a quadril. from Chald. בְּרוּ to transfix, with ל added; comp. בְּרָמַל from בָּרַם from חֲרָגַל from חָרַג. Chald. בְּרָזַל and בְּרָזַל, Syr. بَرَزْل. —Gen. 4, 22. Ez. 27, 12. 19. etc. Often put as the symbol of hardness and firmness, as שֹׁטֶבֶת בְּרָזַל a sceptre of iron, for stern dominion Ps. 2, 9. Is. 48, 4 גִּיד בְּרָזַל a sinew of iron is thy neck, in allusion to the perverse obstinacy of a people. Spec. an iron, i. e. an iron tool, Deut. 27, 5. Josh. 8, 31; an axe 2 K. 6, 5. Is. 10, 34; irons, iron fetters Ps. 105, 18, fully בְּבִלִי בְּרָזַל 149, 8.

בְּרָזַלִּי (iron, of iron, unless perh. we compare Talmud. בְּרָזַל herdsman, אֲבִיבִי princes,) Barzillai, pr. n. a) A Gileadite distinguished for his hospitality and liberality towards David, 2 Sam. 17, 27. 19, 32–39. 1 K. 2, 7. b) A Meholathite, father of Adriel, 2 Sam. 21, 8. c) Ezra 2, 61.

\* בְּרַח fut. וְבָרַח 1. to pass through, to reach across, as a bar or bolt; prob. pr. to cut through, to break through; comp. בָּרַךְ, and for the signif. of cutting and breaking which belongs to verbs beginning with בֵּר, בַּר, see above in בָּרַא.—Ex. 36, 33 and he made the middle bar בְּרוֹחַ הַמִּקְשָׁתִּים מִלְּהַקְשָׁה אֶל־הַקְשָׁה to pass through the middle of the boards from one end to the other. Comp. Hiph. no. 1, and בְּרִיתָה a bar, bolt.—Hence

2. to break away, to flee; Arab. بَرَحَ to depart, to slip away, to escape into a desert place, ابْنُ بَرِيحٍ the son of flight

a gazelle.—Absol. Gen. 31, 22, 27. 1 Sam. 19, 18; acc. of place *whither*, 1 Sam. 27, 4; also ל Neh. 13, 10, אֶל Num. 24, 11; with מן of place *whence* 1 Sam. 20, 1. The person *from* whom one flies is preceded by מִפְּנֵי Gen. 16, 8. 35, 1. 7, מִלְּפָנֶיךָ Jon. 1, 3, מִן Is. 48, 20, מִיִּד from *one's hand* i. e. his power Job 27, 22, מֵאֵת from *with* 1 K. 11, 23.—It differs from הִמָּלֵט to escape, e. g. 1 Sam. 19, 12 וַיִּמָּלֵט וַיִּבְרַח וַיֵּלֶךְ and *he departed, and fled, and escaped*.—To the imperat. is sometimes added the dat. בְּרַחֲלֶךָ q. d. in Engl. *get thee away, flee*, Gen. 27, 43. Num. 24, 11. Am. 7, 12. Comp. Fr. *s'enfuir*.

NOTE. In one passage, Ex. 14, 5, Michaelis and others assign to בָּרַח the

signif. of Arab. بَرَح to turn the left side or to the left. But this is needless; for it might well be said of a people, whom Pharaoh had expected to return after three days, but who were now preparing to pass into Arabia, that they *fled*.

HIRH. 1. i. q. Kal no. 1, Ex. 26, 28.  
2. to make flee, to put to flight, Job 41, 20. Also to chase away, Neh. 13, 28.

Deriv. בָּרִיחַ, מִבְּרָחַ, and

בָּרִיחַ Is. 27, 1. Job 26, 13, and בָּרִיחַ plur. בָּרִיחִים Is. 43, 14; for בָּרִיחַ, after the form צִדִּיק.

1. One who flies, a *fugitive*, Is. 43, 14. Also *fleeing, the fleet*, as a poetical epithet for the serpent, Is. 27, 1; likewise a constellation Job 26, 13.

2. *Bariah*, pr. n. m. 1 Chr. 3, 22.

בָּרַחְמִי see in בָּהָרִים.

בָּרִי adj. (r. בָּרָה) f. בָּרָה, *fat*, i. q. בָּרִיא, comp. the root no. 2. Ez. 34, 20 בָּרָה אֵשׁ a *fat sheep*, where perh. it should read בָּרִיה, or with three Mss. בָּרִיָּה.—In Job 37, 11 אֵת בָּרִי וְטָרִיה עָבַד, many interpreters following the Chaldee and Rabbins explain בָּרִי by *purity*, spec. *clearness, serenity* of the heavens, (Targ. בָּרִירוּתָא,) and then render the whole clause: *also serenity dispelleth the cloud*. But the interpretation given below in art. טָרַח is more satisfactory.

בֵּרִי (i. q. בָּאֵרִי q. d. fontanus) *Beri*, pr. n. m. 1 Chr. 7, 36.

בָּרִיא adj. *fatted, fat*, see r. בָּרָה no. 4;

of men Judg. 3, 17. Dan. 1, 15; of kine Gen. 41, 2. 4. 18. 20; of ears of grain ib. v. 5. 7, comp. הִלָּב; of food Hab. 1, 16. Fem. הַבָּרִיָּה collect. *the fatlings*, the fat flock or herd, Zech. 11, 16. Ez. 34, 3.

בְּרִיאָה f. (r. בָּרָא) a *creation*, thing created or performed of God, espec. new and unheard of, Num. 16, 30. Comp. Jer. 31, 22.

בִּרְיָה f. *food*, 2 Sam. 13, 5. 7. 10. R. בִּרְיָה no. 2.

בִּרְיָה see בָּרַח.

בָּרִיחַ m. plur. בָּרִיחִים, from r. בָּרַח no. 1.

1. a *bar, cross-bar*, which passed from one side of the tabernacle to the other through rings attached to each board, and thus held the boards together; so called from *passing through*, as Lat. *transtrum* for *transitrum*. Ex. 26, 26 sq. 35, 11. 36, 31 sq. Num. 3, 36. 4, 31.

2. a *bar, bolt*, for fastening a gate or door, Judg. 16, 3. Neh. 3, 3 sq. al. In Jon. 2, 7 *the bars of the earth* are the bars of the gate which leads into the deep recesses of the earth, i. e. into Sheol, i. q. בָּרִי בְּדֵי טָאוֹל Job 17, 16.—Metaph. *bars, bolts*, for *princes*, as aiding to protect and defend a state (comp. בֵּר Hos. 11, 6); Is. 15, 5 בָּרִיחֶיהָ עָרַצְתָּ *his princes flee unto Zoar*. Jerome, *rectes ejus*. Yet perhaps such an ellipsis of the verb to *flee* is here too harsh, especially as there has been no previous mention of flight; and I would prefer therefore with Chald. Saad. Kimchi, to render בָּרִיחֶיהָ *his fugitives*; whether we read it בָּרִיחֶיהָ, or derive בָּרִיחֶיהָ from בָּרִיחַ with Kamets pure, after the form עָשִׂיר.

בָּרִים (put for בְּאֵרִים, wells) *Berim*, pr. name of a place or district in the north of Palestine, 2 Sam. 20, 14.—R.

בְּרִיעָה (gift, donation, r. בָּרַע) *Beriah*, pr. n. m. a) A son of Ephraim; 1 Chr. 7, 23 and he called his name *Beriah* because בִּי בְרָעָה הָיְתָה בְּבֵיתוֹ *because a gift was unto his house*; so at least Michaelis Suppl. 224. Better it would seem: *because evil, calamity, was unto his house*; being for רָעָה with Beth pleonastic, see בִּי lett. C; comp. v. 21. 22. Sept. οὗ ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου. Vulg. eo quod in malis domus ejus ortus esset. b)



Gen. 46, 17. c) 1 Chr. 8, 13. d) 1 Chr. 23, 10.—Patronym. from בְּרִיָּי *Be-riite* Num. 26, 44.

בְּרִית f. (ר. בְּרָה) 1. *a covenant, league*, usually referred to the *cutting in pieces* of the victims which were sacrificed on concluding a solemn covenant, and between the parts of which the contracting parties were accustomed to pass; see in ר. בְּרָה and Gen. 15, 9 sq. But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that בְּרִית is strictly nothing more than *an eating together, banquet*, from בָּרַח no. 2; since among Orientals *to eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31, 54; and in this way we obtain an explanation of בְּרִית מֶלַח covenant (*an eating?*) of salt, see מֶלַח. —Spoken of a league between nations or tribes Josh. 9, 6 sq. or between private persons and friends 1 Sam. 18, 3. 23, 18; of the matrimonial covenant Mal. 2, 14. אֲנָשֵׁי בְּרִית פ' Gen. 14, 13, and אֲנָשֵׁי בְּרִית פ' Obad. 7, *possessors or men of a covenant*, i. e. *confederate* with any one. בְּרִית אֵל Judg. 9, 46, i. q. בְּרִית v. 4, god or guardian of covenants; see in בְּרִית no. 5. a.—The verbs employed to express the making and sanctioning of a covenant, are: בָּרַח, הָקִים, נָתַן, שָׁם 2 Sam. 23, 5; בּוֹאָ בְּ Deut. 29, 11, all which see in their order. Those which denote its violation, are: שָׁקַר בְּ, מָדַב, הִזְלָה, הִפָּר. *The covenant of any one is the covenant made by or with him*, Lev. 26, 45. Deut. 4, 31; בְּרִית יְהוָה *the covenant entered into with Jehovah* Deut. 4, 23. 29, 24. al. Spec. and very freq. spoken of the covenant instituted between God and Abraham Gen. c. 15, c. 17; confirmed with Moses Ex. 24, 7. 8. 34, 27. Deut. 5, 2; to be renewed and ennobled in after times through the intervention of prophets and the Messiah, Is. 42, 6. 49, 8. Mal. 3, 1; comp. Jer. 31, 33. The land promised and given to the people of Israel by this covenant is called אֶרֶץ הַבְּרִית *the covenant land* Ez. 30, 5; and the people itself, בְּרִית קָדֶשׁ *the holy covenant* (people) Dan. 11, 28. 30. מִלְאָה הַבְּרִית

*the messenger of the (new) covenant*, מַשְׁלִיחַ, i. e. the Messiah, Mal. 3, 1.

2. Elsewhere it signifies also *the condition* of God's covenant with Israel, viz. a) *the covenant promise* of God, Is. 59, 21. b) *Often the precepts* of God which are to be observed by Israel, *the divine law*, i. q. הוֹרָה. Hence לְוָחַה אֶרֶץ הַבְּרִית והָהָה Deut. 9, 9. 15; אֶרֶץ הַבְּרִית and אֶרֶץ הַבְּרִית *the ark of the covenant* or *law*, i. e. in which the tables of the law were preserved; see אֶרֶץ. So דְּבַר הַבְּרִית *the words of the covenant* or *law* Jer. 11, 2–8. 34, 18. Ex. 34, 28 דְּבַר הַבְּרִית *the words of the covenant* or *law*, *the ten commandments*. כִּפְר הַבְּרִית *the book of the law*, spoken both of its earliest beginnings, Ex. 24, 7; and also of the whole collection of laws, 2 K. 23, 2. 21. 2 Chr. 34, 30.—For a *covenant of salt*, see in מֶלַח.

3. Ellipt. a) i. q. מִלְאָה הַבְּרִית *the messenger of the (new) covenant*, its interpreter, מַשְׁלִיחַ, i. e. the introducer of a new law and new dispensation, the Messiah, Is. 42, 6. 49, 8; comp. Mal. 3, 1. b) i. q. בְּרִית אֹת *the sign of the covenant*, i. e. *circumcision*, Gen. 17, 10. 13; comp. v. 11.

בְּרִית f. pr. that which *cleanses*, any thing used for cleansing and scouring; from בָּרָה q. v. with the fem. adj. ending בְּרִית. Spec. *salt of lye, vegetable salt, alkali*, (that from minerals is called בְּרִית q. v.) obtained from the ashes of various plants of a saltish or alkaline nature, Arab. قَلِي, اِشْتَان, اُشْتَان, *Salsola Kali* Linn. The ancients made use of this along with oil for washing and scouring garments instead of soap, Jer. 2, 22; and also in refining metals, Mal. 3, 2.—See more on the various names and uses of these plants, in Bochart Hieroz. II. p. 43 sq. Celsius Hierob. I. 449 sq. C. B. Michaelis Epist. ad Fr. Hoffmannum de herba Borith, Halæ 1728. J. Beckmann Beyträge zur Geschichte d. Erfindd. IV. p. 10 sq.

\* בָּרַךְ fut. יִבְרַךְ 1. *to bend the knee, to kneel*; Arab. بَرَك, Ethiop. ማገዝ, Syr. بَرَك, id. The primary notion is that of *breaking down*, comp. פָּרַק; and for the connection of these two ideas,

see under *כָּנַע*, *כָּנַע*.—2 Chr. 6, 13 *וַיִּכְרָךְ* and he kneeled down upon his knees; comp. Dan. 6, 11. Ps. 95, 6 *Oh come... נִכְרָךְ יְהוָה עֲשֵׂינוּ let us kneel before Jehovah our maker.* See Hiph. and *כָּרַךְ* kneel.

2. to invoke God, to bless; often in Piel, but in Kal only Part. pass. *בָּרוּךְ* *adored, blessed*, Sept. *εὐλογημένος, εὐλογητός*. The fuller detail in respect to *בָּרוּךְ* is given in Piel.—The forms *בָּרוּךְ* (inf. absol. for *בָּרוּךְ* after the form *קָנוּא* (רסור) Josh. 24, 10, and *בָּרַכְנוּ* Gen. 28, 6. 1 Sam. 13, 10. 2 Sam. 8, 10. 1 Chr. 18, 10, are more correctly referred to Piel.

NIPH. reflex. i. q. Hithpa. to bless oneself, Gen. 12, 3. 18, 18. 28, 14. See fully in Hithpa.

PIEL *בָּרַךְ*, once *בָּרַךְ* Num. 23, 20; fut. *יְבָרַךְ, וְיְבָרַךְ, וְיְבָרַךְ*, with a distinctive accent *וְיְבָרַךְ*.

1. Spoken in respect to God, to invoke, to bless God, i. e. to celebrate, to praise, to adore, which is done with bended knees; see 2 Chr. 6, 13. Ps. 95, 6. Dan. 6, 11, etc. Arab. *برك* Conj. V, to bless, to praise; VI, God is praised with reverential mind.—Constr. c. acc. (like *γονυπετεῖν τινα* Matt. 17, 14,) Ps. 104, 1. 26, 12. 34, 2. 63, 5. 66, 8. 103, 1. 2. 104, 35; rarely c. *ל*. 1 Chr. 29, 20. So Part. passive of Kal, *בָּרוּךְ אֱלֹהִים*, *יְהוָה, בָּרוּךְ אֱלֹהִים*, *בָּרוּךְ אֱלֹהִים*, i. e. praised, adored, Ex. 18, 10. 1 Sam. 25, 32. 39. Ps. 28, 6. 31, 22. 41, 14.—Job 2, 9 *בָּרַךְ אֱלֹהִים וּמָת* bless God and die, i. e. bless and praise God as thou wilt, yet thou must now die; thy piety towards God is in vain. The language is that of an impious woman. For this use of two imperatives, one of which is concessive, while the other affirms, promises, threatens, see Heb. Gram. § 127. 2. b.—More fully *בָּרַךְ שֵׁם יְהוָה* to bless the name of Jehovah Ps. 96, 2, and *בָּרַךְ בְּשֵׁם יְהוָה* (קָרָא בְּשֵׁם יְיָ) Deut. 10, 8. 21, 5.—Once of the invocation of idols Is. 66, 3; also of self-praise, Ps. 49, 19.

2. Of men towards men, to bless, pr. to invoke blessings upon any one in the name of God, *בָּרַךְ בְּשֵׁם יְהוָה* Ps. 129, 8. 1 Chr. 16, 2. Arab. *بارك*, Ethiop. *ሕረገ*, id.—Gen. 27, 27. 28. Spoken of the vows and prayers of a dying parent in behalf of his family, his last blessing, Gen.

27, 4. 7. 10. 48, 9; of a priest for a people, Lev. 9, 22. 23. Num. 6, 23; of one or more tribes for others, Deut. 27, 12. Constr. usually with acc. rarely *ל* Neh. 11, 2.—Once of the consecration of a sacrifice, 1 Sam. 9, 13.

3. God too is said to bless men and other created things, Gen. 1, 22. 9, 1. Often implying also the effect of the divine favour and blessing, i. q. to prosper, to make prosperous; Gen. 12, 2 *וַאֲבָרַכְךָ שְׁמֶךָ* I will bless thee, and I will make thy name great. v. 3. 17, 16. 22, 17. 24, 1. 30, 27. Constr. with two acc. of pers. and of that in or with which one is blessed of God, Deut. 12, 7. 15, 14; or *ב* of thing, Gen. 24, 1. Ps. 29, 11. Where a blessing is invoked upon any one from God, the formula is: *בָּרוּךְ אַתָּה יְהוָה* blessed be thou of Jehovah 1 Sam. 15, 13; *בָּרוּךְ הוּא יְהוָה* Ruth 2, 20; comp. Gen. 14, 19. Judg. 17, 2. *בָּרוּךְ יְהוָה* blessed of Jehovah Gen. 24, 31. 26, 29. Num. 24, 9.—God is also said to bless inanimate things, i. q. to cause them to prosper, thrive, be abundant, Ex. 23, 25. Job 1, 10. Ps. 65, 11. 132, 15. Prov. 3, 33. So of the consecration of the Sabbath, Gen. 2, 3.

4. Of men, to bless, i. q. to salute, to greet, implying the wish or invocation of every good, 1 Sam. 15, 13; comp. *εὐλογεῖς αὐτόν*, Arab. *السلام عليك*. (This of course is more emphatic than the mode of salutation which merely asks after one's welfare, *שָׁאַל לְשָׁלוֹם*, see *שָׁלוֹם*.) Prov. 27, 14. 2 K. 4, 29. 1 Sam. 25, 14, comp. v. 6. Spoken of a person who comes to any one, Gen. 47, 7. 2 Sam. 6, 20; of one who departs and bids farewell, Gen. 47, 10. 1 K. 8, 66; also of those present who salute a person on coming, 1 Sam. 13, 10; or bid farewell to those departing, Gen. 24, 60. 28, 1. Josh. 22, 6. 7.

5. In the sense of invoking evil, i. q. to curse, to invoke a curse from God, to wish destruction to any one; comp. Job 31, 30. This is one of the class of intermediate verbs, *verba media*, like Arab. *ابترک*, Ethiop. *ሕረገ*, to bless and to curse; *بھل* VIII, to supplicate, also to wish one ill; see more in Thesaur. p. 241.—Spoken strictly only of men. bu



transferred also to curses and impious words uttered against God, 1 K. 21, 10. Ps. 10, 3. Job 1, 5. 11. 2, 5.—Some interpreters, as Schultens, are not fully satisfied that the sense of cursing belongs to this verb; they therefore derive from the idea of bidding farewell (see no. 4) a signif. *to deny, to renounce*, which they apply in the passages above cited; comp. Gr. *χαίρειν* *ἔνν*, *χαίρειν* *φράζειν* *τινά*. But the signif. of *cursing* is supported both by the words in 1 K. 21, 10, and by the analogy of the kindred languages as above exhibited.

Pual בָּרַךְ, part. מְבָרֵךְ. 1. Pass. of Pi. no. 1, *to be blessed*, i. e. *adored, praised*, sc. God, Job 1, 21.

2. Pass. of Pi. no. 3, *to be blessed*, i. e. *prospered* of God, with מִן of the thing with which; Deut. 33, 13 מְבָרֵכָה יְהוָה אֲרָצוֹ מִמֶּנֶּר הַשְּׁמַיִם וגו' *blessed of Jehovah be his land with the precious gifts of heaven*, etc. Comp. בָּרוּךְ יי i. e. בָּרוּךְ. לִיהוָה. The prep. מִן has here the same force as elsewhere after verbs of abundance, Ex. 16, 32.

Hiph. הִבְרִיךְ causat. of Kal no. 1, *to make kneel down*, e. g. camels, in order to rest and drink, Gen. 24, 11. Arab.

Ḥ. id. Eth. አብረኝ, Syr. ابرأ id. See בָּרַכָה, also אֲבָרַךְ p. 10.

Hithpa. הִתְבָּרַךְ reflex. of Pi. no. 2, *to bless oneself*, Deut. 29, 18. Constr. with ב: a) Of God as invoked in blessing oneself, comp. בָּרַךְ בָּשֵׁם יי Is. 65, 16 וְהִתְבָּרַכְתָּ בְּאֶרֶץ יְהוָה *he that blesseth himself in the land, shall bless himself in (by) the true God*. Jer. 4, 2. b) Of a person or people whose happiness one invokes for himself, comp. Gen. 48, 20. Ps. 72, 17 spoken of the king there celebrated: וְהִתְבָּרְכוּ בּוֹ כָּל-גּוֹיִם *in (by) him shall all nations bless themselves, they shall call him blessed*. In a similar manner is to be explained the formula occurring with slight variation five times in the book of Genesis: וְהִתְבָּרְכוּ בְּנֵי-יִשְׂרָאֵל *and in thy seed shall all the nations of the earth bless themselves*, i. e. they shall invoke for themselves the lot of Israel, Gen. 22, 18. 26, 4, comp. 28, 14 where Niph. is read for Hithpael; also 12, 3. 18, 18, where for בְּיִשְׂרָאֵל is read בּוֹ.

So Jarchi, Le Clerc, and others.—But many interpreters, as I also formerly, prefer to follow the Sept. and Chald. (comp. Gal. 3, 8,) and explain this passively: *and in thy seed shall all the nations of the earth be blessed*, i. e. prospered, be brought by them to the knowledge and worship of the true God. See Jahn Archæol. II. ii. § 163 note. But the analogy of the other examples in which בְּ, בְּיִשְׂרָאֵל, are read, favour the other interpretation.

The derivatives follow, except the pr. names בָּרוּךְ, מְבָרֵכָה; comp. אֲבָרַךְ.

בָּרַךְ Chald. 1. i. q. Heb. no. 1, *to fall upon the knees, to kneel down*, sc. in prayer to God Dan. 6, 11.

2. *to bless*; Part. pass. בָּרִיךְ i. q. Heb. בָּרוּךְ, Dan. 3, 28.

Pa. בָּרַךְ for comm. בָּרַךְ, *to bless God, to praise, to adore*, with ל Dan. 2, 19. 4 31. Part. pass. Dan. 2, 20.

בָּרַךְ a knee, once in sing. Is. 45, 23. Syr. ܒܪܝܬ, Ethiop. ቅርንጫፍ, id. Chald. transp. אֲבָרִיבָא.

Dual בָּרַכְתִּים, constr. בָּרַכְתִּי, *knees, the knees*, spoken not only of two but also of many, for the plural. כָּל-בָּרַכְתִּים *all knees*, every knee, Ez. 7, 17. 21, 12. בָּרַכְתִּים *waters reaching to the knees* Ez. 47, 4. וְעַל בָּרַכְתִּים *upon the knees*, upon the lap, where new-born children are received by the parents or nurses, Gen. 30, 3. 50, 23. Job 3, 12; where also children are fondled by their parents, Is. 66, 12.

בָּרַךְ Chald. id. Dan. 6, 11.

בָּרַכְתָּל (whom God hath blessed) Barachel, pr. n. of the father of Elihu, Job 32, 2. 6.

בָּרַכָה f. once בָּרַכָה Gen. 27, 38, constr. בָּרַכְתָּ, c. suff. בָּרַכְתָּי; plur. בָּרַכְתֶּם. R. בָּרַךְ.

1. a blessing, benediction, as of a dying parent, Gen. 27, 12 sq. 33, 11. בָּרַכְתָּ the blessing of the upright Prov. 11, 11. בָּרַכְתָּ יְהוָה the benediction of Jehovah, the divine blessing, the source of prosperity and happiness of every kind, Gen. 35, 9. Ps. 3, 9. Is. 44, 3; so also בָּרַכְתָּ simpl. Is. 19, 24. Joel 2, 14; sometimes with genit. of him whom God thus blesses, Gen. 28, 4 אֲבָרַכְתִּים the

*blessing of Abraham*, i. e. with which God has blessed him. 49, 26 בְּרִכּוֹת הָהָרִים *the blessings of the everlasting mountains*, i. e. with which God has blessed them. With gen. in another sense, Prov. 24, 25 בְּרִכַּת טוֹב *benediction of good*.—Plur. בְּרִכּוֹת *blessings* from God, Prov. 10, 6, 28, 2; but oftener *benefits, favours, gifts*, sent from God, Ps. 84, 7. Gen. 49, 25. Comp. Is. 65, 8 *destroy it not* (the cluster) כִּי בְּרִכָּה כִּי *for a blessing is in it*, i. e. a gift from God.

2. Concr. i. q. an *object of blessing*, one blessed of God, one prosperous and happy. Gen. 12, 2 בְּרִכָּה וְהָיָה *thou dost make him most blessed forever*. Collect. Zech. 8, 13.

3. a *gift, present*, as signifying kindness and good-will, usually offered with congratulations and good wishes, Gen. 33, 11. 1 Sam. 25, 27. 30, 26. 2 K. 5, 15. בְּרִכָּה נָפֶשׁ *the liberal soul*, i. e. a munificent man, Prov. 11, 25. Syr. ܒܪܝܬܐ, Eth. ጸላጽ, id.

4. i. q. *peace*, שָׁלוֹם, 2 K. 18, 31 אַחֲרֵי שָׁלוֹם *make ye peace with me*. Is. 36, 16.

5. *Berachah*, pr. n. a) A valley in the desert near Tekoa, 2 Chr. 20, 26. Still called *Wady Bereikût*, near the village *Bereikût*; see Bibl. Res. in Palest. II. p. 189. Biblioth. Sacr. 1843, p. 43. b) m. 1 Chr. 12, 3.

בְּרִכָּה f. constr. בְּרִיכָה, a *pond, pool*, pr. at which camels kneel down to drink;

see r. בְּרִיךְ Hiph. Arab. بِرْكَة the basin of a fountain or other like reservoir for water, Span. *alberca*.—2 Sam. 2, 13, 4, 12. Cant. 7, 5; fully בְּרִיכַת מַיִם Nah. 2, 9. Ecc. 2, 6. There were two pools of this kind on the western side of Jerusalem, one at the head of the valley of Hinnom, and the other lower down in the same valley, intended to preserve the waters of the rainy season and perhaps those of Gihon; viz. the *upper pool* Is. 7, 3, called also the *old pool* Is. 22, 11; and the *lower pool* Is. 22, 9. See Bibl. Res. in Palest. I. p. 483–87.

בְּרִכְיָה (whom Jehovah hath blessed, for בְּרִכְיָה) *Berechiah, Barachiah*, pr. n. m. a) A son of Zerubbabel 1 Chr. 3, 20. b) ib. 9, 16. c) Neh. 3, 4, 30. d) See בְּרִכְיָה a.

בְּרִכְיָה (id.) *Berechiah, Barachiah*, pr. n. m. a) The father of the prophete Zechariah, Zech. 1, 7; but in v. 1 בְּרִכְיָה. b) 1 Chr. 3, 24. c) 2 Chr. 28, 12.

\* בָּרַם a root not used in the verb, pr. onomatopoetic, i. q. βρῆμα, βρῆμασμα, Lat. *fremo*, Germ. *brummen, summen*, Engl. *to hum, to buzz*. In Arabic it is spoken:

1. Of the noise and murmuring of morose and discontented men, *to murmur, to grumble*; whence in 1 Pet. 4, 9 for Gr. γογγυσμός the Arabic version has بَرَمَ; comp. also بَرَمَ to be disdainful, proud, pr. to be peevish, morose.

2. Of the sound made in spinning and twisting a thread, *to hum, to buzz*; and hence בָּרַם Conj. II, IV, *to twist threads together*, e. g. of different colours. Hence Heb. בְּרוּמִים.

3. Like other verbs of twisting and binding, (see הִזַּק, הִזִּק,) this is also transferred to the idea of *firmness*,

*strength*, as בָּרַם to make firm; comp. Lat. *firmitas*. Hence perhaps

בָּרַם Chald. pr. adv. of affirmation, *yea, truly, certainly*, as in the Targums and Syr. ܒܪܡܐ; but in the O. T. it is every where adversative, *but, yet, nevertheless*, Dan. 2, 28, 4, 12, 5, 17. Ezra 5, 13. Comp. אָבַל no. 2.—The possible derivation of this word from r. בָּרַם is denied by some; who however do not suggest any other. Kindred perhaps with Chald. אָרַם; see אָרַי, אָלַי.

בָּרַם see קָרַם בָּרַם.

\* בָּרַע obsol. root, Arab. بَرَعَ to excel; Conj. V, *to give spontaneously*.—Hence pr. n. בְּרִיעָה.

בְּרִיעָה 1 Chr. 7, 23, see in בְּרִיעָה.

בָּרַע (for בְּרִיעָה, see ב p. 109) *Bera*, pr. n. of a king of Sodom, Gen. 14, 2.

\* בָּרַק *to lighten, to send forth lightning*, as God, once Ps. 144, 6. Arab.

بَرَقَ, Syr. ܒܪܩ id. Ethiop. ጸላፆ fulsit, ሐገጸ fulminavit.

Deriv. בְּרִיקָה, בְּרִיקָה, and



**בָּרַק** m. 1. *lightning*, Syr. Arab. **بَرْق**, **بَرْق**, id. Dan. 10, 6. Collect. *lightnings*, Ps. 144, 6. 2 Sam. 22, 15. Ezra 1, 13. Plur. **בָּרָקִים** Job 38, 35. Ps. 18, 15. 77, 19. al. Trop. of the brightness or glittering of a sword, Ez. 21, 15. 33. Deut. 32, 41 **בָּרַק חֶרְבִּי** the *lightning of my sword* i. e. my glittering sword. Nah. 3, 3. Hab. 3, 11; comp. Zech. 9, 14.—Hence

2. Poet. for a *glittering sword*, Job 20, 25.

3. *Barak*, pr. n. of a leader of the Israelites, who with the aid of Deborah, obtained a great victory over the Canaanites, Judg. 4, 6 sq. 5, 1. 12. 15. He is called *Barak* i. e. thunderbolt, Lat. *fulmen* (Cic. pro Balb. 15), as among the Carthaginians Hamilcar was called *Barcas*.

**בָּרַק**, see **בְּנֵי-בָרַק**, p. 141. g.

**בָּרְקוֹס** (painter, for **בְּנֵי-רְקוֹס**, see b p. 109; from Arab. **رَقَش** to paint with colours; or from the quadril. **برقش** id.) *Barkos*, pr. n. m. Ezra 2, 53. Neh. 7, 55.

**בָּרְקָנִים** m. plur. i. q. **מוֹרְגִים**, *threshing sledges, tribula*, see in **מוֹרֵג**. Judg. 8, 7. 16. The bottom or the rollers were set with jagged iron or stone, prob. flint-stone so common in Palestine, Gr. **πυρρίτης** fire-stone; see Bibl. Res. in Palest. III. p. 143.—This name is perhaps derived from an obsol. form **בָּרְקָן** lightening, giving out light, which prob. denoted flint, *firestone*, **πυρρίτης**; comp.

**בֶּרֶץ** stony ground, perh. pr. abounding in flint-stone, as is the case with a great part of Palestine and Arabia. Hence Sing. **בָּרְקָנִי** a *threshing-sledge of flint*, Plur. **בָּרְקָנִים**.

**בָּרְקָה** f. Ex. 28, 17, and **בָּרְקָה** (Lehrg. p. 467) Ez. 28, 13, a species of *gem*, so called from its *glittering, sparkling*, from r. **בָּרַק**. Sept. Vulg. and Josephus render it *smaragdus, emerald*, which Braun also advocates, de Vest. Sacerdott. p. 517 sq. appealing to the Greek form **μάργαδος, σμάραγδος**, which seems to come from the Heb. word. And not unaptly; since also Gr. **μαργή, σμαραγή**, with their derivatives, which have the signif.

of *noise, thunder*, correspond also to the Heb. **בָּרַק**; while **μάργαδος**, as the name of a gem, would come from the notion of brightness, sparkling, which is primary in this root.

\* **בָּרַר**, praet. 1 pers. **בָּרַרְתִּי** Ez. 20, 38, inf. c. suff. **בָּרַרְם** Ecc. 3, 18 after the form **שָׁדַד** from **שָׁדַדְתִּי**. Kindr. are **בָּרַרְתָּ**, **בָּרַרְתָּ**.

1. *to separate, to sever out*. Ez. 20, 38 **בָּרַרְתִּי מִבְּנֵי הַמְּרִדִּים** I will separate from among you the rebellious. Arab. **بَرَّ** Conj. VIII, to stand separate from others.

2. *to select, to choose out*, comp. **בָּרַח** no. 3. Part. pass. **בָּרוּר**, *selected, chosen*; 1 Chr. 9, 22 **בָּלָם הַבְּרוּרִים לְשָׂרֵי** all those chosen for porters, as porters. 16, 41. Also *select, chosen, choice*, 1 Chr. 7, 40; animals Neh. 5, 18.

3. *to separate, and remove filth, impurity*, i. q. *to cleanse, to purge, to purify*, e. g. a) An arrow from rust, *to polish, to make bright and sharp*, Is. 49, 2. See Hiph. Arab. **بَرَا** to cut or pare down, to point a weapon. b) In a moral sense, of words and actions, *to cleanse, to purify*. Part. pass. Zeph. 3, 9 **טָפַח בְּרוּרָה** a pure lip, i. e. language. Adv. Job 33, 3 **וְדַעַת טָפַח בְּרוּר מִלְּלִי** and what I know, my lips shall utter purely, i. e. with sincerity, without falsehood. Ps. 19, 9 *the commandment of Jehovah is pure*, i. e. true, just, holy. Comp. Niph.

Pi. Hithpa.—Arab. **بَرَّ** mid. *E*, to be just, true, **بَرَّ** just, true. Syr. **صَبْرًا** pure, neat, simple, **صَبْرَةً** purity. In the literal signification it corresponds with Lat. *purus*, Engl. *pure*, Germ. *bar*, Engl. *bare*; and trop. with Lat. *verus*, Germ. *wahr*.

4. *to search out, to examine, to prove*, which is done by separating and distinguishing, comp. **בָּקַר** no. 3. Ecc. 3, 18 **לְבָקֵר**; correspo. to inf. **לְבִיר** Ecc. 9, 1.

See **בִּיר**. Arab. **اِسْتَبَرَّ** scrutatus est veritatem, **بَارَّ** mid. Waw, exploravit.

5. *to be clean, clear*, i. e. empty, see adj. **בָּר** II. no. 3, and Chald. **בָּר** II.

NIPH. **נָבַר** reflex. *to purify oneself, to be clean*, sc. for the performance of a sacred office, Is. 52, 11. Part. **נָבַר** pure

i. e. upright, pious, Ps. 18, 27. 2 Sam. 22, 27. See Kal no. 3. b.

PIEL *to cleanse, to purify*, morally, Dan. 11, 35.

HIPH. *to cleanse, to clean*, e. g. arrows, *to make bright and sharp* Jer. 51, 11, see Kal no. 3. a. Also grain in the threshing-floor, Jer. 4, 11.

HITHPA. 1. *to purify oneself*, sc. from the filth of idolatry and sin, *to be purified, to reform*, Dan. 12, 10; comp. 11, 35.

2. *to show oneself pure*, i. e. *just, upright*, benignant, spoken of God, comp. in Kal no. 3. b. Ps. 18, 27 **נָכַר** **עִם** **הַתְּהִיבֶר** *with the pure thou wilt show thyself pure*. The form **הַתְּהִיבֶר** 2 Sam. 22, 27, is for **הַתְּהִיבֶר** in Ps. l. c. see Lehrs. p. 374.

Deriv. **בִּרְיָה**, **בִּרְיָה**, **בִּרְיָה**.

\* **בִּרְשָׁה** obsol. root, prob. i. q. Arab. **بَرَشَ** *to cut, to cut in*, see under r. **בָּרַח**; whence Arab. **بُرْتُ** axe.—Hence **בְּרוֹשׁ** cypress or pine, q. v.

**בִּרְשָׁה** (i. q. **בִּרְשָׁה** son of wickedness, see **ב** p. 109,) *Birsha*, pr. n. of a king of Gomorrah Gen. 14, 2.

\* **בִּרְתָּה** obsol. root, prob. *to cut, to hew*; see **בִּרְשָׁה**. Hence **בְּרוֹת** cypress or pine.

**בְּשׂוֹר** (cool, cold, comp. Arab. **بَسَر** V, *to be cool*, e. g. water,) every where with art. **הַבְּשׂוֹר** q. d. the cold, *Besor*, pr. n. of a torrent emptying itself into the Mediterranean near Gaza, 1 Sam. 30, 9. 10. 21.

**בְּשׂוֹרָה** and **בְּשׂוֹרָה** f. (r. **בְּשׂוֹר**) 1. *glad tidings, good news*, 2 Sam. 18, 22. 25. 2 K. 7, 9; once with **נִזְכָּה** added, 2 Sam. 18, 27.

2. *reward for good tidings*, 2 Sam. 4, 10.

\* **בְּשָׁם** obsol. root, *to have a good smell, to be fragrant*. Chald. et Syr. **בְּשָׁם**, **בְּשָׁם**, id. but oftener genr. *to be sweet, pleasant*. Comp. **בָּאֵשׁ**.

Deriv. the pr. names **יִבְשָׁם**, **יִבְשָׁם**; also the three following:

**בְּשָׁם** or **בְּשָׁם** (Kamets impure) m. *balsam, balsam-plant*, frequent in the gardens of the Hebrews, Cant. 5, 1.

Arab. **بَشَام** a fragrant shrub, similar to the balsam-plant; also with Lam

inserted quadril. **بلسان, بلسام** *βάλσαμος*, balsam, balsam-plant or tree. Chald. and Talmud. **בִּישָׁן**, also **בִּישָׁן**, *l* being changed into *r*.

**בְּשָׁם** and **בְּשָׁם** m. both in Ex. 30, 23.

1. *aromatic odour, fragrance*, espec. as diffused by spices; Syr. **ܚܫܢܐ** spice Is. 3, 24. **קִנְמֶן-בְּשָׁם** *spicy cinnamon*, aromatic, Ex. l. c. Plur. Cant. 4, 16.

2. *spice itself, spicery*, 1 K. 10, 10. Ex. 35, 28. Ez. 27, 22. Plur. **בְּשָׁמִים** *spices, aromatics*, Ex. 25, 6. 35, 8. **הָרֵי בְּשָׁמִים** *mountains bearing spices, spice mountains*, Cant. 8, 14.

3. i. q. **בְּשָׁם**, *balsam-plant*, Cant. 5, 13. 6, 2.

**בְּשֵׁמֶת** (fragrant) *Basemath*, pr. n. f. a) A wife of Esau, spoken of as a Hittite Gen. 26, 34, and also as a daughter of Ishmael Gen. 36, 3. 4. 13. b) A daughter of Solomon, 1 K. 4, 15.

\* **בְּשׂוֹר** in Kal not used, Arab. **بَشَرَ**

*to be cheerful, joyful*, espec. on account of good news; mid. A and Conj. II, *to cheer by good news*, with acc. of pers. and **ב** of thing. The primary idea seems to be that of *fairness, beauty*, perh. *rudiness or brightness*, see **אָרַם**; whence **בְּשִׁיר** fair, beautiful; since the countenance is made fairer by cheerfulness and joy; (comp. **נָוֵב** good, fair, joyful; **לָהִי** cheek, from r. **לָהִי** to be fair;) as vice versa it is deformed by stern-

ness and anger. Hence **בְּשָׂרָה**, **בְּשָׂרָה** the human skin, **בְּשָׂר** flesh, in both which is the seat of beauty.

PIEL **בְּשׂוֹר** 1. pr. *to cheer with glad tidings*, i. e. *to bring glad tidings*, good news, *to announce* (good news) to any one, with acc. of pers. 2 Sam. 18, 19 **אֲנִי אֲרִוּצָה נָא אֶבְשׂוֹרָה אֶת־הַמֶּלֶךְ כִּי וְגו'** *let me now run and bring the king tidings*, etc. Ps. 68, 12 **רַבָּה צָבָא רָב** (females) *announced the glad tidings to the mighty host*. 1 Sam. 31, 9. Is. 40, 9 Absol. 2 Sam. 4, 10 **הָיָה כְּמִשְׁכֵּר בְּעֵינָיו** *he thought to have brought good tidings*. Also with acc. of the thing announced, Is. 60, 6. Ps. 40, 10. Part. **מְבַשֵּׂר** *messenger of good tidings* Is. 40, 9; esp. of



peace 52, 7, of victory 1 Sam. 31, 9. Ps. 68, 12.

2. Rarely in a more general sense of any messenger, *to bear tidings*, 2 Sam. 18, 20. 26; even of evil, 1 Sam. 4, 17. Hence twice more definitely בשר טוב 1 K. 1, 42. Is. 52, 7.

HITHPA. *to receive good tidings*, 2 Sam. 18, 31. Arab. Conj. I, mid. *E*, and Conj. IV, VIII, X.

Deriv. בשורה, and

בשר m. once plur. בשרים Prov. 14, 30.

1. *flesh*; for the etymology see in r. בשר Kal. Syr. حشرو, Chald. בשרא and

בשרא, id. Arab. بَشَرٌ and بَشَرَةٌ the skin, but metaph. the human race, which comes from the idea of flesh.—Spoken:

a) Of the flesh of the living body, both of men and beasts, Gen. 41, 2. 19. Job 33, 21. 15. Once, it would seem, for the skin, (comp. Arab.) Ps. 102, 6 הִבְקָה עֲצָמַי לְבָשָׁרִי *my bones cleave to my skin*, as denoting extreme emaciation. b) Of the flesh of cattle for eating, *meat*, Ex. 16, 12. Lev. 7, 19. Num. 11, 4. 13. So Job 31, 31 in praise of his hospitality: מִי רָחַם וְהָיָה בְּבָשָׁרוֹ לֹא נִשְׂבַּע *where is one who is not satiated with his meat?* i. e. his feasts.—Also

2. Meton. *flesh*, i. q. *the body*, the whole body, opp. נֶפֶשׁ, Is. 10, 18. Job 14, 22. Prov. 14, 30 חֲדָי בָּשָׂרִים לֵב מְרַפָּא *the life of the body is a quiet heart*. Sometimes with the accessory notion of frailty and proneness to sin, (comp. Matt. 26, 41,) Ecc. 2, 3. 5, 5.

3. Spoken of *all living creatures*; as בשר כל-בשר *all flesh*, i. e. all animate beings, men and animals, Gen. 6, 13. 17. 19. 7, 15. 16. 21. 8, 17; all animals Gen. 8, 17. Spec. *all men*, the human race, mankind, Gen. 6, 12. Ps. 65, 3. 145, 21. Is. 40, 5. 6. Very often as opp. to God and the divine Spirit, (רוח אלהים, רוח הרויח,) with the accessory notion of weakness, frailty, mortality, Gen. 6, 3. Job 10, 4 חַיִּי בָּשָׂר לָךְ *hast thou eyes of flesh?* i. e. mortal eyes, dull, not clear-sighted. Is. 31, 3 *the Egyptians are men, and not gods*; רוחם בשר ולא רוח *their horses are flesh, and not spirit*, i. e. not endowed with a divine spirit. Ps. 56, 5. 78, 39. Jer. 17, 5; comp. 2 Cor. 10, 4. In N. T.

σὰρξ καὶ αἷμα are in like manner opp. to God and his Spirit, Matt. 16, 17. Gal. 1, 16.

4. עֲצָמַי וּבָשָׁרִי, *my bone and my flesh*, i. e. my relative, blood-relation, Gen. 29, 14. Judg. 9, 2. 2 Sam. 5, 1. 19, 13. 14; comp. Gen. 2, 23. Also simpl. בשר id. Gen. 37, 27 אֶחָיו בָּשָׂרֵנוּ הוּא. Spoken of any other person, a fellow-mortal, Is. 58, 7. Comp. שאר.

5. By euphemism i. q. *pudenda viri*, comp. Gr. σῶμα, Gen. 17, 11 sq. Lev. 15, 2. 3. 7. 19. Also בשר ערוה *flesh of nakedness* Ex. 28, 42.

בשר Chald. i. q. Heb. *flesh*, Dan. 7, 5; in stat. emphat. בשרא, spoken of mankind, mortals, Dan. 2, 11. כל-בשרא *all flesh*, all living creatures, men and animals, Dan. 4, 9 [12].

בשרה see בשורה.

\* בָּשַׁל or בִּשַׁל *to be cooked, ripened*, i. e.

1. By fire, *to be boiled, seethed*, Ez. 24, 5.

2. In the sun's heat, *to ripen, to be ripe*, e. g. a harvest, Joel 4, 13 [3, 13].

Syr. حَم, Chald. בָּשַׁל, Eth. ሰለል *to be cooked, to be ripe*. In the same manner the ideas of cooking and ripening are united in other verbs; as in Arab.

طبخ, Pers. بختن and bukhten and pukhten, to which nearly corresponds Germ. backen, Engl. to bake; Gr. πέτω, πέσσω, Lat. coquitur uva, vindemia, Virg. Georg. 2. 522, i. q. Germ. die Traube kocht.

PIEL causat. of Kal no. 1, *to cook*, i. e. *to seethe, to boil*, espec. flesh, Ex. 16, 23. 29, 31. 1 K. 19, 21; other kinds of food, Num. 11, 8. 2 Sam. 13, 8. 2 K. 4, 38. 6, 29.

PUAL pass. of Pi. Ex. 12, 9. Lev. 6, 21.

HIPH. causat. of Kal no. 2, *to ripen*, to bring to maturity, Gen. 40, 10; see under אָטַבַּל.

Deriv. מְבִשְׁלוֹת and

בָּשַׁל m. Ex. 12, 9, בִּשְׁלָה f. Num. 6, 19, *the boiled, the sodden*.

בִּשְׁלָם (for בֶּן-שָׁלָם son of peace, see in ב p. 109) Bishlam, pr. n. of a Persian officer in Palestine Ezra 4, 7.

\* **בִּשְׁן** not used in Hebrew; Arab.

**בִּשְׁן** light and level soil, soft sand. Hence pr. n. **בִּשְׁן** and

**בִּשְׁן** (light sandy soil) often with art. **הַבִּשְׁן**, *Bashan*, pr. n. of the northern part of the country beyond Jordan; bounded on the northwest by the region adjacent to Mount Hermon 1 Chr. 5, 23; on the south by the Jabbok and mountains of Gilead; and extending on the east as far as to Salchah (Sülkhad) Deut. 3, 10, 13. Josh. 12, 4. It was taken by the Israelites from Og, king of the Amorites; and given with a part of Gilead to the half tribe of Manasseh, Num. 21, 33, 32, 33. It is often celebrated for its groves of oaks, Is. 2, 13. Ez. 27, 6. Zech. 11, 2; and for its rich pastures and fat cattle and flocks, Deut. 32, 14. Ps. 22, 13. Am. 4, 1. Ez. 39, 18. [Though comparatively a level region, yet there are high mountains in its southwestern part, Ps. 68, 16.—R.] Chald. **בִּיֶּהֶן**, **בִּיֶּהֶן**, Syr. **ܒܝܬܢܐ**, Gr. in Josephus and Ptolemy *Batavala*, *Batanaea*, Arab. **الْبَثْنِيَّة** *el-Bethenyeh*; see Bibl. Res. in Palest. III. App. p. 158. n. 5.

**בִּשְׁנָה** f. (ר. **בוֹשָׁה**) *shame*, Hos. 10, 6. Nouns ending in the syllable **נָה**, appended to the root, are found also in Chaldee; see art. **אַשְׁרָנָה**; and more frequently in Ethiopic, see Ludolf Gram. *Æthiop.* p. 90. It is analogous to the ending **נָה**.

\* **בִּשְׁם** once read in Po. **בוֹשֵׁם** for **בוֹשֵׁם** to tread down, to trample upon, c. **עַל** Am. 5, 11. For the interchange of **ס** and **ש**, see under lett. **ס**.

**בִּשְׁשׁ** a spurious root, whence some derive the form **בוֹשֵׁשׁ** Pil. of the verb **בוֹשַׁשׁ**, q. v.

**בִּשְׁתָּה** f. (ר. **בוֹשָׁה**) c. suff. **בִּשְׁתִּי**, **בִּשְׁתִּי**.

1. *shame, confusion*, often with **פָּנִים** added, where Engl. Vers. *confusion of face*, Jer. 7, 19. Ps. 44, 16. Dan. 9, 7, 8. So **לְבוֹשׁ בִּשְׁתָּה** Job 8, 22. Ps. 35, 26, and **בִּשְׁתָּה** Ps. 109, 29, to be clothed with *shame*, to be covered with *confusion*.

2. *shame*, i. e. *disgrace, ignominy*, Is.

54, 4, 61, 7. Hab. 2, 10. Mic. 1, 11 **בִּשְׁתָּה** in nakedness and shame; others: *having thy shame (pudenda) naked*.

3. *an idol*, which only disappoints the hopes of its worshippers, and puts them to shame and disgrace, Jer. 3, 24. 11, 3. Hos. 9, 10.

I. **בַּת** f. (contr. from **בָּתָּה** for **בָּתָּה**, r. **בָּתָּה**) c. suff. **בָּתִּי** from **בָּתָּה**; Plur. **בָּתִּים**, constr. **בָּתִּים** as fr. a Sing. **בָּתָּה**, comp. **בָּתִּים** sons.

1. *a daughter*. Arab. **بِنْت**, plur.

**بَنَات**; Syr. **ܒܢܬܐ**, plur. **ܒܢܬܐ**; Chald.

**בָּתָּה** and **בָּתָּה**, c. suff. **בָּתָּה**, plur. **בָּתִּים**.—So **בָּתִּים הָאֵלֶּם** the daughters of men, women, opp. to the sons of God, Gen. 6, 2, 4. Cant. 7, 2 [1] **בַּת-יָקֹבֶב** O prince's daughter, a term of courteous address to a high-born maiden. So the queen herself is addressed as **בָּתָּה**, Ps. 45, 11; comp. **בֵּן** no. 4.

The word **בַּת** daughter, like **בֵּן**, is employed also by the Hebrews in wider senses:

2. *a grand-daughter*, and genr. *a female descendant*. So **בָּתִּים וְיִשְׂרָאֵל** daughters of Israel for the Hebrew women, Judg. 11, 40; **בָּתִּים קַנְזִין** daughters of Canaan, the Canaanitish women, espec. maidens, Gen. 28, 8; and so with the name of a particular people, **בָּתִּים**, **הַפְּלִשְׁתִּים** 2 Sam. 1, 20; **בָּתִּים עַמִּי** my countrywomen Ez. 13, 17. So also **בָּתִּים** Ps. 48, 12, where some incorrectly understand the towns of Judah; since the small places around a city are called the daughters of that city, and not of the district. In this passage the daughters i. e. women of Judah (no. 5) are put in antith. with Zion, i. e. the sons or men of Zion, and thus both together according to the laws of parallelism designate the inhabitants of Zion and the rest of Judah of both sexes. Comp. Is. 4, 4.

3. *a maiden, young woman*, comp. **בֵּן** no. 3; Gr. *θρῦναι*, Fr. *filie*. Gen. 30, 13. Cant. 2, 2, 6, 9. Judg. 12, 9. Is. 32, 9. Poet. **בַּת הַיָּשִׁים** daughter of women, a maiden, Dan. 11, 17.

4. *an adopted daughter, foster-daughter*, Esth. 2, 7, 15.—Also *a female pupil, disciple*, comp. **בֵּן** no. 5; here in reference to a god, i. q. *female worshipper*.



Mal. 2, 11 בַּת־אֵל *the daughter of a strange god*.

5. With a genit. of *place*, espec. of a city or country, בַּת denotes a *native of that place*, one born and brought up there, a female inhabitant, espec. of youthful age; e. g. בְּנוֹת יְרוּשָׁלַם Cant. 2, 7, 3, 5, 8, 16; בְּנוֹת צִיּוֹן Is. 3, 16, 17, 4, 4; בְּנוֹת הָאָרֶץ Gen. 34, 1.—By a peculiar idiom of the Hebrew and Syriac tongues, the word בַּת *daughter*, like other feminines (comp. Lehrs. p. 477. Heb. Gram. § 105. 3. d.) is used by the poets as a collective, for בָּנִים *sons*; comp. בַּת גִּדְדֹר Mic. 4, 14 for גִּדְדֹר 2 Chr. 25, 13; and then *the daughter of a city, country, people*, is put poetically for *its inhabitants*. E. g. בְּנֵי צֹר for בַּת־צֹר the *Tyrians* Ps. 45, 13; בְּנֵי יְרוּשָׁלַם Is. 37, 22; בַּת־צִיּוֹן Is. 16, 1, 52, 2, Jer. 4, 31; בַּת־אֲרָם Lam. 4, 22; בַּת־מִצְרַיִם Jer. 46, 11, 19, 24; בַּת־הַרְשִׁישׁ Is. 23, 10; בַּת־עַמִּי i. q. my countrymen Is. 22, 4, Jer. 4, 11, 9, 6. So also in Syriac, *ܒܬܐ* *the daughter of Abraham*, for the sons or descendants of Abraham, the Hebrews; see Comment. on Is. 1, 8. Hence has arisen the *προσωποποιία* so common to the Hebrew poets, by which the whole body of inhabitants in a place is personified as a female, (Is. 23, 12 sq. 47, 1 sq. 54, 1 sq. Lam. 1, 1 sq.) and thus *the daughter of a land* is also said to be a *virgin*, as בְּתוּלַת בַּת־צִידוֹן i. e. *thou virgin, daughter of Sidon*, st. constr. instead of apposition, Is. 23, 12; בַּת־בָּבֶל Is. 47, 1, בַּת־יְהוּדָה Lam. 1, 15, בַּת־מִצְרַיִם Jer. 46, 11, בַּת־עַמִּי Jer. 14, 17. But as the name of a people is often transferred to designate its land, and vice versa, (Lehrs. p. 469,) so this use of בַּת, which strictly designates *inhabitants*, is transferred by the poets to the city or country itself. Thus בַּת־צִיּוֹן i. q. the city Jerusalem Is. 1, 8, 10, 32; בַּת־בָּבֶל Ps. 137, 8; and so we find even *inhabitant of the daughter of Babylon*, i. e. inhabitants, dwellers in Babylon, Zech. 2, 11, Jer. 46, 19, 48, 18.

6. With genit. of *time*, as denoting a female who has lived *during* that time; e. g. בַּת־תְּשַׁעִּים שָׁנָה *the daughter of ninety years*, i. e. ninety years old, Gen. 17, 17. Comp. בָּן no. 7.

7. Trop. *the daughter of any thing* is that which is dependent on, connected with, or distinguished for that thing; comp. בָּן no. 8. Thus the *daughters of a city* are the small towns and villages lying around it and dependent on its jurisdiction, Num. 21, 25, 32, 32, 42. Josh. 17, 11. Judg. 11, 26. So בַּת־עֵינִן *daughter of the eye*, i. e. the pupil, Ps. 17, 8, see in אֵינִסוֹן; also בְּנוֹת הַשֵּׁר *the daughters of song*, songstresses, Ecc. 12, 4; בַּת בְּלִיעַל a wicked woman, 1 Sam. 1, 16; בַּת־אֶשְׁתְּרִים (ivory) *the daughter of cedar-wood*, i. e. inlaid in cedar, Ez. 27, 6.

8. Once of animals, in the phrase בַּת־רִגְמָה, *בنت النعام*, *daughters of the ostrich*, i. q. the ostrich, see under רִגְמָה. Comp. בָּן no. 10.

9. Poet. *daughters of a tree*, for its boughs, branches; Gen. 49, 22 בְּנוֹת צִפְרָה *its daughters mount over the wall*, i. e. the branches of the fruitful tree to which Joseph is compared; see צִפְרָה.

10. In a few feminine proper names:

a) בַּת־רַבִּים (daughter of many) *Bath-rabbim*, pr. n. of a gate in Heshbon, Cant. 7, 5 [4].

b) בַּת־שֶׁבַע (daughter of the oath) *Bath-sheba*, pr. n. of the wife of Uriah, defiled by David, and then taken as his wife after the murder of her husband; known also as the mother of Solomon. 2 Sam. c. 11, c. 12. 1 K. 1, 15 sq. Called also בַּת־שׁוּעַ *Bath-shua*, 1 Chr. 3, 5.

c) בְּתוּלָה (daughter i. e. worshipper of Jehovah) *Bithiah*, pr. n. f. 1 Chr. 4, 18.

II. בַּת (r. בָּתָה no. 1) plur. בָּתִּים, comm. gend. m. Ez. 45, 10. f. Is. 5, 10; *bath*, a measure of liquids, as of wine and oil, equal to the *ephah* (אֵיפָה q. v.) in dry measure, i. e. about  $8\frac{1}{2}$  gallons. Ten baths made one homer (הוֹמֶר, see Ez. 45, 11, 14), 1 K. 7, 26, 38. 2 Chr. 2, 9, 4, 5. Ez. 45, 10 sq. Is. 5, 10.

בַּת Chald. i. q. Hebr. no. II. Plur. בָּתִּין Ezra 7, 22.

בָּתָה f. (r. בָּתָה no. 2) *desolation*; Is. 7, 19 נִהְיָה הַבָּתָה *the desolate valleys, deserts*. Or perh. *abrupt valleys*, precipitous, craggy; comp. בָּצִיר cut off, abrupt, precipitous, and *βαρύς* from *βαρύς*. But the former sense is preferable. Comp. in בָּתָה.

**בְּתָה** f. (r. **בְּתָה** no. 2) *desolation*; spoken of a vineyard Is. 5, 6 **בְּתָהוּ אֲשִׁיתָהוּ** q. d. **אֲשִׁיתָהוּ בְּתָה** *I will make it a desolation*, pr. a cutting off, consumption; Vulg. *ponam eam desertam*. The grammarians have not been consistent in respect to this and the preceding form **בְּתָה**; they ought both to have been pointed with the same vowels.

**בְּתוּיָאֵל** *Bethuel*, pr. n. 1. Of a man, (i. q. **בְּתוּיָאֵל** man of God,) the father of Laban and Rebecca, Gen. 22, 22. 23. 24, 15. 24. 47. 50. 25, 20. 28, 2. 5.

2. Of a place, (from **בְּתָה** i. q. **בְּתָה**, pr. abode of God,) belonging to the tribe of Simeon, 1 Chr. 4, 30; written by contraction **בְּתוּל** in Josh. 19, 4. In the same list of cities in Josh. 15, 30, we find instead of it **בְּתָה**. See Reland *Palæstina* p. 152, 153.

**בְּתוּל** see in **בְּתוּיָאֵל** no. 2.

**בְּתוּלָה** f. (r. **בְּתָה** q. v.) 1. *a virgin*, pure and unspotted; Arab. **بَتُولٌ**, Syr. **ܒܬܘܠܐ**, id. Gen. 24, 16 **וְהַנְּעִרָהּ... בְּתוּלָה** *and the maiden... was a virgin, neither had any man known her*. 2 Sam. 13, 2. 18. **נַעֲרָה בְּתוּלָה** *a maiden who is a virgin*, intacta, Deut. 22, 23. 28. Judg. 19, 24. 21, 12. 1 K. 1, 2.—Hence also

2. *a virgin just married, a young spouse*, Joel 1, 8. Sept. *νύμφη*. So Lat. *virgo* Virg. Ecl. 6. 47. Æn. 1. 493;

*puella* Georg. 4. 458; also Arab. **بَكْرٌ** virgin.

3. By a *προσωποποιία* common to the Hebrews, in which cities or countries are personified as females, the same are also called *virgins*, see the examples cited in **בָּה** no. 5. So too where **בָּה** is omitted, simpl. **בְּתוּלָה יִשְׂרָאֵל** *virgin of Israel*, i. e. the Israelitish people, Jer. 18, 13. 31, 4. 21. Am. 5, 2. Chald. Vers. correctly **בְּתוּלָה יִשְׂרָאֵל** *cælus Israël*.—Hence

**בְּתוּלִים** m. plur. 1. *virginity*. Lev. 21, 13 **וְהָיָה אִשָּׁה בְּתוּלָה וְנָחַץ** *he shall take a wife in her virginity*, who is a virgin. Judg. 11, 37. Ez. 23, 3 **בְּתוּלָתָן** *their virgin breasts*.

2. *signs, tokens of virginity*, (comp.

**בְּתוּלָה** no. 3. b, sign of a covenant,) i. e. the bed-clothes stained with blood on the wedding-night, Deut. 22, 14 sq. Comp. Leo Afric. p. 325. Niebuhr's *Descript. of Arabia* p. 35 sq. Germ. Michaelis *Mosaisches Recht* II. § 92.

**בְּתָהָה** see **בָּה** I. no. 10. c.

**בְּתָהִים** plur. *houses*, see **בְּתָה**.

\* **בְּתָל**, whence **בְּתוּלָה** virgin. Arab. **بَتَلَ** is *to separate*, i. q. **בָּרַל**; hence **בְּתוּלָה** is one *separated* and secluded from intercourse with men. But it may be worth inquiry, whether **בְּתָל** is not i. q. **בָּשַׁל** *to ripen*; whence **בְּתוּלָה** one *ripe, mature*. Comp. **בְּתָלָה**.

\* **בְּתָקַן** in Kal not used; once in Piel Ez. 16, 40 **וַיִּבְתְּקוּהָ בְּחַרְבֵּיהֶם** *and they shall cut (hew) thee in pieces with their swords*; Sept. *κατασφύζουσιν σε*, Vulg.

*trucidabunt te*. Arab. **بَتَكَ** *to cleave asunder, to cut in pieces, to cut off*; Ethiop. **ብተኑ** *to break*.

\* **בְּתָר** *to cut in two or in pieces, to divide*, as victims in sacrifice, so in Kal and Piel, Gen. 15, 10. Arab. **بَتَرَ** *to cut off, to break off*. Kindred roots are **בָּטַר**, **בָּטַר**, **בָּטַר**, **בָּטַר**.

Deriv. **בְּתָר**, **בְּתָר**.

**בְּתָר** Chald. *after*, for **בְּאַתָּר**; see art. **בְּתָר** p. 105.

**בְּתָר** m. (r. **בְּתָר**) c. suff. **בְּתָרִי**, plur constr. **בְּתָרִי**.

1. *a piece, part of a victim as cut up*, Gen. 15, 10. Jer. 34, 19.

2. *section*, i. e. the being cut up; spoken of a region *cut up* or divided by mountains and valleys, rugged, craggy, precipitous, comp. **בְּתָרִי**. Cant. 2, 17 **עַל־הַר־בְּתָר**, Sept. *ἐπὶ ὄρη κοίλωματω*, i. e. mountains cut up with valleys.

**בְּתָרִי** m. (r. **בְּתָר**) pr. *section*, i. e. *a region cut up with mountains and valleys*; or better, *a valley cutting into mountains*, i. q. *a craggy valley, mountain gorge, defile*, *κοίλωμα*, like *ὄρυγας* from *ὄρυγναι*. 2 Sam. 2, 29. Comp. **בְּתָר** no. 2.—Others take it as the pr. n. of some particular valley or region; but this would make little difference, since even then it must



have been derived from the nature of the place.

\* **בָּתַח** obsol. root, Arab. **بَتَّ** I, IV, to cut, to cut off, to break off, comp. under r. **בָּרַר** I; **بَتَأَسَ** something broken off, finished, destroyed, **بَتَّةً** and **السَّتَّةً** whol-

*Gimel*, גִּמְלָה, the third letter of the Hebrew alphabet; as a numeral denoting 3. Its name differs only in form from גִּמְלָה camel; and its figure in Phœnician inscriptions (Λ, Λ,) bears a certain resemblance to the camel's hump or neck; see *Monumen. Phœn.* p. 22.

As the softest of the palatal letters (גימק) except Yod, it is often interchanged: a) With the harder *palatals* כ and ק, both in the Hebrew itself, and in the corresponding forms of the kindred dialects; e. g. גִּדְּשׁ, גִּדְּשׁ.

קִדְיִס, a heap of sheaves; קִפְרִי, קָפַן and קָפַן, sulphur; קָפַן and קָפַן, to cover, to protect; קָפַן and קָפַן, to collect, to heap up; קָפַן and קָפַן, up and down, קָפַן, calix of flowers; קָפַן and קָפַן, to cut; קָפַן, קָפַן, an almond-tree.

b) More rarely with the *gutturals*; as  
 כ, e. g. נָבַע, Chald. נָבַג, to burst  
 forth; נָבַח, Arab. غَرِيَ to provoke; also ח,  
 e. g. אֶפְרוֹחַ, פְּרוֹחַ, young of birds;  
 comp. אָחָה.

מָגִיז m. adj. for מָגִיז (r. מָגִיז) *elated*, i. e. *haughty, proud*, Is. 16, 6.

\* **נָאָה** fut. **וַיָּנֶה**, a poetic word.  
1. to lift up oneself, to rise, to increase,  
e. g. of rising waters Ez. 47, 5; of a  
plant growing Job 8, 11.—Job 10, 16  
**וַיָּנֶה בְּשִׁיתִי הַצִּדִּיתִי** and if it lift up itself  
(sc. my head) thou huntest me as a lion.

ly, entirely. In Hebrew it seems to have signified :

1. *to cut or mark out, to define, and hence to measure*; whence בָּרָא II, as a measure of liquids.

2. to cut off any thing, to make an end of, to lay wholly waste, i. q. בָּלָה; whence בַּתַּח, בַּתַּח.

2. Metaph. *to be exalted, majestic, glorious*, spoken of God, Ex. 15, 1. 21.—Hence in the derivatives also:

3. to be eminent, excellent, splendid;  
see deriv. **jin** no. 2.

4. to be elated, i. e. haughty, proud; see deriv. גָּאָה no. 2, גִּאּוּה and גִּאּוֹן no. 3.

Syr. Pa.  $\text{ܠܚܕܐ}$  to decorate, to make splendid, magnificent; Ethpa. to boast oneself;  $\text{ܠܚܕܐ}$ ,  $\text{ܠܚܕܐ}$  decorated, elegant, magnificent. In the signif. of pride it corresponds with Gr. *γαῖω*.

Deriv. גַּא, גִּיָּה I, and those here following.

**נָאָה** adj. 1. *lifted up, high, lofty*, Is. 2, 12. Job 40, 11. 12 **נָאָה כָּל־נִפְלְאוֹתָיו** *look upon every high thing and bring it low*.

2. *elated*, i. e. *proud, haughty*, Jer. 48, 29. Plur. נָאִיִּם *the proud*, often with the accessory notion of impiety, ungodliness; as elsewhere gentleness and humility include also the idea of piety, see נָאִיִּם. Ps. 94, 2. 140, 6. Prov. 15, 25, 16, 19. Sept. ὑπερήφανοι, ὑβρίζουσι.

נָאִי f. *pride, haughtiness*, Prov. 8, 13.

גְּאוּל (majesty of God) *Geuel* pr. n.  
m. Num. 13, 15.

הַשְׁתַּלָּח f. (r. הִשְׁתַּלַּח) pr. elevation, exaltation; hence

1. *majesty, glory*, as of God, Deut. 33  
26. Ps. 68, 35.

2. ornament, excellency, splendour,  
Job 41, 7. Deut. 33, 29.

3. *pride, haughtiness*; Ps. 73, לָבוֹן גָּאוֹן therefore pride surroundeth them like a neck-chain; i. e. clothes their neck, as being the seat of pride. Ps. 31.

24. Prov. 14, 3. Is. 9, 8. 13, 3. 11, 16, 6. 25, 11. Trop. of the sea, Ps. 46, 4 *the mountains tremble through its pride*, i. e. its proud swelling or heaving.

**גְּאֻלִּים** m. plur. (ר. גָּאֵל, after the form **קְדוּשִׁים**, **קְדוּשִׁים**.) *redemptions, redemption*; Is. 63, 4 **שָׁנָה גְּאֻלִּי** *the year of my redemption*, i. e. in which I will redeem my people. So Sept. Vulg. Syr. Usually: *the year of my redeemed*.

**גָּאֹן** m. (ר. גָּאָה) constr. **גָּאֹן**, once plur. **גָּאֹנִים** Ez. 16, 56; pr. elevation, exaltation; hence

1. *majesty, grandeur*, e. g. of God, Ex. 15, 7. Is. 2, 10. 19, 21. 24, 14 **יִרְעוּ הָרִים גָּאֹן יְיָ** *they shout for the majesty of Jehovah*. Job 37, 4 **קוֹל גָּאֹנוֹ** *the voice of his majesty*, i. e. thunder. 40, 10 **יְדַהֲדָה גָּאֹן** *deck thyself now with majesty and grandeur*. Mic. 5, 3.

2. *ornament, excellence, splendour*, Is. 4, 2. 60, 15 *I will make thee גָּאֹן a perpetual excellency, glory*. 13, 19 **הַמְּצָאֵת גָּאֹן** *the glorious ornament of the Chaldeans*, i. e. the city of Babylon. 14, 11. Ps. 47, 5 **גָּאֹן יַעֲקֹב** *the excellency, ornament, of Jacob*, q. d. the pride of Jacob, the Holy Land; also of God, Am. 8, 7. **גָּאֹן הַיַּרְדֵּן** *the excellency, pride, of Jordan*, poet. for its green and shady banks, clothed with willows, tamarisks, and cane, in which lions make their covert, Jer. 12, 5. 49, 19. 50, 44. Zech. 11, 3. Comp. Jerome on Zech. 1. c. Relandi Palæstina p. 274.

3. i. q. **גָּאֹה** no. 3, *pride, haughtiness*; Prov. 16, 18 *pride goeth before a fall*. 6, 8. 2. 3. Job 35, 12. Is. 13, 11. 16, 6. Hos. 5, 5. Ascribed also to waves, Job 38, 11; see in **גָּאֹה** no. 3. Comp. **גָּאֹה** no. 4.

**גָּאֹה** f. (ר. גָּאָה) Tsere impure.

1. *a lifting up, any thing high*. Is. 9, 17 **גָּאֹה עָשָׁן** *a column of smoke*.

2. *majesty of God*, Ps. 3, 1.

3. *ornament, excellency, splendour*, Is. 28, 1. 3. Concr. Is. 12, 5.

4. *haughtiness, pride*, Ps. 17, 10. Trop. of the sea, Ps. 89, 10; comp. in **גָּאֹה** no. 3.

**גָּאֹן** adj. (ר. גָּאָה) *proud, haughty*, Ps. 123, 4 Cheth. In Keri **יֹדְעִים גָּאֵר** *the proud oppressors*.

**גְּאֻלִּים** valleys, see **גָּאָה**.

\* I. **גָּאֵל** fut. **יִגְאֹל** 1. *to redeem, to ransom*, e. g. a field or farm sold, by paying back the price, Lev. 25, 25. Ruth 4, 4. 6; any thing consecrated to God, Lev. 27, 13. 15. 19. 20. 31; a slave Lev. 25, 48. 49. Part. **גָּאֵל** *redeemer*, one who redeems a field, Lev. 25, 26.—Trop. and very often spoken of God as redeeming and delivering men and espec. Israel, e. g. from the bondage of Egypt Ex. 6, 6; from the Babylonian exile Is. 43, 1. 44, 22. 48, 20. 49, 7. al. Constr. with **מִן** Ps. 72, 14; **מִיָּד** Ps. 106, 10. Part. pass. **גָּאֵל יְהוָה**, **גָּאֵל יְהוָה**, *the redeemed of Jehovah*. Is. 35, 9. 51, 10. Part. act. Job 19, 25 **אֲנִי יְדַעְתִּי כִּי יִגְאֵלֵנִי** *I know that my redeemer liveth*, i. e. God himself, who will deliver me from these calamities.—Job 3, 5 in curses upon his natal day: **יִגְאֹלְהוּ חֹשֶׁךְ וְצִלְמָוֶת** *let darkness and death-shade redeem it for themselves*, i. e. recover it, again take possession of it.

2. With **דָּם**, *to redeem blood*, i. e. *to avenge bloodshed*, to demand or inflict punishment for blood; found only in Part. **גָּאֵל הַדָּם** *the avenger of blood*, Num. 35, 19 sq. Deut. 19, 6. 12. Josh. 20, 3. 2 Sam. 14, 11; without **הַדָּם** id. Num. 35, 12.

3. As the right of redemption (no. 1) and the duty of blood-revenge (no. 2) belonged to the nearest relative, hence **גָּאֵל** denotes *a blood relative, kinsman*, Num. 5, 8. Lev. 25, 25. Ruth 3, 12. With the art. **הַגָּאֵל** *the Gôel, the next of kin, nearest kinsman*, Ruth 4, 1. 6. 8; comp. 3, 9. 12. The one next after him is called **גָּאֵל מִדָּם** Ruth 2, 20, comp. 4, 4. Plur. **גָּאֵלִים** *blood-relatives, kinsmen*, 1 K. 16, 11.—So to Heb. **שָׂאֵר** i. e. *blood-relative*, corresponds Arab. **ثَائِر** *avenger of blood*, and **وَلِي** *a friend, kinsman, also a protector, avenger*.

4. Since also by the Mosaic law, when a man died without children, it was the duty of the next of kin to marry his widow and raise up children in his name, (see **יָבֵם**, **יָבֵם**), the verb **גָּאֵל** was also transferred to denote this right and duty of relationship, and is then denom. from **גָּאֵל**. E. g. Ruth 3, 13, where Boaz says: **אֲמִי-יִגְאֹלְךָ טוֹב וְיִגְאֹל וְאִם-לֹא יִחַפֵּץ** *if he will perform*



unto thee the kinsman's part (i. e. marry thee), well; let him do the kinsman's part; but if he will not, . . . then I will do the kinsman's part to thee, i. e. will marry thee. Comp. Tob. 3, 17.

NIPH. pass. of Kal no. 1, to be redeemed, ransomed, e. g. a field or farm Lev. 25, 30; things consecrated Lev. 27, 20, 27, 28, 33; a slave Lev. 25, 54.—Reflex. to redeem oneself Lev. 25, 49.

Deriv. נִגְאָל, נִגְאָלִים, and pr. n. נִגְאָל.

\* II. נִגְאָל, a verb of the later Hebrew, in Kal not used, to be defiled, polluted, unclean, i. q. Chald. נִגְאָל, נִגְעַל, Ithpe. נִגְעַל to be polluted.

PIEL נִגְאָל to defile, to pollute, Mal. 1, 7.

PUAL 1. to be polluted. Part. מִגְאָל polluted, unclean, of food Mal. 1, 7, 12.

2. to be pronounced unclean, i. e. to be removed as polluted from the priesthood, Ezra 2, 62. Neh. 7, 64. Comp. Syr.

נִגְעַל to cast away, to reject, and נִגְעַל Hiph.

NIPH. נִגְאָל Zeph. 3, 1, and נִגְאָל Is. 59, 3. Lam. 4, 14, to be defiled, polluted. The latter form is similar to the Arabic passive Conj. VII أَتَغَدَّلُ.

HIPH. to soil, to stain, as a garment with blood, Is. 63, 3. The form נִגְאָלִים is by Syriasm.

HITHPA. to defile oneself, e. g. with unclean food, Dan. 1, 8.—Hence

נִגְאָל plur. constr. נִגְאָלִים, defilement, pollution, Neh. 13, 29.

נִגְאָל f. (r. נִגְאָל I) 1. redemption, re-purchase of a field or farm, Lev. 25, 24. Ruth 4, 7.—Hence a) i. q. right of redemption, fully נִגְאָלִים Jer. 32, 7, comp. v. 8 and see נִגְאָלִים Lev. 25, 29, 31, 48. נִגְאָלִים נִגְאָלִים perpetual right of redemption, in perpetuity, Lev. 25, 32. b) With gen. of pers. a field to be redeemed by any one as next of kin, Ruth 4, 6. c) price of redemption, Lev. 25, 26, 51, 52.

2. relationship, kindred. Ez. 11, 15 נִגְאָלִים אֲנִשִּׁי thy relatives, thy kindred. See r. נִגְאָל I. 3.

נִגְבִּי m. (r. נִגְבִּי no. 1) c. suff. נִגְבִּי, plur. נִגְבִּים and נִגְבִּיּוֹת, see no. 5, 6; pr. something gibbous, convex, arched; hence

1. the back, e. g. of animals Ez. 10, 12; also of men, Ps. 129, 3 עַל גְּבִי הָרָשָׁה the ploughers ploughed upon my back, i. e. they made deep furrows on my back with their blows.

2. the boss of a shield or buckler, i. e. the exterior convex part; comp. Arab.

جَوْب shield, and Fr. bouclier from boucle. So in the proverbial expression, Job 15, 26 בַּעֲבָרֵי גְבִי מִנְּקָיו he runneth upon him . . . with the thick bosses of his bucklers, a metaphor drawn from soldiers who join their shields together and so rush upon the enemy. Comp. Schult. ad l. c. Har. Cons. 23, p. 231. 40, p. 454, ed. de Sacy.—Hence

3. a bulwark, intrenchment, stronghold. Job 13, 12 גְּבִי הַמָּר גְּבִיכֶם bulwarks of clay are your bulwarks; here spoken of weak and futile arguments behind which his opponents intrench themselves; comp. Is. 41, 21. So Arab. ظَهَر back, also for bulwark.

4. a vault, fornix, spec. of a brothel, arched cell, in which harlots prostituted themselves, Ez. 16, 24, 31, 39. Sept. οἶκον πορνικόν, πορνείον. So Lat. fornix Juven. 3. 156.

5. the rim of a wheel, the circumference, felloes. Plur. גְּבִים 1 K. 7, 33; גְּבוֹת Ez. 1, 18.

6. an eye-brow, q. d. arch of the eye, Plur. גְּבוֹת Lev. 14, 9. Arab. جَبَّة the bone which the eye-brow covers.

7. the back, i. e. upper part, top of an altar, Ez. 43, 13. Sept. τὸ ὕψος τοῦ θυσιαστηρίου. So Gr. ῥῶτος for the surface of the sea, of the land, etc. The same is גִּב הַמִּזְבֵּחַ Ex. 30, 3, 37, 26; so that one might doubt whether it ought not to be so read in Ez. 1. c.

גִּב Chald. i. q. Heb. the back; plur. for sing. like Gr. τὰ ῥῶτα, Dan. 7, 6 Cheth. it had four wings גְּבִים עַל upon its back; Keri גְּבִים. Sept. ἐπ' αὐτῆς, Theod. ἐπ' αὐτῆς, Vulg. super se.

גִּב plur. גְּבִים 2 K. 25, 12 Cheth. see r. גִּב no. 3.

I. גִּב m. (r. גִּב) 1. a board, from the idea of cutting; plur. גְּבִים 1 K. 6, 9.

2. a well, cistern; plur. גְּבִים Jer. 14, 3. 2 K. 3, 16.

II. גָּב (for גִּבָּה, r. גִּבְהָ) *a locust*, plur. גָּבִים Is. 33, 4. Sept. ἀγρίδες.  
גָּב *Gob*, pr. n. see גִּב.

גָּב Chald. (r. גִּבָּה no. 2) *emph. גָּבָא, a pit, den, in which lions were kept*, Dan. 6, 8 sq. In Targg. for Heb. בּוֹר. Syr. ܓܒܐ, Arab. جَب, Eth. ገብ, id.

\* גָּבָא obsol. root, i. q. Arab. جَبَا final Waw and Ye, *to gather together, to collect*, e. g. waters into a reservoir, tribute; IV, *to gather together, to collect*.—Hence

גָּבָא m. 1. *a reservoir, cistern*, Is. 30, 14. Vulg. *fovea*.

2. *a marsh, pool*, Ez. 47, 11.

\* גָּבַב *a verb of twofold signification, one its own, the other derived.*

1. Pr. *to be curved, hollow*, or also *to be gibbous, convex*, in the manner of an arch, vault; hence גָּב q. v. something gibbous, the back, etc. The same primary idea lies also in the kindred roots, as גָּוַה, whence גָּו, *whence* גָּוָה, *whence* גָּוָה, *whence* גָּוָה; also in גָּבַב, *where see more*, and גָּבַב, *and even* גָּבַב. Corresponding are also Lat. *gibbus*, Engl. *gibbous*, Germ. *Giebel*, *Gipfel*. Comp. also the roots גָּבַב, גָּבַב, גָּבַב.

2. The other signif. is borrowed from גָּבַב, *to cut in, to dig*; Arab. جَبَب *to cut, to cut or hew out*; comp. جَاب mid. Waw and Ye id. Conj. VIII, *to dig a well*. Hence Chald. גָּב *a well or pit*.

\* גָּבָה obsol. root, i. q. Arab. جَبَا *to come forth out of the ground, to creep forth*, as a serpent from his hole; whence

גָּבָה for جَاب *a locust*, so called as issuing from the earth when hatched; comp. Eth. አጸጠጠ the great locust, from *ጸጠ* to emerge from the water. Comp. Plin. H. N. 11. 29 or 35. Bochart Hieroz. II. p. 443.—Hence גָּב II, I.

\* גָּבָה inf. גָּבָה, once גָּבָה Zeph. 3, 11; fut. גָּבָה, 3 plur. fem. irregular *הִגְבְּהֶנָּה* Ez. 16, 50.

1. *to be high, lofty, tall*; comp. in גָּבָה

no. 1. E. g. *a tree* Ez. 19, 11; *the heavens* Ps. 103, 11; *a man* Sam. 10, 23.

2. *to be elevated, exalted*, to a higher degree of dignity and glory, Is. 52, 13. Job 36, 7.

3. *one's heart lifts itself up, is lifted up, elated*: a) In a good sense, i. q. *to take courage*, 2 Chr. 17, 6 *וַיִּגְבְּה לְבָבוֹ* *and his heart was encouraged in the ways of Jehovah*. b) In a bad sense, *to be lifted up in pride, to be proud, haughty*, Ps. 131, 1. Prov. 18, 12. 2 Chr. 26, 16.—Hence

4. Of a person himself, *to be proud, haughty*, Is. 3, 16. Jer. 13, 15.

הִגְבְּה *to make high, to exalt*, Ez. 17, 24. 21, 31 [26]. Prov. 17, 19 *וַיִּגְבְּה פִתְחוֹ* *who maketh his gate high*. Jer. 49, 16 *כִּי־תִגְבְּה כְּעֶשֶׂר כְּנָקָה* *though thou makest thy nest high like the eagle*, i. e. *buildest thy castles upon the highest cliffs*; comp. Obad. 4, where כְּנָקָה is omitted. Adverbially with an infin. Ps. 113, 5 *וַיִּגְבְּהוּ מִן־הַמַּגְבְּהִים* pr. *who maketh high to dwell*, i. e. *who dwelleth on high*. Job 5, 7 *וַיִּגְבְּהוּ מִן־הַמַּגְבְּהִים* *they fly on high, soar aloft*; so with מִן־הַמַּגְבְּהִים impl. Job 39, 27 [30]. Also followed by a finite verb, Is. 7, 11.

Deriv. the four following, and pr. n. גָּבָה.

גָּבָה i. q. גָּבָה adj. *high, lofty, proud*, only in constr. גָּבָה לְעֵינַיִם Ps. 101, 5; גָּבָה לֵב Prov. 16, 5; גָּבָה רִיחַ Ecc. 7, 8.

גָּבָה adj. once גָּבָה Ps. 138, 6; constr. גָּבָה 1 Sam. 16, 7, comp. גָּבָה; f. גָּבָה.

1. *high, lofty, tall*, e. g. *a tree* Ez. 17, 24; *a tower* Is. 2, 15; *a mountain* Gen. 7, 19. Is. 57, 7; *a man* 1 Sam. 9, 2. Trop. *powerful* Ecc. 5, 7. Subst. *height, tallness*, 1 Sam. 16, 7.

2. *proud, haughty*, Is. 5, 15. 1 Sam. 2, 3.

גָּבָה m. c. suff. גָּבָה 1. *height, altitude*, as of trees, buildings, etc. Ez. 1, 18. 40, 42. 1 Sam. 17, 4. Am. 2, 9. Job 22, 12 *הֲלֹא־אֵלֹהִים גָּבָה שָׁמַיִם* *is not God in the height of heaven?* i. e. *in the lofty heavens*. Plur. constr. Job 11, 8 *מִי־הַמַּגְבְּהִים* *as the heights of heaven are the mysteries of divine wisdom, what canst thou do?*

2. *majesty, grandeur*, Job 40, 10.

3. *pride, haughtiness*, Jer. 48, 29; more



fully גבה 2 Chr. 26, 16; גבה רות Prov. 16, 18; גבה אה Ps. 10, 4. This latter expression is also very frequent in Arabic, see Thesaur. p. 257.

גְּבָהוּת f. (r. גָּבַה) *pride, haughtiness*, Is. 2, 11, 17.

גָּבֹל m. (r. גָּבַל) c. suff. גְּבֹלִי, גְּבֹלִי, גְּבֹלִי, plur. גְּבֹלִים.

1. *a bound, limit, border*, as of a field, district, country; pr. a cord or line by which a limit is measured out; see r. גָּבַל no. 1. Deut. 19, 14, 27, 17. Prov. 22, 28. Judg. 11, 18. 27. Spoken of the bounds of the sea, Ps. 104, 9.—The idiom גְּבֹלִים Num. 34, 6 etc. see in י copul. no. 1. f.

2. The space included within certain borders, *territory, country, district*, like Engl. *bounds, limits*. Gen. 10, 19 גְּבֹלֵי הַבְּשָׁנִים *the bounds, territory, of the Canaanites*. גְּבֹלֵי מִצְרַיִם *the whole bounds, land, of Egypt* Ex. 10, 14, 19. גְּבֹלֵי בְנֵי 1 Sam. 11, 3, 7. גְּבֹלֵי נִפְזִיךְ Num. 21, 24, al. Plur. *bounds, territories*, Jer. 15, 13. Is. 60, 18. 2 K. 15, 16. Ez. 27, 4 *thy borders, territories, are in the midst of the sea*, spoken of Tyre.

3. *a margin, edge*, e. g. of an altar, Ez. 43, 13, 17.

גְּבוּלָה f. (r. גָּבַל) *a border, margin*. Is. 28, 25 וְקָסַמְתָּ גְּבוּלָתוֹ *and spelt in the border of it*, sc. of the field.—Plur. גְּבוּלוֹת, *borders, bounds*, as of a field, Job 24, 2; of regions, countries, Num. 34, 2, 12; of nations, Deut. 32, 8.

גִּבּוֹר, גִּבּוֹר, adj. (r. גָּבַר) 1. *strong, mighty, valiant*; spoken of a hunter, Gen. 10, 9; mostly of an impetuous warrior, champion, hero, 2 Sam. 17, 10. Ps. 33, 16, 45, 4. מֶלֶךְ גִּבּוֹר *a mighty king*, impetuous, i. e. Alexander the Great, Dan. 11, 3. אֵל גִּבּוֹר *the mighty hero* Is. 9, 5, 10, 21, comp. Ez. 32, 11. Gen. 6, 4 הָיָה אֲנָשִׁים מְשֻׁבָּדִים אֲשֶׁר מִיָּמֵינוּ *these were the mighty men, heroes, who of old were men of renown*. Prov. 30, 30 *the lion is mighty among the beasts*. Also genr. *a warrior*, Jer. 51, 30. Ps. 120, 4, 127, 4; גִּבּוֹר חַיִּל *a mighty man of valour*, valiant warrior, Judg. 6, 12, 11, 1. 1 Sam. 9, 1; plur. גְּבוּרֵי חַיִּל 1 Chr. 7, 5, 11, 40. So of God, Ps. 24, 8 וְגִבּוֹר יְהוָה *15\**

גִּבּוֹר מִלְחָמָה *Jehovah strong and mighty, Jehovah mighty in battle*. Deut. 10, 17. Jer. 32, 18. Neh. 9, 32. Ironically, Is. 5, 22 הָיוּ גְבוּרִים לְשִׁמּוֹת בְּרֹךְ אֲנֹשִׁי-חַיִּל לְמִסָּךְ *wo unto those mighty to drink wine, the valiant to mingle strong drink*; see Comment. on Is. 28, 1.—Trop. spoken also of *ability, activity*, in the transaction of business, etc. גִּבּוֹר חַיִּל *strong in ability*, i. e. active, capable, enterprising, 1 K. 11, 28. Neh. 11, 14; also of *wealth*, גִּבּוֹר חַיִּל *mighty in wealth*, of great substance, Ruth 2, 1. 1 Sam. 9, 1, 2 K. 15, 20; of *power*, Gen. 10, 8.—Hence

2. Like Engl. *warrior*, put for *a leader in war, war-chief*. Is. 3, 2 גִּבּוֹר וְאִישׁ *the war-chief and the soldier*; comp. Ez. 39, 20. The same is prob. to be understood of those who are called גְּבוּרֵי דָוִד 2 Sam. 23, 8, 1 K. 1, 8, 1 Chr. 11, 26, 29, 24. Genr. of any *chief, prefect*; 1 Chr. 9, 26 הַשְּׂפָרִים *the chiefs of the porters*.

3. In a bad sense, *violent, an oppressor, tyrant*, Ps. 52, 3. So Arab. جَبَّار.

4. Poet. *a man*, i. q. גִּבּוֹר. 2 Sam. 22, 26. In the parall. Ps. 18, 26 *גִּבּוֹר*.

גְּבוּרָה f. (r. גָּבַר) 1. *strength*. Ecc. 9, 16 טוֹבָה הַחֵמָה מִגְּבוּרָה *wisdom is better than strength*. 10, 17 O happy land! ... whose princes eat in due season for strength and not for drunkenness, i. e. in order to strengthen the body. Plur. Ps. 90, 10 *our years are seventy years שְׁמֹנֶה עָשָׂר שָׁנָה and if by reason of strength they be eighty years*, etc. Job 41, 4 [12].

2. Spec. *valour, strength, might*, sc. for war, Judg. 8, 21. Is. 36, 5; ascribed also to the horse, Job 39, 19. Once trop. of the bold and intrepid spirit of a prophet, Mic. 3, 8. Sometimes as concr. *might*; for *mighty deeds*; 1 K. 15, 23 *and the rest of all the acts of Asa* וְכָל-גְּבוּרָתוֹ *and all his mighty deeds, and all that he did*, etc. 16, 27, 22, 46. Also concr. *mighty men*, heroes, Is. 3, 25.

3. *power, might*, Is. 30, 15; espec. of God, Ps. 21, 14, 54, 3, 66, 7, 71, 18, 89, 14. Plur. גְּבוּרָתוֹ יְהוָה *mighty acts, wonders of Jehovah*, Deut. 3, 24. Ps. 106, 2. Job 26, 14.

4. *victory*, Ex. 32, 18; comp. the verb in Ex. 17, 11.

גְּבוּרָה Chald. emph. גְּבוּרְתָּא, *power, might*, of God, Dan. 2, 20.

\* גָּבַח i. q. גָּבַח, *to be high*; spec. of *stature* and of the *forehead*. So Chald.

גְּבִיחַ one who is too tall; Arab. أَجَبٌ one who has a high broad forehead, Lat.

*fronto*, جَبْهَةٌ forehead. Hence the two following:

גְּבִיחַ m. adj. one who has the forehead too high, *fronto*, since nouns of the form קָטַל denote blemishes of the body; hence, *bald in front, forehead-bald*, Lev. 13, 41. Sept. ἀναφάλαντος. Opp. קָרַח i. e. bald behind.

גְּבִיחַ f. (r. גָּבַח) *baldness in front, a bald forehead*, Lev. 13, 42. 43. Trop. *bareness*, a threadbare spot on the outer or right side of cloth, Lev. 13, 55. Opp. קָרַח baldness behind, also a threadbare spot on the wrong side of cloth.

גַּבִּי (i. q. Syr. ܓܒܝ tax-gatherer) *Gabbai*, pr. n. m. Neh. 11, 8.

גְּבִים (cisterns Jer. 14, 3, or locusts Is. 33, 4) *Gebim*, pr. n. of a small place a short distance north of Jerusalem, Is. 10, 31.

גְּבִינָה f. (r. גָּבַן no. 3) *curdled milk, cheese*, Job 10, 10. Arab. جبن IV to curdle milk; V, to be curdled, coagulated; جَبْنٌ, جَبْنٌ, Ethiop. ገበን, Syr. ܓܒܢ cheese.

גְּבִיעַ m. (r. גָּבַע) 1. *a cup, goblet, bowl*, of a large size, Gen. 44, 2 sq. So *a bowl or goblet of wine* Jer. 35, 5, distinguished from the כִּסְוֹת or smaller cups into which the wine was poured from the larger goblet.

2. *cup, calix* of flowers, as an ornament of the sacred candelabra, Ex. 25, 31 sq. 37, 17. 19. Comp. Arab. قُبْعَةٌ calix of flowers, and Heb. קַבֵּשׁ cup, calix.

גְּבִיר m. (r. גָּבַר) *a master, lord*, from the notion of might and power, Gen. 27, 29. 37.

גְּבִירָה f. (fem. of preced.) *a mistress*, every where for *a queen*, e. g. the king's

consort, 1 K. 11, 19. 2 K. 10, 13; the king's mother, 1 K. 15, 13. 2 Chr. 15, 16.

גְּבִישׁ m. (r. גָּבַשׁ) pr. *ice*, see אֶל־גְּבִישׁ. Trop. for *crystal*, which resembles ice, and was in fact supposed to be ice, Plin. H. N. 37. 2; comp. Gr. κρύσταλλος and Eth. ጸጸጸጸጸጸ hail-stones, also crystal.—Once, Job 28, 18.

\* גָּבַל 1. *to twist, to wreath*, as a cord or rope, wreathen work; kindr. קָבַל,

comp. also גָּבַל a rope. Hence גְּבִילוֹת מִקָּבַל, wreathen work; also גְּבִילוֹת pr. a cord, *line*, with which boundaries are measured, and then for *a bound or limit* itself; comp. Lat. *finis* and *fumis*, Engl. *line* i. q. cord and boundary. Then from the signif. *boundary* comes Arab.

جَبَل mountain, chain of mountains, as the natural boundary of countries; comp. ὄρος and ὄρος, and Heb. גָּבַל, גָּבַל.

2. Denom. from גָּבַל, *to bound, to limit*, e. g. a) As a boundary, Josh. 18, 20 וְהַיַּרְדֵּן הִגְבֹּל אוֹתוֹ and *Jordan shall be its boundary*. b) With acc. of boundary, *to set, to determine*; Deut. 19, 14 thou shalt not remove thy neighbour's boundary, אֲשֶׁר גָּבְלוּ רֵאשִׁימִים which they of old time have established.

3. With ב, *to border upon*, also denom. from גָּבַל. Zech. 9, 2.

הִפַּח. *to set bounds around* any thing. Ex. 19, 23 הִגְבַּל אֶת־הָהָר set bounds around the mountain. v. 12 וְהִגְבַּלְתָּ אֹרֶחַם הָעָם and set bounds to the people round about.

Deriv. see in Kal no. 1.

גָּבַל (i. q. جَبَل *Jebel*, mountain, see r. גָּבַל no. 1.) *Gebal*, pr. n. of a Phœnician city between Tripolis and Beirût, situated on a hill, and inhabited by seamen and builders, Ez. 27, 9; comp. 1 K. 5, 32 [18]. Strabo XVI. p. 755 Casaub. It was called by the Greeks Βύβλος, see Strab. Ptol. Steph. Byz. rarely Βίβλος. The Arabs still call it جَبِيل *Jebeil*, i. e. little mountain.—Gentile n. גְּבִלִי *Giblî*, plur. גְּבִלִים 1 K. 5, 32 [18].

גָּבַל m. (mountain, see in r. גָּבַל no. 1.) *Gebal* Ps. 83, 8, i. e. *Gebalene*, pr. n. of the mountainous tract inhabited by the Edomites, extending from the Dead Sea



southwards to Petra, and still called by the Arabs **جبال** *Jebal*. In Judith 3, 1 Lat. Vers. and also in the writings of the Crusaders, it is called *Syria Sobal*; by Josephus, Euseb. and Steph. Byz. *Τόβο-λίτις, Γεβυλίτη, Γάβυλα*. See Bibl. Res. n Palest. II. p. 552.

**גָּבַל** see **גָּבַל**.

**גָּבַלְתָּ** f. (r. **גָּבַל**) *wreathen work*, twisted like cords, see the root Kal no. 1. Ex. 28, 22 and thou shalt make upon the breast-plate **וְהָיָה מְעֻשָּׂה עֲבָה וְהָיָה מְעֻשָּׂה עֲבָה** *wreathed chains* (i. e. like cords), *braided or laced work of pure gold*; Sept. well *κροσσούς συμπλεγμένους*. Ex. 39, 15. The same thing is expressed in Ex. 28, 14, and two chains of pure gold, **וְהָיָה מְעֻשָּׂה עֲבָה** *wreathed (like cords) shalt thou make them, braided work*; Sept. *καταμειγμένα (ἐν ἄν-θρακί)*. Most prob. we are to understand small chains made of gold threads or wire twisted or braided together like cords; and then **מְעֻשָּׂה עֲבָה** is added by way of epexegetis.

\* **גִּבְיָן** not used in Heb. 1. *to be gibbous, curved*, see under **גָּבַב** no. 1; so of the body, see **גִּבְיָן**; of a mountain, see **גִּבְיָן**; of the eye-brow, arch of the eye, see Syr. and Chald. **גִּבְיָנָא**.

2. Trop. of the body, *to shrink together from fear, terror*, Arab. **جَبَنَ** and **جَبَنَ** to be timid, fearful; Act. to terrify.

3. Of milk, *to curdle, to coagulate*; comp. Germ. *die Milch erschrickt*, i. e. curdles. Hence **גִּבְיָנָה** curdled milk, cheese.

**גִּבְיָן** m. adj. *gibbous, hunch-backed*, Lev. 21, 20. R. **גִּבְיָן** no. 1.

**גִּבְיָנִים** m. plur. (r. **גָּבַב** no. 1) *heights, summits*, q. d. humps, hummocks of a mountain. Ps. 68, 16 **הַר־גִּבְיָנִים הַר־בָּשָׁן** *O mount of summits, mount of Bashan*; and v. 17 **הַר־גִּבְיָנִים** by apposit. *ye mountains, summits*, i. e. abounding in summits. — Comp. Talm. **גִּבְיָנִית** crown of the head, summit; Syr. **جَبَل** summit of a mountain, arch of the eye-brow; Arab. **جَبَاةٌ** rough uneven country; also a cemetery, so called from the sepulchral mounds, tumuli.

\* **גִּבְעָה** not found in the verb, kindr. with the roots **גָּבַב** q. v. **גָּבַח**, etc. and signifying *to be high*, like a mountain, hill; and spec. *to be arched, convex, round*, like a cup, the top of the head, etc. see **גִּבְעָה**, **גִּבְעָה**. Comp.

Arab. **قَبْ** head, chief, Gr. *κεφαλή*, Lat. *caput, capo*, all which flow from the same primary source.

Deriv. **גִּבְעָה**, **גִּבְעָה**, and the six here following.

**גִּבְעָה** (hill) *Geba, Gaba*, pr. n. of a Levitical city in Benjamin, Josh. 18, 24, 21, 17; situated on the northern border of the kingdom of Judah, 2 K. 23, 8. Zech. 14, 10. More fully **בְּנֵימִין** 1 Sam. 13, 16. 1 K. 15, 22. It was near to Gibeah (no. 2. a), towards the northeast, Is. 10, 29. Josh. 18, 24, 28. From these passages too it is evident that Geba and Gibeah could not have been the same place; although in Judg. 20, 10, 33, **גִּבְעָה** is inaccurately put for **גִּבְעָה**; comp. the context. [Now **גִּבְעָה**

*Jeb'a*; see Bibl. Res. in Palest. II. p. 113, 114. Biblioth. Sac. 1844, p. 598 sq. — R.

**גִּבְעָה** (hill) *Gibea*, pr. n. m. 1 Chr. 2, 49.

**גִּבְעָה** f. (r. **גָּבַב**) plur. **גִּבְעוֹת** 1. *a hill*, 2 Sam. 2, 25. Is. 40, 12, 41, 15. Cant. 2, 8. al. **גִּבְעוֹת עוֹלָם** *everlasting hills*, i. e. ever the same from the creation until now, Gen. 49, 26. Job 15, 7 **וְהָיָה הַגִּבְעוֹת הַזֵּה** *thou brought forth before the hills?* Prov. 8, 25. **הַגִּבְעָה הַזֶּה** *the hill of Jehovah*, i. e. Zion, Ez. 34, 26, comp. Is. 31, 4. Many of the hills in Palestine were distinguished by pr. names; as **אֲמָה**, **גִּבְעָה**, **הַגִּבְעָה**.

2. Meton. *a city on a hill*; comp. the termination *dunum* in the early names of cities in Germany, France, and Britain, which in Celtic signifies *a hill*, as *Augustodunum, Caesarodunum, Lugdunum*, etc. Hence as pr. n. *Gibeah*:

a) **גִּבְעָה בְּנֵימִין** 1 Sam. 13, 2, 15, **בְּנֵימִין** 2 Sam. 23, 29, *Gibeah of Benjamin*; likewise called **גִּבְעָה שְׂאוֹל** *Gibeah of Saul* 1 Sam. 11, 4; **הַגִּבְעָה הַזֶּה** *the hill of Jehovah* 1 Sam. 10, 5, comp. 10; also **הַגִּבְעָה** *Gibeah*, Hos. 5, 8, 9, 10, 9; **גִּבְעָה** 1 Sam. 10, 26, **גִּבְעָה** Josh. 18, 28;

a city of Benjamin, the birthplace of Saul, noted for the atrocious crime committed by its inhabitants Judg. 19, 12 sq. 20, 4 sq. Like Bethel it seems to have been reckoned among the ancient sanctuaries of Palestine, 1 Sam. 10, 5, 6. [It lay on and around a high and sharp hill, now called *Tuleil el-Fül*, about three miles north of Jerusalem, near the great road; see Biblioth. Sac. 1844, p. 598 sq. Bibl. Res. in Palest. II. p. 144, 317. Joseph. B. J. 5. 2. 1.—R.] Gentile n. גִּבְעָתִי *Gibeathite* 1 Chr. 12, 3.

b) גִּבְעַת פִּינְחָס *Gibeah of Phinehas*, in the mountains of Ephraim, Josh. 24, 33.

c) גִּבְעָה *Gibeah*, a place in the tribe of Judah, Josh. 15, 57. Now called *Jeb'ah*, a village southwest of Jerusalem near the foot of the mountains; see Bibl. Res. in Palest. II. p. 327.

גִּבְעוֹן (hill-city, i. e. built on a hill,) *Gibeon*, a large city of the Hivites Josh. 10, 2, 11, 19, afterwards belonging to Benjamin Josh. 18, 25, 21, 17; to be distinguished from the neighbouring cities Geba גִּבְעָה, and Gibeah גִּבְעָה, lying westward of both, and northwest of Jerusalem; now called *el-Jib*; see Bibl. Res. in Palest. II. p. 135–9. In the reigns of David and Solomon the sacred tabernacle was stationed here, 1 K. 3, 4, 5, 9, 2.—Gentile n. גִּבְעוֹנִי *Gibeonite*, 2 Sam. 21, 1 sq.

גִּבְעַל quadril. m. *the calix* or *corolla* of flowers, i. q. גִּבְעָל *calix* with ל added, which sometimes seems to have the force of a diminutive, comp. בִּרְמָל from הֶרֶג. Once spoken of flax, Ex. 9, 31 *for the barley was in the ear and the flax in the calix*, i. e. in flower.—It is used also in the Mishna for the *calix* or *corolla* in the flowers of hyssop or origanum, which exhibits almost the appearance of ears of grain, e. g. Para 11. § 7, 9. ib. 12. § 2, 3; where the more learned Rabbins have long ago explained it correctly. See more in Thesaur. p. 261.

גִּבְעַת see in גִּבְעָה no. 2. a.

\* גִּבְרִי and גִּבְרִי 2 Sam. 1, 23, fut. גִּבְרִי, *to be or become strong, mighty, to prevail*. The primary idea is that of binding,

kindr. with גָּבַל; like Arab. جَسَر I, VII,

VIII to bind up something broken, to make firm and solid, which is also referred to strength and power, as in Conj. V, *to be strong, strengthened, confirmed*; Syr. اَلْجَبْرُ, اَلْجَبْرُ, to show oneself strong. Ethiop. ገብረ to labour, to do, which seems derived from the idea of force and strength. Kindred is also גִּבְרִי.—Absol. of an enemy Ex. 17, 11; of waters rising and increasing, Gen. 7, 18, 19, 20, 24; of wealth Job 21, 7. With מִן *to be stronger than any one*, 2 Sam. 1, 23; also with עַל, Gen. 49, 26.

PIEL *to make strong, to strengthen*, Zech. 10, 6, 12. Ecc. 10, 10 גִּבְרִי הֵיטָל he puts to more strength.

HIPH. 1. *to make strong, to confirm*. Dan. 9, 27 הֵגְבִיר בְּרִית לְרַבִּים he shall make a firm covenant with many.

2. Intrans. *to prevail, pr. to exercise strength*, comp. synonym. הִחְזִיק, הִחְזִיק, and Lat. *robur facere* Hirt. Bell. Afr. 85. Ital. *far forze*.—Ps. 12, 5 נִגְבֵּיר לְלִשָּׁנֵנוּ *with our tongue will we prevail*. Comp. Is. 28, 15.

HITHPA. 1. *to show oneself strong, to prevail*, with עַל Is. 42, 13.

2. *to conduct oneself proudly, insolently*, וִיפְתֹּחַ אֵל Job 36, 9; with אֵל *against any one*, Job 15, 25. Arab. V, *to be proud*,

contumacious, جَبَّار proud, contumacious.

Deriv. גִּבְרָה, גִּבְרִי, גִּבְרִי, and those here following.

גִּבְרִי m. plur. גִּבְרִים 1. *a man*, so called from his strength, i. q. אִישׁ; found only in poetry except a few examples, Deut. 22, 5. 1 Chr. 24, 4, 26, 12, comp. לְגִבְרִים; but the usual word in Aramaean, אֲשֵׁרִי הֵגְבִיר —Ps. 34, 9 אֲשֵׁרִי הֵגְבִיר happy the man who trusteth in him. 52, 9, 94, 12. al. לְגִבְרִים, לְגִבְרִים, *man by man*, Josh. 7, 14, 17. 1 Chr. 23, 3. Spec. a) Opp. to woman, *a man, male*, Deut. 22, 5. Jer. 30, 6, 31, 22; and so even of a man-child just born, Job 3, 3 *the night when it was said גִּבְרִי a man-child is conceived*. Comp. אִישׁ 1. a. b) Opp. to a wife, *a husband*, Prov. 6, 34. c) Sometimes put for *manly vigour, might*. Is. 22, 17 behold Jehovah will cast thee out מִלְּטָלָה גִּבְרִי *with a manly cast*, i. e.



mighty, violent. Job 38, 3. 40, 7. Ps. 88, 5. Comp. אִישׁ 1. d. d) a man, mortal, opp. to God, comp. אִישׁ 1. e. Job 4, 17. 10, 5. 14, 10. 14. e) a soldier, warrior, comp. אִישׁ 1. l. Judg. 5, 30; comp. Jer. 41, 16 גִּבְרִים אֲנִשֵּׁי מַלְחָמָה.

2. i. q. אִישׁ no. 4, each, every one. Joel 2, 8 גִּבְרִים בְּמַסְלָהוּ יֵלְכוּ they shall go every one in his path. Lam. 3, 39 in the second hemistich.

3. Geber, pr. n. m. 1 K. 4, 19, comp. 13.

גִּבְרִי i. q. גִּבְרִי, a man, a form imitating the Chaldee, Ps. 18, 36. In the parallel passage 2 Sam. 22, 26 is גִּבּוֹר.

גִּבְרִי Chald. id. a man, Dan. 2, 25. 5, 11. Plur. גִּבְרִיָּם, גִּבְרִיָּה (as if from גִּבְרִיָּה), men, Dan. 3, 8 sq. 6, 6 sq.

גִּבְרִי Chald. m. i. q. גִּבּוֹר, plur. constr. גִּבְרִיָּם.

1. a mighty man, hero, warrior, Dan. 3, 20.

2. Gibbar, pr. n. of a place, Ezra 2, 20; apparently for גִּבְעוֹן, comp. Neh. 7, 25.

גִּבְרִי see גִּבּוֹר.

גִּבְרִיָּל (man of God) Gabriel, one of the archangels, Dan. 8, 16. 9, 21. Comp. Luke 1, 19.

גִּבְרִית f. (for גִּבְרִית from masc. גִּבְרִי) c. suff. גִּבְרִיתִי, a mistress, opp. to a maid-servant, Gen. 16, 4. 8. 9. 2 K. 5, 3. Prov. 30, 23. גִּבְרִית מַמְלָכוֹת mistress of kingdoms Is. 47, 5. 7.

\* גִּבְשׁ not found in the verb, i. q.

Arab. جَبَسَ and جَبَسَ to freeze, to congeal; whence גִּבְשִׁית and גִּבְשִׁי. But Chald. גִּבֵּשׁ is to collect, to gather; hence pr. n. מִגְבִּישׁ.

גִּבְתוֹן (a height, hill, r. גִּבְבֵּי, comp. Chald. גִּבְתֹּן) Gibbethon, pr. n. of a city of the Philistines in the territory of Dan, Josh. 19, 44. 21, 23. 1 K. 15, 27. It is called by Eusebius Γαβθών τῶν Ἀλλοφύλων, by Josephus Γαβθών.

גִּבְתִּי m. constr. גִּבְתִּי, c. suff. גִּבְתִּי, with He parag. גִּבְתִּי Josh. 2, 6, plur. גִּבְתִּים.

1. a roof, the flat roof of an oriental house, Josh. 2, 6. 8. 1 Sam. 9, 25. 26. Prov. 21, 9. al. Spoken of the roof of a tower Judg. 9, 51; of a temple Judg. 16, 27.

2. the top, upper part of an altar, E 30, 3. 37, 26.

NOTE. The suggestion of Redslob is not improbable, that גִּבְתִּי may be for גִּבְתִּי, גִּבְתִּי, and this from גִּבְתִּי; as שִׁרְשָׁה from שִׁרְשָׁה; כֶּרֶךְ, from בִּרְכֵי; Iolgo-

γοθῶ Arab. جَلَّة from גִּלְגִּלָּה. It can also be for גִּבְתִּי, גִּבְתִּי, from the root

جَمَّ, whence جَمَّ a plain, level surface; comp. سَطَح roof, from سَطَح to expand.

גִּבְרִי m. (r. גִּבְרִי) 1. coriander, the seed, so called from the little furrows or stripes on the grains, see r. גִּבְרִי no. 1. Ex. 16, 31. Num. 11, 7. Sept. Vulg. κόριον, cori-avor, coriandrum; and so the other oriental interpreters, except the Chald. and Samar. This is also supported by the Carthaginian usage; comp. Dioscorid. 3. 64 Αἰγύπτιοι ὄχιον, Ἀφροί (i. e. the Carthaginians) γοίδ.

2. i. q. גִּבְרִי no. 1, fortune, with the art. spec. the god Fortune, Gad, worshipped by the Babylonians and the Jewish exiles, Is. 65, 11. He is elsewhere called also Baal, Bel, בֵּל, בֵּל, i. e. the planet Jupiter, stella Jovis, which was regarded throughout the east as the genius and giver of good fortune, and is hence called by the Arabs السعد الكبير bona fortuna major; see more in art. בֵּל. In the other hemistich in Is. l. c. is also mentioned מִנִּי, prob. the planet Venus, which is called in the east bona fortuna minor, see in מִנִּי. See more fully on these superstitions in Comment. on Is. II. p. 283 sq. 335 sq. Sept. well Τύχη, Vulg. Fortuna. Comp. בֵּל p. 147.

גִּבְרִי m. 1. fortune, i. q. גִּבְרִי no. 2, comp.

r. גִּבְרִי no. 3. Arab. جَدَّ and Syr. رُحَا.

id. جَدَّ to be fortunate, to be rich,

جَدِيدٌ fortunate.—Gen. 30, 11 Cheth.

גִּבְרִי Sept. ἐν τύχῃ, in fortune, fortunately, Vulg. feliciter sc. hoc mihi accidit. Keri גִּבְרִי fortune cometh.

2. Gad, pr. n. a) A son of Jacob, the name being prob. derived from good fortune, Gen. 30, 11; although another

signification is alluded to in Gen. 49, 19. He was the head of the tribe of like name, whose territory lay in the mountains of Gilead, Deut. 3, 12, 16, between that of Manasseh and Reuben, Josh. 13, 24-28; comp. Num. 32, 34, 35, 36. Ez. 48, 27, 28. **נַחַל הַגָּדִי** *the torrent of Gad*, i. e. the Jabbok, not the Arnon, 2 Sam. 24, 5.—Gentile n. is **גָּדִי** *Gadite*, (diff. from **גָּדִי**,) mostly collect. **הַגָּדִי** *the Gadites* Deut. 3, 12. Josh. 22, 1. b) A prophete who lived in the time of David, 1 Sam. 22, 5. 2 Sam. 24, 11 sq.

**גִּדְגָד** Chald. see below in **גִּדְגָד**.

\* **גִּדְגָד** quadril. Ethiop. *guadguada* to beat, *pulsare*; to thunder. Hence

**גִּדְגָד** (perh. thunder) *Gidgad*, whence **הַר הַגִּדְגָד** *Hor-hagidgad* Num. 33, 32, pr. n. of a station of the Israelites in the desert, i. q. **גִּדְגָדָה** *Gudgodah* Deut. 10, 7.

**גִּדְגָד** see in **גִּדְגָד**.

\* **גָּדַר** fut. **גָּדַר** 1. *to cut or hew, to cut in*, to make incisions, see Hithpo. Arab. **جَدَّ** to prune a vine, to cut cloth from the loom; comp. Chald. **גָּדַר**. Kindred roots are **גָּדַר**, **גָּדַר**. This primary signification of *cutting, hewing*, is possessed by the syllable **גָד** in common with the sibilated **גָד**, see **גָד**; from which indeed it has arisen by dropping the sibilation; and both of them are only softened forms from the harder syllables **קָד**, **קָד**, **קָד**, **קָד**, and dropping the sibilation **קָד**, **קָד**, **קָד**, to all which belong the same idea of *cutting*; see the roots **גָד**, **גָד**, **גָד**. In the Indo-European languages, comp. Lat. *caedo*, *scindo*, Gr. *σχιζω* for *σχιω*, Pers. **چیدن** to cut, to cleave, **خودن** i. q. Engl. *to cut*.—Hence

2. *to penetrate*, i. e. *to break in upon* any one, *to press or crowd upon*, i. q. **גָדַר**; e. **גָדַר**, Ps. 94, 21.—Hence **גָדַר** and Hithpo. no. 2.

3. From the notion of cutting off, deciding, comes also the signif. of *lot, fate, fortune*, comp. **גָדַר** no. 2; whence Heb. **גָדַר**, **גָדַר**, fortune.

Hithpo. 1. *to cut oneself, to make incisions* in the skin or flesh; e. g. in mourning Jer. 16, 6, 41, 5, 47, 5; or as

a part of idol worship, Deut. 14, 1. 1 K. 18, 28.

2. Reflex. of Kal no. 2, *to press or crowd themselves together*, sc. great numbers into one place, Jer. 5, 7. Mic. 4, 14.

Deriv. **גָדַר**, **גָדַר**, and pr. n. **גָדַר**, **גָדַר**.

**גָדַר** Chald. *to cut or hew, to cut down*, e. g. a tree, Imper. **גָדַר** Dan. 4, 11, 20. Comp. Heb. **גָדַר** no. 1.

**גָדַר** see **גָדַר**.

\* **גָדַר** obsol. root, prob. *to cut, to cut off*, and hence *to pluck, to crop, to tear off*; comp. kindr. **גָדַר**. Hence a **גָדַר** a kid, so called from cropping; also

**גָדַר** or **גָדַר** f. plur. constr. **גָדַר**, *banks of a river*, Josh. 3, 15, 4, 18. Is. 8, 7; so called as cut and torn away by the stream, comp. r. **גָדַר**. Comp. **גָדַר**, also

**גָדַר**, **גָדַר**, shore, from **גָדַר** to rub or wash away; **גָדַר** bank, from **גָדַר**

to cut away, whence also **גָדַר** a kid; comp. Gr. *ἀγρῆς*, *ἀγρῆς*, from *ἀγρῆς*; *ἡγρῆς*, *ἡγρῆς*, from *ἡγρῆς*.—Chald. **גָדַר** a wall, stone wall; also bank, shore, q. d.

wall of the sea. Arab. **جَدَّ** shore, coast, also from the notion of cutting.

**גָדַר** m. plur. **גָדַר** and **גָדַר**.

1. *an incision, cutting*, from r. **גָדַר** no. 1; e. g. in the skin Jer. 48, 37; in the soil, *a furrow*, Ps. 65, 11.

2. *a troop, band of warriors*, (pr. a cutting in,) so called from the figure as intended to *cut or break in* upon the enemy, like Lat. *acies*; used mostly of light-armed troops engaged in plundering and predatory incursions. Gen. 49, 19 **גָדַר** **גָדַר** *Gad, troops shall press upon him*, i. e. bands of wandering Arabs from the neighbouring desert. 2 K. 5, 2 **גָדַר** **גָדַר** *the Syrians had made an excursion in bands*. 1 Sam. 30, 8, 15. 23. 2 Sam. 3, 22. **גָדַר** **גָדַר** *the sons of the troop*, i. e. soldiers, 2 Chr. 25, 13; poet. **גָדַר** **גָדַר** Mic. 4, 14. Of a band of robbers Hos. 7, 1. 1 K. 11, 24. **גָדַר** **גָדַר** *the bands of Jehovah, his armies of angels*, Job 25, 3; also hosts of calamities inflicted by him, Job 19, 12.—Syr. **ܓܕܪܐ** a troop, band of soldiers.



**גָּדוֹל** m. adj. (r. **גָּדַל**) rarely defect. **גָּדוֹל** Gen. 1, 16; constr. **גָּדוֹל**, **גָּדַל**, thrice in Keri **גָּדַל** Ps. 145, 8. Nah. 1, 3. Prov. 19, 19; fem. **גְּדוּלָּה**, **גְּדוּלָּה**.

1. *great*, in magnitude and extent, **הָאָדָם הַגָּדוֹל** Num. 34, 6; **הָאָדָם הַגָּדוֹל** *a large (tall) man among the Anakim* Josh. 14, 15; in number and multitude, as **גוֹי גָּדוֹל** Gen. 12, 2; in intensity, as joy Neh. 8, 12, mourning Gen. 50, 10; in weight, importance, Gen. 39, 9. Joel 2, 11. Also Gen. 29, 7 **יְמֵי יוֹם גָּדוֹל** *it is yet great (high) day*, i. e. much of the day yet remains; comp. French *grand jour*, Germ. *hoch am Tage*. Sept. *ἔτι ἐστὶν ἡμέρα πολλή*. Subst. **גָּדַל זְרֹעֶךָ** the greatness of thine arm Ex. 15, 16. Plur. **גְּדֻלוֹת** *great things, mighty deeds*, espec. of God, Job 5, 9, 10, 37, 5. Spec. a) Of greater age, *natu major, elder, eldest*; Gen. 10, 21 **אָחִי יָפֶתְהָ** *the elder brother of Japhet*. 27, 1 **בְּנוֹ הַגָּדוֹל** *his eldest son*. v. 15, 42. b) *great* in power, dignity, rank, wealth, powerful, high, noble, Ex. 11, 3. 2 K. 5, 1. Job 1, 3. **חֲבֵהוּן הַגָּדוֹל** *the high priest* Hag. 1, 1. 12, 14. Plur. **גְּדֻלִּים** *the great*, i. e. men of rank and power, Prov. 18, 16; **גְּדֻלֵּי הַיָּמִין** 2 K. 10, 6, 11.

2. *haughty, proud, insolent*, comp. **גָּדַל** Hiph. Hithpa. no. 2. Ps. 12, 4 **לְשׁוֹן גָּדוֹל** *the tongue speaking proud things*, i. e. insolent, impious. Comp. Dan. 7, 8. 11, 20. 11, 36. Rev. 13, 5; also Gr. *μέγα ἐπὶ τῷ* Od. 16, 243. ib. 22, 288.

**גְּדוּלָּה** or **גְּדוּלָּה**, see **גְּדוּלָּה**.

**גְּדוּלָּה** only in Plur. **גְּדוּלָּה** Is. 43, 28. Zeph. 2, 8, and **גְּדוּלָּה** Is. 51, 7, *reproaches, revilings*. R. **גְּדוּלָּה**.

**גְּדוּלָּה** f. id. Ez. 5, 15.

**גָּדִי** 1. *a Gadite*, patronym. from **גָּד**; see **גָּד** no. 2. a.

2. *Gadi*, pr. n. m. 2 K. 15, 14.

**גָּדִי** (fortunate, from **גָּד**, **גָּדִי**) *Gaddi*, pr. n. m. Num. 13, 11.

**גָּדִי** m. (r. **גָּדָה**) *a kid*, so called from its cropping the herbage, see the root.

Arab. **جَدِيّ** id. **جَدِيَّة** *a she-kid*.— Gen. 38, 23. Ex. 23, 19. Dent. 14, 21; more fully **גָּדִי עֵינִים** *a kid of the goats*

Gen. 38, 17, 20. Plur. **גָּדִיִּים** 1 Sam. 10, 3; **גָּדִי עֵינִים** Gen. 27, 9, 16.

**גָּדִיִּאל** (fortune of God, i. e. sent from God) *Gaddiel*, pr. n. m. Num. 13, 10.

**גָּדִיָּה** or **גְּדִיָּה** f. (r. **גָּדָה**) *bank of a river*; Plur. **גְּדִיָּהוּ** or **גְּדִיָּהוּ** 1 Chr. 12, 15 Cheth. In Keri **גְּדִיָּהוּ**, see **גָּדָה** subst.

**גָּדִיָּה** f. *a she-kid*, plur. **גְּדִיָּהוּ** Cant. 1, 8. Comp. **גָּדִי**.

**גָּדִיל** m. only in plur. **גְּדִילִים**, pr. *twisted threads*, see r. **גָּדַל** no. 1. Chald. **גְּדִילָא** a thread, cord, Syr. **ܓܕܝܠܐ** plaited locks,

Arab. **جَدِيلٌ** a rein or halter of braided thongs. Hence

1. *fringe, tassels*, i. q. **צִיצִית**, worn by the Israelites on the corners of the outer garment, Deut. 22, 12.

2. *festoons*, on the capitals of columns, 1 K. 7, 17.

**גְּדִישׁ** m. (r. **גָּדַשׁ**) 1. *a heap of sheaves in the field, a shock or stack of grain*, Ex. 22, 5. Judg. 15, 5. Job 5, 26. Syr. Chald. **ܓܕܝܫܐ** id. Arab. *جديش*, espec. among the Moors,

**جَدَش**, comp. **جَدَسَ** to heap up.

2. *a tomb, tumulus, sepulchral mound*, Job 21, 32. Comp. Arab. **جَدَشٌ** sepulchre.

\* **גָּדַל** 1. *to twist, to twist together, to bind together*, like Arab. **جدل** to turn, to twist a cord, Chald. **ܓܕܠ**, Syr. **ܓܕܠܐ** to twist, to twine; hence Heb. **גְּדִילִים** twisted threads q. v. This primary signification is in the kindred dialects transferred, on the one hand to *wrestling*,

whence **جَادَلَ** to wrestle, also Ethiop. **ገደለ** to wrestle, to contend; and on the other to *strength and force*, like other verbs of twisting and binding, as **חֵזַק**, whence **גְּדֻלָּה** strength, might. And from this again comes the intrans. signification alone current in Hebrew, viz.

2. *to be or become great, to grow*; once præter. **גָּדַל**, Job 31, 18; fut. always **יִגְדַּל**. (A trace of transitive power lies

**HIΘPA.** 1. *to show oneself great and*

\* **פָּרַע** fut. **יִפְרַע** 1. *to cut or hew down, to cut off, to fell trees*, see Pual. Trop. of persons slain, Is. 10, 33. Arab.



חַדַּע to cut off the hands, nose, ears, mutilated. Kindr. is גָּנַע; see more under גָּנַר.—Once of the beard as cut off in mourning, Is. 15, 2 כָּל-זָקֵן גָּרוּעָה every beard is cut off, mutilated. In the corresponding passage Jer. 48, 37 is read גָּרוּעָה clipped, which some 80 Mss. have also adopted in Is. l. c. though without good reason; since Jeremiah, in the manner of later writers, substitutes a more common word in the place of one less usual. See Comm. on Is. l. c. comp. Gesch. d. hebr. Sprache p. 37; see also above under גָּנַע p. 94.

2. to cut or break asunder, as a staff, Zech. 11, 10. 14. Trop. God is said to break the arm of any one 1 Sam. 2, 31, or the horn of any one Lam. 2, 3 (comp. Ps. 75, 11), i. q. to break his power, to take away his strength. So also in Arabic.

NIPH. to be cut off or down, Judg. 21, 6. Is. 14, 12. 22, 25. Also to be broken, e. g. horns Is. 48, 25, statues Ez. 6, 6.

PIEL גָּדַע, with distinct. accent גָּדַע, to cut or break asunder, to break in pieces, as bars, bolts, Is. 45, 2; horns, Ps. 75, 11; idols, images, Deut. 7, 5. 12, 3.

PUAL to be cut down, as a tree Is. 9, 9. The derivatives all follow.

גִּדְעוֹן (perh. tree-feller, i. e. impetuous warrior, comp. Is. 10 33) Gideon, pr. n. of a warrior and judge of Israel, who delivered the nation from the bondage of Midian, Judg. c. 6-8. Sept. Γεδών.

גִּדְעֹם (a cutting down) Gidom, pr. n. of a place in the tribe of Benjamin, Judg. 20, 45.

גִּדְעֹנִי (id. after the form גִּדְעֹנִי Gid-  
coni, pr. n. m. Num. 1, 11. 2, 22.

\* גָּדַע pr. i. q. Arab. حَدَف to cut off, comp. under גָּנַר; trop. to use cutting words, *verbis proscindere*. Hence

PIEL גָּדַח to reproach, to revile; Arab. Conj. II, Syr. Pa. id. So as to men, see גָּדַח; mostly of God, to blaspheme, 2 K. 19, 6. 22. Is. 37, 6. 23. Ps. 44, 17. So also by actions, by presumptuous and voluntary sins, with which men mock and contemn Jehovah, Num. 15, 30. Ez. 20, 27.

Deriv. גָּדוּפִים, גָּדוּפָה.

\* גָּדַר to wall, to wall in or around, also to build a wall. Arab. جَدَر id.

The primary idea is that of surrounding, enclosing, e. g. with a wall, hedge, etc. comp. the kindr. roots הָצַר, הָרַר, etc. and see under גָּזַר p. 30. Comp. also גָּבַר, גָּבַר. The same stock of roots is widely diffused likewise in the occidental languages, designating now that which encloses, and now the space enclosed. Compare in later Lat. *cadarum*, Ital. *catarata*, Germ. *Gatter*, *Gitter*; oftener with the letter *r* transposed, as Gr. χορτος, Lat. *hortus*, cors, chors, cohors, Germ. *Garten*, Engl. *garden*, also Germ. *Gard*, i. e. a fortified enclosure, fortress, as in the pr. n. Stuttgart, etc. Slavic *gorod* i. e. fortified city, comp. Russ. *Novogorod*, Engl. *yard*, etc. etc.—Part. גָּדָרִים masons, Germ. *Maurer*, 2 K. 12, 13. Trop. a) גָּדַר גָּדַר to build a wall around any one, i. e. to protect, to defend, Ez. 13, 5, comp. 22, 30. b) גָּדַר בְּעֵד פ' to wall up around any one, i. e. to obstruct his way, shut him up, Lam. 3, 7. 9. Job 19, 8. Hos. 2, 8.

The derivatives all follow.

גָּדָר comm. gend. m. Ez. 42, 7; f. Ps. 62, 4.

1. a wall Ez. 13, 5; spec. wall of a vineyard Num. 22, 24. Is. 5, 5.

2. a walled place, enclosure, Ezra 9, 9.

Arab. جِدَار, جَدْر, a wall of a house or enclosure, جَدِير place walled in.

גָּדָר m. 1. i. q. גָּדַר, a wall of a court, garden, etc. twice in constr. state, Prov. 24, 31. Ez. 42, 10. Comp. Lehrs. p. 565.

2. Geder, pr. n. of a Canaanitish city, the residence of a king, Josh. 12, 13; perhaps the same with גָּדְדָה.

גָּדָר (wall) Gedor, pr. n. a) A place in the mountains of Judah, Josh. 15, 58. Now called *Jedûr* on the brow of the mountains; see Bibl. Res. in Palest. II. p. 338. b) m. 1 Chr. 8, 31. 9, 37.

גָּדְרָה f. (גָּדַר) constr. גָּדְרָה plur. גָּדְרוֹת, constr. גָּדְרוֹה, c. suff. גָּדְרָתוֹ Ps. 89, 41.

1. a wall, as of a city Ps. 89, 41; oftener of a vineyard Jer. 49, 3. Nah. 3,

17. It differs from a hedge, מְשֻׁקָּה Is. 5, 5.

2. *a place walled in, enclosure*; hence  
i. q. Arab. جَدِيرَةٌ, *a fold* for flocks and  
cattle, i. e. a stall in the open fields, open  
above and surrounded with a wall; fully  
צֶמֶת צֶמֶת *sheep-folds* Num. 32, 16. 24,  
36. For such folds, comp. Hom. Od. 9.  
185.

3. With art. הַגֶּדֶרָה, *Gederah*, pr. n. of a city in the plain of Judah, Josh. 15, 36; perh. the same elsewhere called יְבִית גֶּדֶר. Comp. Pun. גֶּדֶר i. e. *Gades* in Spain, see Monumm. Phæn. p. 304 sq. also *Γαδαγά* a city of Peræa, *Γαδααγρός* Matt. 8, 28. al.—The gentile n. is גֶּדֶרָתִי *Gederathite* 1 Chr. 12, 4.

גִּדְרוֹת (folds) Josh. 15, 41, and with art. הַגִּדְרוֹת 2 Chr. 28, 18, *Gederoth*, also a town in Judah. R. גִּדְר.

**גִּדְרוֹתַיִם** (two folds, comp. מִשְׁפָּחַיִם)  
*Gederothaim*, pr. n. of a town in the plain  
of Judah, Josh. 15, 36. ר. גִּדְר.

גִּדְרִי gentile n. *Gederite*, from גִּדְרָה, or from גִּדְרָה q. v. 1 Chr. 27, 28.

\* **גָּרַשׁ** i. q. Chald. **גָּרַשׁ**, *to heap up*.  
Hence **גָּרִישׁ** q. v.

גַּהֵ Ez. 47, 13, a corrupt reading for הָה, which stands in v. 15, and is also expressed in the Sept. Vulg. Chald. and Engl. Vers. So also in 14 Mss. See under בָּהֵ.

\* <sup>הָרַחֵק</sup> <sup>וְהָרַחֵק</sup> <sup>וְהָרַחֵק</sup> pr. *to thrust away, to remove*, sc. the bandage or dressing from a wound, i. q. *to cure*. Hos. 5, 13 וְלֹא-יִרְפֶּהָ מֶלֶךְ מִצֹּר *nor remove from you the sore*, i. e. the king of Assyria could not cure the wounds of the Jewish state ; as in the other clause. Syr. <sup>ܐܬܝܪܐ</sup> <sup>ܐܬܝܪܐ</sup> <sup>ܐܬܝܪܐ</sup> *to go away, to flee* ; Aph. *to give rest, to relieve, to*

deliver; Arab. <sup>جاء</sup>جاء to repulse. The Rabbins explain גָּרַח by רָפָא.—Hence

הַהָרָה f. pr. 'removal of the dressings,'  
i. e. a *healing, cure* of a wound. Prov.  
17, 22 שִׂמַח לֵב יִרְיֵב הָרָה *a joyful heart*  
*maketh a happy cure*; comp. 16, 24.  
Sept. εὐχαριῶν ποιῶ.

\* **שָׁרַף** *to bow oneself down, to prostrate oneself*; spoken of Elisha as about

to raise the dead child, 2 K. 4, 34. 35 **וַיִּנְהַר עָלָיו** *and he bowed himself upon him*. Also 1 K. 18, 42 **וַיִּנְהַר אֶרְצָה** *and he bowed himself to the ground*. This signif. is demanded by the context, and is also unanimously expressed by all the ancient versions and interpreters; except Chald. and Arab. in 2 K. The Syriac has the same word under the form **ܐܢܗܪ** Ethpe. with which corresponds Chald. **ܐܢܗܪ**; the letters **ר** and **ן** being frequently interchanged; see examples under lett. **נ**.

בַּיִת m. (ר. בָּיִת I) c. suff. בָּיִת, *the back*; only in the phrase הִשְׁלִיךְ אַחֲרָיו *to cast behind one's back*, i. e. to neglect, to contemn, 1 K. 14, 9. Ez. 23, 35. Neh. 9, 26. Comp. הִשְׁלִיךְ. So the Arabic نَبَذَ وَرَاءَ ظَهْرِهِ, جعل بظهره.

בִּרְאֵי Chald. m. constr. בִּרְאֵי and בִּרְאֵי, c. suff.  
בִּרְאֵי, בִּרְאֵי; *the middle, midst*, see r. בִּרְאֵי

I. Syr. <sup>7</sup>ܥܝܕܐ id. Arab. <sup>2</sup>جَو the inside of

a house, **בְּיָדָא** within.—Hence a) **בְּיָדָא**, i. q. **בְּיָדָא**; *in the midst of*, or simpl. *in*; as **בְּיָדָא נִרְדָּא** *in the fire* Dan. 3, 25. 4, 7. 7, 15. **בְּיָדָא** *in it* Ezra 4, 15. Ezra 6, 2 **בְּיָדָא בְּיָדָא וּבְיָדָא** *and in it (the roll) was a record thus written*. 5, 7. b) **בְּיָדָא** *into the midst of*, i. q. *into*, Dan. 3, 6. 11. 15. c) **בְּיָדָא** *from the midst of*, Dan. 3, 26.

גֵּר for גֵּרָה m. (r. גֵּרָה, as בֵּן for בֵּנָה)  
constr. גֵּר, c. suff. גֵּרִי.

1. *the back*, Prov. 10, 13. 19, 29. 26, 3. Is. 50, 6. 51, 23. הַשְׁלִיךְ אַחֲרֵי גֵי Is. 38, 17, see in גֵי.

2. Trop. *the middle, midst*; pr. the belly, see r. גִּזְרֵי. Job 30, 5 מִן־בֶּטְנִי יִגְרָשׁוּ they are driven forth from the midst of men, from among men.

גִּיָּא see גִּי Chald.

\* **גַּבַּב** 1. i. q. **جَاب** mid. Waw and Ye, *to cleave, to cut*; whence **גַּב** a board, plank.—Hence  
2. *to dig a well*, like Arab. Conj. VIII.  
See **גַּב** I. 2.

3. i. q. **יָגַב**, to *plough*, to cleave the ground with a plough. Hence 2 K. 25, 12 **חֶתִּים גְּבִירִים** (**גְּבִירִים**) *ploughers*; in Keri **יוֹגְבִים**.



I. **גֹּב** m. (r. **גֹּבָה** q. v.) *a locust*, Nah. 3, 17. Plur. or collect. **גֹּבִים** and **גֹּבִי** (for **גֹּבִיִּם**, Heb. Gram. § 86. 1. c) Am. 7, 1. Nah. 3, 17 **גֹּבִי גֹּב** *locust of locusts*, denoting swarms of locusts. Chald. **גֹּבִיָּא**, **גֹּבִיָּא**, plur. **גֹּבִיָּי**.

II. **גֹּב** and **גֹּב** pit, cistern, (r. **גֹּב** no. 2.) *Gob*, pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sam. 21, 18. 19; in 1 Chr. 20, 4 **גֹּבֶר**.

\* **גֹּג** *Gog*, pr. n. a) The king of the land Magog, **אֶרֶץ הַמָּגוֹג**, Ez. 38, 2. 3. 14. 16. 18. 39, 1. 11; also of Meshech and Tubal, Ez. 38, 2. 3; who is described by the prophet Ezekiel as about to come with a vast army from the extreme north, 38, 15. 39, 2, after the exile, 38, 8. 12, in order to invade the Holy Land; where, however, he is to perish. See **מָגוֹג**.—In Rev. 20, 8 **Γόγ**, like Magog, seems to be the name of a region, and not of a king; as also in Arabic, **يا جوج**. b) A Reubenite, 1 Chr. 5, 4.

\* **גִּיד** i. q. **גָּדַר** no. 2, *to press or crowd upon any one, to invade*, Gen. 49, 19. Hab. 3, 16.

\* **גִּירָה** and **גִּיר** a root not in use, having the same general force as **גָּבַב**, i. e. *to be rising, gibbous*, like a back or belly. The derivatives follow partly the analogy of verbs **עָבַע**, as **גִּירָה**, **גִּיר**; and partly that of verbs **לָבַע**, as **גִּירָה** for **גִּיר**, **גִּירָה**, **גִּירָה**; and have partly the signif. of *back*, see **גִּיר**; and also that of *belly*, see **גִּיר** no. 2. From the belly comes then the word for *body*, see **גִּירָה**, **גִּירָה**; and this idea is then transferred to the signif. of *a people*, see **גִּיר**.

I. **גִּירָה** f. contr. for **גִּירָה**, from r. **גָּאָה**.

1. *a lifting up, exaltation*. Job 22, 29 **כִּי הִשְׁפִּילוּ וְהִאֲמַר גִּירָה** *when men humble themselves, thou dost command exaltation*, i. e. the humble and meek thou dost exalt. Others: *when they (thy ways, v. 28) are cast down, then thou shalt say, exaltation*, i. e. thou shalt soon pass from the lowest to the most prosperous condition.

2. *haughtiness, pride*, Jer. 13, 17. Job 33, 17.

II. **גִּירָה** f. i. q. **גִּיר**, *the body*, Job 20, 25. See in r. **גִּירָה**.

**גִּירָה** Chald. *pride*, Dan. 4, 34.

\* **גִּירָה** kindr. with **גָּזַז**, pr. to cut in pieces, to cut through; hence

1. *to pass through, to pass over or away*, i. q. Arab. **جَارَ** mid. Waw, Syr. **جَارَ**, to pass away, to fail. Ps. 90, 10 **כִּי בִּי-גִזְוִי חַיִּים וְנִפְגְּעָה** *for it (life) soon passeth over, and we fly away*.

2. Causat. *to cause to pass through or over, to bring over*. Num. 11, 31 *there went forth a wind from Jehovah, וַיִּגְזַל וַיָּבִיאוּ מִן-הַיָּם וַיִּשְׁלֹחַם מִן-הַיָּם* and brought up quails from the sea; Sept. ἐξέτευσεν, Vulg. detulit; Heb. intpp. and cut them off from the sea, comp. **גָּזַז**.—[Also to bring or take out, e. g. an infant from the mother's womb; Ps. 71, 6 **מִבְּטֶרֶם אִמִּי גִזְוִי** *thou didst take me out of my mother's bowels*, where **גִּזְוִי** is a less usual form of the participle, Lehrs. p. 402; comp. part. **גִּזְוִי** Ps. 22, 10, and see in **גִּירָה** no. 2. But see also r. **גִּירָה** no. 2.—R.

**גִּזְוִל** m. (r. **גִּזְוִל** II) *a young bird*, e. g. a dove or pigeon Gen. 15, 9; an eaglet Deut. 32, 11. So called from its peeping,

see the root. Arab. **جَزَلٌ** the young of doves and other birds of the same genus; Syr. transp. **جَزَلٌ**.

**גִּזְוִן** (r. **גִּזְוִן**, as **גִּזְוִן** from **גִּזְוִן**, perh. quarry,) *Gozan, Gauzanitis*, a region of Mesopotamia subject to the Assyrians 2 K. 19, 12. Is. 37, 12, situated on the river Chaboras 2 K. 17, 6. 18, 11. 1 Chr. 5, 26; whither a part of the ten tribes were carried away by Shalmaneser 2 K. 17, 6; Gr. Γουζανίτις, Ptolem. 5, 18. Cellarius II. p. 603.—In 1 Chr. 5, 26 indeed, in the words **וְהַחֲבֹרָה וְהַחֲבֹרָה** *the Chaboras* is separated from the river of Gozan by the word **וְהַחֲבֹרָה** interposed; so that these might seem to be different streams. But this is prob. to be attributed to a laxness of construction in the writer.

**גִּירָה** see **גִּירָה**.

**גִּירָה** m. (r. **גִּירָה**) c. suff. 1 pers. once **גִּירָה** Zeph. 2, 9; plur. **גִּירָה**, constr. **גִּירָה**,

sometimes in Cheth. גוים Ps. 79, 10. Gen. 25, 23.

1. *a people, nation*, pr. it would seem, *body, corpus*, see the root; and then transferred to a *body politic* or whole people; comp. Lat. '*corpus reipublicæ, populi, civitatis*' in Cicero and Livy. It is a general word, spoken of nations universally, and also of the Israelites, notwithstanding the doubts of some interpreters; e. g. Is. 1, 4, 9, 2, 26, 2, 49, 7. Gen. 35, 11, 12, 2. Ps. 33, 12.—The Plur. גוים is spoken spec. of *nations other than Israel, foreign nations*, Neh. 5, 8. Comp. אדם no. 1. a, espec. Jer. 32, 20; also ארצות p. 90. Often with the accessory notion of *hostile and barbarous*, Ps. 2, 1. 8, 9, 6, 16, 20, 21, 10, 16, 59, 6, 9, 79, 6, 10, 106, 47; comp. זרים. Or also as profane, aliens from the true God, i. e. *Gentiles, heathen*, (see below,) Jer. 31, 10. Ez. 23, 30, 30, 11. Ps. 135, 15, al. גליל הגוים *the circle of the Gentiles*, Galilee of nations, see גליל. So ארץ הגוים *isles of the Gentiles*, comp. ארץ. Collect. גוי for גוים Is. 14, 32. Sometimes opp. to עם, הָעָם, which the Israelites usually applied to themselves; Is. 42, 6 אֶתְּנָה לְבָרִיתָא עִם לְאֻמִּים *I will set thee as a covenant for the people and a light to the Gentiles*, i. e. a teacher, enlightener, comp. v. 1, 49, 6. Deut. 26, 18, 19, 32, 43.—Very rarely found with a genit. or suff. גוי רהנה, גוי, Zeph. 2, 9; usually עם רהנה, עם, עמי. The LXX commonly render עם by *laos*, גוי by *ἔθνος*, Vulg. *gens*; whence also in N. T. τὰ ἔθνη opp. ὁ λαὸς θεοῦ *Ἰσραὴλ* Luke 2, 32.

2. Poet. of flights or troops of animals, Joel 1, 6. Zeph. 2, 14. Comp. עם Prov. 30, 25, 26; Gr. *ἔθνηα χηρῶν, γεράων, μυῖων, μελισσῶν, χοίρων*, Hom. Il. 2, 87, 458, 469. Od. 14, 73; *equorum gentes* Virg. Geor. 4, 430.

3. Sometimes גוים *Gentiles* approaches nearly to the nature of a proper name. Josh. 12, 23 מֶלֶךְ גוֹיִם *the king of the Gentiles at Gilgal*, where apparently, as afterwards in Galilee, Gentiles had settled down among the Hebrews. In Gen. 14, 1 it is uncertain where the גוים are to be sought who joined in the war against Sodom; Le Clerc understands the people of Galilee, comparing גליל הגוים Is. 8, 23; perhaps comparing Gen.

10, 5 we might understand *nations of the West*. Not unaptly Interp. anon. βασιλεὺς Παμφυλίας.

גויה f. (r. גוה) 1. *the body*, pr. the belly, as Syr. *ܓܘܝܐ* trunk. Ez. 1, 11, 23. Dan. 10, 6. Gen. 47, 18 *there is nothing left, . . . אֶתְּנָה לְבָרִיתָא בְּלֹא אֶתְּנָה לְבָרִיתָא* but our bodies and our lands. Neh. 9, 37 *עַל-גּוֹיֵהֶנּוּ מִשְׁלֵי וּבְרִיָּהֶנּוּ* they have dominion over our bodies and over our cattle.

2. *dead body, corpse, carcass*, of men 1 Sam. 31, 10, 12. Nah. 3, 3; of animals Judg. 14, 8, 9.

גיל see גיל.

גולה f. 1. Part. act. fem. of the verb גלה no. 2; collect. *exiles, company of exiles, captives*, (comp. sing. גולה *an exile* 2 Sam. 15, 19,) Ezra 1, 11, 9, 4. Jer. 28, 6. Ez. 1, 1, 3, 11, 15, 11, 24, 25, al. Spoken also of those who have been in exile and returned, Ezra 10, 8.

Arab. *جَالِيَّةٌ* and *جَالَةٌ* exiles.

2. Abstr. *exile, captivity, emigration*. 1 Chr. 5, 22 *עַד-הַגּוֹלָה* until the exile. גוֹלָה בָּלִי *equipment for exile*, vessels or baggage for wandering, Ez. 12, 7. *הָלַךְ בַּגּוֹלָה* to go into exile, captivity, Jer. 29, 16, al. בְּנֵי הַגּוֹלָה *exiles, captives*, also those who have been in captivity, Ezra 4, 1, 6, 19, 8, 35.

גולן (exile) *Golan*, pr. n. of a city of Bashan, afterwards belonging to Manasseh, and assigned as a city of refuge to the Levites, Deut. 4, 43. Josh. 20, 8, 21, 27 (where Cheth גולן). 1 Chr. 6, 56. Josephus mentions both the city, which he calls *Ταυλόνη*, B. J. 1. 4, 4, 8; and the adjacent region, *Ταυλάνις*, Ant. 8. 2, 3, ib. 8, 13, 4; which latter he sometimes distinguishes from Bashan and places west of it on the Upper Jordan and Sea of Galilee, though elsewhere he includes it under Bashan. Its modern name is *Jaulán*. See Bibl. Res. in Palest. III. pp. 308, 312. App. 149, 162.

גומץ m. (r. גמץ) *a pit*, once Ecc 10, 8. Syr. *ܓܘܡܥܐ* id. Chald. *ܓܘܡܥܐ*, the letter ג being interchanged with כ.—The root גמץ has in Syr. and Chald. the signif. *to dig*.



\* גון a root not used; Syr. ܓܘܢ colour, Chald. ܓܘܢ to colour, to dye. Hence

גוני (coloured, dyed) *Guni*, pr. n. m. a) Gen. 46, 24; whence also patronym. of the same form, for גוניר, *Gunite*, Num. 26, 48. b) 1 Chr. 5, 15.

\* גָּנַע inf. גִּנֹּעַ and גָּנַע, fut. יִגְנֹעַ, to breathe out one's life, to expire, to die, Gen. 6, 17, 7, 21. Num. 17, 28; mostly poet. Job 3, 11, 10, 18, 13, 19, 14, 10, 27, 5. al. Sometimes with מוֹת Gen. 25, 8.

\* גִּוּחַ i. q. Arab. جَاف to be hollow, see in גִּבְבִּי no. 1; Conj. V, id. also to be, or be hid, within any thing; Conj. II, to shut, to close a door or gate, pr. to cause any thing to be or be hid within.

HIPH. to shut, e. g. a door, Neh. 7, 3. —Hence

גִּוּפָה f. a body, i. e. dead body, corpse, so called from its hollowness, 1 Chr. 10, 12; i. q. גִּוּחַ in the parall. passage 1 Sam. 31, 12. Arab. جَوْف a hollow, the belly, جِبْفَة dead body. Rabb. גויה body, person.

\* I. גִּוֵּר i. q. Arab. جَار pr. to turn aside from the way, like גִּזֵּר; then, to turn aside to any person or place, sc. in order to lodge or remain; and hence in common usage:

1. to sojourn, to dwell for a time, i. e. as a stranger or guest; e. g. of single persons Gen. 12, 10, 19, 9, 20, 1. Judg. 17, 7; also of a people Ex. 6, 4. Ps. 105, 23. Ezra 1, 4. Poet. of beasts, Is. 11, 6. With בָּ of the land in which one sojourns Gen. 21, 23, 26, 3, 47, 4. The person or people with whom one sojourns is put with עִם Gen. 32, 5; אֵת Ex. 12, 48. Lev. 19, 33; בְּ Is. 16, 4; but poet. also in the accus. Ps. 120, 5 אֹיֶיכֶם לִי בִּיִּגְרָתִי מִשֶּׁחַךְ, *wo is me that I sojourn with Meshech*, the Moschi. Judg. 5, 17 לָמָּה גִּגְרִי אֶנְיוֹת *and Dan, why abides he at the ships?* i. e. why dwells he listless on the coast of the sea? as aptly Sept. Vulg. Luth. Job 19, 15 גִּבְרֵי בֵּיתִי *the sojourners in my house*, i. e. my servants, parall. with maids in the other hemistich. Ex. 3, 22 גִּבְרַת הַיִּתְּחָה *the sojourner in her house*, Sept. ὑποστάντος, Vulg. hospita ejus;

others understand *neighbours*, from the Arabic usage. Is. 33, 14 אֲשֶׁר לִנְוֹ אֶשׁ *who among us shall dwell with devouring fire? who among us shall inhabit everlasting burnings?* the language of sinners trembling for themselves in sight of destruction and overthrow from God, v. 12, 13. גִּוֵּר בְּאֹהֶל *to dwell in the tabernacle of Jehovah*, i. e. to frequent the temple, to be as it were the guest of Jehovah, and by impl. under his care and protection, Ps. 15, 1, 61, 5, comp. 39, 13; also c. acc. Ps. 5, 5 לֹא יִגְרֶהָ דָּע *nor shall the wicked dwell with thee*; parall. God hath no pleasure in wickedness. Arab. جَار Conj. III, to remain in a temple out of a sense of religious duty, also to receive

under one's protection; جَارُ اللَّهِ guest

of God, i. e. one who has sojourned in the sacred city.—Part. גֵּר a stranger, foreigner, to be distinguished from the verbal noun גִּר; whence Lev. 17, 12 הַגֵּר הַזֶּה הֵגֵר בְּחֻקְכֶם *the stranger that sojourneth among you*. 18, 26, 19, 31. Fem. גֵּרָה Ex. 3, 22. Plur. גֵּרִים *strangers*, nomades, Is. 5, 17.—Job 28, 4 in the description of a mine, פָּרַץ נִחַל מַיִם, *he breaketh a channel, shaft, from where men dwell*, i. e. from the surface of the ground as the abode of man; here מַיִם אֲשֶׁר גֵּר שָׁם is for the fuller מַיִם גֵּר i. q. afterwards מֵאַנֹּשׁ. So with R. Levi would I interpret this passage.

2. to fear, to be afraid, like גִּזֵּר and גִּזֵּר, from the primary idea of turning out of the way; since he who is timid and in fear of any one, yields the way to him, gets out of his way. With בֵּן, (comp. מֵן no. 3. b.) Job 41, 17; בִּפְנֵי Num. 22, 3. Deut. 1, 17, 9, 19, 18, 22, 1 Sam. 18, 15; once with acc. of the thing feared Deut. 32, 27; with לְ of that for which one fears Hos. 10, 5. Of fear or reverence towards God, Ps. 22, 24, 33, 8.

3. to gather themselves together, to be gathered together, a signification which it has in common with kindr. גָּנַר, q. v. pr. to scrape together; see more in Thesaur. p. 274, where this meaning is vindicated against J. D. Michaelis. Ps. 56, 7 יִגְרֻּוּ בְּעִשְׂתֵּי *they gather themselves*

together, they hide themselves, i. e. in troops they lurk in ambush. With **על** and **אח** against any one, Ps. 59, 4. Is. 54, 15. See Hithpal.—Once, it would seem, trans. i. q. Chald. and Syr. **גרגר**, **ܓܪܓܪ**; Ps. 140, 3 **גרגרו מלחמות** they gather together wars, i. e. multiply wars, strifes.

HITHPAL. **התגורר** 1. i. q. Kal no. 1, to sojourn, 1 K. 17, 20.

2. i. q. Kal no. 3, to gather themselves together. Hos. 7, 14 **על-הקנן יתגוררו** for corn and wine they assemble themselves, they rebel (turn away) against me, i. e. they assemble to supplantate idols in behalf of the fertility of their fields.—For **מתגורר** Jer. 30, 23, see under **גורר**.

Deriv. **גור**, **גיר**, **גירות**, **מגור**, **מגורר**, **מגוריה**, **מגוריה**, pr. n. **גוריה**.

\* II. **גור**, a different root, perh. to suck; whence **גור**, **גור**, a suckling, the sucking whelp of a lion. Comp. **ציר**, Ethiop. **ሀል**, a young ass; **עיל** a suckling child; **حمار** a young animal.

**גור** m. (r. **גור** II) a whelp, sc. of a lion, plur. **גורי** **אגוריה** Jer. 51, 38; **גוריהו** Nah. 2, 13.

**גור** m. (r. **גור** II) plur. **גורים** 1. a whelp, cub, so called as still a suckling; see the root. Spec. of a lion's whelp, Ez. 19, 2, 3, 5. **גור אגוריה** Gen. 49, 9. Deut. 33, 22. Different from **בקר** i. e. a young lion already weaned and beginning to seek prey for itself. Once of the whelp of the jackal (**הון**) Lam. 4, 3.—

Arab. **جرو**, **جرو**, **جرو** whelp of the lion and of the dog. Syr. **ܓܪܐ**.

2. Pr. n. **מצלה גור** (ascent of the whelp or whelps) **Maaleh-gur**, a place near Ibleam, 2 K. 9, 27.

**גור בעל** (sojourn of Baal) **Gur-Baal**, pr. n. of a place in Arabia, prob. so called from a temple of Baal, 2 Chr. 26, 7.

**גורל** m. (r. **גורל**) plur. **גורלות**, pr. a small stone, calculus, **αλγος**, as used in casting lots; hence

1. a lot, Lev. 16, 8 sq. To express the casting of lots the verbs used are **הנה**, **השיל**, **הפיל**, **השליך**, **קדר**, **קרה**,

which see; for the lot as cast, **נפל** Jon. 1, 7. Ez. 24, 6; of the lot as shaken from the urn is said **עלה גורל על** Lev. 6, 9, and **רצא גורל ל** Num. 33, 54. Josh. 19, 1 sq. That as to which the lot is consulted is put with **על** Ps. 22, 19, **אל** Joel 4, 3.

2. lot, that which falls to one by lot, espec. a portion, inheritance. Judg. 1, 3 **עלה אחי בגורלי** come up with me into my lot, my portion. Is. 57, 6. Ps. 125, 3. Metaph. lot, portion, destiny, as assigned to men from God, Ps. 16, 5. Dan. 12, 13 **ותעמד לגורלך** and arise to thy lot in the end of days, in the Messiah's kingdom; comp. Rev. 20, 6.

\* **גורש**, **גירש**, a clod, lump of earth or dust; once Job 7, 5 **קרי רמה לבש בגד עפר** (Cheth. **גירש**) my body is clothed with worms and lumps of dust i. e. they cover it, referring to the ashy skin of a sick person, which, as being also rough and scaly, has in a measure the appearance of being sprinkled over with lumps of dust. Sept. **βώλακες γῆς**, Vulg. **sordes pulveris**. The Talmudists also use this word for a clod, or mass like a clod, Mishna Tehor. 3. § 2. ib. 5. § 1. See more in Thes. p. 276. From it they then derive the denom. **ההגירש** to wrestle, pr. to raise the dust in wrestling; see **נאבק**.—The etymology is very obscure. Simonis regards **גורש** and **גירש** as put for **נגורש**, **נגירש**, from r. **גָּרַס** to be

unclean, filthy, whence **كجاسة** filth. Better perh. to assume a root **גורש** i. q. **גירש**; whence also pr. n. **גירשן**.

**גז** m. (r. **גזז**) plur. cstr. **גזיר** 1. a shearing, meton. wool shorn, a fleece. Deut. 18, 4 **ראשית גז צאנך** the first of the fleece of thy sheep. Job 31, 20. Comp. **גזרה**.

2. a mowing, e. g. a mown meadow, Ps. 72, 6. Am. 7, 1 **גזי המלך** the king's mowings, referring perhaps to some right of the Israelitish kings to exact the earliest grass.

**גזבר** m. Ezra 1, 8, a treasurer, the keeper of the royal treasures among the Persians; see in r. **גנז**. Plur. Chald. **גזברין** Ezra 7, 21; and dropping the sibilant **גזברין** Dan. 3, 2, 3. Corresponding



is Syr. **ܓܙܚܐ**, Pers. **گزار**, all which are compounded from **גז**, and the Pers. syllable **زار**, (like Germ. *bar* in *ehrbär*, *achtbär*), which seems to denote possession.

\* **גָּזַח** pr. to cut, like **גָּזַז** q. v. Spec.

1. to cut stone, to hew, to form by cutting or hewing; whence **גָּזִיחַ**. Syr. **ܓܙܝܚܐ** to cut off, to shear.

2. Metaph. to divide out to any one, to mete out, to assign as a portion; comp. Gr. *ταίνας* from *τέμνω*. Espec. like synon. **גָּמַל**, spoken of benefits, kindness bestowed; Ps. 71, 6 **מִמֶּנִּי אִמְרָה גָּזִיחַ** *from my mother's womb thou hast meted out to me in kindness*, i. e. hast been my benefactor. [Better from r. **גָּזַז** no. 2,

where see.—R.] Arab. **جَزَا** to retribute, to repay, **جَزَاء** retribution, punishment, reward.

Deriv. **גָּזִיחַ**, and pr. n. **גִּזְחָה**, **גִּזְחִי**.

**גָּזַח** f. (r. **גָּזַז**) i. q. **גָּזַז** no. 1, a fleece, Judg. 6, 39. 40; more fully **הַצֹּמֶר גָּזַח** v. 37. Arab. **جَزَع**.

**גִּזְחָה** (r. **גָּזַח**, after the form **גִּזְחָה**, perh. quarry) **Gizoh**, pr. n. of a place otherwise unknown, whence is derived the gentile n. **גִּזְזוֹנִי** *Gizonite*, 1 Chr. 11, 34. Comp. **גִּזְלָה** from **גָּזַל**, **גִּזְלָה** from **גָּזַל**.

**גִּזְזוֹנִי** see preced. art.

\* **גָּזַז** to cut, e. g. grass, to mow, see **גָּזַז** no. 2. Spec. to shear a flock, Gen. 31, 19. 38, 12. 1 Sam. 25, 4. 7. Also of the hair, to shave the head in mourning Job 1, 20.

Mic. 1, 16. Syr. Chald. and Arab. **جَزَز** id. Kindred roots, all having the primary idea of cutting, are **גָּזַח**, **גָּזַז**, **גָּזַל**, **גָּזַר**, and transp. **גָּרַז**; see under **גָּרַז**.—The form **גָּזַז** Num. 11, 31, see under the root **גָּזַז**.

NIPH. **גָּזַז**, plur. **גָּזַזִּים**, to be shorn, to be shaven, spoken of enemies, i. e. to be cut off, slain, Nah. 1, 12. Comp. as to the metaphor, Is. 7, 20.

Deriv. **גָּזַז**, and

**גָּזַז** (shearer) **Gazez**, pr. n. of two men, 1 Chr. 2, 46.

**גָּזַח** f. (r. **גָּזַח**) a cutting, hewing of stone; hence **גָּזִיחַ** hewn stones, espec. squared, 1 K. 5, 31; and simpl. **גָּזִיחַ** id. Is. 9, 9. 1 K. 6, 36. 7, 9. 11. 12. Ex. 20, 22.

\* I. **גָּזַל** fut. **יִגְזַל**, kindr. with **גָּזַר**.

1. to strip off, as skin from the flesh,

to flay, Mic. 3, 2. Arab. **جَزَلَ** of a beast of burden, to be galled, wounded, flayed. Hence

2. to pluck off or away, to tear away, to take by force, like Syr. transp. **ܓܙܝܚܐ**.

a) By open violence, 2 Sam. 23, 21 **וַיִּגְזַל אֶת-הַחֲנִיכָה מִיַּד הַמִּצְרִי** *he plucked the spear out of the Egyptian's hand*. 1 Chr. 11, 23. Job 24, 9 *they tear the orphan from the mother's breast*. Gen. 31, 31 *I feared lest thou wouldst take by force thy daughters from me*. Deut. 28, 31. Of the carrying off of women, Judg. 21, 23. Trop. Job 24, 19 **וַיִּגְזְלוּ מִיָּמַי-צָרָה וְגִסְחָם וְהִגְלוּ מִיָּמַי-יָבֵשׁ** *drought and heat carry of the snowwaters*, i. e. absorb them, dry them up.

b) Oftener by fraud or injustice of any kind, e. g. the property or possessions of others, to seize upon, to take by force, Job 20, 19. 24, 2. Mic. 2, 2. Espec. of the rich and powerful who seize upon the possessions of the poor by fraud and violence, Lev. 5, 23. Jer. 21, 12. 22, 3.

3. With acc. of pers. to strip, to spoil, to rob any one, Judg. 9, 25. Ps. 35, 10. Also by fraud and injustice, i. q. **קָשַׁח**, Lev. 19, 13. Prov. 22, 22. 28, 24. Part. pass. **גָּזוּל** Deut. 28, 29.

NIPH. pass. to be taken away, e. g. sleep, Prov. 4, 16.

\* II. **גָּזַל** obsol. root. i. q. Arab. **جَزَلَ** to peep, as a young bird. Hence **גָּזַל**.

**גָּזַל** m. robbery, concr. any thing taken by violence, plunder, Lev. 5, 21. Is. 61, 8. **גָּזוּל גָּזוּל** Ez. 22, 29. R. **גָּזַל** I.

**גָּזַל** m. (r. **גָּזַל** I) a spoiling, violence, violation, Ez. 18, 18. Ecc. 5, 7.

**גָּזַלָה** f. (r. **גָּזַל** I) constr. **גָּזַלָה** Is. 3, 14, a spoiling, violence; **גָּזַלָה** Ez. 18, 7. 12. **גָּזַלָה הַקְּטָנִי** the spoil of the poor, i. e. goods taken from them by violence and injustice, Is. 3, 14.

\* **גָּזַם** obsol. root, *to cut off*, like Arab. **جَزَمَ** and **جَزَمَ**, whence **גִּזְמָה** *Jesm*, the cutting off of a syllable; comp. under r. **גָּזַז**. In Heb. trop. *to crop, to eat off, to devour*, like kindr. **בָּרַסָּם**, **בָּרַסָּם**, comp. **גָּזַר** no. 3.—Hence

**גָּזָה** m. *a locust not yet winged,bruchus*, Joel 1. 4. 2, 25. Am. 4. 9. Targ. **מַעֲכָה** *a creeping locust*; Syr. **مَعَكَا** (exuens, detrahens) *a locust without wings*; Sept. *νάμπη*, Vulg. *eruca*. See Credner ad Joel. l. c.

**גָּזַח** (devouring) *Gazzam*, pr. n. m. Ezra 2, 48. Neh. 7, 51.

\* **גָּזַע** obsol. root, i. q. **גָּזַד** no. 1, *to cut down a tree*. Comp. **جَدَع** Conj. II, and **جَزَع** I, II, *to cut off*; VIII, *to cut wood from a tree*.—Hence

**גָּזַעַת** m. c. suff. **גָּזַעַת**, *the trunk of a tree cut down, the stump*, Job 14, 8. Then, genr. *a trunk, stock, stem*, Is. 11, 1; also of a tree just planted and taking root, Is.

40, 24. Arab. **جَدَع** trunk of the palm, Syr. **جَدَع** a trunk, espec. a slender trunk.

\* **גָּזַר** fut. **יִגְזֹר** see no. 3, and **יִגְזֹר** see no. 4.

1. *to cut, to cut in two, to divide*, 1 K.

3, 25. 26. Ps. 136, 13. Arab. **جَزَرَ** *to cut off*, Syr. **جَزَا** *to cut away or around*. Comp. under the roots **גָּזַז**, **גָּזַר**. Kindr. are also **קָצַר**, **קָצַר**, **קָצַר**, and by transp. **גָּזַר**, **קָצַר**, **קָצַר**.

2. *to cut down trees, wood*, 2 K. 6, 4. See **מִגְזָרָה**, and **גָּזַר** axe, from kindr. **גָּזַר**.

3. *to eat, to devour*, from the notion of cutting up food, see **בָּרָא** no. 4, and **בָּרָה** no. 2. So Fut. O, Is. 9, 19, trop. of war and slaughter, parall. with **אָבַל**. Arab. **جَزَز** *to eat quickly, to slaughter, to kill*.

4. Trop. *to cut off*, i. e. *to decide, to determine, to decree*, fut. A, Job 22, 28. So Chald. Syr. **גָּזַר**, **גָּזַר**. Comp. **גָּזַרָה**.

5. Intrans. *to be cut off, to fail*. Hab. 3, 17 **יִגְזַר מִמְּבִלָּה צֹאן** though the flock

fail from the fold; Sept. *ἐξέλειπεν πρόβατα*. Arab. **جَزَز** spec. of failing water.

NIPH. 1. pass. of Kal no. 4, *to be decreed*, Esth. 2, 1.

2. *to be cut off*, i. e. *separated, excluded*, 2 Chr. 26, 21 **בִּי נִגְזַר מִבֵּית יְהוָה** for he was cut off, excluded, from the house of Jehovah. Is. 53, 8 **כִּי נִגְזַר מֵאֶרֶץ חַיִּים** for he was cut off from the land of the living. Ps. 88, 6.

3. *to be cut off*, i. q. *to perish*, Lam. 3, 54; c. dat. pleon. Ez. 37, 11 **נִגְזַרְנִי לָנֶה** we perish. Arab. **جَزَزَة** calamity, destruction

The derivatives follow, except **מִגְזָרָה**.

**גָּזַר** Chald. 1. i. q. Heb. no. 1, *to cut, to cut off*; see Ithpe.

2. i. q. Heb. no. 4, *to decide, to determine, to decree*, spec. of fate, destiny. Part. plur. **גָּזַרִין** pr. *deciders, determiners*, put for the Chaldean astrologers, diviners, who by casting nativities from the place of the stars at one's birth, and by various arts of computing and divining, foretold the fortunes and destinies of individuals, (*numeri Babylonii* Hor. Carm. I. 11. 2.) Dan. 2, 27, 4, 4. 5, 7. 11. Comp. Chald. **גָּזַרָא** decree, in Rabbinic spoken of the divine decree, fate; **גָּזַרִין** the art of casting nativities, astrology; on which see Comment. on Is. II. p. 349.

ITHPE. *to cut off or out*, 3 præter. fem. **אֶתְגָּזַרְתִּי** Dan. 2, 45; and in the Heb. manner **הִתְגָּזַרְתָּ** v. 34.

**גָּזַר** m. (r. **גָּזַר**) 1. *a piece, part*, plur. **גָּזַרִים** pieces of victims Gen. 15, 17; parts of the sea as divided Ps. 136, 13.

2. Gezer, (prob. a steep place, precipice,) pr. n. a) A city anciently the seat of a Canaanitish king Josh. 10, 33. 12, 12; situated on the western border of Ephraim and assigned to the Levites Josh. 16, 3. 21, 21; although the ancient inhabitants were not expelled, Josh. 16, 10. Judg. 1, 29. It was destroyed by the Egyptians, and again rebuilt by Solomon, 1 K. 9, 15 sq. b) A place elsewhere called **גִּבְ גֹּב**, 1 Chr. 20, 4; comp. 1 Sam. 21, 18.

**גָּזַרָה** f. once Lev. 16, 22 **אֶל־אֶרֶץ גָּזַרָה** into a desert land or tract. The same is expressed in v. 10. 21. 22 fin. by **הַמִּדְבָּרָה**. Sept. *εἰς γῆν ἄβυστον*, Vulg. *in*



*terram solitariam*. Lit. *into a land eaten off, cropped*, naked, without herbage, see r. גִּזַּר no. 3. So Arab. جَزَزَ, see Camoos p. 699. Syr. ܓܙܪܐ sterile.

גִּזְרָה Chald. f. constr. גִּזְרָה, a decree, sentence of God, of angels, Dan. 4, 14. 21. Often in the Targums. Comp. r. גִּזַּר no. 4, and Syr. ܓܙܪܐ.

גִּזְרָה f. (r. גִּזַּר) 1. cut, i. e. form, figure of a man, the body; comp. קָצַב from קָצַב and Fr. taille. Lam. 4, 7.

Corresponding is Arab. جَزَزَ.

2. Pr. a place cut off, a separate place, prob. an area, enclosure, court, in the middle of which the temple was built, Ez. 41, 12-15. 42, 1. 10. 13.

גִּזְרִי 1 Sam. 27, 8 Keri (Cheth. גִּזְרִי) Gezirites, pr. n. of a people attacked by David while sojourning among the Philistines; prob. the inhabitants of the city Gézer, גִּזְרִי.

גִּזְרוֹן m. (r. גִּזַּר) the belly of reptiles, so called from its bent or curved form, Lev. 11, 42; of a serpent Gen. 3, 14. Comp. Germ. Bauch from beugen, bücken.

גִּזְרוֹרִי 2 K. 4, 31. 5, 25, oftener גִּזְרוֹרִי (valley of vision) Gehazi, pr. n. of the servant of Elisha, 2 K. 4, 12. 14. 25 sq. 5, 20 sq.

\* גִּזְרָה obsol. root, prob. i. q. Arab.

גָּזַם (ל and מ being interchanged) to light a fire, to kindle; mid. Damm. to burn, to flame, whence גָּזִים a great fire burning fiercely, Gehenna; from the primary root גָּזַם, גָּזַם.—Hence

גִּזְלִי f. plur. גִּזְלִים, constr. גִּזְלִי (f. Ez. 1, 13) a coal, a burning coal, diff. from גָּזַם a black coal Prov. 26, 21. So Job 41, 13. Prov. 6, 28. Is. 44, 19; more fully גִּזְלִי אֵשׁ Lev. 16, 12. Poet. coals for lightnings, 2 Sam. 22, 9. 13. Hence put for punishments to be sent from God, Ps. 140, 11. Coals upon the head, a proverbial expression denoting something exceedingly troublesome, which causes the severest pains and torments; so Prov. 25, 21 if thine enemy be hungry, give him bread to eat; and if he be

thirsty, give him water to drink; 12 for so thou shalt heap coals of fire on his head, i. e. thou wilt overwhelm him with shame and remorse for his enmity towards thee; comp. Rom. 12, 20. In like manner the Arabs speak of coals of the heart, fire of the liver, to denote burning care, anxiety, remorse, and shame. See the author's remarks on this expression in Rosenmüller's Repert. I. p. 140, and in the Lond. Class. Journ. no. LIV. p. 244.—Further, a coal, as being kept in order to preserve fire, is put for the last hope or scion of a race or family, like Gr. ὥπυρον, 2 Sam. 14, 7.

\* גָּזַם i. q. Arab. جَمَّ to burn, to flame, see גָּזַל.—Hence

גָּהֵם Gaham, pr. n. of a son of Nahor, Gen. 22, 24; perh. appellat. i. q. أَجْمُ having flaming eyes.

\* גָּהֵן i. q. Chald. גִּהֵן, Syr. ܓܝܗܢ to incline, to bend.—Hence גִּהֵן.

\* גָּהֵר obsol. root, Arab. جحر to hide oneself, to lurk, جَحْر lurking-place.—Hence

גָּהָר (lurking-place) Gahar, pr. n. m. Ezra 2, 47. Neh. 7, 49.

גָּהַר see גָּהָר.

\* גָּהָר or גָּהָר to flow together, as water.—Hence

גָּהָר rarely גָּהָר Zech. 14, 4, and גָּהָר Is. 40, 4, without Aleph גָּהָר; constr. גָּהָר and גָּהָר; Plur. pr. גָּהָרִים 2 K. 2, 16. Ez. 6, 3 Chethib, but oftener transp. גָּהָרִים, c. suff. גָּהָרִיָּה Ez. 35, 8; comm. gend. (m. Zech. 14, 5. f. v. 4,) a valley, so called as the place where waters flow together; then a level region, low plain;

Arab. جَوَا valley, level tract, جَبَّة جَبَّة, place where waters flow together, valley, depressed tract.—It differs from גָּהָל, which signifies a valley watered by a brook or torrent; also from בָּקְעָה and בָּקְעָה, which denote plains of greater extent; see Relandi Palæst. 348 sq. Hence it is spoken only of certain particular valleys; just as others are called גָּהָל, בָּקְעָה, גָּהָל. Thus

a) גָּהָר בְּנֵי-הָהָר, Jer. 7, 32. 19, 2. 6.

גִּי הַחֹם 2 K. 23, 10 Cheth. גִּי בְנֵי הַחֹם Josh. 15, 8, *valley of Hinnom, of the sons of Hinnom*, etc. on the south and west of Jerusalem, through which passed the southern boundary of Benjamin and the northern of Judah, Josh. 15, 8, 18, 16. It was noted for the human sacrifices here offered to Moloch, 2 K. Jer. 11. cc. and was also called הַפֶּתַח and *ḥat' ṣoxḥa* Jer. 2, 23. See Bibl. Res. in Palest. I. p. 382, 402 sq.

b) גִּי הַחֲרָשִׁים, with Art. הַחֲרָשִׁים, *valley of craftsmen* (see חָרָשׁ) near Jerusalem, with a village of like name, 1 Chr. 4, 14. Neh. 11, 35.

c) גִּי הַפֶּתַח־אֵל (valley which God hath opened) *the valley of Jiphthah-el* in the northern part of Zebulun, Josh. 19, 14, 27.

d) גִּיא מַלַּח 2 Sam. 8, 13. Ps. 60, 2, *the valley of salt*, [prob. the very remarkable *Valley of Salt* a few miles southeast of Aleppo; see Russell's Nat. Hist. of Aleppo I. p. 55. Maundrell p. 213.—Another *valley of salt*, גִּי הַמַּלַּח, is mentioned 2 K. 14, 7, in the vicinity of the Dead Sea; see Bibl. Res. in Palest. II. p. 483.—R.

e) גִּי הַתְּבָרִים *the valley of the passengers*, east of the sea of Galilee, Ez. 39, 11.

f) גִּי הַזְבוֹיִם *the valley of Zeboim* i. e. *hyenas*, in the tribe of Benjamin, 1 Sam. 13, 18.

g) גִּיא צֶפְתָּה *the valley of Zephthah* in the plain of Judah, 2 Chr. 14, 9 [10]. Comp. the mod. *es-Sāfeh*, Bibl. Res. in Palest. II. p. 345.

h) גֵּאָה, with Art. הַגֵּאָה, *the valley*, a place in Mount Pisgah, opposite to Bethpeor in the land of Moab, a station of the Israelites, Num. 21, 20. Deut. 3, 29, 4, 46.

\* גִּיד a root not in use, signifying to bind, to tie together, to couple, like Arab. قَان mid. Ye Conj. II, to bind, to fetter, قَيْد a bond, fetter, thong; and with a guttural prefixed עָקַר, אָבַר, אָדַר, אָהַר, perh. אָהַר. In the occidental languages comp. the roots *gaden*, *gatten*, i. e. to couple, whence Germ. *Gatte*, *Gattung*, *Kette*, Lat. *catena*, etc.—Hence

גֵּיד m. *a nerve, sinew, tendon*, Chald. גִּידָא, Syr. جِيد. Gen. 32, 33. Plur.

Ez. 37, 8. Job 10, 11, 40, 17. Trop. Is. 48, 4 of a stiff-necked people: גִּיד בְּרֹזֶל עַרְפֶּךָ *a sinew of iron is thy neck*.

\* גִּיחַ and גִּוּחַ Mic. 4, 10, fut. גִּיחַ, conv. גִּוּחַ.

1. *to break or burst forth*, spoken of a fountain or stream of waters, Job 40, 23; of an infant breaking forth from the womb, Job 38, 8; of a warrior rushing forth to battle, Ez. 32, 2.—Syr. بَرَزَ to break forth, as water or as an infant. Chald. id. and espec. to break forth to battle.

2. Trans. *to cause to break forth, to bring or draw forth*; e. g. an infant from the mother's womb, Ps. 22, 10 בִּרְאֲתָהּ *for thou didst bring me forth out of the womb*, where גָּח is a less usual form of the participle, comp. Lehrs. p. 402. So of a mother, *to bring forth*, Mic. 4, 10.

HIPH. *to break forth, to rush forth* from a place of ambush, Part. מִגִּיחַ Judg. 20, 33.

Deriv. גִּיחוֹן.

גִּיחַ or גִּיחַ Chald. APH. *to break forth, to rush forth*, e. g. the winds, as if to battle, Dan. 7, 2. See the Heb. root no. 1.

גִּיחַ (breaking forth sc. of a fountain) *Giah*, pr. n. of a place near Gibeon, 2 Sam. 2, 24.

גִּיחוֹן pr. *a stream, river*, so called as *breaking forth* from fountains; comp. Job 40, 23. Corresponding is Arab.

جَيْحَان and جَيْحُون, which is used by the Arabs before the names of several large Asiatic streams, as the Ganges, the Araxes, etc. In Heb. it is a pr. n. *Gihon*, e. g.

1. A fountain with a stream and pools on the west and southwest of Jerusalem, 1 K. 1, 33, 38. 2 Chr. 32, 30, 33, 14. See Bibl. Res. in Palest. I. p. 512.

2. The second of the four rivers of Paradise, which is said to flow around the land of כוּשׁ *Cush*, Gen. 2, 13. Some follow here the Arabic usage of the word جَيْحُون mentioned above, and understand the *Araxes*; thus taking כוּשׁ in a sense different from the usual one. On



the other hand, the constant testimony of the ancients is in favour of the Nile, as Sept. Jer. 2, 18. Eccus. 24, 37. Joseph. Ant. 1. 1. 3. On this supposition, prob. the Ethiopian Nile is to be understood, which may be truly said to flow around Ethiopia. See Thesaur. p. 281 sq.

גִּיחִי see גִּיחִי.

\* גִּיל rarely גִּוּל or גִּוּל Prov. 23, 25 Cheth. fut. גִּיג, apoc. גִּיג; pr. to move in a circle, to revolve, whence deriv. גִּיל, comp. גִּל; also like Arab. جَال mid. Waw, to dance in a circle, comp. הוּל and הִיג.—Hence

1. to exult, to rejoice, poetic. Job 3, 22 גִּיל הַשְׂמֵחִים אֶל־גִּיל joyful even unto rejoicing, pr. unto leaping for joy. Is. 49, 13. 65, 18; with ב of pers. or thing in which one rejoices, Ps. 9, 15. 13, 6. 21, 2. 31, 8. 149, 2; also גִּל Zeph. 3, 17. גִּיל בִּיהוָה to rejoice in Jehovah, espec. in his goodness and mercies, Is. 29, 19. 41, 16. Joel 2, 23. Ps. 35, 9. 89, 17. "Trop. joy is also ascribed to inanimate things, Ps. 96, 11. Is. 35, 1.

2. to tremble, to fear, which comes from the leaping or palpitation of the heart, see Job 37, 1. Ps. 29, 6; comp. the roots הִיג and הִיג. So Gr. ὁρξέται καρδία φόβῳ Æschyl. Choeph. 164, 1022; ἡ καρδία πάλλει, πάλλει φόβῳ, Seidl. ad Eurip. Electr. 433; Lat. cor salit Plaut. So vice versa פָּחַד implies a trembling for joy, Is. 60, 5. Jer. 33, 9.—Hence Ps. 2, 11 גִּיל בְּרָעָה fear with trembling; others, rejoice with trembling, as no. 1. Hos. 10, 5 for the people shall mourn over it (the calf) and יִבְכְּרוּ עָלָיו וְגִילָהּ and its priests shall tremble for it.

The derivatives follow.

גִּל see אֲבִיגִיל.

גִּיל m. 1. pr. a circle, circuit; hence an age, ævum, and meton. men of an age, generation, i. q. דֹּר, comp. אֶפֶן. Dan. 1, 10 גִּילָם אֲשֶׁר בְּנֵי־לָם the youths of your age. Arab. جِيل or جِيل i. q. דֹּר, γενεά. In the Talmud בן גילי is one born in the same hour and under the same star with me.

2. exultation, rejoicing, gladness, Hos. 9, 1. Is. 16, 10. Jer. 48, 33.

גִּילָה f. i. q. גִּיל no. 2, exultation, rejoicing, gladness, Ps. 65, 13. Is. 35, 2 גִּילָה וְרִנָּה rejoicing and shouting, i. e. st. constr. for the absol.

גִּילָה see in גִּלָּה.

\* גִּיר obsol. root, Arab. جَار mid. Ye, prob. to boil up, to effervesce, whence גִּיר a boiling of the breast, from anger, hunger, thirst. Corresponding is Germ. gähren, in some dialects gohren, giehren. Hence

גִּיר or גִּר m. lime, so called from its effervescing when slacked, Is. 27, 9.

Arab. جَيْر and جَيْر unslacked lime.

גִּיר Chald. emphat. גִּירָה id. Dan. 5, 5. Comp. Targ. Is. 27, 9. Am. 2, 1.

גִּיר a sojourner, stranger, i. q. גִּיר q. v. 2 Chr. 2, 16. R. גִּיר I.

גִּיר see גִּיר.

גִּישָׁן (filthy, see גִּישָׁן) Geshan, pr. n. m. 1 Chr. 2, 47.

גִּל m. (r. גִּל) plur. גִּלִּים 1. a heap of stones, Job 8, 17; mostly with אֲבָנִים added, Josh. 7, 26. Often of ruins Is. 25, 2. Plur. heaps, ruins, Jer. 9, 10 וְנִהְיָה וְאֶחָד־וְרוּשָׁלַם לְגִלִּים and I will make Jerusalem heaps, ruins. 51, 37.

2. a fountain, spring, so called from the rolling or welling up of the waters, Cant. 4, 12. See גִּל Niph. no. 1.—Plur. rolling waves, billows, Ps. 42, 8. 89, 10. 107, 25. 29. Syr. ܕܠܐ a wave, billow.

גִּל m. a bowl, reservoir for oil upon the sacred candelabra, so called from its round form, i. q. גִּלָּה no. 2. Zech. 4, 2. R. גִּל to roll.

גִּלָּה see גִּלָּה.

\* גִּלָּה obsol. root, softened from גִּיר, to scratch, to scrape, to shave; kind.

Arab. جَلَف to scrape, to abrade, جَلَم to shear wool. Hence

גִּלָּה m. a barber, Ez. 5, 1. Syr. ܕܠܐ a razor.

גִּלְבַּע (boiling fountain, from גִּל and גִּל ebullition, see r. גִּל) Gilboa, pr. n. of a mountain or mountainous tract in

the tribe of Issachar, where Saul was defeated and slain by the Philistines. 1 Sam. 28, 4. 31, 1. 2 Sam. 1, 6. 21.—From the etymology it would seem to be strictly the name of a fountain (*Tubania*?) or of a village near a fountain; whence it was prob. transferred to the neighbouring mountain. A village called *Τελβόνε* (r. *Τελβονέ*) is mentioned by Eusebius; and the same exists upon the mountain at the present day as *Jelbôn*; see Bibl. Res. in Palest. III. p. 157, 170.

גִּלְגָּל m. (r. גִּלְגָּל) plur. גִּלְגָּלִים 1. *a wheel*, e. g. of a chariot, etc. Is. 5, 28. Ez. 10, 2. 6. 23, 24. 26, 10; of a well, for drawing water, Ecc. 12, 6.

2. *a whirlwind*, Ps. 77, 19. Ez. 10, 13. Syr. ܓܠܓܠ. Hence

3. *chaff, stubble*, any thing driven round before a whirlwind. Ps. 83, 14 גִּלְגָּל אֱלֹהֵי שִׁיחֵמִי *O my God, make them as the chaff*, etc. Is. 17, 13 גִּלְגָּל לִפְנֵי סוּפָה *like stubble before the whirlwind*; parall. מִן. —Aram. ܓܠܓܠ, *chaff, dust, or the like, which is driven round by the wind*; Arab. جَلَّ id.

גִּלְגָּל Chald. *a wheel*, Dan. 7, 9.

גִּלְגָּל m. (r. גִּלְגָּל) 1. *a wheel*, Is. 28, 28.

2. With the art. הַגִּלְגָּל (circle, or according to Josh. 5, 9 a rolling away) *Gilgal*.

a) A place situated between Jericho and the Jordan, Josh. 4, 19. 20. 9, 6. 10, 6. 7. 14, 6. 15, 7; where Samuel and Saul offered sacrifices, 1 Sam. 10, 8. 11, 14. 15. 13, 4–9. 15, 21. 33; and where the prophets dwelt, 2 K. 4, 38, although idols were also worshipped there, Judg. 3, 19. Hos. 4, 15. 9, 15. Am. 5, 5. More fully בֵּית הַגִּלְגָּל Neh. 12, 29. Gr. *Γιλγυλα*, 1 Macc. 9, 2. No trace of the name or site, of Gilgal now remains; see Bibl. Res. in Palest. II. p. 287.

b) [A place or region near the western coast of Palestine, Deut. 11, 30. Josh. 12, 23. Euseb. and Jerome speak here of a *Galgula*, and the modern name *Jiljuleh* is still found; Bibl. Res. in Palest. III. p. 47.—R.

גִּלְגָּל f. (r. גִּלְגָּל) *a skull, cranium*, so called from its round form. 2 K. 9, 35. Also used like Lat. *caput*, Engl. *head*,

*poll*, where the individuals of a tribe or people are enumerated or mentioned, as Ex. 16, 16 לָאִשָּׁה לְאִשָּׁה *an omer the head*, i. e. for each person. Num. 1, 2 לְכָל־זָכָר לְאִשָּׁה *all the males according to their polls*, i. e. singly, man by man. v. 18. 20. 22. Comp. ראש Judg. 5, 20.—Among the Rabbins פְּסָה הַגִּלְגָּל is 'poll-money,' a poll-tax. Syr. ܓܠܓܠ id. Lamed being dropped in the first

syllable; Arab. جَلَّ, id. where the second Lamed is dropped, comp. *Γολγοθα* Matt. 27, 33.

\* גָּלַד obsol. root, signifying prob. *to be smooth, polished*. Kindr. are גָּלַד, *q. v.*—Hence

גָּלַד m. c. suff. גָּלְדִי, *the skin*, i. e. the human skin, as smooth and naked, Job 16, 15. Arab. جَلَد, Syr. ܓܠܕ id.

\* גָּלָה fut. יִגְלֶה conv. וַיִּגַּל, pr. *to be naked*, and trans. *to make naked*; kindr. with r. גָּלָה *to be naked, bald*, whence with a softer pronunciation גָּלָה, *to be naked*. It is applied espec. to the ear as uncovered by removing the hair, or to the face when the veil is removed. Comp. Arab. جلا *to put off a garment, to put off a veil and so uncover the face*; metaph. *to disclose any thing*. Hence in Hebrew:

1. *to make naked, to uncover*; and then *to disclose, to reveal*; espec. in the phrase 'גָּלָה אָזְנוֹ פ' *to make bare or uncover the ear of any one by removing the overhanging locks, as is often done in whispering a secret to another*; hence *to tell to any one, to disclose, to show*. 1 Sam. 20, 2 *my father doeth nothing...* וְלֹא יִגְלֶה רִגְלוֹ אֶת־אֲזָנוֹי v. 12. 13. 9, 15. 22, 8. 17. Also in a slightly different sense spoken of God, Job 36, 10 *he openeth their ear to discipline, to instruction*, i. e. causes them to hear. v. 15. 36, 16. Hence trop. גָּלָה סוֹד *to reveal a secret*, Am. 3, 7. Prov. 20, 19. —Also גָּלָה סֵפֶר *to unfold or open a book, to unroll a volume*. Jer. 32, 11. 14.

2. *to make bare a land of its inhabitants*, i. e. *to migrate, to emigrate*, (Arab. جلى and جلى id.) either voluntarily as 2 Sam. 15, 19; or involuntarily, i. e. *to be*



*carried away captive, to go into captivity or exile*, 2 K. 17, 23. 24, 14. 25, 21. Am. 1, 5. 6, 7. al. Spoken of inanimate things, Is. 24, 11 *the joy of the land is banished*, gone. Job 20, 28. Prov. 27, 25.

NIPH. 1. *to be uncovered, made naked*; Is. 47, 3 *thy nakedness shall be uncovered*. Ez. 13, 14. 16, 36. 23, 29. Also of removing a veil, Jer. 13, 22.

2. *to be revealed*, i. e. a) Of men and God, *to discover oneself, to appear*, as if a veil were removed, i. q. נִרְאָה, with אֶל Gen. 35, 7. 1 Sam. 14, 8. 11; comp. Is. 53, 1, where c. עַל. b) *to be discovered, manifested, to come to light*, spoken of what before was concealed, Is. 49, 9. Hos. 7, 1. c) *to be uncovered*, with לְ and אֶל, Is. 23, 1. 1 Sam. 3, 7.

3. *to be carried away, removed*, pass. of Hiph. Is. 38, 12.

PIEL i. q. Kal, but oftener in the literal and primary signification.

1. *to make naked, to uncover*, e. g. the feet Ruth 3, 4. 7; the foundations of a building Mic. 1, 6. Also with acc. of the veil or covering removed, Is. 22, 8. 47, 2. Nah. 3, 5. Job 41, 5.—Spec. a) גָּלָה אִשָּׁה לְעֵרְוַת אֶפְסָה *to uncover the nakedness of a woman*, i. e. to have carnal intercourse with her, Lev. 18, 8 sq. 20, 17 sq. So *to uncover the nakedness of a man* is to have unlawful intercourse with his wife, Lev. 20, 11. 20. 21, as is explained by Lev. 18, 8; and in the same sense is used the phrase *to uncover one's skirt or coverlet*, Deut. 23, 1. 27, 20. b) God is said *to uncover the eyes* of any one, i. e. *to open the eyes*, to discover secret things to mortal eyes, Num. 22, 31. Ps. 119, 18. גָּלָה עֵינָיו *opened as to the eyes*, having the eyes open, spoken of a prophet, Num. 24, 4. 16.

2. Metaph. *to reveal* any thing hidden, Job 20, 27; a secret Prov. 11, 13; *to betray* a fugitive Is. 16, 3; *to lay open, to make known*, e. g. God his attributes Ps. 98, 2. Jer. 33, 6. So גָּלָה עַל דָּר' is i. q. גָּלָה אֶת־אֲשֶׁר עַל דָּר' *to uncover that which is upon* any thing, to remove the veil from upon it, Lam. 2, 14. 4, 22.

PUAL *to be uncovered, made naked*. Nah. 2, 8 גָּלְתָה *she is made naked*, i. e. ignominiously, spoken of Nineveh.

HIPH. הִגְלָה and הִגְלָה, fut. conv. הִגְלִי, 17

*to carry away captive, to carry into exile*. 1 K. 15, 29. 17, 6. 11. 18, 11. al.

HOPH. pass. of Hiph. Esth. 2, 6. al.

HITHP. 1. *to uncover oneself*, Gen. 9, 21.

2. *to disclose or reveal oneself*, e. g. the heart, Prov. 18, 2.

Deriv. גֻּלָּה, גֻּלְתָּ, גֻּלְתִּי, and pr. n. הִגְלִי, גֻּלְתָּ, גֻּלְתִּי.

גָּלָה, גָּלָה, Chald. *to reveal*, Dan. 2, 22. 28. 29.

APH. after the Heb. manner הִגְלִי, i. q. Heb. Hiph. *to carry away captive, to cause to migrate*, Ezra 4, 10. 5, 12.

גָּלָה i. q. גֻּלָּה q. v. *exile, migration*.

גֻּלָּה (after the form קִיבֹר, שִׁיבָה; *exile*, r. גֻּלָּה,) Giloh, pr. n. of a city in the mountains of Judah, Josh. 15, 51. 2 Sam. 15, 12.—Gentile n. גִּילֹנִי Gilonite 2 Sam. 1. c. from a form גִּילֹן, as שִׁיבָה from שִׁיבָה.

גָּלָה f. (r. גָּלָה) 1. *a fountain, spring*, i. q. גָּל no. 2. Plur. Josh. 15, 19. Judg. 1, 15.

2. *a bowl, reservoir*, so called from its round form; spoken of the reservoir for oil above the sacred candelabra, Zech. 4, 3, comp. v. 2, where is masc. גָּל. Trop. Ecc. 12, 6 in describing old age and death: עַד אֲשֶׁר לֹא־יִרְחַק הַכֵּל הַזֶּה *before the silver cord be loosed, and the golden bowl be broken*, i. e. lamp-bowl, oil-cup.

3. *a ball or globe*, as an ornament on the tops or capitals of columns, 1 K. 7, 41. 2 Chr. 4, 12. 13.

4. גֻּלְתִּי and גֻּלְתָּ, Gulloth, Upper and Lower, pr. n. of two towns, not far from Hebron, Judg. 1, 15. In the parall. passage Josh. 15, 19 it is גֻּלְתִּי and גֻּלְתִּי.

גֻּלְתִּי m. plur. (r. גָּלָה note, lett. b) pr. *trunks, logs, blocks*, which are rolled; hence in derision, *idols*, Lev. 26, 30. Deut. 29, 16. al. So in various phrases, as הִלַּךְ אַחֲרֵי הַגֻּלְתִּים *to go after idols*, 1 K. 21, 26; עָבַד הַגֻּלְתִּים *to serve or worship idols* 2 K. 17, 12. 21, 21; נָטָה עֵינָיו *to lift up the eyes unto idols* Ez. 18, 12. Often joined with other contemptuous names of idols, as שִׁקְצִים Deut. 29, 17, הוֹעֲבֹה Ez. 16, 36, אֱלִילִים 30, 13; also very freq. in expressions in

which idol-worship is reprobated, as *בגלילים* *to pollute oneself with idols* Ez. 20, 7; *זנה אתהרי בגלילים* 6, 9; *נאפה אתה* *בגלילים* 23, 37; etc.

*גלום* m. (r. *גלם*) a covering, mantle, *pallium*, in which one is wrapped, Ez. 27, 24. Chald. *גלם*, *גל-מא*, id.—Hence Gr. *χλαμύς*, *χλαρίς*, *χλαίνα*.

*גלון* Josh. 21, 27 Cheth. i. q. *גולן* q. v.

*גלות* f. once *גלת* Obad. 20, with Kamets impure. R. *גלה*.

1. a carrying away, captivity, exile, 2 K. 25, 27. Jer. 52, 31. Ez. 1, 2, 33, 21.

2. Collect. captives, exiles. *גלות יהודה* the exiles of Judah, Jer. 24, 5, 28, 4, 29, 22, 40, 1. *גלות יהודה* spoken of Israel living in exile Is. 45, 13.

*גלות* Chald. f. emph. *גליותה*, captivity, exile. *בני גליותה* the exiles Dan. 2, 25, 5, 13. Ezra 6, 16. Syr. ܓܠܝܬܐ.

\* *גלח* in Kal not used, pr. to be smooth, and hence to be bare, naked, comp. *גלה*; spec. to be bald, Arab.

*גלח* to have a bald forehead. This is a softened root from the harsher *קרח*; comp. by transpos. *חלח*. In the western languages correspond *calvus*, Slavic *goly*, *holy*, Germ. *kahl*; also *gelu*, *glacies*.

PIEL to make bare, bald; hence to shave the head, Num. 6, 9. Deut. 21, 12; a person 1 Chr. 19, 4. Also to shave off, to cut off the hair, see Pual; the beard 2 Sam. 10, 4. Once intrans. to shave oneself, the hair and beard, Gen. 41, 14. Metaph. to shave a land, i. e. to lay it waste with fire and sword, Is. 7, 20.—Chald. *גלח* to shave, to shear, *גלה* shaving, spoken by the Rabbins of monks, like Bohem. *holy*.

PUAL to be shaven, shorn, Judg. 16, 17, 22.

HITHPA. 1. to shave oneself, Lev. 13, 33.

2. to shave or cut off from oneself, c. acc. Num. 6, 19. Comp. Lehrs. p. 284. d.

*גליון* m. (r. *גלה*, after the form *בגליון*, *נאקיון*) a table, tablet, of wood, stone, or metal, on which to write or inscribe any thing, i. q. *לוח*, so called as being smooth, bare, naked, or empty; see the root. Is. 8, 1.—In Talmudic

*גליון* is the empty margin of a page or volume, roll.

PLUR. *גליות* Is. 3, 23, mirrors, i. e. tablets or plates, *laminæ*, of polished metal, which were used by the Hebrew women as mirrors, Ex. 38, 8. Job 37, 18; and which were carried about by them in the manner of other nations, being mostly of a round form and furnished with a handle; see Comment. on Is. l. c. So Chald. Vulg. *Kimchi* in Comment. Abarbenel, Jarchi.—On the other hand, the LXX and *Kimchi* in Lex. understand transparent garments, *διαφανῆς λινον*, as if making naked the body; comp. Schroeder de Vestitu mul. Heb. p. 311, 312.

*גליל* m. (r. *גלל*) 1. Adj. rolling, turning, e. g. the leaves of a folding door, 1 K. 6, 34. Comp. Ez. 41, 24.

2. Subst. a ring, Esth. 1, 6. Cant. 5, 14 *ידי ימיני כגלילים* *וזה כמקראים בחרשיש* *their hands are as gold rings set with gems of Turshish*, i. e. the fingers when curved are like gold rings, and the nails dyed with henna or the like resemble gems.

3. a circle, circuit, region, i. q. *בביר*. Spec. *גליל הגוים* Is. 8, 23 'the circle of the Gentiles,' i. e. *Galilee*; and *κατ' ἐξοχήν*, *הגליל* Josh. 20, 7, 21, 32; *הגליל* (He parag.) 2 K. 15, 29; *ארץ הגליל* 1 K. 9, 11, i. e. the district with twenty small cities, in the tribe of Naphtali, around the city Kedesh (thrice called *בגליל*), inhabited mostly by Gentiles, espec. by the neighbouring Phenicians. Sept. *ἡ Γαλιλαία*, *Galilee*.

*גלילה* f. i. q. *גליל* no. 3, a circle, circuit, region. *גלילות הפלשתים* the circles or districts of the *Philistines* Josh. 13, 2; *גלילות פלשת* Joel 4, 4; *Γαλιλαία* *Ἀλλοφύλων* 1 Macc. 5, 15. *גלילות הירדן* i. q. *בביר הירדן*, the circuit or borders of the *Jordan*, *el-Ghôr*, Josh. 22, 10, 11. The same region seems to be meant in Ez. 47, 8.

*גללים* (fountains) *Gallim*, pr. n. of a city of Benjamin, lying north of Jerusalem, 1 Sam. 25, 44. Is. 10, 30.

*גלית* (exile, an exile) *Goliath*, a Philistine giant, slain by David in single combat, 1 Sam. 17, 4, 23, 21, 10, 22, 10; comp. Ecclus. 42, 5. On 1 Chr. 20, 5 see under art. *לחמי*.



\*גָּלַל, 1 pers. גָּלַלְתִּי, but 3 plur. גָּלְלוּ. Gen. 29, 3. 8; imp. גַּל, once גַּל Ps. 119, 22; to roll, e. g. a stone Gen. 29, 3. 8. Metaph. with גָּלַל to roll off or away from any one, e. g. reproach Josh. 5, 9. Ps. 119, 22; with אָל and עַל to roll from oneself to or upon another, Ps. 37, 5 גַּל עַל אֶל־יְהוָה הַרְבֵּקָה עַל־יְהוָה הַרְבֵּקָה roll or devolve thy way upon Jehovah, i. e. commit all thy affairs to him. Prov. 16, 3 אֶל־יְהוָה הַרְבֵּקָה commit unto Jehovah thy works, deeds. Ellipt. Ps. 22, 9, where the poet introduces his enemies as deriding his confidence in God and saying: אֶל־יְהוָה הַרְבֵּקָה [roll all upon Jehovah, rely upon him; let him deliver him; comp. a like change of person in v. 27.—R.] Or, גַּל may be infin. put for the finite verb, he rolleth etc.

NOTE. The genuine force of this widely extended root, which imitates the sound of a globe, ball, or other round body rolling rapidly forwards, is expressed by the Germ. *rollen*, Engl. *to roll*, each onomatopoetic like the Hebrew word. Hence in the derivatives it is referred: a) To things round, rolling, revolving, as גָּלְגַל wheel, also a whirlwind, גָּלִיל a ring, מִגְלָה a roll, volume, גִּלְגָּל a skull, גִּלְגָּל ball of dung, גַּל, גִּלְגָּל a bowl, reservoir. b) To things heavy, which are rolled along, and not carried; whence גַּל a heap of stones, גִּלְגָּלִים logs, blocks, put for idols; גָּלְגַל weight, a

large stone; Arab. جَلَل a heavy business. c) Also spoken of rolling waves, like Germ. *quellen*, Engl. *to well*, whence גַּל, גִּלְגָּל, i. q. Germ. *Wellen*, Engl. *waves*, *billows*.—From this most fertile monosyllabic stock have also flowed the trilliteral roots גָּלַל, Arab. اَجَلَ, whence גִּלְגָּל wagon, wain; and as increased at the end, גָּלַל to roll or wrap up, גִּלְגָּל, Lat. *glomus*, *glomeravit*, *globus*, Germ. *Klumpen*, Engl. *clump*. Other kindred roots in the Hebrew itself are: גָּרַל to move in a circle; and, changing the palatal to a guttural, הוּל, הוּל, אוּל, q. v. Beside these, there is also a multitude of shoots branching off into the occidental languages, espec. the Greek; comp. *κέλλω*, *κίλλω* (Valck. ad Hdot. 7. 155), *κνίω*, *κνίδω* (גָּלַל),

*κόλλω*, *κόλλατος*, *κόλλις*, *κύλλος* (comp. *κύλλος*), *κόλλωμα* a round cake (כֶּכֶר); also, the palatal being dropped or transferred to the end, *ἰλλω*, *εἰλω*, *εἰλέω*, *εἰλώω*, *ἰλη*, *οὔλος*, *ἰούλος*, *ἰλιγγος*, *ἐλις* and *ἐλίσσω*, etc. Lat. *volvō*, later Lat. *callus* i. q. Fr. *gallet*, *caillou* (גַּל), Germ. *Galle*, *Gölle* i. q. *Quelle*, *quellen*, *wallen*, *wälzen*, onomat. *kullern*, Swed. *kula*, low Germ. *Kaul*, whence *Kugel*.—Where any thing is rolled along or revolves on a rough, stony, gravelly soil, so as to cause a harsh, grating, scraping sound, this is expressed by similar roots made harsh by the letter ר, as גָּרַר, גָּרַר, גָּרַר, the branches of which are no less widely diffused.

NIPH. גָּלַל, plur. 3 pers. גָּלְלוּ, fut. גָּלֵל.

1. to be rolled, to roll along, as billows, Am. 5, 24.

2. to be rolled together, as a scroll, e. g. the heavens, Is. 34, 4.

HIPH. fut. conv. גָּלְגַל, to roll, to roll away a stone, Gen. 29, 10.

POAL, to be rolled, e. g. in blood, to be stained with blood, Is. 9, 4.

HITHPO. id. 2 Sam. 20, 12. With עַל to roll oneself upon any one, i. e. to rush or fall upon him, Gen. 43, 18.

PILP. גָּלַל i. q. Kal no. 1, to roll, to roll down, Jer. 51, 25.

HITHPALP. גָּלַל to roll oneself down upon an enemy, i. e. to rush or fall upon. Job 30, 14.

Deriv. see in Note above.

גָּלַל m. 1. dung, ordure, so called from its globular form, i. q. גָּלַל; see r. גָּלַל note, lett. a. 1 K. 14, 10.—Arab. جَلَّة the round dung of camels, sheep, etc.

2. a circumstance, cause, reason, Germ. *Umstand*; comp. as to this turn of the etymology, סָבַח, אִדּוּחַ. Hence גָּלַל as Prep. c. suff. גָּלְגָּל, on account of, because of, Gen. 12, 13. 30, 27. Deut. 15, 10. 18, 12. Jer. 11, 17. Mic. 3, 12. Corresponding is Arab. من جلالك and من اجلك with Elif prosthet.

3. Galal, pr. n. m. perh. weighty, worthy, like Arab. اَجَل. a) 1 Chr. 9, 15. b) ib. v. 16. Neh. 11, 17.

גָּלַל Chald. m. pr. a rolling, then weight, magnitude, see r. גָּלַל note, lett.

b. Ezra 5, 8 and 6, 4 אָבֵן גָּלֵל *great or heavy stones, hewn stones, which must be rolled along, not carried.*—So Talmud. גללא without אבן, spoken of a large stone, Buxt. Lex. p. 433.

גָּלֵל m. i. q. גָּלֵל no. 1, *dung, ordure* of men; in Sing. once, Job 20, 7 בְּגָלְלוֹ לְנֶצֶחַ, Chald. and Vulg. well, *sicut ster-cus suum in aeternum peribit.* Comp. for this degrading figure of destruction, 1 K. 14, 10.—Plur. גָּלְלִים *balls of dung, dung*, Zeph. 1, 17; spec. human ordure Ez. 4, 12, 15.

גָּלַי (perh. dungy) *Gilalai*, pr. n. m. Neh. 12, 36.

\* גָּלַם fut. יִגְלֹם, *to roll or wrap together, to fold*, once 2 K. 2, 8. See r. גָּלַ Kal and note.

Deriv. גָּלוּם, and

גָּלֵם m. pr. *any thing rolled or wrapped together*; hence *an unformed mass, substance*, not yet wrought, the parts of which are not yet unfolded nor developed; spoken of the embryo fœtus, Ps. 139, 16.—Often in the Talmud for any thing not yet wrought, elaborated, perfected, see Chelim 12. § 6; also trop. of an unformed unlettered man, Pirke Aboth. 5. § 7.

\* גָּלְמִיד quadril. not in use, formed from גָּלַם and גָּלַד, both which roots signify *to be hard.*—Hence

גָּלְמִיד adj. quadrilit. *hard*, Arab.

גָּלְמוֹן; hence *sterile, barren*, as a hard stony soil, comp. στείρος, *sterilis*; then of a woman, Is. 49, 21. Poet. of a night in which none are born, Job 3, 7. Trop. *lean, famished*, emaciated with hunger, Job 15, 34. 30, 3.

\* גָּלַע in Kal not used, Arab. Conj. III, *to quarrel* with any one, espec. in a game of dice, drinking, or in dividing an inheritance. So in Hebrew:

HITHPA. *to become angry, to be irritated, to grow warm*, sc. in strife. Prov. 20, 3 it is *an honour to a man to cease from strife*, וְכָל-אִישׁ יִהְיֶה רַחֵם, but every fool becometh angry. With א of thing or cause, Prov. 18, 1.—Spoken also of strife itself as growing warm, Prov. 17, 14.

\* גָּלְעָד obsol. quadrilit. comp. Arab.

גָּלְעָד hard, rough.—Hence

גָּלְעָד *Gilead*, pr. n. 1. Of several men: a) A son of Machir and grandson of Manasseh, Num. 26, 29, 30. Patronym. גָּלְעָדִי *Gileadite*, Judg. 11, 1, 12, 4. b) Judg. 14, 1, 2. c) 1 Chr. 5, 14.

2. With the art. הַגָּלְעָד, *Gilead, Gileaditis*, (pr. hard, stony region, or i. q. גָּלְעָד hill of witness,) a district of Palestine beyond Jordan, strictly comprehending the mountainous region south of the river Jabbok, Gen. 31, 21–48. Cant. 4, 1; with a city of like name, Hos. 6, 8, comp. Sept. Judg. 12, 7, apparently the same with גָּלְעָד רְמוֹת. Here is the highest part of the mountains east of the Jordan; and one ridge is still named *Jebel Jel'ad* or *Jel'ud*, from two ruined towns so called upon it; see Burckhardt's Travels in Syria, etc. p. 348. Bibl. Res. in Palest. II. p. 243, 306. III. App. p. 167. But the name *Gilead* was also employed in a wider sense, so as to include the whole mountainous tract between the Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and part of Manasseh, now called *البلقا* and *جبل عجلون*, i. e. *el-Belka* and *Jebel 'Ajlun*, Num. 32, 26, 29. Deut. 3, 12. Josh. 12, 2, 5, 13, 10, 11, 30. Am. 3, 13. Hence put for the territory of the tribes of Gad and Reuben Ps. 60, 9, 108, 9; for the tribe of Gad Judg. 5, 17, comp. 5, 16; although too this usage is not constant, and in 1 Sam. 13, 7 *the land of Gad and Gilead* are joined.—Once it comprehends also Bashan, and extends to the northern extremity of Palestine, Deut. 34, 1.

גָּלְעָד (i. e. גָּל עָד heap of witness) *Galeed*, pr. n. Gen. 31, 47, 48.

\* גָּלַשׁ i. q. Arab. جَلَسَ *to sit down, to lie down*. Cant. 4, 1, 6, 5 *thy locks are as a flock of goats* גָּלְעָד מְהָרָה *which lie down upon Mount Gilead*, i. e. upon its side, as if hanging from it, see no. 3. h.—Jerome Cant. 4, 1 *quæ ascenderunt*. Sept. Complut. Cant. 6, 5 *ἀνέβησαν*. Comp. جلس Conj. II, to ascend.

גָּלַח see גָּלַח.

גָּם Conj. (r. גָּמַם) 1. Implying conjunction, *together, at once*; so in the



phrases **שְׁנֵי גַם** *two together, both*, Gen. 27, 45. Prov. 17, 15. 20, 10. 12 ; **גַּם כָּל** *all together*, i. e. every one, *cuncti*, 2 Sam. 19, 31. Ps. 25, 3 ; **גַּם יָחַד** Ps. 133, 1.

2. Implying accession, *also, etiam*, Gen. 3, 6. 22. 7, 3. 19, 21. 35. 30, 15. 35, 17. al. It is commonly put before the word to which it refers ; but where a word is repeated for the sake of emphasis, its place is before the latter, e. g. with pronouns **הִיא הִיא גַּם** *she, she herself also*, Gen. 20, 5 ; **בְּפִי גַם הוּא** *in his mouth also*, 2 Sam. 17, 5. Prov. 23, 15. Gen. 27, 34, comp. Lehrs. § 191. Heb. Gr. § 119, 3. With verbs, Gen. 46, 4 **וְאֶנְכִי אֵצֶלְךָ גַּם** *and I will also come up with thee*, 31, 15. 1 Sam. 1, 6. Sometimes at the beginning of a clause it refers not to the next word, but to another more remote, Prov. 20, 11. Repeated **גַּם — גַּם** *also — also*, i. q. *both — and*, Gen. 24, 25. 43, 8. Ex. 12, 31. Jer. 51, 12 ; thrice repeated Is. 48, 8 ; **גַּם — וְגַם** Gen. 24, 44.

3. Intensive, *even*, see **אֵף** no. 1 ; Prov. 14, 20. 17, 26. Joel 3, 2. With a negative particle, *not even, not so much as*, Ps. 14, 3. 53, 4. 2 Sam. 17, 12. 13, comp. C. 3. So **וְגַם** Gen. 6, 4.—Often it serves merely to give emphasis to the following word, and frequently cannot be rendered into English, q. d. *yea, indeed*, 1 Sam. 24, 12 **רָאָה גַּם רָאָה** *see, yea see!* Gen. 29, 30 *and he loved Rachel more than Leah*, where it shows merely that the word *Rachel* is emphatic. Gen. 16, 13 **הֲיֵנִי הָלֹם רְאִיתִי אַחֲרֵי רְאִי** *do I then here see (live) after the vision*, sc. of God ? i. e. in this place, *just here*, and not elsewhere. Job 2, 10 *what! shall we receive good at the hand of God, and not etc.* Hos. 9, 12 *for wo to them!* Gen. 42, 22. Job 13, 16. 16, 19. Is. 66, 4. **עַתָּה גַּם** *yea now, now then*, Gen. 44, 10.

4. Adversative, *even so, yet, nevertheless*. Ez. 16, 28 *yea thou hast played the harlot with them, and even so (yet) thou art not satisfied*. Ps. 129, 2. Ecc. 4, 16.—Hence **גַּם כִּי** *even when, even if, although*, Is. 1, 15 ; and without **כִּי** id. Is. 49, 15. Ps. 95, 9. **כִּי גַם** id. Ecc. 4, 14.

\* **נָמַא** in Kal not used, *to absorb, to drink up, to swallow*, i. q. Chald.

PIEL poet. of the horse *swallowing* as

17\*

it were the ground in his eagerness and fleetness. Job 39, 24 **וְנָמַא אֶרֶץ** *he swalloweth the ground*, q. d. he runs away with it.—The same metaphor is common in Arabic in the verb **لَهَم** to drink, to take a draught, as **التهم الأرض**; see Schultens ad h. l. and Bochart Hieroz. I. p. 142–148.

HIPH. *to let swallow, to give to drink*, Gen. 24, 17.—Hence

**גָּמָא** m. *a bulrush, spec. the Egyptian papyrus, papyrus nilotica, paper-reed*, so called from its porous nature as absorbing moisture ; comp. *bibula papyrus* Lucan. 4. 136.—Job 8, 11. Is. 35, 7. The Egyptians made from it garments, shoes, baskets, vessels of various kinds, and especially boats or skiffs, Plin. H. N. 13. 21–26. So Ex. 2, 3 **תִּבְנֶה גָּמָא** *an ark or skiff of papyrus*. Is. 18, 2.

\* **גָּמַד** a root not in use, Arab. **جَمَد** *to cut off, to amputate*; Ethiop. **ጋሚ**, transp. **גַּמַּד**. Hence is derived

**גָּמַד** a cut, i. e. a rod, staff, and then *cubit*. The same verb is transferred to

like trees; whence Arab. **جَمَد** and Syr. **ܓܡܕܐ** *to be bold, brave, fierce*, of a soldier.—Hence

**גָּמַד** m. (r. **גָּמַד** q. v.) pr. a cut, i. e. a staff, rod, as being cut from a tree ; Zab. **גָּמַדְךָ** a staff, rod, the letter **ד** being inserted, and **ז** and **ד** interchanged ; Chald. **ܓܡܕܐ**. Then a *cubit*, the measure of a cubit, Judg. 3, 16.—Syr. **ܓܡܕܐ** cubit, **ܓܡܕܐ**, id.

**גָּמָדִים** m. plur. Ez. 27, 11 *brave soldiers, fierce warriors*, Jerome *bellatores*. This word has given rise to endless conjectures among interpreters ; see Thesaur. p. 292.

**גָּמֹל** (weaned) *Gamil*, pr. n. m. 1 Chr. 24, 17. Comp. **גָּמֹל**.

**גָּמֹל** m. (r. **גָּמַל**) 1. *act, work, deed*, whether good or evil, q. d. *desert* ; more fully **גָּמֹל הָרָע** Judg. 9, 16. Prov. 12, 14. Is. 3, 11 ; in a good sense, *benefit*, Ps. 103, 2. Hence **הַשִּׁיב גָּמֹלִי לִי** *to render to any one his desert*, to repay his doings, works ; Ps. 28, 4 **לְהָסֵב גָּמֹלִים**. Prov.

12, 14; c. על Ps. 94, 2. So גָּמַלְתָּ לִּי זֵלַם id. Ps. 137, 8. Prov. 19, 17; c. על Joel 4, 4.

2. *recompense, retribution*, Is. 35, 4.

גָּמְלוֹהָ f. (r. גָּמַל) 1. i. q. גָּמַל no. 1, Is. 59, 18; some copies read plur. גָּמְלוֹת. 2. i. q. גָּמַל no. 2, 2 Sam. 19, 37.

\* גָּמַל obsol. root, prob. i. q. גָּמַר *to cut off*; whence Arab. جَمِير acute-minded, sagacious, and جَمِيز sycamore, from the idea of cutting, see גָּלַם. Hence

גִּמְזוֹ (for גָּמְזוֹן, place fertile in sycamores) *Gimzo*, pr. n. of a place in the plain of Judea, 2 Chr. 28, 18. Now *Jimzu*, a village east of Lydda; see Bibl. Res. in Palest. III. p. 56, 57.

\* יָגַמַל fut. גָּמַל I. 1. *to do, show, or cause to any one, sc. good or evil, to deal well or ill with him, with two acc. of pers. and of thing* (comp. Gr. εὔ, κακῶς πράττειν τινά). 1 Sam. 24, 18 אָחָה גָּמְלָתָנִי אֵתָּה thou hast done me good, hast dealt well with me. Gen. 50, 15 אֵתָּה גָּמְלָנוּ אִחֵינוּ which we did unto him. v. 17. Prov. 3, 30, 31, 12. Is. 63, 7. With לְ pers. Is. 3, 9 גָּמְלוּ לָהֶם רָעָה they have brought evil upon themselves. Ps. 137, 8 גָּמְלוֹתָ שְׁנֵיגְמַלְתָּ לָּנוּ thy deed which thou hast done to us.

2. *to do good to any one, to benefit*; Prov. 11, 17 נָפְשׁוֹ יָגַמַל he doeth good unto himself. With על Ps. 13, 6, 116, 7, 119, 17, 142, 8.

3. *to reward, to render, to recompense to any one good or evil*; c. acc. Ps. 18, 21 יְהוָה יְגַמְלֵנִי יְהוָה כַּצְדִּיקִי the Lord rewarded me according to my righteousness. With על 2 Chr. 20, 11. Ps. 103, 10; לְ Deut. 32, 6, unless by a diff. division of the words יְהוָה יְגַמְלֵנִי is here acc. of person.

Deriv. גָּמַל, גָּמְלוֹהָ, גָּמְלוֹתָ, and pr. n. גָּמְלוֹהָ.

II. 1. *to wean a child*, Is. 28, 9 where מִחֶלֶב is added. Is. 11, 8. 1 K. 11, 20. Hos. 1, 8.—Hence pr. n. גָּמְלוֹ.

2. *to ripen fruit, to make ripe*, Num. 17, 23. Intrans. *to ripen, to become ripe*, Is. 18, 5.

NIPH. pass. of no. II. 1, Gen. 21, 8. 1 Sam. 1, 22.

NOTE. The primary signification of

this verb, and the origin and connection of the other senses, are illustrated by A. Schultens (ad Prov. 3, 30) by comparing Arab. غبل pr. to cover with fomentations so as to produce warmth and heat, *to cherish*; which idea of warming and cherishing he supposes is then transferred: a) To the ripening of fruit; b) To a child as weaned; c) To benefits done to any one, by which we as it were cherish him; and also even to evils which we bring upon any one. But the verb غبل can refer only to the significations in no. II; while for those in no. I, we may compare עָמַל, Arab. عمل, to labour, to do.

גָּמַל plur. גָּמְלִים, comm. gend. a camel, male or female, Gen. 32, 16. al.—This word is found in all the Semitic languages; also not only in Greek and Latin, but likewise in Egyptian, ⲕⲁⲙⲟⲗ, ⲕⲁⲙⲟⲗ, and in Sanscrit under the form *kramēla, kramēlaka*. If the origin of the word is to be sought in the Semitic languages, גָּמַל is prob. *bearer, carrier*, from גָּמַל i. q. Arab. حمل to bear.

גָּמְלוֹהָ see גָּמַל.

גָּמְלִי (camel-driver, or camel-rider) *Gemalli*, pr. n. m. Num. 13, 12.

גָּמְלִיָּה (reward or benefit of God) *Gamaliel*, pr. n. m. Num. 1, 10, 2, 20, 7, 55.

\* גָּבַם a root not used, i. q. קָבַם q. v. *to congregate, to conjoin, to heap up*;

comp. Arab. جَمَّ to heap up, to increase, also intrans. to be heaped up, to be much.—Hence גָּם and מִגְבָּה.

\* גָּבַץ a root not used in Hebrew, to dig, see גָּבַץ.

\* יָגַמַר fut. יְגַמְרֵנִי 1. *to bring to an end, to complete, to perfect*. Ps. 57, 3 אֵל גָּמַר עָלַי God who will complete for me, i. e. will do all for me, will maintain my cause; c. בְּעַד Ps. 138, 8.

2. Intrans. *to come to an end, to cease, to fail*, Ps. 7, 10, 12, 2, 77, 9.—In the Aramaean dialects this verb is very frequent in both significations.

גָּמַר Chald. id. Part. pass. גָּמְרִי, perfect, complete, finished, in skill or learning, Ezra 7, 12.



**גִּמְרִי** *Gomer*, pr. n. 1. A northern people sprung from Japheth, Gen. 10, 2; from which Togarmah or the Armenians are said to be descended, Gen. 10, 3; and who are mentioned along with Togarmah in the armies of Gog, Ez. 38, 6. Most prob. we are to understand the *Cimmerians*, *Kimmérioi*, inhabiting the Chersonesus of Taurica and the adjacent regions as far as the mouths of the Tanais and the Ister, and celebrated for their incursions into Asia Minor in the sixth century before Christ; see Herodot. I. 6, 15, 103. IV. 1, 11, 12. The Arabs call this people by transpos. **قمر**, whence the modern *Krim*, *Crimea*, i. e. the Taurican Chersonesus; also **بحر القرم** the Cimmerian sea, for the Euxine. Wahl compares *Gamir*, the Armenian name for Cappadocia; *Altes und neues Asien* I. p. 274.

2. The wife of the prophet Hosea, a harlot, Hos. 1, 3. Perh. appell. i. q. **جمر** coals.

**גִּמְרִיָּה** (whom Jehovah has perfected) *Gemariah*, pr. n. m. Jer. 29, 3.

**גִּמְרִיָּהוּ** (id.) *Gemariah*, pr. n. of a man of rank in the time of Jeremiah, Jer. 36, 10–12.

**גֶּן** c. suff. **גִּנִּי** (r. **גָּנָן**) comm. gend. (f. Gen. 2, 15,) *a garden*, espec. *a park*, *orchard*, place planted with trees; pr. a place surrounded and protected by a fence or wall; Gen. 2, 8 sq. **גֶּן הָעֵדֶן** *a garden of herbs*, plants, Deut. 11, 10. 1 K. 21, 2. **בֵּית הַגֶּן** *a garden-house* 2 K. 9, 27, or perh. pr. n. of a place. **גֶּן עֵדֶן** *the garden of Eden*, planted of God, Gen. 3, 24. Joel 2, 3; also called **גֶּן אֶדְרִי** Ez. 28, 13. 31, 8, 9; and **גֶּן יְהוּדָה** Gen. 13, 10. Is. 51, 3. *A garden enclosed, shut up*, as the emblem of a chaste female, Cant. 4, 12.—Plur. **גִּנִּים** Cant. 4, 13. 6, 2.

\* **גָּנַב** fut. **יִגְנֹב** 1. *to steal, to take by stealth, secretly*. This verb would seem strictly to be a denom. from Arab.

**جَنْب** side, *latus*, Chald. **גַּב**, and hence to signify pr. *to put aside* privily; comp. Sanser. *pārṣvaka* thief, from *parṣva* side; and so Arab. **جنب** has several significations drawn from the idea of

side, as *fregit latus, duxit a latere*.—In Heb. with acc. of thing, Gen. 31, 19, 30. 32; acc. of pers. 2 Sam. 19, 42. Deut. 24, 7. Job 21, 18 **גָּנְבְתָּ סִיפָה** and *as chaff which the storm stealeth (carrieth) away*. 17, 20. Part. pass. fem. with Yod parag. **גָּנְבָהּ** Gen. 31, 39.

2. *to deceive*, like Gr. *κλέπτειν*. Gen. 31, 27 **וַיִּגְנֹב אֶת־יָדַי** and *didst deceive me*. Espec. with **לֵב**, pr. *to deceive the heart or mind* of any one, as *κλέπτειν νόον* Hom. II. 14. 217. Gen. 31, 20 **וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבָן** and *Jacob deceived Laban*. v. 26. See L. de Dieu ad Gen. I. c.

NIPH. pass. of no. 1, Ex. 22, 11.

PIEL i. q. Kal. 1. *to steal*, Jer. 23, 30.

2. With **לֵב**, *to deceive*, 2 Sam. 15, 6.

PUAL pass. i. q. *to steal* intrans. Job 4, 12 **וַיִּגְנֹב אֱלֹהֵי דָבָר** *an oracle stole secretly upon me*. Inf. absol. **גָּנַב** Gen. 40, 15.

HITHPA. *to do by stealth*, with inf. and **לֵב**, 2 Sam. 19, 4 **וַיִּגְנֹב הָעָם בְּיָמָיו** and *the people that day gat them by stealth into the city*. Syr.

**לָטַף** *to steal oneself away*.

Deriv. the three following:

**גָּנֵב** m. *a thief*, Ex. 22, 1. 6. 7.

**גִּנְבָהּ** f. *a theft, thing stolen*, Ex. 22, 3.

**גִּנְבָת** (theft) *Genubath*, pr. n. m. 1 K. 11, 20.

**גִּנְיָה** fem. of **גֶּן**, *a garden, park*, Job 8, 16; Plur. **גִּנְיֹת** Am. 4, 9. 9, 14; *a grove*, where idolatrous rites were performed, Is. 1, 29. 65, 3. 66. 17. R. **גִּנִּי**.

**גָּנָה** f. id. chiefly in the later Hebrew, Esth. 1, 5. 7, 7. 8. Cant. 6, 11. R. **גִּנָּה**.

\* **גָּנַז** obsol. root, i. q. Arab. **جنز** and Chald. **גִּנִּי**, *to hide, to hoard, to lay up in store*. Kindred roots are **כָּנַז**, **קָנַז**, and transp. **נָכַס**, **כָּנַס**, **חָסַן**, **סָכַן**, and **חָזַן**.—Hence

**גִּנְזִים** plur. constr. **גִּנְזֵי** 1. *treasures*, Esth. 3, 9. 4, 7.

2. *chests, treasure-chests*, in which precious goods or wares are stored, Ez. 27, 24.

**גִּנְזִיָּן** Chald. plur. m. *treasures*, Ezra 6, 1. **בֵּית גִּנְזֵי** *house of treasures, treasury*, Ezra 5, 17. 7, 20. Comp. **גִּנְזָר**.

**גִּנְזָה** m. plur. **גִּנְזָוִים**, *treasury of the temple*, 1 Chr. 28, 11. The ending **גָּה**;

גנ, occurs also in other Chaldee words, as גנא, גנא; Lehrs. p. 516. R. גנזי.

\* גנן to cover, to cover over, i. q.

Arab. جَنَّ; kindr. גנן, גנן. Trop. to protect, everywhere of God as protecting men, c. גל, like other verbs of covering, see גל no. 2. b. 2 K. 20, 6 גננהי עליה עיר and I will protect this city. Is. 37, 35. 38, 6; c. אל 2 K. 19, 34. Inf. absol. גנן Is. 31, 5.

HIPH. fut. גנן i. q. Kal, c. גל Is. 31, 5. Zech. 9, 15; with בער Zech. 12, 8, see בער no. 1. a.

Deriv. גנן, גננה, גננה, גננה, and pr. n. גננה, גננה.

גננה (gardener) Ginnethon, pr. n. m. Neh. 10, 7. 12, 6. In v. 4 is the corrupted reading גננה.

\* גננה to low, as an ox or cow, an onomatopoetic root, 1 Sam. 6, 12. Job 6, 5. Talm. id. Syr. ܓܢܢ to cry out, to exclaim. Corresponding is Gr. γόω, Sanscr. and Zend. gau-s, Pers. گاو, kau, gau, ox or cow, Lat. cerva cow, Columel. 6. 24 fin. Teut. Ko, Kuh, Engl. cow, so called from their lowing. See Grimm's Deutsche Gramm. III. p. 327.—Hence

גננה (lowing) Goah, with He local גננה, Goath, pr. n. of a place near Jerusalem, Jer. 31, 39.

\* גנל to abhor, to reject with loathing, to cast away. Chald. Ithpe. to be polluted, impure, unclean, see גנל II; whence too the signif. of loathing, abhorring may be derived, i. q. to hold as polluted, unclean, comp. גנל.—Often in the phrase גנל נפשי את my soul abhors any thing, Lev. 26, 11. 15. 30. 43; c. ג Jer. 14, 19; also without נפש Lev. 26, 44. Ez. 16, 45.

NIPH. to be cast away. 2 Sam. 1, 21 גנל נפשי כי שם נגל מנן גבורים for there was cast away the shield of the mighty; Vulg. ibi enim abjectus est clypeus heroum; Sept. προσωχθισθη.

HIPH. i. q. Kal, Job 21, 10 שורו עבר ולא גנל his cow breedeth and casteth not, i. e. does not suffer abortion; Vulg. bos eorum concepit, et non abortivit; and so Aqu. Symm. Sept. But Saadiaz, Kim-

chi, and others, his bull gendereth (pr lets pass in, sc. membrum genitale) and suffereth not to cast his seed. See in עבר Pi.—Hence the two following:

גנל (loathing) Gaal, pr. n. m. Judg. 9, 26. 28. 30.

גנל a loathing. Ez. 16, 5 גנל נפשי with loathing of thy soul, i. e. so that thou didst loathe thyself, i. q. גנל. Not, as some suppose, with loathing of thy life.

\* גנר fut. גנר, to rebuke, to reprove, to chide, e. g. as a father his son, c. ג Gen. 37, 10 גנר בו אביו and his father rebuked him. Ruth. 2, 16. Jer. 29, 27. Syr. ܓܢܪ id. Ethiop. ገረ to cry out.

Kindred is Arab. جار to low, to ask with a loud voice, to supplicate with wailing and lamentation.—Often spoken of God as rebuking his enemies, constr. with ב or accus. Is. 17, 13. 54, 9. Ps. 9, 6. 68, 31. 119, 21. Espec. as thereby restraining and deterring them from their wicked purposes; Zech. 3, 2 גנר יהוה בך השטן the Lord rebuke thee, Satan! i. e. restrain thee, deter thee. Mal. 3, 11 גנרתי לכם באכל I will rebuke (restrain) for your sakes the devourer, i. e. voracious and hurtful animals. 2, 3 גנר לכם את-הנהי behold, I will rebuke your seed, i. e. will restrain it from coming into your garners, will deny you the usual harvest. Spoken also of the sea as dried up at God's rebuke, Ps. 106, 9. Nah. 1, 4.

Deriv. מגנר and

גנר f. constr. גנרה, rebuke, reproof, Prov. 13, 1. 17, 10. Ecc. 7, 5. Is. 30, 17. Spoken of the rebuke of God upon his enemies, by which they are destroyed, Ps. 76, 7. 80, 17; also as causing the sea to become dry, Ps. 104, 7. Is. 50, 2.

\* גנש pr. to push, to thrust, to shake by a sudden impulse. Syr. ܓܢܫ to push with the horns, to butt; and in the passive conjugations, to be shaken, to be moved violently to and fro, to quake. So Heb. once in Kal, Ps. 18, 8 נהנש והרץ then the earth shook and trembled. In the parall. passage 2 Sam. 22, 8 Keri, Hithpael is read, which is more frequent in this signification; while in Ps. 1. c. the writer seems to have employed Kal



intrans. for the sake of paronomasia in the words הַרְעֵשׂ, הַרְעֵשׂ.

PUAL רָעַשׂוּ id. Job 34, 20 רָעַשׂוּ the people shall be moved and pass away, i. e. shall be troubled, shall reel and perish.

HITHPA. to be moved, shaken, to quake, of the earth Ps. 18, 8 and 2 Sam. 22, 8 fin. Of waves, to be agitated, to toss themselves, Jer. 5, 22. 46, 7. 8.

HITHPO. to stagger, to reel, as one drunken, Jer. 25, 16.—Hence

עָשׂ (a shaking, earthquake) *Gaash*, pr. n. of a hill among the mountains of Ephraim, Josh. 24, 30. Judg. 2, 9. Hence נַחְלֵי עָשׂ the valleys of *Gaash*, around that hill, 2 Sam. 23, 30. 1 Chr. 11, 32.

נַעֲתָם (i. q. Arab. جثم one puny and thin) *Gatam* pr. n. m. of a son of Eliphaz, Gen. 36, 11. 16.

גַּב m. (r. נָפַח) 1. the back, i. q. נָבַ; hence עַל גַּב upon the back of, i. q. simpl. upon, like Chald. עַל גַּבְרִי, Prov. 9, 3.

2. the body; hence בְּגַבּוֹ pr. with his body, i. e. by himself, alone, without wife and children, Ex. 21, 3. 4. Sept. μόρος.

גֵּא Chald. a wing, plur. גַּפִּין Dan. 7, 4. 6. Syr. ܓܝܐ, comp. Heb. אֲנַפִּים. It seems to come from Heb. פָּנָה, whence כָּנָה, גָּנָה, and thence גֵּא.

\* נָפַן a root not used, i. q. נָבַן to be bent, curved, arched; hence Arab.

جَفَن the eye-lashes, also a young and pendulous shoot, vine-branch, so called from its bending. See more on this root in Thesaur. p. 298.—Hence

נָפִין, c. suff. גַּפְנִי, plur. גַּפְנִים, comm. gender, (rarely m. Hos. 10, 1. 2 K. 4, 39,) a young and pendulous shoot; hence a plant having such shoots, espec. a vine, grape-vine (comp. *salix* i. q. ἑλισ, pr. a rod, switch), which where greater accuracy is required, as in laws, is called fully נָפִין Num. 6, 4. Judg. 13, 14. Rarely spoken of other similar plants, as נָפִין עֲדָה 2 K. 4, 39 a wild vine, bearing wild cucumbers.—Most freq. it denotes simpl. vine, i. e. grape-vine, Gen. 40, 9. Is. 7, 23. 24, 7. 32, 12. Judg. 9, 13 sq. A noble vine is put as an emblem of men of no-

ble and generous disposition, Jer. 2, 21, comp. Is. 5, 2; and vice versa a strange vine, a vine of Sodom, stands for men of ignoble and degenerate character, Jer. 2, 21. Deut. 32, 32. With the latter comp. also the apples of Sodom, Joseph. B. J. 4. 8. 4.

\* נָפַח obsol. root, i. q. נָבַב, to be curved, gibbous, convex. Hence אֲנַפִּים, גֵּא.

\* נָפַר obsol. root, prob. i. q. נָפַר and غفر to cover, to cover over.—Hence the two following:

נָפַר once Gen. 6, 14, pr. pitch, i. q. נָפַר; hence עֵצֵי נָפַר pr. pitch-wood, resinous wood, such as the wood of the pine, fir, cypress, cedar, and other trees of like kind, which are used in ship-building; see נָפַרִית. Among modern interpreters, Bochart in Phaleg. I. 4, and Celsius in Hierob. I. 328, not unaptly understand the cypress-tree, κυπάρισσος, *cupressus*; appealing not without reason to the similar letters and sound.

נָפַרִית f. (r. נָפַר) prob. pr. pitch, but transferred also to other combustible substances, spec. brimstone, sulphur. Gen. 19, 24. Deut. 29, 22. Is. 30, 33. 34, 9. Job 18, 15. Syr. ܢܦܪܝܬܐ and ܢܦܪܝܬܐ,

Arab. كَبَرَتْ whence كَبَرَتْ to smear with sulphur; Chald. ܢܦܪܝܬܐ, נָפַרִיתָא, id.

נָפַר, f. נָפַר, plur. נָפַרִים, Part. of r. נָפַר I. 1, q. v. p. 185.

נָפַר m. (r. נָפַר I) a sojourner, stranger, a man living out of his own country, Gen. 15, 13. Ex. 2, 22. 18, 3. 22, 20. al. Often joined with the synon. הוֹשֵׁב a stranger (comp. Michaelis in Mos. Recht II. § 38) Gen. 23, 4; opp. אֲזִיקָה a native Ex. 12, 19.—With suff. נָפַרִי, נָפַרִי, thy or his sojourner, stranger, i. e. living in thy or his land, (not in thy house,) Ex. 20, 10. Deut. 5, 14. 24, 14. 31, 12.

נָפַר lime, see נָפַר.

נָפַר lion's whelp, see נָפַר.

נָפַר (i. q. גֵּרָא a grain) *Gera* pr. n. a) A son of Benjamin Gen. 46, 21. b) Judg. 3, 15. c) 1 Chr. 8, 7. d) 8, 3. 5. e) 2 Sam. 16, 5.





*gramule* of lead (as Gr. ὀβολος according to Aristotle is from the figure of a spit or needle, Chald. ܐܒܘܠܐ a little stone, obolus); or because in weighing small things the Hebrews used *grains* or *kernels* either of barley (comp. Engl. *barleycorn*), or perhaps the seeds of the carob tree, *ceratonia siliqua*, like the Greeks and Romans. But it must be remembered, that the Mosaic *gerah*, which is 13<sub>10</sub><sup>70</sup> Paris grains, is equal to 4 or 5 beans of the carob, and according to the Rabbins to 16 grains of barley.—Of

a like origin are Arab. حَبَّة grain, berry, and حَرْوْبَة carob bean, Pers. دانق (δανίκη) i. q. دانك, دانه, all of which refer also to small weights.

גֶּרוֹן m. (ר. גָּרָה) constr. גֶּרוֹן, *the throat*, so called as giving forth rough, harsh, hoarse sounds; see the root, also גָּרָר no. 3, גָּרָה, comp. Ps. 69, 4. Spoken of as the instrument of speech, Ps. 115, 7. 149, 6. 5, 10 קָהָר פִּיהֶם גֶּרוֹנָם *their throat is an open sepulchre*, i. e. they utter smooth speeches, while like an open sepulchre they meditate destruction. Is. 58, 1 קָרָא בְּגֶרוֹן *cry with the throat*, i. e. with open throat, aloud, with full voice coming from the throat and breast; while vice versa one who speaks low uses only the lips and tongue, 1 Sam. 1, 13.—Of the external *throat, the neck*; Is. 3, 16 נִשְׁטוּת גֶּרוֹן *with outstretched throat or neck*, i. e. tossing back the head. Ez. 16, 11.

גִּירוֹת f. place of sojourning, habitation,  
encampment, Jer. 41. 17. R. גִּיר I. 1.

\* קָרַז in Kal not used, i. q. קָרַז q. v.  
Arab. جَزَز to cut, to cut off, to separate;  
also to devour, whence Samar. ܐܪܝܝܠ  
locust. Comp. in קָרַז.

NIPH. i. q. נִיפָּה Niph. no. 2. Ps. 31, 23  
נִכְרַתִּי מִנֶּגְדְּעֵינֶיךָ *I am cut off from be-  
fore thine eyes*, excluded from thy sight  
or presence; comp. נִנְזָר Ps. 88, 6. But  
14 Mss. in Ps. 31 read also נִגְזָרָה.

The derivatives follow.

גִּרְזִי or גִּרְדִּי (after the form פִּדְדִּי, dwelling in a shorn or desert land, comp. Arab. جَرَز sterile land,) *Girzite* or *Gerizite*, pr. n. of a tribe in the vicinity

of the Philistines, attacked and subdued by David, 1 Sam. 27, 8 Chethibh. In Keri מורי q. v.

הַר גֵּרִיזִים, always גֵּרִיזִים *Mount Gerizim*, one of the mountains of Ephraim, situated over against Mount Ebal, Deut. 11, 29. 27, 12. Josh. 8, 33; and over Shechem Jos. Ant. 4. 8. 44; on which after the exile a temple was built by the Samaritans as the seat of their national worship; see Joseph. Ant. 11. 7. 2. ib. 11. 8. 2, 4, 6. On the reading of the Samar. Codex Deut. 27, 4, see the author's Comment. de Pent. Sam. p. 61.—As to the etymology, הַר גֵּרִיזִים seems to be pr. *Mount of the Gerizites*, see גֵּרִיזִי; so called prob. from some colony or settlement of that people which anciently dwelt there; just as the Amalekites their neighbours also gave name to another mountain in the same tribe, הַר הַחֲמֻלִּיקִי, Judg. 12, 15. Now called *Jebel et-Tûr*, overhanging Nâbulus; see Bibl. Res. in Palest. III. p. 97 sq.

**פָּרֶזֶן** m. (r. פָּרַז) *an axe*, for cutting or chopping wood, Deut. 19, 5. 20, 19. Is. 10, 15; for hewing stone, 1 K. 6, 7.—Kindred words are כְּרִיזִין, כְּרִיזֵן, כְּרִיזִין, כְּרִיזִים, an axe.

\* **קָרַל** obsol. root, softened from **קָרַר**,  
(as **קָרַל** from **קָרַר** to burn,) pr. *to be*  
*rough*, espec. of a *rough, gravelly, gritty*  
*soil*, in which the foot partially sinks

with a grating sound; comp. Arab. جَرَلٌ  
a gravelly place, جَرَلٌ gravel, grit.

Hence Heb. גִּזְרִי pr. *a small stone, lapillus*, then *lot*, Gr. transp. *Κληρος*, Lat.

*GLaRea*; also Arab. جَرَل to be stony, gravelly, Camoos p. 1412, derived from the noun حَرَل q. v. above.

Deriv. גִּזְרֵי and

**גָּרֵל** *rough, morose, stern*, comp. Germ. *grollig, grillig*, from the same stock. Prov. 19, 19 Cheth. **גָּרֵל-הָאֵף** *stern in anger*, i. e. *rough, harsh, angry*. All the versions express the Keri **גָּרֵל הָאֵף** which however is too feeble.

גִּזְרֵי see גִּזְרֵי.

\* גָּרַם pr. to cut off or away, as Syr.

and Arab. جَرَم. Once in Kal, c. dat. to cut off for any thing, i. q. to reserve, to keep, to lay up. Zeph. 3, 3 לֹא גָרְמוּ לַבֹּקֶר they lay up nothing for the morrow; Sept. well οὐκ ἠσπασοντο, Vulg. non relinquabant ad mane. Comp. אָצַל Gen. 27, 36; also جَرَم Koran 11. 87.

PIEL גָּרַם denom. from גָּרַם, to gnaw, crush, craunch bones. Num. 24, 8 he shall devour the nations his enemies, וְנִצְמְוּתֵיהֶם יִגְרַם and shall craunch their bones. Hence trop. Ez. 23, 34 thou shalt drink and suck it out (the cup) וְאֵתִי הִרְשִׁיתָּהּ וְהוּא יִגְרַם the sherds thereof, i. e. hyperbol. thou shalt lick it out clean, lest a single drop be left therein.

גָּרַם m. 1. a bone, i. q. עֵצָה, but rarer and only poetic, Prov. 17, 22. 25, 15. Plur. Job 40, 18. Syr. Chald. גָּרַם, גָּרַם,

גָּרַם, Sam. גָּרַם id. Arab. جَرَم the body. The letters *r* and *s* being interchanged, kindred words are Chald. גָּרַם, and even עצם itself.

2. the body, as in Arabic. Gen. 49, 14 גָּרַם an ass of body, well-bodied, i. e. strong, stout; Vulg. asinus fortis.

So also Arab. جَرَم body is used of a beast of burden, e. g. فرس جرم a horse of body, large bodied, حمار جرم a strong ass. The same is expressed by a special adj. جَرِيم.

3. the very bone, substance, of any thing, i. q. self, ipse, like עצם. 2 K. 9, 13 then took every man his garment and spread them under him (Jehu) אֶל-גָּרָם הִמְצִיחוּ upon the steps themselves, the very steps.

גָּרַם Chald. a bone, Dan. 6, 25.

גָּרְמִי (bony) Garmi, pr. n. m. 1 Chr. 4, 19.

\* גָּרַן obsol. root, Arab. جَرَن to make smooth, level, to wipe or sweep off; kindr. with גָּרַם and other roots beginning with גר.—Hence

גָּרָן m. (but fem. Jer. 51, 33) c. suff. גָּרְנִי, He parag. גָּרְנָה Mic. 4, 12; Plur. גָּרְנוֹת Joel 2, 24, constr. גָּרְנוֹת Hos. 9, 1; a place made level, an area. Arab.

גָּרָן id.—Spoken: a) Of the area or open place around the gates of cities, called also רְחוֹב, 1 K. 22, 10. 2 Chr. 18, 9. b) Mostly of the area on which grain is trodden out or threshed in the open field, a threshing-floor, Ruth 3, 2 sq. Judg. 6, 37. al. הַבּוֹיָאָה גָּרָן the produce of the threshing-floor, i. e. grain, Num. 18, 30. גָּרְנִי id. Is. 21, 10 בֶּן-גָּרְנִי my son (grain) of the threshing-floor, i. e. my country, my people! now broken and trodden down, as grain upon a threshing-floor; parall. מְדַשְׁתִּי my threshing. Comp. Mic. 4, 12. 13. Meton. for the grain itself, Job 39, 12.

\* גָּרַס pr. to break in pieces by scraping, grating, rubbing; and genr. to grate, to break in coarse pieces, to crush; comp. גָּרַס, גָּרַס. So Syr. גָּרַס, Arab. جَرَس, comp. Heb. גָּרַס, whence גָּרִיס grils, groats, Germ. Gries, Grütze. —In O. T. once intrans. Ps. 119, 20 גָּרַס נַפְשִׁי לְתַאֲבָה my soul is broken, crushed, for longing.

HIPI. to break in pieces, to crush. Lam. 3, 16 וַיִּגְרַס בְּחֶצֶן שֵׁנִי he hath broken my teeth with gravel-stones, trop. for a state of calamity and wretchedness. See below גָּרַשׁ.

\* גָּרַע fut. יִגְרַע, pr. to scratch, to scrape, like many verbs beginning with גר, see in גָּרַר, גָּרַר.—Hence

1. to scrape off, to shave off the beard, like Syr. גָּרַע, Jer. 48, 37; also Is. 15, 2 in some Mss. see under גָּרַע. Corresponding is Gr. *xeiō*, Germ. *scheeren*, Eng. to shear.—Then

2. Genr. to take away, to detract, to withhold; kindr. *xēgos*, and intrans. *calreo*. Jer. 26, 2 אַל תִּגְרַע דָּבָר אַתָּה thou shalt not withhold aught therefrom; with מִן Job 36, 7. Often גָּרַע מִן is i. q. to take away (aught) from any thing, the accus. of the part taken away being omitted, comp. opp. הוֹסִיף no. 2. Deut. 4, 2. 13, 1. Ex. 5, 8. 19. Ecc. 3, 14. Hence c. acc. to diminish, pr. to take away or with-



hold from, Ex. 21, 10. Ez. 16, 27. Job 15, 4 **אֶל אֲדָמָה שִׁיחָה לְפָנַי אֶל** and withholdest prayer (adoration) before God. With **אֶל** to take to or for oneself, i. e. to reserve, to keep, to lay up for oneself, comp. **גָּרַם**. Job 15, 8 *hast thou listened in the council of Jehovah, וְהִגַּרְתָּ אֵלֶיךָ חֲכָמָה* and dost thou reserve all wisdom to thyself? Similar is the Arabic usage, in which **גר** is to absorb, to drink in.

PIEL i. q. Kal no. 2, to take to oneself, to attract; Job 36, 27 **בִּי יִגָּרַע נְטִיפֵי-מַיִם** when (God) attracteth, draweth upwards, the drops of water.

NIPH. 1. Pass. of Kal no. 2, to be taken away, withheld; construed so that the thing to be taken away is either expressly mentioned, Num. 27, 4. 36, 3; or else it is implied, **נִגְרַע מִן** it (something) is taken away from a thing, i. q. to be diminished, Num. 36, 3 fin. Ex. 5, 11. Lev. 27, 18.—Hence

2. to be put back, to be made less of, Num. 9, 7.

Deriv. **מִגְרָעוֹת**.

\* **גָּרַר** 1. to snatch or hurry away, to drag off, to pluck off; comp. Engl. to grab, to gripe. There is something onomatopoeic in this root, both in the letters **גר**, which include the notion of scraping, grating, see under **ר**. **גָּרַר**; and also in the syllable **רה**, comp. Lat. *rape-re*, Germ. *raffen*. Arab. **جَرَفَ** to scrape away, to clear off, e. g. mire with a shovel; Conj. II, to carry off, to wear away, as a stream a part of its bank; **جَرَفَ**, **جُرِفَ**, a shore eaten away by a stream. Ethiop. **ገሬ** a drag-net, which sweeps all before it. Chald. and Talmud. to sweep; Syr. **ܓܪܐ** of water sweeping away whatever it meets.—Once in O. T. Judg. 5, 21 **נָחַל כִּישׁוֹן יִגְרָם** the river Kishon swept them away; Sept. *ἐξίσχυεν*, Vulg. *traxit cadavera eorum*.

2. to grasp, to gripe, whence **אֲגָרוֹה** the fist. See also **מִגְרָפָה**.

\* **גָּרַר** an onomatopoeic root, expressing the idea of grating, scraping, dragging, sawing, and other similar rough and harsh sounds, such as are produced in the throat; comp. Gr. *σαίω*, *σαρώω*, *σάω*, Lat. *sario*, *sarrio*, *serro*, *verro*, *gar-*

*rio*, Germ. *zerrén*, *scharren*, *schüren*, *scheuern*, *kehren*, Eng. to grate, to scrape, to scour, to drag, to saw; comp. also **אָגַר** no. 1, **אָגַר**. Spec.

1. to drag or sweep away, Hab. 1, 15. Prov. 21, 7. See Hithpo. Syr. and Arab. id.

2. to saw, to cut with a saw; whence **מִגְרָה** a saw. See Poal. In Syr. and Arab. this signif. belongs to the kindred form **גָּרַר**.

3. Lat. *gargarizare*, to gargle, to gurgle, to give forth harsh or gurgling sounds

from the throat. Comp. Arab. **جَرَجَرَ**, **غَرَّغَر**, which denote various guttural or gurgling sounds as made either by a liquid or by the voice; also Germ. *schlürfen*, *schnarren*, *schnarchen*, *gurgeln*, Gr. *γαργαρίζω*, Fr. *gargariser*, Eng. to gurgle, to guggle, to gulp. Hence **גִּרְגִּרוֹת**; comp. **גִּרְגִּר** throat.

4. to ruminate, to chew the cud; pr. to bring up again through the gullet, sc. the food in order to chew it over; which is usually attended with a gurgling noise. So fut. **יִגְרַר** Lev. 11, 7. Arab. **جَرَّ** IV and VIII; Syr. **ܓܪܐ**. This form **יִגְרַר** may be either in Kal by Chaldaism, or in Niphal; as also the Syriac and Arabic languages express this idea by passive or reflexive forms, pr. to ruminate with oneself.

5. Sometimes this verb remits something of its roughness of signification, and expresses the softer sound to roll, which elsewhere pertains to the kindr. **גָּלַל**. So Ethiop. **ገረገረ** to roll oneself, Syr. **ܓܪܐ** i. q. **ܓܪܐ** a chariot, and in O. T. **יִגְרַר** a berry, which latter form is read in the Talmud. Comp. **בָּרַר**, and Lat. *currere*.

NIPH. 1. to be dragged or scraped together, collected, spoken of wealth, riches; comp. kindr. **אָגַר**, which also is used of wealth scraped together and collected from every quarter.—So doubtless Part. plur. **גִּרְגִּרוֹת** after the Chaldaic form Job 20, 28, i. e. gathered riches, i. q. **רִבְבִּי** in the other hemistich. The whole verse may then be rendered: *The increase of his house shall depart, his riches shall depart in the day of his anger.*

2. *to ruminate*, see in Kal no. 4.

POAL *to be sawed*, to be cut with a saw 1 K. 7, 9. Comp. Kal no. 2.

HITHPO. i. q. Kal no. 1, spoken of a whirlwind *sweeping* all before it, Jer. 30, 23.

Deriv. גָּרָה, גִּרְיָה, מְגָרָה q. v.

גָּרָר (according to Simonis, a sojourn, lodging-place, from r. גָּר i. q. גִּיר, comp. Gen. 20, 1; perh. also water-pots, Arab.

גֵּרָר Gerar, pr. n. of a city, anciently the residence of a Philistine king, and in the time of the patriarchs subject to king Abimelech, Gen. 20, 1. 26, 1. נֶחֱלָל valley of Gerar Gen. 26, 17.

\* גָּרַשׁ i. q. גָּרַם q. v.—Hence

גָּרַשׁ c. suff. גִּרְשָׁי, something *crushed*, broken, pounded, Lev. 2, 14. 16.

\* גָּרַשׁ pr. *to drive, to thrust, to carry off or away*, as in Chald. Spec.

1. *to drive or cast out, to expel*, as a people from a land, Ex. 34, 11; but this signif. is more usual in Piel. Spoken of inanimate things, Is. 57, 20 *the wicked are like the troubled sea when it cannot rest, וַיִּגְרְשׁוּ מִיָּמֶיךָ רֶפֶשׁ וְטִיט* whose waters cast up mire and dirt, mud.—Also *to put away* a wife, *to divorce*; Part. pass. גִּרְשָׁה one *put away*, divorced, Lev. 21, 7. 14. 22, 13. Num. 30, 10. Ez. 44, 22.

2. *to plunder, to pillage, to spoil*, Ez. 36, 5 לִמְצֹא מִגְרָשָׁה לָבוֹז *to spoil it* (the land) *as a prey*, booty; here מִגְרָשׁ is infin. after the Aramæan form.

3. *to drive out*, i. e. *to put forth* fruit, see גָּרַשׁ.

4. *to drive to pasture*, e. g. cattle, see מִגְרָשׁ.

PIEL גָּרַשׁ *to drive or cast out, to expel*, with acc. of pers. Gen. 3, 24. 4, 14. 21, 10; also *from* of place whence, Ex. 11, 1. Judg. 11, 7. גָּרַשׁ מִפְּנֵי פ' *to drive out from before* any one, so as to make room for any one, e. g. God the Canaanites before Israel, Ex. 23, 29. 31. Judg. 2, 3.

PUAL גָּרַשׁ pass. of Piel, Ex. 12, 39.

NIPH. 1. *to be driven or cast out*, Jon. 2, 5.

2. *to be carried off, swept away*, by the violence of waters. Am. 8, 8 נִגְרְשָׁה וְנִשְׁקָה *it shall be swept away and drowned as with the flood of Egypt*.

3. *to be driven, agitated, tossed*, e. g. the sea. Is. 57, 20 נִגְרַשׁ הָיָה הַיָּם *the tossed sea*, troubled.

Deriv. מִגְרָשׁ and those here following.

מִגְרָשׁ m. pr. what is put forth, protruded; hence *produce, product*. Deut. 33, 14 מִגְרָשׁ הַיָּרְחִים *the produce, products of the months*, that which each month produces from the earth. Comp. r. גָּרַשׁ no. 3.

מִגְרָשָׁה f. *a driving out, expulsion*; spec. of a person from his possessions, *extortion, exaction*, Ez. 45, 9. R. גָּרַשׁ.

גִּרְשֹׁן (expulsion) pr. n. Gershon, a son of Levi and the founder of the Levitical family of the Gershonites, Gen. 46, 11. Ex. 6, 16. Num. 3, 17 sq. Once גִּרְשָׁם q. v. lett. b. Hence patronym. גִּרְשֹׁנִי a Gershonite, and collect. Gershonites, Num. 3, 23. 26, 57.

גִּרְשֹׁם (expulsion i. q. גִּרְשֹׁן) pr. n. Gershom. a) A son of Moses and Zipporah, Ex. 2, 22. 18, 3. In the first of these passages there is an allusion to the etymology of the name, as if it were for גִּרְשָׁם i. q. גִּרְשָׁם a sojourner there (comp. גִּרְשָׁם i. q. גִּרְשָׁם); and hence the LXX, in order the more clearly to express this etymology, write it Γησάμ. b) A son of Levi, 1 Chr. 6, 1; elsewhere called גִּרְשֹׁן q. v. c) Judg. 18, 30. d) Ezra 8, 2.

גִּשְׁשׁוּר (a bridge, Arab. جسر, Syr. ܓܝܫܫܘܪ) pr. n. Geshur, a district of Syria subject to king Tolmai, whose daughter David married, 2 Sam. 3, 3. 13, 37. 15, 8. From 1 Chr. 2, 23, we may gather that Geshur is to be sought in the neighbourhood of Gilead, and that its inhabitants are not to be distinguished from the גִּשְׁשׁוּרִים; see the next article.

גִּשְׁשׁוּרִי Geshurite, a gentile name. a) Of a people dwelling at the foot of Mount Hermon, near Maachah, on the north of Bashan and Argob; included indeed within the boundaries of the Holy Land, but not subject to the Hebrews. Deut. 3, 14. Josh. 12, 5. 13, 13. 1 Chr. 2, 23; comp. גִּשְׁשׁוּר. [Perh. near the present bridge in that quarter over the Jordan, called Jisr Benât Ya'kôb; see Burckh. Syr. p. 315. Bibl. Res. in Palest. III. p. 361.—R. b) Of a people in the



neighbourhood of the Philistines, Josh. 13, 2. 1 Sam. 27, 8.

\* גָּשֶׁם in Kal not used, *to rain*, espec. with violence, *to pour*.

Pual Ez. 22, 24; see in גָּשֶׁם.

Hiph. *to cause to rain*, Jer. 14, 22.—Hence the two following:

גָּשָׁם m. plur. גָּשָׁמִים, constr. גָּשָׁמִי.

1. *rain*, i. e. *violent rain, heavy shower*, diff. from גָּשָׁר, which denotes rain in general. Hence גָּשָׁר מִשָּׁר *shower of rain* Zech. 10, 1; also גָּשָׁם מִשָּׁר Job 37, 6. The same is apparent from the epithets, as גָּשָׁם גָּדוֹל 1 K. 18, 45, שׁוֹכֵחַ Ez. 13, 11. 13.

2. *Geshem*, pr. n. m. Neh. 2, 19. 6, 1. 2; written also גָּשְׁמוּ *Gashmu* Neh. 6, 6.

גָּשָׁם c. suff. גָּשָׁמָה Ez. 22, 24, *rain*. But it is better to write without Mappik, גָּשְׁמָה for גָּשָׁמָה Pual of גָּשָׁם, *is rained upon*, Vulg. *computa est*. R. גָּשָׁם.

גָּשָׁם Chald. c. suff. גָּשְׁמָהוֹן, *the body*, Dan. 4, 30. 5, 21.—Syr. ܓܫܡܐ.

ܓܫܡܐ Arab. جِسم and جُثمان id. See in ܓܫܡܐ.

גָּשְׁמוּ *Gashmu*, pr. n. see in גָּשָׁם no. 2.

גֹּשֶׁן pr. n. *Goshen*. 1. A region of Egypt where the Hebrews dwelt from the time of Jacob until Moses, i. e. during four hundred and thirty years, Gen. 45, 10. 46, 28. 34. 47, 27. 50, 8. Ex. 9, 26. As the name of this region is mentioned by none of the Greek geographers, interpreters and modern geographers have differed widely in respect to its site. But it seems well ascertained, that Goshen was the name given to that part of Lower Egypt lying east of the Pelusian branch of the Nile, between Heliopolis and the extremity of the Sinus Heroöpolitanus or Gulf of Suez. This opinion is supported: a) By several passages of the O. Test. which indicate the same not obscurely; e. g. Gen. 46, 29. Ex. 13, 17. 1 Chr. 7, 21. b) By the authority of the LXX, who render גֹּשֶׁן by Γεσέμ Ζααβίας Gen. 45, 10, and Ἡρώων πόλις ἐν γῇ Παρμεσση 46, 28. Other opinions are reviewed in Thesaur. p. 307. See Bibl. Res. in Palest. p. 76 sq.

2. A city with the neighbouring dis-

trict in the mountains of Judah Josh. 10, 41. 11, 16. 15, 51.

\* גָּשָׁה obsol. root, Syr. ܓܫܐ *to stroke, to caress, to flatter*. Hence

גִּשְׁפָּא (*caress, flattery*) *Gishpa*, pr. n. m. Neh. 11, 21.

\* גָּשָׂר obsol. root, Arab. جَسَر *to bridge, to build a bridge*, pr. to join, comp. קָשָׂר; also *to be bold, daring*; since the building of a bridge, espec. in war or over a rapid stream, requires boldness and energy. Syr. ܓܫܪ id.—Hence גָּשָׂר.

\* גָּשַׁשׁ, only in PIEL, *to feel*, i. e. *to seek by feeling, to grope for*, c. acc. Is.

59, 10.—Arab. جَسَّ, Aram. ܓܫܐ and ܓܫܐ id. but mostly trop. *to examine, to explore*. Kindr. is ܓܫܐ.

גָּת f. (contr. from גָּתָה, after the form גָּתָה, גָּתָה; for גָּתָה, r. גָּתָה) plur. גָּתִים.

1. *a press, wine-press*, or rather *trough, vat*, in which the grapes were trodden with the feet, and from which the juice flowed off into a lower vat placed near, גָּתָה, ὑποθήκη. Joel 4, 13. גָּתָה *to tread the wine-press* Neh. 13, 15. Lam. 1, 15.

2. *Gath*, pr. n. of one of the chief cities of the Philistines, the birth-place of Goliath, Josh. 13, 2. 1 Sam. 6, 17. 21, 11. 1 K. 2, 39. 40.—Hence patronym. גִּתִּי *Gittite*.

3. גָּת הַפֶּיַר (wine-press of the well) *Gath-hepher*, a city of Zebulun, with He loc. גָּתָה הַפֶּיַר Josh. 19, 13; the birth-place of the prophet Jonah, 2 K. 14, 25.

4. גָּת רִמּוֹן (press of the pomegranate) *Gath-rimmon*, a city of the tribe of Dan, Josh. 19, 45.

גִּתִּי *Gittite*, gentile n. from גָּת no. 2, 2 Sam. 6, 10. 11, 15, 18. For גָּתִיָּה see in its place.

גִּתַּיִם (two wine-presses) *Gittaim*, pr. n. of a city in Benjamin, Neh. 11, 33.

גָּתִית, *a stringed instrument of music*, Ps. 8, 1. 81, 1. 84, 1. So called from גָּתָה, גָּתָה for גָּתָה (r. גָּתָה) 'music of stringed instruments;' hence similar to, if not identical with גָּתָה q. v. See Redslab

de voc. נַחֲרִית, Lips. 1831. 8.—The usual derivation from נַח a city or wine-press is less probable.

נַחֲרִית Gen. 10, 23, *Gether*, pr. n. of an Aramæan region, otherwise wholly unknown.

ד

*Daleth*, דָּלֶת, the fourth letter of the Hebrew alphabet; as a numeral denoting 4. The name signifies a *door*, and the most ancient form of the letter (ד) obviously imitated the triangular door of a tent.

In sound Daleth is kindred: a) To the harder *dentals*, as ט, ה, with which it is often interchanged; see דָּבַב, דָּבַב, דָּבַב; דָּבַב, דָּבַב, דָּבַב. Rarely it passes over also into ל, see דָּלֶת, and lett. ל no. 2. b) To the sibilant י, see below under lett. י.

דָּא Chald. i. q. Heb. דָּא וְזֶה, *this*, fem. and neut. *hæc, hoc*; elsewhere דָּהּ, דָּהּ. Dan. 4, 27. 5, 5 דָּא לָדָא *this upon that, together*.—In the Targg. written with ה demonstrat. דָּהּ, דָּהּ, דָּהּ. Syr. ܕܐܢܐ.

\* דָּאבָּ fut. *to melt away*; hence *to pine away, to languish*. This signif. of melting or pining away is widely extended in the kindred verbs, as דָּבַב, דָּבַב, דָּבַב, דָּבַב, Syr. ܕܐܒܐ, Arab. دَابَّ, دَابَّ; and is variously transferred, both to the languor of sickness and old age, and to the weakness of terror.—Spoken of the eye as pining away for grief Ps. 88, 10, see דָּבַב, דָּבַב; of the spirit, דָּבַב, Jer. 31, 25; of a person Jer. 31, 12.

Deriv. the two following:

דָּאבָּ f. *terror, dread*, from the idea of melting away, becoming weak, comp. דָּבַב Niph. Job. 41, 14, 22.

דָּאבֹן m. (r. דָּבַב) constr. דָּאבֹן, *a pining, languor, faintness of spirit*, נָפֶשׁ, Deut. 28, 65. Comp. Jer. 31, 25.

דָּג i. q. דָּג, *a fish*, Neh. 13, 16. Since Kamets in this word (signifying a fish, and not a fisherman) is pure, as coming from דָּגָה, the letter א which the Masora notes as being omitted in very

many Mss. is here a *mater lectionis redundans*, as in דָּגָה 2 Sam. 11, 1.

\* דָּאבָּ fut. *to be anxious, to fear, to be afraid*, not found in the kindred dialects. Absol. Jer. 17, 8; c. acc. Jer. 38, 19. Is. 57, 11; דָּבַב Jer. 42, 16. Also with ל of pers. *for whom one fears* 1 Sam. 9, 5. 10, 2; and דָּבַב of that *from* or on account of which one fears, Ps. 38, 19.

Deriv. the two following:

דָּאָב (fearful) *Doeg*, pr. n. of an Edomite, the chief of Saul's herdsmen, 1 Sam. 21, 8. 22, 9. Ps. 52, 2.—In Chethibh 1 Sam. 22, 18. 22, it is written דָּוִיג, after the Syrian pronunciation.

דָּאָבָה f. i. q. דָּאָבָה, *fear, dread, anxiety*, Ez. 4, 16. 12, 18. 19. Prov. 12, 25. Ascribed also to the sea as agitated, Jer. 49, 23. R. דָּאָבָה.

\* דָּאָבָה fut. *to fly, to dart*, apoc. and conv. דָּאָבָה Ps. 18, 11, *to fly, to dart*, Sanscr. *dā id*. Spoken of the rapid flight of birds of prey, Deut. 28, 49. Jer. 48, 40. 49, 22. Trop. of the Deity, Ps. 18, 11 *וַיִּדָּא עַל-רִיחַ וַיִּדָּא עַל-רִיחַ* *and did fly upon the wings of the wind*.—For 2 K. 17, 21, see דָּבָה I.

Deriv. דָּבָה and

דָּבָה f. only Lev. 11, 14, a species of *ravenous bird*, having a *rapid flight*, Sept. *γύψ*, Vulg. *milvus*. Comp. Bochart Hieroz. II. p. 191.—In the parall. passage Deut. 14, 13 is read דָּבָה, by an error of the copyists.

דָּבָה see דָּבָה.

דָּבָה see דָּבָה no. 3.

דָּבָה and דָּבָה masc. epicæn. (r. דָּבָה) *a bear*, so called from its slow gait; 1 Sam. 17, 34. 36. 37. 2 Sam. 17, 8. Prov. 17, 12. Hos. 13, 8 *הָבָה שְׂכִילִי הָבָה* *a bear bereaved of her whelps*. Plur. דָּבָה *bears, she-bears*,



2 K. 2, 24. Arab. <sup>5</sup>دَبَّ, <sup>5</sup>دَبَّة, bear, she-bear.

דב Chald. id. Dan. 7, 5.

\* <sup>5</sup>דָּבָא a root not in use, i. q. Arab. <sup>5</sup>دَبَّ to rest, to be quiet, kindr. with r. <sup>5</sup>דָּבָב q. v. A vestige of this root appears in the pr. n. מִדְּבָא Medeba, i. e. waters of quiet.—Hence

דָּבָא m. rest, quiet, i. e. a condition of rest; once Deut. 33, 25 <sup>5</sup>דְּבָרְךָ דְּבָא as thy days, so shall thy rest be, i. e. as long as thy life endures, so long shall thy condition of rest continue, i. e. thy prosperity. Vulg. *senectus tua*; but old age cannot well be put in antithesis with life.

\* <sup>5</sup>דָּבָב, Arab. <sup>5</sup>دَبَّ 1. pr. to go softly and slowly, to creep along, an onomatopoeic root like Germ. *tappen*, Fr. *tapper*, comp. Engl. to tap, to step. Similar is <sup>5</sup>דָּפָף, spoken of a light and quick gait, which we express by the verb to trip, Germ. dim. *trippeln*; comp. also <sup>5</sup>דָּהָב whence <sup>5</sup>דָּהָב, Gr. *στειβω*. In the signif. of treading the Semitic languages have by transp. *pat*, see under <sup>5</sup>בָּוּס.—Hence דָּב a bear.

2. to creep about, as a slanderer, tale-bearer; then i. q. to slander, to disparage, whence <sup>5</sup>דָּבָה; comp. <sup>5</sup>דָּבָל and <sup>5</sup>דָּבָל רָכִיל.

3. Of liquids, to flow softly, e. g. wine Cant. 7, 10; for which passage see in art. <sup>5</sup>דָּשֵׁן adj.

דָּבָה f. (r. <sup>5</sup>דָּבָב no. 2) slander, evil report, e. g. הוֹצִיא דָּבָה to bring out an evil report, to spread a slander, Num. 14, 36. Prov. 10, 18. The genitive which follows is either active, i. e. of the slanderer, as Ps. 31, 14 <sup>5</sup>כִּי שָׁמַעְתִּי דָּבָר רַבִּים for I hear the slander of many. Jer. 20, 10; or also passive, i. e. of the person slandered, as Num. 13, 32, 14, 37. Gen. 37, 2. Prov. 25, 10 <sup>5</sup>וְדָבָרֶךָ לֹא תָשִׁיב and let thine infamy (ill report) turn not away, i. e. not depart from thee.—Arab. <sup>5</sup>دَبَّاب a secret detractor, one who spreads slanders. Syr. <sup>5</sup>دَبَّ report, rumor, and <sup>5</sup>دَبَّ to spread a report. Chald. <sup>5</sup>בָּבָה reproach, contumely.

דָּבָר f. (r. <sup>5</sup>דָּבָר no. 2) 1. a bee, Is. 7, 18; plur. <sup>5</sup>דְּבָרִים Judg. 14, 18. Ps. 118, 12.—Syr. <sup>5</sup>دَبَّ a bee, wasp. Arab. <sup>5</sup>دَبَّ collect. a swarm of bees, wasps, comp. Lat. *examen*, qs. *exagimen*, ab *exagendo*; like *agmen*, qs. *agimen*, ab *agendo*; comp. r. <sup>5</sup>דָּבָר no. 2. But in Heb. this word is a noun of unity from an obsol. form <sup>5</sup>דְּבָר i. q. <sup>5</sup>דָּבָר.

2. Deborah, pr. n. f. a) A prophetess, Judg. 4, 4. 5. 5, 1. b) Rebecca's nurse, Gen. 35, 8.

\* <sup>5</sup>דָּבַח Chald. to sacrifice, to offer sacrifice, i. q. Heb. <sup>5</sup>זָבַח. Ezra 6, 3.—Hence <sup>5</sup>מִדְּבָח altar, and

דָּבַח Chald. plur. <sup>5</sup>דְּבָחִין, a sacrifice, Ezra 6, 3.

דְּבָרִים m. plur. 2 K. 6, 25 Keri, doves' dung, a softer expression for <sup>5</sup>דָּרִי דְּוִיָּם, which stands in Chethibh; pr. the flowing, flux of doves, from the verb <sup>5</sup>דָּבָה, i. q. <sup>5</sup>דָּבָב, to flow. Comp. <sup>5</sup>ḡeuma gastrós, <sup>5</sup>diagḡoua, flux, diarrhœa.

דָּבָר m. (r. <sup>5</sup>דָּבָר no. 3) 1. the inner sanctuary, *adytum*, of the Mosaic tabernacle and of Solomon's temple, also called <sup>5</sup>קֹדֶשׁ קִדְשִׁים holy of holies, 1 K. 6, 5. 19–22. 8, 6. 8. 2 Chr. 3, 16. 4, 20. 5, 7. 9. Aquil. Symm. <sup>5</sup>χορηματιστήριον, Vulg. *oraculum*, from <sup>5</sup>דָּבָר to speak; but more prob. it is pr. *pars postica*, the hinder part, i. e. the western side; see in <sup>5</sup>אָחֹר no. 2. See Iken, in Dissert. philol. theol. P. I. p. 214.

2. Debir, pr. n. a) A royal city of the Canaanites Josh. 12, 13; afterwards within the limits of Judah, lying on the mountains not far from Hebron, Josh. 11, 21. 15, 49; and assigned to the priests 21, 14. Called also <sup>5</sup>סָפֵר q. v. b) A town of the Gadites, Josh. 13, 26. c) A king of the Eglonites, Josh. 10, 3.

\* <sup>5</sup>דָּבַד Chald. obsol. root, prob. i. q. <sup>5</sup>דָּבַק to cleave, to adhere; trans. to join together; see <sup>5</sup>נִדְבָדָּ.

\* <sup>5</sup>דָּבַל to press together, espec. into a round mass; kindr. <sup>5</sup>דָּבַל. Hence Arab. <sup>5</sup>دَبَل ball of dung (comp. <sup>5</sup>دَبَل),

דִּבְלָה, דִּבְלָה, דִּבְלָה, dung, דִּבְלָה, דִּבְלָה  
buccella rotunda.—Hence

דִּבְלָה f. constr. דִּבְלָה, plur. דִּבְלָה, round cakes of dried figs pressed together into a mass, 1 Sam. 25, 18. 1 Chr. 12, 40; with דִּבְלָה added 2 K. 20, 7. Gr. *παλάθη*, from Aram. דִּבְלָה, dropping the Daleth. See Celsii Hierobot. T. II. p. 377-79.

דִּבְלָה Ez. 6, 14, doubtless a corruption of the text for דִּבְלָה Riblah, a city in the northern part of Palestine, q. v.

דִּבְלָה (double-cake?) *Diblain*, pr. n. of the father-in-law of Hosea, Hos. 1, 3.

דִּבְלָה (twin cakes, prob. so called from the shape of the city) *Diblahaim* Num. 33, 46, and דִּבְלָה Jer. 48, 22, pr. n. of a city of Moab. Jerome in Onomast. sub v. Jassa: "et usque hodie ostenditur inter Medabam et *Deblatai*."

\* דִּבְק and דִּבְק, fut. יִדְבֵּק, inf. דִּבְקָה.

1. to cleave, to adhere, spec. with firmness as with glue, to be glued, to stick fast. Arab. دَبَقَ, Syr. دَبَقَ, id. Construed c. בָּ Job 19, 20, אֶל Jer. 13, 11, לְ Ps. 102, 6. Lam. 4, 4 דִּבְק לְשׁוֹן יוֹנֵק אֶל-הַבֹּיזָה the tongue of the suckling cleaveth to his palate, for thirst, dryness. Ps. 22, 16. The same expression is also used of one who is silent from reverence and awe, Job 29, 10. Ps. 137, 6; comp. Hiph. Ez. 3, 26. Also Deut. 13, 18 let nothing cleave to your hands, i. e. take nothing covertly. Job 31, 7.—Trop. to cleave to a person, i. e. to follow, to adhere to him, Ruth 2, 8, 21; c. בָּ v. 23. Hence to be attached or devoted to any one, to hang upon, to love him, Gr. *κολλησθαι τινί*, e. g. a wife, a king, God, with בָּ and לְ Deut. 10, 20. 11, 22. 2 Sam. 20, 2. 1 K. 11, 2. Josh. 23, 12. Gen. 2, 24. 34, 3; with אַחֲרַי, Ps. 63, 9 נַפְשִׁי אַחֲרַי my soul cleaveth unto thee, is wholly devoted unto thee.

2. to attach oneself to any thing, i. e. to come upon, to overtake, to befall, with acc. or בָּ or אַחֲרַי Gen. 19, 19. Deut. 28, 60. Jer. 42, 16 שָׁם יִדְבֵּק אַחֲרֵיכֶם there (famine) shall overtake you, befall you.

Comp. Hiph. no. 3. Synon. with דִּשְׁנָה no. 1, see in דִּשְׁנָה.

Pual pass. to be glued together, to cleave fast together, to cleave, Job 38, 38. 41, 9.

Hiph. 1. Causat. of Kal no. 1, to cause to cleave, to make adhere, Ez. 3, 26. 29, 4. Jer. 13, 11.

2. to follow close, to pursue, with acc. Judg. 18, 22. 2 Sam. 1, 6; with אַחֲרַי, Judg. 20, 45 וַיִּדְבְּקוּ אַחֲרָיו and they pursued hard after him. 1 Sam. 14, 22. 31, 2.

3. to overtake, comp. Kal no. 2, Gen. 31, 23. Judg. 20, 42. Also causat. to let overtake, to cause to come upon, Deut. 28, 21.

Hoph. to be made to adhere, i. e. to cleave fast, Ps. 22, 16.

The derivatives all follow.

דִּבְק Chald. id. Dan. 2, 43.

דִּבְק verbal adj. cleaving, adhering, 2 K. 3, 3. Prov. 18, 24.

דִּבְק m. 1. a soldering, welding of metals, Is. 41, 7.

2. Plur. דִּבְקִים 1 K. 22, 34. 2 Chr. 18, 33, prob. joints of a coat of mail; so Chald.—Others understand *armpits*, comp. Chald. מִדְבְּקֵי יָדָה Jer. 38, 12 Targ.

\* דִּבֵּר mostly to speak; a root of various significations, some of which in Heb. are found only in derivatives, although in the kindred languages they still appear in the verb itself. E. g.

1. to set in a row, to range in order; comp. דִּבְרָה. Hence

2. to lead, to guide, to drive, spec. flocks and herds to pasture, see דִּבֵּר, דִּבְרָה, מִדְבֵּר; also to govern, to rule a people, Chald. and Syr. דִּבֵּר, to lead,

to rule, Arab. دَبَّرَ; further, to reduce to order, to subdue, see Hiph. and comp.

Arab. دَبَسَ swarm of bees, *examen*, q. d.

flock or herd of bees, also דִּבְרָה a bee, q. v.—Hence as a shepherd who guides or drives his flock also follows it, there arises also the sense:

3. to follow, to be behind, like Arab.

دَابَّرَ, whence דִּבֵּר the hinder part, דִּבְרָה



nindmost, last; Heb. דְּבִיר inner sanctuary of the temple.—Hence also

4. *to approach from behind*, i. e. *to waylay*, *to plot against*, *to destroy*, comp. עָקַב.

Hence דָּבַר, <sup>5</sup>דִּבְס, destruction, death, pestilence.

5. From the primary idea of *ranging in order*, connecting, comes also the most freq. signification of this verb, *to speak*, pr. *to set in order words*; comp. *sermo* and *dissero* à serendo, and Gr. εἶπω to connect and to speak. In Kal found in Part. act. דָּבַר Ex. 6, 29. Num. 32, 27. 36, 5. Ps. 5, 7. 15, 2. 28, 3. al. Part. pass. דָּבַר Prov. 25, 11. Inf. c. suff. דִּבְרָה Ps. 51, 6.—Far more freq. is

PIEL דָּבַר at the end of a clause, elsewhere דִּבֵּר; fut. יִדְבֹּר.

1. *to speak*, diff. from אָמַר *to say* (q. v. no. 1), as also Germ. *reden* and *sagen*, Gr. λαλεῖν and λέγειν, Lat. *loqui* and *dicere*, Aram. אָמַר and מָלַל. Construed: a) Absol. e. g. Job 11, 5 דָּבַר אֱלֹהִים מִיִּיְהוָה *Oh that God would speak*. 33, 2. Num. 12, 2. Ez. 3, 18. al. Sometimes emphat. i. q. *to speak well*, eloquently, Ex. 4, 14 נִדְבַעְתִּי כִּי דָּבַר דָּבַר הוּא Jer. 1, 6. Often with אָמַר added, see examples under אָמַר no. 1. b) With the acc. of that which one speaks, utters, as דָּבַר צֶדֶק, דָּבַר שָׁמַר, דָּבַר שֶׁקֶר, *to speak or utter justice, deceit, falsehood*, etc. Ps. 101, 7. Is. 45, 19. 59, 3. Dan. 11, 27. דָּבַר דָּבַר *to talk a talking*, i. e. much and idly, Is. 58, 13. דָּבַר דָּבַר *to speak words*, i. q. Lat. *verba dedit*, Hos. 10, 3. Ex. 6, 29 דָּבַר אֶל־פָּרְעֹה אֵת כָּל־אֲשֶׁר אָמַר אֵלַי *He said unto Pharaoh all that I speak unto thee*. 24, 7 אֲשֶׁר־דָּבַר יְהוָה נִבְּשָׁה *all that Jehovah hath spoken will we do*. Jer. 1, 17. Dan. 10, 11. Jon. 3, 2. c) Rarely, it is immediately followed by the words spoken, and לֵאמֹר is to be mentally supplied, Gen. 41, 17. Ex. 32, 7 וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר *and Jehovah spake unto Moses, Go*, etc. 1 K. 21, 5. 2 K. 1, 7. 9. Ez. 40, 4. Dan. 2, 4.

The person to or with whom one speaks, is put mostly after the particles אֶל Gen. 8, 15. 19, 14. 1 K. 21, 6; and לְ Judg. 14, 7; but also after עִם Gen. 31, 29. Deut. 5, 4; אֶת (את) Gen. 23, 8. 42, 30; Jer. 6, 10; לְפָנַי Ex. 6, 12. Also דָּבַר דָּבַר *to speak to or with*, is used of God

as making a revelation, communication, an oracle; Zech. 1, 9 הַמַּלְאָךְ הַהוּא בֵּר *the angel who spake with me*. v. 14, 2. 2. 7. 4. 1. 4. 55. Hab. 2, 1. Jer. 31, 20. Num. 12, 6. 8. Once 9. acc. *to speak to*, to address, Gen. 37, 4, comp. *λέγειν τινά*. — *To speak of any person or thing* is put with acc. as *λέγειν τινά*. Ruth 4, 1 הַגָּאֵל *the kinsman came by, of whom Boaz spake*. Gen. 19, 21. 23, 16; with בְּ, 1 Sam. 19, 3 וְאֵנִי אֹדְבָה בָּהּ *and I will speak of thee to my father (v. 4)*, אֶל Job 42, 7; עַל 1 K. 2, 19, the latter espec. of what God speaks or promises to any one (see below in lett. a) 1 K. 2, 4. Dan. 9, 12. Jer. 25, 13. 42, 19.—*To speak against any one*, with עַל (pr. to assail with reproaches) Ps. 109, 20. Jer. 29, 32. Deut. 13, 6; with בְּ (see בְּ B. 4. b) Num. 21, 7 דִּבְרֵנוּ בִּיהוָה *we have spoken against Jehovah and against thee*. Job 19, 18. Ps. 50, 20. 78, 19. But בְּ דָבַר is also *to speak through or by any one*, to use one as an interpreter (see בְּ B. 2. c) Num. 12, 2. 2 Sam. 23, 2. 1 K. 22, 28.

Spec. *to speak* is also used in various senses according to the context: a) i. q. *to promise*, Deut. 19, 8. Jon. 3, 10; with acc. of thing Deut. 6, 3; with אֶל and עַל of pers. see above; also of evil, *to threaten*, Ex. 32, 14. Jer. 25, 13. b) i. q. *to command*, *to prescribe*, comp. אָמַר no. 3; with אֶל Ex. 1, 17. 23, 22; *to warn*, *to admonish*, 1 Sam. 25, 17. c) *to utter a song*, i. q. *to sing*, Judg. 5, 12; comp. Arab. قَالَ and Gr. εἶπός i. q. song. d) *to speak for a woman*, i. e. *to ask her in marriage*, with לְ Judg. 14, 7; בְּ 1 Sam. 25, 39. Comp. Arab. خطب and Pual. —Further to be noted are also the following phrases: e) דָּבַר עַל־לֵב פ' *to speak to one's heart*, i. e. *to speak kindly with any one*, espec. *to comfort*, *to console*; comp. Gr. παραμυθεῖν, Lat. *alloquium*. Gen. 34, 3. 50, 21. Ruth 2, 13. 2 Sam. 19, 8. 2 Chr. 30, 22. 32, 6. f) דָּבַר אֶל־, *to speak to one's own heart, with oneself*, Gen. 24, 45. 1 Sam. 1, 13 מִדְּבַר עַל־לִבָּהּ *she spoke in her heart*. Also עִם לִבּוֹ, Ecc. 1, 16. 2, 15. Ps. 15, 2. g) דָּבַר טוֹב, *of God, to speak good concerning any one, to promise good*, Num. 10, 29. 1 Sam.

25, 30. Jer. 18, 20. Also *דָּבַר רָעָה עַל* to speak evil concerning any one, to determine evil, 1 K. 22, 23. Jer. 11, 17. 19, 15. 26, 19. 35, 14; with *אֵל* 36, 31. In a somewhat different sense, Esth. 7, 9 *מִדְּבַרֵּי אֲשֶׁר הִדְּבִירָיו עַל-הַמֶּלֶךְ Mordecai, who had spoken good for the king*, i. e. given him good information, comp. 6, 2. h) *אֵל דָּבַר טוֹבוֹת אֵת* to speak kindly with any one, 2 K. 25, 28. Jer. 12, 6; also *דָּבַר שְׁלוֹם עִם* to speak peace with any one, i. e. kindly, friendly, Ps. 28, 3; Jer. 9, 7; with *אֵל* to speak peace unto, i. e. to announce or promise welfare, happiness, Ps. 85, 9; c. בָּ Ps. 122, 8 *אֲדַבְּרֶנָּה שְׁלוֹם בָּהּ* i. e. I will now pray for thy peace, prosperity; c. לָ Esth. 10, 3 *הִדְּבַר שְׁלוֹם לְכָל-יִרְכָּוָהּ* and spake for the peace, prosperity, of all his race. So absol. Ps. 35, 20. i) *הִדְּבַר מִשְׁפָּט אֵת* to speak a judgment i. e. to pronounce sentence upon; see in משפט.

NOTE. In former editions, like A. Schultens (Opp. min. p. 124. al.) I have ascribed further to the verb *דָּבַר* in Pi. the significations to waylay, to plot against, also to destroy; comp. *דָּבַר* and Arab. *على* c. *دبر* motitus est in aliquem. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34, 13 *וַיְדַבְּרוּ* and they spake so, i. e. *בְּמַרְמָה* deceitfully, as before. Ps. 127, 5 *לֹא יִשְׁתָּחוּ עִמָּהּ* they shall not be ashamed when they shall talk with the enemies within the gate, i. e. when they combat with enemies; corresponding to the Gr. phrase *συλλελώντων* Is. 7, 5 Alex. and Engl. 'to have something to say to any one,' sc. in fight; comp. also Heb. *הִתְרָאָה* 2 K. 14, 8, and see Comm. in Jes. I. p. 280. More difficult is 2 Chr. 22, 10 and *Athaliah arose* *וַתִּדְּבַר אֶת-כָּל-יָדָע הַמַּלְכָּה* in parall. 2 K. 11, 10 *וַתִּתְּנָה*; here Sept. *ἀπόλωσε*, Vulg. *interfecit*. But it can be rendered: and she talked with them i. e. made war upon them, comp. Ps. 127, 5; or it may be ellipt. for *וַתִּדְּבַר מִשְׁפָּטֵיהֶם* *וַתִּתְּנָה* i. e. pronounced sentence upon them.

PUAL pass. Ps. 87, 3 *נִקְבְּרוּ מִדְּבַר בָּהּ* glorious things are spoken of thee, i. e. decreed of God. Cant. 8, 8 *בְּיוֹם שִׁידוּבָהּ* when she shall be spoken for, i. e. asked in marriage. See in Piel. lett. d.

NIPH. recipr. of Piel, to speak one with

another, to converse, Mal. 3, 16; c. בָּ Ez. 33, 30. Ps. 119, 23; *עַל* Mal. 3, 13.

HIPH. to subdue, see in Kal no. 2. Ps. 18, 48 *וַיִּדְּבַר עַמִּים תַּחְתִּי* who subdueth the nations under me. Ps. 47, 4.

HITHP. 1. Pass. part. fem. *מִדְּבָרָה*, what one has spoken. So with Jarchi would I interpret Deut. 33, 3 *וַיִּשְׁמָע מִדְּבָרֶיהָ* they (Israel) receive what thou hast spoken, i. e. thy words, precepts.

2. Recipr. to speak with, to converse with, Part. *מִדְּבָר* Num. 7, 89. 2 Sam. 14, 13. Ez. 2, 2.

The derivatives follow, except *דְּבוּרָה*, *מִדְּבָר*, *דְּבִיר*.

דָּבָר m. 1. a word, verbum, λόγος, 2 K. 18, 36. Job 2, 13. Gen. 44, 18. Collect. words, speech, discourse, Job 15, 3. *דְּבַר שְׁפָתָהּ* lip-talk, vain words, Is. 36, 5. *דְּבַר נָכוֹן* skilled in discourse, fluent, 1 Sam. 16, 18. Often in plur. Gen. 29, 13 *כָּל-הַדְּבָרִים הָאֵלֶּה* all these words. 34, 18. Ex. 4, 28. 18, 19. 19, 7. 8. 20, 1. 24, 3. al. *אִישׁ בָּעַל דְּבָרִים*, a man of words, fluent, eloquent, Ex. 4, 10. 24, 14.—Spec. a) a promise, 1 K. 2, 4. 8, 20. 12, 16. Ps. 33, 4. 56, 5; comp. Gr. *τελεῖν ἔπος*, Engl. 'to give one's word.' b) precept, command, mandate, comp. r. *דְּבַר* Pi. lett. b. *מַלְכוּת דְּבַר* a royal mandate, Esth. 1, 19. Josh. 1, 13. 1 Sam. 17, 29 *הֲלָא דְּבַר הוּא* was there not a command? Is. 8, 10. Ex. 34, 28 *עֲשֵׂת דְּבָרִים* the ten commandments, the decalogue. 1 Chr. 26, 32. 2 Chr. 29, 15. c) a saying, sentence, maxim, as of a wise man; Plur. *דְּבָרֵי קֹהֶלֶת* Prov. 4, 4. 20. 30. 1. 31, 1; espec. an oracle, effatum of the deity, Num. 23, 5. 16; comp. *ἔπος, λόγος*. So *וַיָּהִי דְּבַר יְהוָה אֵל* and the word, oracle, of Jehovah came to any one, Jer. 1, 4. 11. 2, 1. 13, 8. Ez. 3, 16. 6, 1. 7, 1. 11, 14; c. *עַל* 1 Chr. 22, 8. Job 4, 12 *אֵלֵי דְּבַר יָגִיב* a word, oracle, stole upon me, i. e. a divine communication. Collect. oracles, Hos. 1, 1. Mic. 1, 1. Joel 1, 1. d) counsel, advice given, 2 Sam. 17, 6. e) report, rumor, 1 K. 10, 6. With genit. the report of any thing is what is to be reported of that thing, what is to be said of it; Job 41, 4 [12] *אֲנִי לֹא אֶכְלֵם* I will not conceal... *וַיִּתְּן דְּבַר כֹּחֵהוּ* the report of his strength, i. e. what is to be said concerning his strength. 1 K. 9, 15. Deut. 15, 2. 19, 4. Or we might



also render, *the measure, manner of his strength*, comp. דְּבָרָה no. 1.

2. *thing, matter, affair, business*; pr. *thing spoken of*, subject of discourse; comp. λόγος in Passow, A. no. 11, ἔπος, ῥήμα from ῥέω, Germ. Sache from sagen. The same signif. word and *thing* are united in Aram. מַלְא, מַלְא, מַלְא, מַלְא.

Arab. حَظْبٌ and أَمْرٌ. —E. g. הַדְּבָר הַזֶּה *this thing*, Gen. 20, 10, 21, 11, 26; כָּל-הַדְּבָרִים הָאֵלֶּה *all these things* Gen. 20, 8. הַדְּבָר הַזֶּה Gen. 18, 25, 32, 20, 44, 7, and הַדְּבָרִים הָאֵלֶּה 24, 28, 39, 17, 19, i. e. in this manner, so. הַדְּבָרִים הָאֵלֶּה (LXX μετὰ τὰ ῥήματα ταῦτα) *after these things*, afterwards, Gen. 15, 1, 22, 1, 39, 7. הַדְּבָרִים הַזֶּה *the things of Solomon*, i. e. his acts, deeds, 1 K. 11, 41. הַדְּבָר הַזֶּה *daily affairs*, i. e. course of events, chronicles, 1 Chr. 27, 24. Esth. 6, 1. Also הַדְּבָר יוֹם *daily matter*, hence בְּיוֹמוֹ הַדְּבָר *the daily task in its day*, i. e. day by day, every day, Ex. 5, 13, 19, 16, 4. Lev. 23, 37. 1 K. 8, 59; בְּדִבְרֵי יוֹם בְּיוֹם 2 Chr. 8, 13, and לְדִבְרֵי יוֹם בְּיוֹמוֹ v. 14, 31, 16. Often pleonast. like Gr. ῥηματα, 1 Sam. 10, 2 הַדְּבָרִים הָאֵלֶּה *thy father hath left the matter of the asses*, i. e. has done thinking of the asses. Ps. 65, 4 הַדְּבָרִים הַזֶּה *iniquities prevail over me*. Ps. 105, 27, 145, 5.—Hence

a) *cause*, in a forensic sense, *suit at law*. Ex. 18, 16 בִּי-רִיבָה לָהֶם *if they have a cause, suit*. v. 22, 22, 8. עַל-כֵּן *in every suit of trespass, fraud*, etc. 24, 14 בְּגַל הַדְּבָרִים *one who has causes*. Fully הַדְּבָר מִשְׁפָּט 2 Chr. 19, 6.

b) *something, any thing*, Gen. 18, 14. הַדְּבָר לֹא דָבָר, *nothing*; 1 Sam. 20, 21 הַדְּבָר *there is nothing* sc. to fear. Judg. 18, 7, 28 וְדָבָר אֵין-לָהֶם עִם-אֲנָשִׁים *and they had nothing to do with other men*. כָּל-הַדְּבָר *every thing* Num. 31, 23. Deut. 17, 1. הַדְּבָר *any unclean thing* Lev. 5, 2. הַדְּבָר *any thing filthy* Deut. 23, 15. 24, 1. הַדְּבָר *evil thing, harm*, 2 K. 4, 41. Also Plur. הַדְּבָרִים טֹבִים 2 Chr. 12, 12.

3. *a cause, reason*, Josh. 5, 4. Hence הַדְּבָר *because of, for the sake of*, Gen. 12, 17, 20, 11, 43, 18. Ps. 45, 5; הַדְּבָר *id.* Deut. 4, 21. Jer. 7, 22, 14, 1. הַדְּבָר *before a verb, because that, because,*

Deut. 22, 24, 23, 5. 2 Sam. 13, 22. Comp. הַדְּבָר no. 3.

הַדְּבָר m. plur. הַדְּבָרִים Hos. 13, 14, pr. *destruction, death*, like Arab. دَبَرٌ, see r. הַדְּבָר no. 4. Hence *plague, pestilence*, comp. מָוֶת; often with the art. הַדְּבָר (Heb. Gr. § 107. n. 1) Lev. 26, 25. Deut. 28, 21. 2 Sam. 24, 13. 1 K. 8, 37; *mur-rain among beasts* Ex. 3, 9. Sept. mostly θάνατος, comp. Eccclus. 39, 29.

הַדְּבָר m. (r. הַדְּבָר no. 2) i. q. מִדְּבָר, *a pasture*, whither flocks and herds are driven; Mic. 2, 12. Is. 5, 17.—Syr. دَبْرًا, Arab. دَبَرٌ field, tilled field.

הַדְּבָרֹת plur. f. (r. הַדְּבָר no. 2) pr. *drifts*, i. e. *floats, rafts*, as driven by the sea, 1 K. 5, 23 [9]. Sept. οὐδία.

הַדְּבָרָה or הַדְּבָרָה a form assumed in Deut. 33, 3. But see r. הַדְּבָר Hithp. no. 1.

הַדְּבָרָה f. i. q. הַדְּבָר, but mostly in the later Hebrew.

1. *thing*, i. e. *manner, mode*, see in הַדְּבָר no. 1 fin. Ps. 110, 4 *thou art a priest for ever* עַל-הַדְּבָרָה בְּלִי-צָדֵק *after the manner of Melchizedek*; here the הַ is paragogic, see Lehrs. § 127. 2.

2. i. q. הַדְּבָר no. 2. a, *cause, suit at law*, Job 5, 8.

3. i. q. הַדְּבָר no. 3, *cause, reason*; hence עַל הַדְּבָרָה *because of* Ecc. 3, 18, 8, 2. עַל הַדְּבָרָה *for this cause that, to the end that*, Ecc. 7, 14.

הַדְּבָרָה Chald. f. *a cause, reason*. Dan. 2, 30 עַל הַדְּבָרָה-הַזֶּה *for this cause that, to the end that*.

הַדְּבָרִי (perh. eloquent) Dibri, pr. n. m. Lev. 24, 11.

הַדְּבָרָה Josh. 21, 28; with art. הַדְּבָרָה 19, 12; *Daberath*, pr. n. of a town in Issachar; prob. now *Debūrieh* at the foot of Mount Tabor; see Bibl. Res. in Palest. III. p. 210.

\* הַדְּבָשׁ a root not in use, prob. i. q. δέψω, Lat. depso, *to knead, to make soft by kneading, working over*, etc. Kindr. are דָּשׁ, perh. טָפַשׁ *to be fat*.—Hence the two following.

הַדְּבָשׁ m. c. suff. הַדְּבָשִׁי, *honey*, so called as being glutinous, like a kneaded mass;

Arab. دُبْس, Syr. دَبْس, id. Maltese

*dibsi* yellow, i. e. honey-coloured. There is now in the Semitic languages no verb from which this noun can be derived; in Greek however there is derived from this word the verb τιθαίβωσσω *to make honey*, Od. 13. 106.—Spec.

1. *honey* of bees, Lev. 2, 11. 1 Sam. 14, 26. 27. 29. 43. Prov. 16, 24. 24, 13. al. Spoken of wild honey, i. e. from wild bees, Deut. 32, 13. Ps. 81, 17 מִצִּיּוֹר דְּבַשׁ אֲשֶׁר־בֵּיתָךְ *with honey from the rocks I will satisfy thee*.

2. *honey* of grapes, *syrup*, i. e. the newly expressed juice of grapes, must, boiled down to the half or third part, Gr. ξηχυμα, Lat. *sapa, defrutum*, Ital. *musto cotto*. At the present day this syrup is in common use in Palestine under the Arabic name دبس *dibs*, and is exported espec. from the district of Hebron into Egypt; see Russell's Nat. Hist. of Aleppo, I. p. 82. Bibl. Res. in Palest. II. pp. 442, 453.—Gen. 43, 11. Ez. 27, 17. Often joined with milk, as the spontaneous products of nature; and hence the frequent phrase: *a land flowing with milk and honey*, Ex. 3, 8. 17. 13, 5. 33, 3. Lev. 20, 24. Num. 13, 27. Honey and milk are put also for pleasant discourse, Cant. 4, 11.

דִּבְשֵׁת f. 1. *the hump* of a camel, Is. 30, 6. This signif. is sufficiently certain from the context, and is expressed by the Chald. Syr. Vulg. but the etymology has long exercised the ingenuity of interpreters. Perhaps so called from the *softness* of the flesh or fat of which the hump is composed; it being a mere mass of fat, soft and yielding to the touch; comp. r. דִּבְשֵׁת. See Burckh. Notes on the Bedouins II. p. 82 sq.

2. *Dabbasheth*, pr. n. of a place, Josh. 19, 11.

דָּג m. (ר. דָּגָה) *a fish*, so called as multiplying abundantly (comp. נִיץ), Jon. 2, 1. 11. Plur. דָּגִים, constr. דָּגֵי, Gen. 9, 2. Num. 11, 22. 1 K. 5, 13. Hence comes the denom. verb דָּגַג *to fish*. The form דָּגָּ see in its order.

דָּגָּ constr. דָּגֵי, fem. of the preceding, *a fish*, Deut. 4, 18. Jon. 2, 2; mostly col-

lect. *fish*, (comp. סִיָּסָה,) Gen. 1, 26. 28. Ex. 7, 18. 21. Num. 11, 5. Ez. 29, 4. 5.

\* דָּגָּה pr. *to cover*, Arab. دَجَا; then *to cover over* by numbers, *to multiply*, *to be increased*; once Gen. 48, 16.

Deriv. דָּג, דָּגָּה, דָּגוֹן.

דָּגוֹן (pr. little fish; then in endearment and worship, 'dear little fish;') comp. on this use of diminutives in sacred things, J. Grimm's Deutsche Gram. III. p. 665., *Dagon*, pr. n. of an idol of the Philistines worshipped at Gaza and Ashdod, Judg. 16, 23 sq. 1 Sam. 5, 1; having a human head and arms, but the rest of the body like a fish; see 1 Sam. 5, 2 sq. espec. v. 4. Judg. 16, 23. 1 Chr. 10, 10; comp. 1 Macc. 10, 83. 11, 4.—Similar was the figure of *Derceto*, worshipped at Askelon under the like form of a fish; comp. Diod. Sic. 2. 4, αὐτὴ δὲ τὸ μὲν πρόσσωπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος. See on the worship of fishes in this region, Selden de Diis Syris II. 3. Creuzer Symbol. II. § 12. Movers Phœnizier I. p. 590.

\* דָּגָּל perh. i. q. Arab. دَجَل, *to cover*, *to cover over*; then also to act covertly, to deceive, comp. בָּגַד. Hence דָּגָּל *a flag, banner, standard*, pr. a covering, like Germ. *Fahne* from *firos, pannus*.—The signif. of *glittering, shining*, which I formerly ascribed to this root, with Nanninga Diss. Lugd. II. 916, and Muntinghe ad Ps. 20, 6, now seems to me hardly susceptible of proof.—From the noun דָּגָּל is then again derived the denom. sense of דָּגָּל, *to set up a banner, to erect a standard*; Ps. 20, 6 אֲלֵתֵינוּ *in honour of our God will we set up our banners*; comp. the formulas יְיָ הַצִּבִּיר בָּשָׂם יְיָ, and קָרָא בָשָׂם יְיָ. Sept. μεγαλυνθισόμεθα, reading or conjecturing נגדל. Muntinghe (l. c.) from his etymological conjecture, *gloriabimur, exultabimus*. Part. pass. דָּגִיל *lifted up as a banner*, i. e. *conspicuous, distinguished*, spoken of a noble youth, Cant. 5, 10.

נִיָּה *to be furnished with banners*; Cant. 6, 4. 10 אִמָּה מִנִּיָּהוּ *terrible as an army with banners*; Symm. ὡς τάγματα πατεμβολῶν. The virgin is here represented as victorious and triumphant over hearts. Comp. the similar figure drawn



from an army in c. 2, 4; the same is very common in Arabian poets.



דָּגָל m. (ר. דָּגָל) c. suff. דָּגָלִים, plur. דָּגָלִים, constr. דָּגָלִי, *a flag, banner, standard*, i. e. of a larger kind, serving for three tribes together; the smaller flags being called אֶזְרוֹחַ. Num. 1, 52. 2, 2. 3. 10. 18. 25. 10. 14. 55. Cant. 2, 4 אֶזְרוֹחַ עָלַי וְדָגָלִי וְיָגִדְוּ עִמִּי *and his banner over me is love*.

\*  $\overline{\text{כִּי}}$  obsol. root, *to cover*, i. q.  $\overline{\text{כִּי}}$ ; then, *to multiply, to increase*. Hence

דֶּגֶן m. constr. דִּגְן, *corn, grain*, pr. as covering the ground, increase; Gen. 27, 28. 37. Num. 18, 27. Deut. 28, 51. Me-ton. for *bread* Lam. 2, 12.—Samar. דִּגְן, דִּגְיִן, אִדְגִּין, id.

\* **בָּרַךְ**, like Chald. **בָּרַךְ**, *to brood, to sit upon*, as a bird her eggs or young. Jer. 17, 11 **כִּי־בָרַךְ יֹאֵל הָאֵרֶבֶת** *the partridge sitteth on eggs she hath not laid*, so is he *that gathereth riches and not by right*. Sept. **ἐσθλὴ συνήγαγεν ἃ οὐκ ἔτεκεν**. In Is. 34, 15 spoken of a serpent brooding its young, not eggs. Vulg. in each passage well, *fovere*.—The rash assertions of J. D. Michælis in respect to this root, have been well refuted by Rosenmüller, ad Bocharti Hieroz. II. 632 sq.

\* **חָדָר** i. q. **חֶדֶר**, q. v. *breast, pap*, found only in the Dual, constr. **חֲדָרַי**, c. suff. **חֲדָרַיָּה**, *breasts, paps*, Ez. 23, 3. 8. 21. Prov. 5, 19.

\*  *to go slowly, softly.* Talmud.  
 *to lead slowly, gently. e. g. a child.*

HITHP. הִתְהַדָּה for הִתְהַדָּה, Is. 38, 15  
אֶדְבָּרָה כָּל-שָׁנֹתַי *I will go softly all my*  
years, i. e. submissively, comp. אֶשְׁבֹּךְ  
1 K. 21, 27; q. d. I will walk humbly and  
submissively all my life, I will never  
cease to mourn.—Hence spoken of a  
slow and solemn procession, Ps. 42, 5  
אֶלְהֵים יְרֵךְ בֵּיתִי אֲדָבָה *I went with them*  
(in slow procession) *to the house of God*;  
here the suffix ם־ is for בָּנָה, and this  
dative is to be referred to the circum-  
stance, that the poet as leader of the choir  
prob. led the way for the procession.

דֶּדָן *Dedan*, pr. n. 1. A people with a region of like name, descended from Raamah, Gen. 10, 7. Ez. 27, 15. Raamah, רִמְמָה, Sept. *Péyua*, is to be sought

on the shore of the Persian Gulf (see רִבְּנָה no. 2), and so also Dedan; in which, with Bochart (Phal. IV. 6) and J. D. Michælis, we recognise דָּדָן *Dāden*, an island of the Persian Gulf, called by the Syrians ܕܕܢ; see Assemani Biblioth. Orient. III. ii. p. 560, 564, 744. Most of the islands of this gulf were anciently occupied by colonies of the Phenicians; see Heeren's Ideen I. 2. p. 227, 419. •

2. A people of northern Arabia, descended from Keturah, Gen. 25, 3, adjacent to the Edomites Jer. 49, 8. 25, 23. Ez. 25, 13; and also following traffic, Is. 21, 13. According to Eusebius and Jerome, they dwelt not far from the city Phæno; prob. a colony of the former (no. 1). or vice versa.

**דֹּדָנִים** m. plur. *Dodanim* Gen. 10, 4, pr. n. of a people descended from Javan, i. e. from the Greeks. It is usually referred to the inhabitants of *Dodona* in Epirus; but possibly **דֹּדָנִים** may be for **דַּרְדָּנִים** i. e. *Dardani*, the Trojans. For **ד** thus softened into a vowel, see Monum. Phœnic. p. 432. Still we must not overlook the reading **רֹדָנִים** *Rodanim*, the *Rhodians*, which is expressed by the Samar. Sept. and by the Heb. text itself in 1 Chr. 1, 7. See in **רֹדָנִים**.

7.—Hence מִדְּהָבָה. Chald. m. emph. מִדְּהָבָה, *gold*, i. q. Heb. זָהָב. Dan. 2, 32. 3, 1. 5.

**דְּהִי** Chald. or in Cheth. **דְּהִי**, m. plur. *Dahi, Dehavites*, pr. n. of a people from which a colony was led out into Samaria, Ezra 4, 9. Most prob. the *Δαῖοι* Hdot. 1, 125, (i. e. perh. *pagani*, villagers, from Pers. **دِه** *deh, dih*, a village,) a Persian tribe near the Caspian Sea, sometimes enumerated with the Scythians, Strab. XI. p. 580. Plin. H. N. VI. 17.

\* **קָהַם** in Kal not used, prob. *to be dumb, to be struck dumb*, like **קָהַם**, an idea which is also kindred to *stupor, astonishment*, as in **קָהַם**, **קָהַם**. Arab. **دَهَم** is to come upon suddenly, pr. to confound, to amaze, **دَهِيْم** stupified, stupid, **دُھِيْم** sudden calamity, pr. astounding, stupifying.

NIPH. part. נִדְּחָם *struck dumb, astonished*, by sudden calamity, Jer. 14, 9.

\* נִדְּחָה i. q. דָּוָה, pr. *to move in a circle*, and espec. *swiftly*; comp. also דָּוָה. Hence

1. *to move swiftly, to press on rapidly, to course*, spoken of a horse and his rider, Nah. 3, 2; pr. *to run, course, prance in a circle*, as is usual with horses in breaking and exercise. See the noun דָּוָה.

2. *to revolve in a circle*; then *to endure, to last*. Hence דָּוָה; also

דָּוָה f. *rapid course* of a horse, Judg. 5, 22. See Bochart Hieroz. P. I. p. 97.

דָּוָה i. q. דָּב q. v. *a bear*.

\* דָּוָה i. q. דָּאב q. v. *to pine away, to languish*. Not used in Kal.

HIPH. causat. *to cause to pine away, to consume*, Lev. 26, 16.

Deriv. pr. n. דָּוָה.

\* דָּוָה and דָּוָה a secondary root, denom. from דָּג, *to fish*. Jer. 16, 16 דָּוָה וְדָוָה *and they shall fish them*.

Deriv. דָּוָה, דָּוָה, and דָּוָה fisher.

דָּוָה m. *a fisher, a fisherman*, Ez. 47, 10 and Jer. 16, 16 Cheth.

דָּוָה f. (r. דָּוָה) *a fishing, fishery*; hence דָּוָה *fishing-hooks, harpoons*. Am. 4, 2 *he will take you away with hooks*, וְאֶת־דָּוָהְכֶּן בְּסִירֹת הַדָּוָה *and your posterity with fishing-hooks*, a figure taken from animals which are tamed by putting hooks and rings in their noses; comp. Is. 37, 29. Why *fishing-hooks* are here mentioned, may be understood from Ez. 29, 4. Job 40, 26; comp. Oedmann Verm. Samml. aus d. Naturkunde V. 5. The larger fishes when taken were again let down into the water, suspended by a ring or hook in their nostrils.

\* דָּוָה obsol. root, 1. i. q. דָּוָה, *to boil*, as water; hence דָּוָה *a pot*.

2. Trop. of the mind, *to be moved, agitated*, Syr. دَوَّى; espec. *to love*, i. q.

דָּוָה. Hence דָּוָה *love*, דָּוָה, דָּוָה, and pr. names דָּוָה, דָּוָה, דָּוָה.

דָּוָה m. c. suff. defect. דָּוָה, דָּוָה, etc.

1. *love*, chiefly as between the sexes, only in Plur. דָּוָה, *loves, caresses, endearments*, Cant. 1, 2. 4. 4, 10. Ez. 16, 8, 23,

17 מִשְׁכַּב דָּוָה *bed of love*. Prov. 7, 18 דָּוָה נִקְוָה דָּוָה *come, let us drink our fill of love*.

2. Concr. *object of love, one beloved* comp. حُبَّ, حَبِّ, وَدَّ, love and one

beloved, a lover, friend; מוֹדֵעַ acquaintance, also an acquaintance; Engl. *my love, my first love*, etc.—Cant. 1, 13. 14. 16. 2, 3. 8. 9. 10. 16. 17.

3. *a friend*, Is. 5, 1. Spec. *an uncle*, the father's brother, Syr. اَخُو اَبِي called *the friend* of the family, as also Chald. חֲבִיבָא friend, then uncle; comp. חֲבִיבָא mother-in-law, Germ. and Eng. *Freund, friend*, for a relative, Lat. *amita* aunt, qs. *amata*. Lev. 10, 4. 20, 20. 1 Sam. 10, 14. 15, 16. Esth. 2, 15. Jer. 32, 7. 8. 9; in v. 12 it seems to be put for בֶּן־דָּוָה uncle's son.

דָּוָה m. 1. *a boiler, pot*, see r. דָּוָה no.

1. Job 41, 11. 1 Sam. 2, 14. Plur. דָּוָה

2 Chr. 35, 13.—Syr. اِنْبَلْ a large pot,

דָּוָה kettle, Samar. דָּוָה pots.

2. *a basket*, Jer. 24, 2. Ps. 81, 7. Plur.

דָּוָה 2 K. 10, 7.

דָּוָה, also דָּוָה in Chron. Ezra, Nehem. Zech. and rarely in the earlier books, Hos. 3, 5. Am. 6, 5. 9, 11, (beloved, verbal adj. from דָּוָה i. q. דָּוָה no. 2.) *David*, pr. n. of the son of Jesse, the second king of the Israelites, r. 1055–1015 B. C. renowned for his warlike achievements as well as for his sacred songs. The account of his life is chiefly contained in the books of Samuel, from 1 Sam. c. 16 to the end of the second book; also 1 Chr. c. 12–30.—By meton. *David* is put for בֶּן־דָּוָה spoken of the Messiah, *the son of David*, Ez. 34, 23. 24. 37, 24; elsewhere also i. q. בְּנֵי דָּוָה, Hos. 3, 5. יְצִיר דָּוָה *the city of David* i. e. Zion, 1 K. 3, 1. 8, 1. 9, 24. Is. 22, 9 בֵּית דָּוָה *the house of David*, i. e. the palace or citadel of his race, Is. 22, 22; elsewhere his family, posterity, Is. 7, 2. 13. Jer. 21, 12.

דָּוָה f. *aunt*, father's sister, Ex. 6, 20; also an uncle's wife, Lev. 18, 14. 20, 20.

דָּוָה (for דָּוָה amatory) *Dodo*, pr. n.

m. a) 1 Chr. 11, 12. 2 Sam. 23, 9 Keri.

b) Judg. 20, 1. c) 2 Sam. 23, 24. 1 Chr. 11, 26.



דודָה (for דודָה love of Jehovah)  
Dodavah, pr. n. m. 2 Chr. 20, 37.

דוד 2 Sam. 23, 9 Cheth. See דוד a.

דודי adj. with Chald. ending יִי i. q. יִי, from r. דוד. In Sing. not used; Plur. דודאים.

1. Pr. boiling; hence a boiler, pot, i. q. דוד no. 1; then a basket, Jer. 24, 1.

2. loving, amatory, from r. דוד no. 2; plur. love-apples, Gen. 30, 14 sq. i. e. the apples of the mandragora, *Atropa mandragora* Linn. a plant similar to the *belladonna*, with a root like a beet, white and reddish fragrant blossoms Cant. 7, 14, and with yellow apples also fragrant, which ripen from May to July. To these apples the Orientals to this day ascribe the power of exciting to venery; comp. Gen. 1. c. See Dioscorid. 4. 76, *Μανδραγόρας*... οἱ δὲ Κιρκαίαν καλοῦσι, ἐπειδὴ δοκεῖ ἡ ῥίζα φίλων εἶναι ποιητική.... καὶ παρ' αὐτὰ (φύλλα) μῆλα, οἷσις (sorbis) ἐμφερεῖ, ὡχρά, ἐν ὧδι, ἐν οἷς καὶ καρπός, ὥσπερ ἄλιον. Schulz Leitungen des Höchsten, V. p. 197. D'Herbelot Biblioth. Oriental. p. 17. Sept. *μηλα μαρδαγορών*. Chald. *דודי* which denotes the same; comp. Arab. *يبرح*, and see

Sprengel Hist. Rei herbariae I. p. 215, ed. 2. Tuch Comm. in Gen. 1. c.

\* דודי i. q. דאב q. v. to be languid, faint, unwell, Arab. *دوى* and *دأء* for *دأء*; spoken espec. of women in their monthly courses. Lev. 12, 2 the uncleanness of her being sick, i. e. of her courses, comp. 15, 33.

2. to be sick at heart, sad; see דוד no. 2.

Deriv. דונה, דני, דני, דני.

דונה f. דונה, adj. 1. languid, faint, sick, spec. of women in the menses, Lev. 15, 33 דונה בנדחה. 20, 18. Hence דונה Is. 30, 22 a menstruous cloth, i. e. polluted with menstrual blood.

2. sick at heart, sad, Lam. 5, 17; afflicted, unhappy, Lam. 1, 13. Syr. *ܕܢܝܐ* to grieve, to be unhappy; Aph. to afflict, to make unhappy. *ܕܢܝܐ* afflicted, wretched; *ܕܢܝܐ* affliction, misery.

\* דוד in Kal not used, i. q. דחה, דחה,

to thrust away, to cast off; Arab. *دأخ* to render abject; also intrans. to be abject, vile; VI, to project.

Hiph. דחית. 1. to thrust away, to cast out, Jer. 51, 34.

2. to wash away, to cleanse, e. g. an altar, 2 Chr. 4, 6. Ez. 40, 38; blood-guiltiness Is. 4, 4.

דחי m. (ר. דחה, after the form קטל) constr. דחי.

1. languor, sickness, Ps. 41, 4.

2. Spoken of any thing sickening, i. e. insipid, loathsome, exciting loathing, nausea. Job 6, 6 can that which is unseasoned be eaten without salt? or is there flavour in the tasteless herb? (7) *הנמה בדחי לחמי*, these are as the loathsomeness of my food; i. e. heavy calamity is described under the figure of insipid and loathsome food (comp. in תלכמה), in accordance with the common Oriental figure by which one is said to eat or taste of any thing, i. q. to experience it; comp. Job 21, 25, *געטעטא דאדאט*, Syr. *دأدأ*.

דחי m. (after the form קטל) faint, sick at heart, Is. 1, 5. Jer. 8, 18. Lam. 1, 22. R. דחי.

דחי see דחי.

\* דחה i. q. דחה, to pound, to beat in a mortar, to bray, Num. 11, 8. Chald.

דחה, Arab. *دأخ*, id.

Deriv. מדיחה a mortar.

דוכיפת f. Lev. 11, 19. Deut. 14, 18, a species of unclean bird, according to Sept. Vulg. Saad. the hoopoe, Lat. *upupa*; according to the Targum *gallus montanus*, mountain-cock, a species of large grouse, *Tetrao urogallus*. Perh. compounded from דחה, דכ, gallus, and בריפה, one being dropped. The ending ית is for דה, see Heb. Gr. § 77. n. 2.

\* דחם obsol. root, i. q. דחם no. 1, to be dumb, silent, still. Arab. *دأم* to be still, quiet, to remain; II, to quiet, to allay.—Hence the three following nouns.

דומה f. 1. *silence, land of silence*, poet. for Sheol, the region of the dead, Ps. 94, 17. 115, 17.

2. *Dumah*, pr. n. of a tribe and district of Ishmaelites in Arabia, Gen. 25, 14. Is. 21, 11. Prob. the same called at this day **دومة الجندل** *Stony Dumah*, and **دومة الشامية** *Syrian Dumah*, situated on the confines of the Syrian desert and Arabia, with a fortified castle, marked on D'Anville's map under lat. 29°, 30', long. 58°; the *Δουμαία*, of Ptolemy. See Abulfeda ed. Paris, p. 82. Edrisi par Jaubert I. p. 355. Niebuhr Arabien p. 344.

דומיה f. 1. Adj. fem. (from an obsol. masc. דומי) *silent, mute*; Ps. 62, 2 **אֶל־דֹּמִי** *my soul is silent unto God*, i. e. trusts in him. R. דום.

2. Subst. *silence*, and adv. *silently*, Ps. 39, 3; *quiet*, remission of pain, Ps. 22, 3; *trust, confidence* in God, Ps. 65, 2 **לָךְ דִּמְיָה תְּהַלֵּל** *to thee (belongeth) confidence and praise*.

דומם (r. דום) 1. Subst. *dumbness, silence*, Hab. 2, 19 **אֶבֶן דֹּמָם** *the dumb stone, silent, lifeless*. Or it could be taken here adverbially, comp. דָּמָם.

2. Adv. *silently*, in *silence*, Is. 47, 5. Lam. 3, 26 it is *good that one wait דְּדֹמָם even in silence, quietly*.

דומשק pr. n. 2 K. 16, 10, a rare form in Hebrew, but usual in Syriac for **דַּמְשֶׁק** or **דַּמְשֶׁק**, *Damascus*.

\* דוּן or דוֹן prob. i. q. **دَان** mid. Waw intrans. *to be low, depressed, humble*; whence perh. דִּין trans. *to subject to oneself, to rule, to judge*. Kindred is **אֲדֹן** q. v. whence **אֲדֹן** lord, master. Once Gen. 6, 3 **לֹא־יִדְּוֹן רוּחִי בָאָדָם לְעוֹלָם** *my spirit shall not be made low in man for ever*, i. e. the higher and divine nature shall not for ever be humiliated in the lower, shall not ever descend from heaven and dwell in flesh upon the earth; comp. v. 1. 2. Others here take דוֹן as i. q. דִּין, thus: *my spirit shall not rule in man for ever*.—Most of the ancient versions give to דוֹן the sense of *remaining and dwelling*; Sept. οὐ καταμείνῃ τὸ πνεῦμά μου x. τ. λ. Vulg. *non permanebit*; Syr. Arab. *shall not dwell*. This is best adapted to the con-

text; whether they regarded the spirit as the *ruling* and therefore *indwelling* principle in man, or perhaps read **דָּלִין**; comp. **מִן לִין** Judg. 19, 9.

דִּין Job 19, 29 Keri, i. q. **Cheth**. *judgment*.

דוּגָה Ps. 97, 5, and **דוּגָה** m. *wax*, Ps. 22, 15. 68, 3. Mich. 1, 4. R. **דוּגָה** q. v.

\* **דוּץ** *to leap, to skip, to dance*; Job 41, 14 [22] **וְלִפְנֵי דְרוּץ יִפְחָדָה** *before him danceth terror*. So the trepidation of terror is compared to skipping, dancing, in Ps. 29, 6. Corresponding is Arab.

**دَاص** mid. Waw and Ye, see Schult. ad l. c. Syr. **دَاس** in N. T. for *συστάω*, Chald. **דוּן**, whence **דִּרְצָה** caprea, Lacon. **دُرْش**. Kindred roots are **דוּש**, **דָּרַש**.

\* **דוּק** obsol. root, Chald. and Syr. *to look around, to keep a look-out*. Chald. **דַּקִּי** Dan. 2, 35, see in r. **דָּקָה**.—Hence **דָּקָה**.

\* **דוּר** 1. i. q. Arab. **دَوَّر** *to move round in a circle, to go round*; whence **دَوْر** and **دَائِرَة** circle, orb, **دَائِر** round. Kindr. roots are **דוּר**, **דָּרַר**, **דָּרַר**, **דוּר**, and the dental being changed to a sibilant **דוּר**, **דוּר**, **דוּר**, all which express the idea of going round, turning oneself, surrounding, variously modified. Hence **דוּר** no. 1, and **דוּר**.

2. *to remain, to dwell*, like Chald. **דוּר**, Ps. 84, 11. This sense comes perhaps from the circumstance that the primitive dwellings were usually erected in a circle (Simonis); or better, the signif. of moving round, turning oneself, is transferred to the idea of moving about in a place, Lat. *versari*; comp. **גוּר**, **אָגָה**.

**דוּר** Chald. *to dwell*, Dan. 4, 9. 18. Part. **דוּרִין**, Keri **דוּרִין** Dan. 2, 38. 3. 31. 6. 26. Deriv. **מְדוּרָה**, **מְדוּרָה**, **מְדוּרָה**.

**דוּר** m. 1. *a circle*, Arab. **دَوْر**. Is. 29, 3 **כְּדוּרָה** *as a circle*, i. e. round about. 2. *a ball*, Is. 22, 18.

3. *a round pile* of wood or bones for burning, Ez. 24, 5; comp. **מְדוּרָה** v. 9.

**דוּר** and **דָּר** m. 1. *an age, generation* of men, q. d. the revolving period or circle of the years of human life, from r.



דור no. 1. . Comp. Arab. *تارة* time, from *تار* to go round; also other words signifying time, see under *אָפֿן*. Corresponding to the letter is *דָּפֿר* time, age,

middle Waw and He being interchanged, see lett. ה.—Ecc. 1, 4 *דור הלך ודור בא* one generation goeth, and another generation cometh. Deut. 23, 3. 4. 9 *דור שלישי*, the third, the tenth generation. Job 42, 16. Judg. 2, 10 *דור אחר* another generation. Num. 32, 13 *עד-כיהם כל-הדור* until all the generation was consumed. *דור ודור* generation and generation, every generation, many generations, all ages, for ever, Ps. 61, 7. Joel 2, 2 *עד-שני דור ודור* to the years of many generations, all future time. Ps. 45, 18 *בכל-דור ודור* through all generations, all coming ages. So *לדור ודור* unto all generations, all future ages, Ex. 3, 15. Joel 4, 20; Ps. 10, 6. 33, 11. 49, 12; simpl. *לדור* id. Ps. 22, 31. 71, 18. *עד דור* 100, 5. Is. 13, 20; Ex. 17, 16 Elsewhere also of *past* ages or generations, Deut. 32, 7. Is. 58, 12. 60, 15; *בדור ודור* Ps. 90, 1. Comp. Plur. below. With genit. or suff. *the generation of* any one, i. e. the men of his age, his contemporaries, Is. 53, 8. Gen. 6, 9 *המים הרה ברוחיו* Noah was upright among his generation.—The Hebrews, as we do, seem commonly to have reckoned the duration of a generation at from thirty to forty years, comp. Job 42, 16; but in the times of the patriarchs it was reckoned at a hundred years, see Gen. 15, 16, comp. v. 13 and Ex. 12, 40. So among the Romans the word *seculum* originally signified *an age or generation of men*, and was later transferred to denote *a century*; see Censorin. de Die natali c. 17.—Dropping the notion of an age, *דור* signifies also *a race, class of men*, e. g. of the righteous Ps. 14, 5. 24, 6. 73, 15. 112, 2; of the wicked Deut. 32, 5 *דור נפלהל* a deceitful and perverse generation, race. v. 20. Jer. 7, 29 *עברהו דור* the generation of his wrath, i. e. against which God is angry.

PLUR. with two forms in this sense, *דורים* and *דורות*, both masc. Job 42, 16. The former occurs thrice in the phrase *ages of ages, generations of*

*generations*, signifying perpetuity, eternity, everlasting, Ps. 72, 5. 102, 25. Is. 51, 8. The latter is very frequent for *future ages, generations to come, posterity*; Lev. 23, 43 *לדור ודור* 22, 3. Num. 9, 10 *לדור ודור* of you or your posterity. 15, 14. Espec. in the legislative formula *לדור ודור* a perpetual law for your posterity, Lev. 3, 17. 23, 14. 31, 41; comp. Gen. 17, 7. 9. 12. Ex. 12, 14. 17, 16, 32, 33.

2. *a dwelling, habitation*, Arab. *دار*. Is. 38, 12. Ps. 49, 20 *דור אבותיו* the dwelling of his fathers, i. e. their sepulchre.

3. *Dor*, pr. n. of the city of a Canaanitish king, Judg. 1, 27; written also *דאר* Josh. 17, 11; more fully *דור נפת* (height of Dor) Josh. 12, 23; 1 K. 4, 11; 1 K. 12, 2; Gr. *Δωρα, τὸ Δωρα, ἢ Δόρα*. It belonged to Manasseh; but lay in the territory of Issachar, on the coast, near Mount Carmel. Now *Tantûra*. See Reland Palest. p. 738 sq. Prokesch Reise p. 27.

*דורא* Chald. pr. n. *Dura*, a town, it would seem, in Babylonia. Dan. 3, 1 *בקעת דורא* the plain or valley of Dura; comp. *בקעת מגדון*, *בקעת ירמיהו*. Interpreters usually compare *Dura* a city mentioned by Ammian. Marcell. 25, 6, situated on the Tigris; or another of like name in Polyb. 5, 48, on the Euphrates near the mouth of the Chaboras.

\* *דוש, דוש* Mic. 4, 13, and *דוש* Deut. 25, 4, softened from *דָּש* q. v.

1. *to beat, to bruise in pieces*, espec. by treading; comp. Engl. *to dash*. Hence *to tread, to trample, to crush*, Job 39, 15. Hab. 3, 12; enemies, Mic. 4, 13. 2 K. 13, 7.

2. *to tread out grain, to thresh*, by driving cattle round upon the grain, Jer. 50, 11. Hos. 10, 11. Spoken also of persons who thus thresh with cattle; 1 Chr. 21, 20 *ואֶרְנָן דָּש חטים* and Ornan was threshing (treading out) wheat. Trop. of a cruel punishment inflicted by the Hebrews upon captives, by crushing them with threshing-drays like grain on the threshing-floor, Am. 1, 3. Arab.

*داس* to trample the earth, to trample upon enemies, to tread out grain. Syr. *دش* id. Comp. *דָּש*.

NIPH. נָדַחַשׁ, inf. constr. הִדְחִישׁ, pass. of  
Kal no. 1. Is. 25, 10.

Норн. pass. of Kal no. 2. Is. 28, 27.

Deriv. מְדַשָּׁה, דִּישׁוֹן, דִּישׁ.

דִּיש Chald. i. q. Heb. no. 1, Dan. 7, 23.

\* **דָּחָה** *to thrust, to push or knock down, to overthrow.* Arab. **دحا** id. also de coitu, like **ضرب** and other verbs of thrusting, pushing, see **דָּחָה**. Syr. and Chald. **ܕܚܐ**, id. The idea of thrusting, pushing, knocking, impelling, is found in many verbs of which the primary syllable is **דח**, as **דָּחַח**, **דָּחַק**, **דָּחַס**, **דָּחַס**, **דָּחַס**, **דָּחַס**, **דָּחַס**, **דָּחַס**, **דָּחַס**; comp. similar families of roots under **דָּחַח** and **דָּחַק**.—Ps. 35, 5. 118, 13 **דָּחַח** *thou hast thrust me that I should fall.* 140, 5. 62, 4 **דָּחַח** *a wall thrust down, overthrown.*

NIPH. pass. of Kal, *to be thrust down*. Prov. 14, 32 *the wicked is thrust down in his wickedness*, i. e. rushes to destruction, perishes. Comp. נָפַח from נָחַח, Jer. 23, 12.—But Part. plur. constr. נִפְּחִים, as נִשְׁרָאֵל, is more properly referred to r. נָח q. v.

PUAL præt. פָּרַח, *to be thrust down, made to fall*, Ps. 36, 13.

Deriv. **הָחִי**, **מִדְּחָה**, and

דְּבָהָה Chald. f. plur. דְּבָהָה, *a concubine*, from r. דָּבָה, Arab. دَبَّ and دَبَّ *subgit feminam*.—Dan. 6, 19 לֹא-הָבִיאוּ דְּבָהָה וְלֹא-הָבִיאוּ *and his concubines he did not let come before him*. Theodot. and Syr. render it *food*, but arbitrarily. The Rabbins, *instruments of music*, spec. those which are struck.

\* יָרָחָה i. q. יָרָחָה, *to thrust*; whence fut. Niph. יִרְחֶה Jer. 23, 12. But by simply writing it יִרְחֶה, it may be referred to רָחָה.

מָתַי m. (r. מָתַת) in Pause מָתַי, *a thrust, push*, so as to fall; hence *a fall, falling*, Ps. 56, 14. 116, 8.

\* יָחַל Chald. *to fear, to be afraid*, i. q. Heb. יָחַל, pr. *to creep along hesitatingly and timidly*. Corresponding is Syr. ܝܚܠ *to fear*, Arab. دحل *to flee, to get away*, pr. *to steal away, to withdraw covertly*.—Constr. c. מִן קֶרֶם (comp. רָחַץ

(מִפְנֵי) Dan. 5, 19. Part. **פָּחַד** *fearful*  
*terrible*, Dan. 2, 31. 7, 7.

PA. **החל** *to terrify*, Dan. 4, 2.

\* **דָּחַן** not in use, Arab. **دخن** *to smoke*, and trop. of a smoky, tawny colour. Hence probably

חֵיִן m. Arab. دُخْنٌ, Ez. 4, 9, the *holcus dochna* of Linn. a species of *millet* of which several kinds are cultivated in Italy, Syria, and Egypt, and used partly as green fodder, and partly for the grain; which is of a dark *smoky* colour, and is employed for bread, potage, etc. The ancient versions render it *milium*, i. q. *Panicum Italicum* Linn. panic-grass; see Celsii Hierob. I. 453 sq.

\* **יָרָה** *to thrust, to impel, to urge*, see under **ר. יָרָה**. Part. pass. *impelled, hastened*, Esth. 3, 15. 8, 14.

NIPH. נִדְּחָה *to urge oneself, to hasten,*  
2 Chr. 26, 20. Esth. 6, 12.

Deriv. **מִדְחָפוֹת**.

\* **רָחַק** to thrust, to push, to press upon, as is done in a great crowd, Joel 2, 8. Arab. **دحق** to repulse, to drive away, **دحیق** rejected. Aram. **ܪܚܩ**, **ܪܚܩܐ**, i. q. Heb. Comp. Gr. **διώχω**.—Part. **רָחֵק** oppressor of a people, Judg. 2, 18.

חַיִּים, חַיִּיָּה, חַיִּיָּה, חַיִּיָּה, constr. חַיִּי, c. suff. חַיִּי, חַיִּי.

1. Subst. *sufficiency, quantum sufficit, enough*; and hence as Adv. *enough*. The form is as if from a verb **נָתַן** i. q.

חַיָּה (like חַי, חַיָּה from חַי) which according to Simonis is equivalent to

Arab. **أَدَى** to be much. Or one might also conjecture that **רַי** is put for **רַיִר**; but this is quite uncertain.—Esth. 1, 18 **וְכַדֵּי וְנִקְמָה בְּזֵיוֹן וְנִקְמָה** and there will be *enough of contempt and strife*. Mal. 3, 10 *I will pour you out a blessing* **רַי בְּלִי עַד** until there is *not enough*, i. e. until my abundance shall be exhausted; hence, as this can never be, the sense is: *perpetually, for ever*; comp. Ps. 72, 6.—The genitive or suffix which follows mostly designates the person or thing *to* or *for* whom any thing is sufficient. Prov. 25, 16 **הֵנָּה** *what is sufficient for thee*, pr. thy quantum sufficit. Ex. 36, 7 **הֵם** *sufficient for them*. Obad. 5. Jer. 49, 9. Lev. 5, 7



שֶׁחֶמֶץ *enough for a lamb*, i. e. to buy a lamb; not as Simonis renders, *quot sufficiens ad agnum comedendum*. 12, 8, 25, 26 *כִּדְּרֵי נִצְלוֹתָהּ enough to redeem it*. Neh. 5, 8 *כִּדְּרֵי בָנוּ quantum in nobis erat*, after our ability. Rarely the genit. denotes that of which there is enough; Prov. 27, 27 *חֵלֶב עֵזִים enough of goat's milk*.

2. To the construct דִּי, the prepositions, *בְּ, מִן, בְּ*, are often prefixed, with which it then forms new compound prepositions; in all of which, however, the notion of sufficiency and abundance is more or less preserved.

a) *כִּדְּרֵי according to the abundance of*, i. q. *according to*, as. Judg. 6, 5 *הָיָה כִּדְּרֵי אֲרֻבָּה לָרֹב as the locust for multitude*. Deut. 25, 2 *כִּדְּרֵי רִשְׁעוֹ according to his fault*.

ב) *כִּדְּרֵי id. according to the abundance or multitude of*, comp. מִן no. 2. g. Hence with inf. *as often as, whenever*; 1 Sam. 18, 30 *וַיְהִי כִדְּרֵי צֵאתָם as often as they went out*, made an excursion; comp. 1, 7. 1 K. 14, 28 *וַיְהִי כִדְּרֵי בֹא the king went*, etc. Is. 28, 19. Jer. 31, 20. 2 K. 4, 8. Also before a finite verb, where suppl. *אֲשֶׁר*. Jer. 20, 8 *כִּדְּרֵי אֲדַבֵּר as often as I speak*. In like manner before a noun, where there is an ellipsis, as *כִּדְּרֵי הָרֶשֶׁת* Is. 66, 23, i. e. *as often as the new-moon cometh in its new-moon*, i. q. in its time, every month; and so *כִּדְּרֵי שָׁנָה כְּשָׁנָה from year to year*, every year, 1 Sam. 7, 16. Zech. 14, 16.

c) *כִּדְּרֵי α) according to the abundance or multitude of*, i. q. *כִּדְּרֵי*, comp. בְּ A. 6; hence *as often as*, Job 39, 25 *כִּדְּרֵי שֹׁפָר as often as the trumpet sc. is sounded*. β) *to sufficiency for any one*, (comp. בְּ B. 4.) i. e. until he have enough, i. q. *for any one*, usually where there is mention of food; Nah. 2, 13 *כִּדְּרֵי גְרוֹתָיו for his whelps*, comp. in the other hemistich *לְלִבְאֵהוּ*. Hab. 2, 13 *כִּדְּרֵי אֵשׁ for the fire* (i. e. they only become food for the fire), yea, *כִּדְּרֵי רִיק for nothing*, in vain. Jer. 51, 58, where the same words are read.

ד) Chald. A) Pron. relat. *who, which, what, that*; *qui, quæ, quod*; i. q. Heb. *אֲשֶׁר*. This form of the relative comes from the demonstr. *זֶה*, Arab. *ذو*, *ذی*, 19\*

which latter is often rendered *lord, master, possessor*; e. g. *ذو القرنین* possessor of two horns, *bicornis*; but still it is nothing more than a pronoun, and in the Tayitic dialect is used for the relat. *الذی*. So plur. *اولو* and *اولی* commonly *lords, masters*, but pr. i. q. *اولا*, *qui*; comp. *דִּי דָבָה*. Hence in Syriac and Chald. the apocopated prefix *דִּי*. On the use of the Chaldee relative the following is to be noted:

1. It is often put for *he who, that which*, Dan. 2, 23; more fully *דִּי מַה* 2, 28, 43. Comp. *אֲשֶׁר* no. 1.

2. Often it is merely *a sign of relation*, comp. *אֲשֶׁר* no. 2. *דִּי מַה* where Ez. 6, 1. *דִּי מְדֻרָּהוֹן whose dwelling* Dan. 2, 11. *דִּי אֶינִן* Dan. 7, 17.

3. Also as *a sign of the Genitive*, comp. *אֲשֶׁר* no. 3; e. g. *מַלְכָּא דִּי מְלִיכָא the king's captain*, pr. who was of the king, Dan. 2, 15. The preceding subst. is thus put either in stat. emphat. as Dan. 1. c. or in the constr. *נַהֲרֵי דִּי נִיר* Dan. 7, 10; or c. suff. pleon. *שְׁמֵהּ דִּי אֱלֹהֵהּ the name of God*, comp. Engl. 'God his name,' Dan. 2, 20; *תְּרַגְמָהוֹן דִּי יְהוּדָא trop. accusations of the Jews* 3, 8. So with a genit. of material, Dan. 2, 32 *רֹאשׁ דִּי דָּהָב זָב his head was of fine gold*. Ezra 6, 4.

4. In the verbose manner of the Chaldee, it is sometimes redundant before the prepositions *בְּ, מִן*; e. g. *בִּירוּשָׁלַם דִּי הֵיכְלָא the temple (which is) in Jerusalem* Dan. 5, 2. *בִּירְתָּא דִּי מֵדִיָּה the palace (which is) in Media* Ez. 6, 2. Dan. 6, 14; espec. Dan. 2, 34, comp. Esth. 1, 12 with v. 15.

B) It also passes over into a relat. Conjunction, like Heb. *אֲשֶׁר* lett. B, and then signifies:

1. *that*, Dan. 2, 23; *because that, since*, 4, 15. *דִּי הֵן* Dan. 2, 9, i. q. Heb. *כי אם*, *but if*; Theodot. well *ἐὰν οὐν*.

2. *that, so that, ut*, Dan. 2, 16, 47.

3. Put before words directly quoted or spoken, like *כִּי*, *or*. Dan. 2, 25 *and said unto him, דִּי הִשְׁפַּחְתָּ נָבִיר I have found a man*, etc. v. 37. 5, 7, 6, 6, 14.

C) With Prefixes. 1. *כִּדְּרֵי* i. q. *כִּדְּרֵי*, as soon as, when, comp. *אֲשֶׁר* no. 3. Dan. 3, 7, 5, 20, 6, 11, 15.

2. *מִן-דִּי* from what time, after, Dan. 4, 23. Ez. 5, 12.

3. *כִּדְּרֵי*, see in *קַבְלָה* no. 2.

די זָהָב (of gold, i. e. a place rich in gold, comp. under Chald. די no. 1) *Dizahab*, pr. n. of a place in the desert of Sinai, apparently so called from the presence of gold, Deut. 1, 1. Now called *Dahab*, on the western shore of the Elanitic gulf, abounding in palms; see Burckhardt's Travels in Syria, etc. p. 523. Bibl. Res. in Palest. I. p. 217 and Map. II. p. 600. n.—Sept. *Καταχύστα*, comp. Euseb. et Hieron. in Onom. h. v.

דיבון (דיבן, a pining, wasting, r. דיבן) pr. n. *Dibon*.

1. A city in the borders of Moab, on the northern bank of the Arnon, rebuilt by the Gadites Num. 32, 34; hence called *Dibon-Gad*, Num. 33, 45; afterwards assigned to Reuben, Josh. 13, 9, 17; and at last again occupied by the Moabites, Is. 15, 2. Jer. 48, 18, 22. At the present day it is called *Dhibān*; see Burckhardt's Travels in Syria, etc. p. 372.—Once by an interchange of the letters מ and ב it is written דימון, for the sake of harmonizing with the word דָּם, Is. 15, 9.

2. A city in the tribe of Judah, Neh. 11, 25; also written דימונה Josh. 15, 22.

דיג to *fish*, see דיג.—Hence

דיג m. a *fisher, fisherman*, Is. 19, 8 and Jer. 16, 16 Keri.

\* דיָהָּ a root not in use and doubtful:

I. Perh. i. q. Chald. דָּהָה to *be dark, dusky*; hence דִּיִּי ink.

II. to *be enough, sufficient, much*; see דִּי.

דִּיָּה f. Deut. 14, 13. Is. 34, 15, a *bird of prey*, inhabiting ruins. Bochart understands the *black vulture*, comparing דִּיָּה. Better, the *kite or falcon*, so called from its swift flight; deriving דִּיָּה from r. דָּאָה, the א when doubled being changed into י, as Syr. دَاي, Pa. مَيْت. Vulg. *milvus*.

דִּיִּי m. (r. דָּהָה, after the form בָּלָה) *ink*, Jer. 36, 18. Aram. دِيِيَه, דִּיִּיִּהָ, ink-stand. Arab. دِيِيَه ink-stand.

דימונה, דימון, see דיבון no. 1, 2.

\* דִּין fut. דִּיִּן, præter. דָּן. 1. to *rule, to govern*; pr. as it would seem, to *subjugate, to subject* to oneself, causat. of r. דִּין q. v. as if for דִּיִּן.—Constr. c. acc.

1 Sam. 2, 10. Zech. 3, 7 then shalt thou rule my house. Gen. 6, 3, see in r. דִּין.

2. to *judge*, i. q. שָׁפֵט, but more frequent in poetic style. The ideas of ruling and judging are closely allied not only in Oriental practice and polity, but also in their languages; comp. שָׁפֵט, also

דִּן דִּיִּן עַמּוֹ Gen. 49, 16.—חֵם and דָּן

*Dan shall judge his people*. Often of God as judging the nations, Ps. 7, 9, 9, 9, 50, 4, 72, 2, 96, 10. Is. 3, 13.—Spec. to judge any one is i. q. a) to condemn, to punish the guilty, Gr. κατακρίνειν, Gen. 15, 14. Job 36, 31; c. בְּ Ps. 110, 6. b) to protect the cause of any one, to defend his right, to see that he obtains justice; spoken of a just judge, espec. of God. Prov. 31, 9 דִּין עַנִּי וְאֶבְיֹן defend the cause of the poor and needy. Gen. 30, 6 דִּינִי יְבִיבֹהֶתָּה God hath judged me, hath protected my cause. Ps. 54, 3 וּבְיָבוֹהֶתָּה and in thy might defend me, i. e. protect and avenge me. More fully Jer. 5, 28, 22, 16 דִּין הִירֹשֶׁנִּי וְאֶבְיֹן he judgeth the cause of the poor and needy. 30, 13.

3. With עִם, to contend with any one, pr. before a judge, as in Niph. Ecc. 6, 10.

NIPH. דִּין recipr. to contend together, pr. before a judge, to strive together, 2 Sam. 19, 10. Comp. synonym. נִשְׁפָּט. Arab. حَكَم to judge; III, IV to strive together.

Deriv. מְדִינָה, מְדִינָה, מְדִינָה, and pr. n. מְדִינָה, מְדִינָה, מְדִינָה; also those here following:

דִּין Chald. id. part. Ezra 7, 25.

דִּין m. 1. judgment, Ps. 76, 9. פֶּסַח דִּין judgment-seat, tribunal, Prov. 20, 8.—Spec. a) a judgment-seat, tribunal, Is. 10, 2. b) a cause, right, which is brought for judgment; Deut. 17, 8 בֵּין דִּין between cause and cause, i. e. between the rights of the parties. Prov. 29, 7 דִּין עֲשֵׂה Ps. 140, 13, i. q. דִּין to judge or protect the cause of any one. c) wrong, guilt, as being judged; Job 36, 17 and fillest thou up the guilt of the wicked, guilt and punishment take hold on each other. d) sentence of a judge, Ps. 76, 9. e) right, justice; Esth. 1, 13 דִּין כָּל־יֹדְעֵי דָת דִּין all who knew law and justice.



2. *controversy, strife*, Prov. 22, 10; see r. דין no. 3, and Niph.

דין Chald. m. 1. *judgment*, and meton. *tribunal*, i. e. *the judges*; comp. דיבאן

Divān, the highest tribunal. Dan. 7, 10 דינא the judges were seated. v. 26.

2. *justice, right, righteousness*, Dan. 4, 34 אֲרֻחָהּ דִּין his ways are righteousness, i. e. just, upright. Dan. 7, 22 וְדִינָא יְהוֹרֵב לְכַדְיָשִׁי עָלְיוֹנִין and until justice was rendered to the saints of the Most High.

3. *punishment*, Ezra 7, 26.

דין m. (ר. דין) 1. *a judge*, 1 Sam. 24, 16.

2. *a defender, advocate*, Ps. 68, 6. Chald. Ezra 7, 25.

דינא (judged, acquitted) *Dinah*, pr. n. of the daughter of Jacob, Gen. 30, 21. 34, 1 sq.

דינא Chald. m. plur. *Dinaites*, pr. n. of an Assyrian people transferred to Samaria, Ezra 4, 9.

דיפא 1 Chr. 1, 6, a various reading for דיפא in the parallel passage Gen. 10, 3. But many Mss. have דיפא also in 1 Chr. 1. c. and so Sept. and Vulg. *Riphat*. See דיפא.

דיק m. (r. דיק Chald. and Syr. q. v.) pr. *a watch-tower, specula*; then genr. *a tower*, erected by besiegers to overlook and harass a city; i. q. דיח and Syr. ديس. Mostly collect. 2 K. 25, 1. Jer. 52, 4. Ez. 4, 2. 17, 17. 21, 27. 26, 8. Freq. דיח; once דיח Ez. 26, 8.—J. D. Michaelis understands *a wall* or *line of circumvallation*, Sept. in 2 K. περιτειχος, and this I have formerly followed; but see Rosenm. ad Ez. 4, 2, and also Barhebr. p. 206, 'exstruxit turrim دیس ad speculandum.'

\* דיט i. q. דיט q. v. *to tread out grain, to thresh*. Hence

דיט m. *threshing-time*, Lev. 26, 5.

דיטון m. 1. A species of *antelope*, so called from its leaping, springing; from r. דיט pr. *to tread*, but prob. also i. q. דיט *to leap, to spring*, whence Aram. ديس, caprea, pygarg; comp. Bochart Hieroz. II. p. 270, ibique Ro-

senm.—Deut. 14, 5. Sept. πύγαργος, Engl. Vers. *pygarg*, Syr. and Targ. ديس, Arabs (both) الاروي, all which words denote a species of antelope, gazelle, etc.

2. *Dishon*, pr. n. a) A son of Seir, also of a region of Idumea bearing his name, Gen. 36, 21. 30. 1 Chr. 1, 38. b) A grandson of Seir, Gen. 36, 25. 1 Chr. 1, 41.

די m. adj. (r. די) *crushed, broken*; hence *dejected, afflicted, oppressed, unhappy*, Ps. 9, 10. 18, 74, 21. Once apparently in an active signification, i. q. *crushing*, i. e. *chastising*; so with Luther and Geier I understand Prov. 26, 28 אֲשֶׁר שָׁקַר וְשָׁקַר דִּבְרֵי *a lying tongue* (person) *hateth them that chastise it*. Verbal adjectives of the forms די, די, and also of the form דיכל from which these are contracted, are indeed for the most part intransitive, and are derived from intransitive verbs, as דיח, דיח, דיח, and many others; yet there is nothing in the nature of the case, why a form of this sort derived from a transitive verb, such as דיכ, should not also have a transitive sense, דיכ, דיכ, i. q. דיכ; and that in some instances this is the fact, is shown by the words דיכ, דיכ. Sept. well as to the sense, γλωσσα ψευδής μισοῖ ἀληθείαν. The other clause favours the same sense, *a flattering mouth worketh ruin*.—Those who prefer to take it intransitively, may render: *a lying tongue hateth those crushed by it*, q. d. its victims.

די Chald. m. *this, hic*, Ezra 5, 16. 17. 6, 7. 8; and די fem. *this, hæc*, Ezra 4, 15. 16. 19. 5, 8. Corresponding is Arab.

דא; and both have arisen from the simple demonstrative דא (זה), with the pleonastic suffix of the second person,

דא pr. *hic tibi*, elsewhere دلك; and where one speaks with several, دالكم

*hic vobis*. In the Targums for Heb. זה are put די, די, די, די.

\* דיכ i. q. דיכ, *to be broken in pieces, beaten small, crushed*, in Kal not used. Comp. דיכ.

PIEL **דָּבַא** 1. *to break in pieces, to crush*. Ps. 72, 4 **וַיִּדְבֹּא עוֹשֵׁק** *he breaketh in pieces the oppressor*. 89, 11. 143, 3. Job 6, 9 **וַיִּדְבֹּא אֱלֹהֵי וַיִּדְבֹּאנִי** *and would that God might crush me! destroy me*. 4, 19 *those dwelling in houses of clay . . . they are crushed* (lit. *they crush them*) *as by the moth*, in the manner of the moth.—Infinitive **דָּבַא** as noun, *a bruising, bruise, wound*, Is. 53, 10 **וַיִּדְבֹּא דָּבַעַי** *it pleased Jehovah, he made sick his wound*, i. e. it pleased Jehovah to wound him severely, incurably; the construction is *ἀσπύδεντος*. Others: *it pleased Jehovah that disease should crush him*; **וַיִּדְבֹּא** for **וַיִּדְבֹּא**; so Hitzig.—Metaph. Job 19, 2 **וַיִּדְבֹּא בְּמִלִּים** *and (how long) break me in pieces with words?*

2. *to crush under foot, to trample upon*, Lam. 3, 34. Hence *to oppress*, e. g. the needy, Is. 3, 15. Ps. 94, 5; espec. in the forum, in court, Prov. 22, 22.

NIPH. part. *broken in spirit, contrite, humble*, Is. 57, 15.

PUAL 1. *to be broken, crushed, bruised*; e. g. the arm, Job 22, 9; with plagues, calamities, Is. 53, 5.

2. *to be broken in spirit, afflicted, humbled*, Is. 19, 10; with penitence, *contrite*, Jer. 44, 10.

HITHP. fut. **וַיִּדְבֹּא**, pass. of Pi. no. 1, Job 5, 4. 34, 25.—Hence

**דָּבַא** adj. intensive from r. **דָּבַא**, after the form **קָטַל**.

1. *broken very small, beaten fine*; hence as Subst. poet. for *dust*. Ps. 90, 3 **וַיִּדְבֹּא אֱנוֹשׁ** *thou turnest man to dust*.

2. *broken in spirit, contrite, humble*, Is. 57, 15. Ps. 34, 19.

\* **דָּבַעַי** i. q. **דָּבַא**, *to be broken in pieces, crushed*; in Kal once, Ps. 10, 10 Cheth. **וַיִּדְבֹּא וַיִּשָּׁח** *and he is crushed, he sinks down*. Keri **וַיִּדְבֹּא** id.

PIEL *to break in pieces, to crush*; Ps. 44, 20. 51, 10 **וַיִּדְבֹּא דְּבִירָה** *that the bones thou hast broken may rejoice*, i. e. broken with the consciousness of guilt.

NIPH. *to be broken, crushed*, Ps. 38, 9; trop. of the mind, heart, Ps. 51, 19 **וַיִּדְבֹּא לִבִּי** *a broken and contrite heart*.

Deriv. **דָּבַעַי**.

**דָּבַח** f. (r. **דָּבַח**) *a crushing*; Deut. 23, 2 **וַיִּדְבֹּחַ פְּצִיזֵי דָּבַח** *wounded or mutilated by crushing*, sc. the testicles. The allusion is to a peculiar kind of emasculation, still practised in the East, as we have learned from Greek physicians; it consists in softening the testicles of very young boys in warm water, and then rubbing and pressing them till they disappear. The Greeks call a eunuch of this kind *ἑλιδίαι*, as Sept. h. l. Vulg. well, *eunuchus atritis testiculis*.

**דָּבַח** m. (r. **דָּבַח**) *a crushing, dashing*, beating together of waves; hence *a raging, roaring noise*. Ps. 93, 3 **וַיִּדְבֹּחַ הַיָּם** *the floods lift up their roaring*, parall. **וַיִּדְבֹּחַ**.—Arab. **دَا** to beat, to thrust; VI to beat together, to collide; comp. **دَا** VI to press upon each other in the tumult of battle, **دَوَكَة** tumult, conflict.

\* **דָּבַח** obsol. root, Arab. **دَا**, to beat small, to break in pieces, to crush, i. q. **דָּבַח**, **דָּבַח**, **דָּבַח**, Chald. **דָּבַח**. Hence **דָּבַח**. Comp. **דָּבַח** and the remarks under **דָּבַח**. In the western languages comp. Gr. *δάωω, δάωω*.

**דָּבַח** Chald. *this, hic*, i. q. **דָּבַח**. Dan. 2 31, 7, 20.

\* **דָּבַח** Chald. i. q. Heb. **דָּבַח**, to remember; whence **דָּבַח**, **דָּבַח**, and

**דָּבַח** Chald. plur. **דָּבַחִין**, a ram, Ezra 6, 9. 17, 7, 17. It signifies pr. a male, i. q. Heb. **דָּבַח**; but is put spec. for a male sheep, ram, like Gr. *ἀρσεν* male, *ἀρσεν*, *ἀρσεν*, aries, a ram.

**דָּבַח** Chald. m. (r. **דָּבַח**) emph. **דָּבַחִיה**, a record, register, in which any thing is noted for remembrance, Ezra 6, 2.

**דָּבַח** Chald. m. id. Ezra 4, 15 **וַיִּדְבֹּא הַדָּבַח** *the book of the records*, i. e. the public records of the kingdom kept by the king's secretary or recorder, Heb. **מִזְבֵּיר**. Syr. **ܕܒܚܐ** record, memoir, e. g. memoirs of the martyrs.

**דָּבַח** m. (for **דָּבַח**, r. **דָּבַח**) constr. **דָּבַח**, pr. something hanging, swinging; hence valve of a door, a door, as hanging suspended and moving to and fro. Once, metaph. *door of the lips* for the mouth



Ps. 141, 3; comp. Mic. 7, 5, and *πύλαι στόματος* Eurip. Hippol. 882.—The fem. *דלת* door is far more frequent, q. v.

*דל* m. (ר. *דלל*) in pause *דל*, plur. *דלים*, weak, feeble, powerless. 2 Sam. 3, 1 *David waxed stronger and stronger*, *וַיִּבָּרַךְ* and the house of Saul *waxed weaker and weaker*, i. e. continually weaker.—Spec. a) *lean, thin*, 2 Sam. 13, 4 *לָמָּה אֵתָּה כָּזָבָה דָּל* why art thou so lean? emaciated. Once plur. fem. *דלות* of kine, Gen. 41, 19. b) *weak, low, poor*, of low estate, Ex. 23, 3. Lev. 14, 21. 1 Sam. 2, 8. Ruth 3, 10. Ps. 41, 2. 72, 13. Prov. 10, 15. Is. 14, 30. al. sēp.

\* *דלג* to leap, to spring, in Kal once Zeph. 1, 9.

PIEL id. Is. 35, 6 *אִזְּ דִּלְגַּת בְּאֵזֶל פִּסְפִּתָּה* then shall the lame man leap as the hart; with *על* Cant. 2, 8; acc. Ps. 18, 30 *בְּאַלְהֵי אֲרָגְנִי שִׁיר* with my God have I leaped walls.

\* *דלה* 1. i. q. *דלל*, to hang down, to be pendulous; comp. Arab. *دل* Conj. V, spoken of pendulous boughs, and Eth. *ደለወ* to wave, to hang down. See *דליה*.—For the form *דליו* Prov. 26, 7, see under *דלל*.

2. to let hang down, i. e. to let down a bucket or pitcher into a well, to draw water, Ex. 2, 16. 19. Arab. *دل* and *دل*, Syr. *دَل* id. Metaph. Prov. 20, 5 *counsel in the heart of man is deep water*, *וְאִישׁ חֲבוּנָה וְדִלְיָה* but a man of understanding will draw it out.

PIEL to draw out, pr. from a well; metaph. to deliver, to set free. Ps. 30, 2 *אֲרוּמָמְךָ בִּי דִלְיָתִי* I will extol thee, for thou hast delivered me.

Deriv. *דל*, *דלה*, *דלת*, *דלי*, *הֲדַל*, *הֲדִילִית*, and pr. n. *דלחה*, *דלחה*.

*דלה* i. q. *דלת* a door, see in *דל*. Is. 26, 20 Keri. Hence Dual *דלתים*, see under *דלת*.

*דלה* f. (ר. *דלל*) pr. something hanging down, pliant, slender. Spec.

1. thread, spoken of the threads or thrums which tied the web to the weaver's beam. Is. 38, 12 *מִדְּלָה רִבְצָנִי* from the thrum he cutteth me off, an image of death drawn from the weaver, who when

his work is finished cuts it out of the loom. Chald. *דליל* filamentum.

2. hair, locks, hanging down, Cant 7, 6. Vulg. *coma capitis*.

3. slenderness, i. e. weakness, lowness, poverty; concr. the poor, 2 K. 24, 14. 25, 12. Plur. *דלות* id. Jer. 52, 15, and *ד' הָאָרֶץ* v. 16.

\* *דלה* to trouble water with the feet, to make turbid, Ez. 32, 2. 13. Syr. *دَلَّ* id.

*דלי* m. (ר. *דלה*) a bucket, any vessel

for drawing water, Is. 40, 15. Arab. *دَلْو*.

*דליו* m. (ר. *דלה*) id. Num. 24, 7 *דִּלְיוֹ מֵיָם* the waters stream from his buckets, i. e. his posterity will be numerous; a metaphor drawn from water as flowing from a bucket, and applied to the semen virile; comp. *سجل*, *سجل*, and Is. 48, 1. In the other hemistich *וְרִעֵי בָמִים דִּלְיוֹ* The form *דליו* (*döl-yäv*) is from Dual *דלורם* the two buckets (as was usual), Metheg being retained in the penultima.

*דליה* (whom Jehovah hath freed) *Delaiah*, pr. n. m. a) Neh. 6, 10. b) 1 Chr. 3, 24. c) Ezra 2, 60. Neh. 7, 62.—The Phenicians had the pr. n. *Δελιαστράτος*, as read in Jos. c. Ap. 1, 18, i. e. *דלי עשורה*, 'freed by Astarte.'

*דלחיה* (id.) *Delaiah*, pr. n. m. a) Jer. 36, 12. 25. b) 1 Chr. 24, 18.

*דלילה* f. (feeble, pining with desire) *Delilah*, pr. n. of a Philistine woman whom Samson loved, Judg. 16, 4–18.

*דליות* f. (ר. *דלה*) only plur. *דליות* (Kamets impure), boughs, branches, so called as hanging down, waving; Jer. 11, 16. Ez. 17, 6. 23, 31, 7. 9. 12. Syr. *دَلِيل* id.

\* *דלל*, præter. 3 plur. *דללו* Is. 19, 6, *דלו* Job 28, 4, and *דליו* Prov. 26, 7 (see in no. 1), 1 pers. *דליתי* Ps. 116, 6.

1. to hang down, to be pendulous, to swing, to wave; e. g. as a bucket let down in a well, the slender and pendulous branches of the palm, willow, etc. which wave to and fro. Kindr. is *دَلَّ*, also *دَلَّل*, and *دَلَّل* q. v. Comp. in the Indo-European tongues, Sanscr. *tilla* to

go, to be moved, Gr. *σαλεύω, σαλάσσω, σάλος*, to wave, to fluctuate, etc. To the same family may be also referred **הרל**, **عطل**, **خطل**, in all which the primary notion is that of hanging down, laxness, languor.—In Job 28, 4 spoken of miners letting themselves down into the pits or shafts: **הָלָה מֵאֲנוֹשׁ נָנוּ** *they hang down far from men, they swing to and fro*. Here too I would refer Prov. 26, 7 **הָלִיו הַשְׁקָמִים וּמִשְׁלַב בְּפִי כְסִילִים** *the legs hang down from a lame man* (sc. as a useless weight), *and so is a sententious saying in the mouth of fools*. In this passage if we read **הָלִיו** (with Patah), it may be for **הָלִיו**; so several Rabbins, and comp. **הָרִישׁ** Ezra 10, 16 for **הָרוֹשׁ**, *φύλλον folium, ἄλλος alius*, and vice versa *filia, fille*. But it is easier with R. Judah, R. Jonah, and several Mss. to read **הָלִיו** i. q. **הָלִיו**, from r. **הָלָה**.

2. to be slack, languid, feeble, weak. Spoken a) Of shallow and languid waters; Is. 19, 6 **הָלָלוּ וַחֲרָבוּ יְאֹרֵי מִצְרַיִם** *the streams of Egypt languish and are dried up*; comp. 'fumen languidum' Hor. Od. 2. 14, 17, 'aqua languida' Liv. 1. 4. b) Of persons, *to be brought low, to be afflicted, oppressed*, Ps. 79, 8. 116, 6. 142, 7. c) Of the eye, *to languish, to pine with desire*, Is. 38, 14 **דָּבַי עֵינַי** *to languish*.

NIPH. pass. of no. 2, *to be enfeebled, to be brought low, of a people*, Judg. 6, 6. Is. 17, 4.

Deriv. **דָּל**, **דָּלָה**, and pr. n. **דְּלִילָה**.

\* **דָּלַע** obsol. root, Arab. to thrust out the tongue; Chald. **דָּלַעַת** a gourd, perh. oblong, tongue-shaped. Hence

**דָּלְעָן** (gourd-field) *Dilean*, pr. n. of a city in Judah, Josh. 15, 38.

\* **דָּלַח** fut. **יִדְלַח** 1. *to drop, to drip, to distil*; spoken of a house, Ecc. 10, 18 **יִדְלַח הַבַּיִת** *the house droppeth*, i. e. leaks, lets the rain drop through the roof.

2. *to shed tears, to weep*, as the eye, Job 16, 20 **אֶל־אֵלֹהִים הִלָּפָה עֵינַי** *my eye weepeth unto God*. Ps. 119, 28 **הִלָּפָה נַפְשִׁי** *my soul weepeth*; comp. **נָפַשׁ** no. 3. Aram. id. Arab. **دَلَف** to go slowly, to creep along; VII, to be poured out, to flow; comp. **דָּבַב**.—Hence

**דָּלַח** m. *a dropping, dripping, from a roof*, Prov. 19, 13. 27, 15.

**דָּלְפֹן** pr. n. of a son of Haman, *Dalphon*, Esth. 9, 7.

\* **דָּלַק** fut. **יִדְלַק** 1. *to burn, to flame*, Aram. **ܕܠܟ** id. Ps. 7, 14 **הִצִּיז לְדָלְקָם** *he maketh his arrows flaming*, i. e. shooteth burning arrows. With **בָּ** *to inflame, to kindle*, Obad. 18.

2. Trop. in various senses: a) Of love, ardent friendship, *to burn*. Prov. 26, 23 **שִׁפְתֵיהֶם דָּלְקָם** *burning lips*, i. e. discourse professing ardent affection, burning love. b) Of burning anxiety, *to burn with anguish*, often compared to heat, Ps. 10, 2 *through the pride of the wicked* **דָּלַק עֵינִי** *doth the poor man burn*, is troubled, anxious; comp. Is. 13, 8. Ps. 39, 4. c) Of burning persecution, whence **דָּלַק אַחֲרַי** *to burn after any one, to pursue hotly*, Germ. *nachfeuern*. Gen. 31, 36 **כִּי דָלַקְתָּ אַחֲרַי** *that thou so hotly pursuest after me*. 1 Sam. 17, 53. With acc. id. Lam. 4, 19 **עַל־הַהָרִים דָּלְקָנִי** *they pursued us hotly upon the mountains*.

HIPH. *to make burn, to kindle*, Ez. 24, 10. Trop. *to inflame*, e. g. as wine, Is. 5, 11 **וְיִין יִדְלִיקֵם** *wine inflames them*.

Deriv. **דָּלְקָה**.

**דָּלַק** Chald. *to burn*, Dan. 7, 9.

**דָּלְקָת** f. (r. **דָּלַק**) *inflammation, fever*, Deut. 28, 22.

**דָּלֶת** f. (r. **דָּלָה**) comp. the masc. *ἀπᾶς λέγῃ*. **דָּל**; pr. *valve of a door*, so called as hanging and swinging; then *a door*, as hanging and turning on hinges Prov. 26, 14; as shut and opened Gen. 19, 10. 2 K. 4, 4. 9, 3; as knocked at, beaten, Judg. 19, 22. Diff. from **פֶּתַח**, which denotes a door-way or opening for a door. Where a *double or folding door* is meant, the Dual (q. v.) is for the most part employed; but the Sing. also sometimes includes both valves; e. g. 1 K. 6, 34 **שְׁנֵי צָלְעִים הָיְתָה הַאֲחֹת גְּלִילִים** *the two leaves of the one door were folding, turning*. In Ez. 41, 24 **הָיְתָה** is laxly put both for the single valve and also for the whole door: **וְשִׁתָּם הָיְתָה לְדָלְחוֹת שְׁתֵּים** *two leaves were to each door, two turning leaves, two to the one*.



*door and two to the other door.* Spoken of the lid of a chest, 2 K. 12, 10.—Metaph. Cant. 8, 9 *if she be a door* sc. our sister, i. e. if she make herself easy of access to suitors.

DUAL *דְּלָתַי* constr. *דְּלָתַי* (pr. from a form *דְּלָה*) *folding doors*, Lat. *fores*, espec. large, as of a city, *gates*, Deut. 3, 5. 1 Sam. 23, 7. Is. 45, 1. Jer. 49, 31. Metaph. *doors of heaven*, through which the rain flows down, (elsewhere *אֲרָבוֹת*.) Ps. 78, 23. Job 3, 10 *דְּלָתַי בְּטֶנִי* *the doors of my (mother's) womb*. 41, 6 *דְּלָתַי פָּנָיו* *the doors of his face*, i. e. the jaws of the crocodile. 38, 8 *or shut up the sea with doors*, comp. v. 10.

PLUR. *דְּלָתוֹת* constr. *דְּלָתוֹת* f. but in Neh. 13, 19 masc.

1. *doors*, i. e. *leaves* of a folding door or gate, 1 K. 6, 31. Ez. 41, 24; see Sing. Hence

2. *a door, gate*, Judg. 3, 23–25. 19, 27. Ez. 26, 2 *נִשְׁבְּרָה דְּלָתוֹת הַגִּמְזִים* *broken is the gate of the nations*, i. e. Jerusalem.

3. *the columns* of a book or roll, so called as resembling a door in their form, as in Lat. from their likeness to a column, Jer. 36, 23. Others, *chapters* of a book, like Rabb. *שֵׁנִי*.

דָּם m. constr. דָּם, c. suff. דָּמָה, Gen. 9, 5.

1. *blood*; prob. for אָדָם, r. אָדָם to be red; whence Talmud. אָדָם, אָדָם, אִדְמָה, Punic *edom* according to Augustine on Ps. 136. Arab. دَمٌ, rarely دَمٌ, whence a new verb دَمَى to bleed, to

let blood; II, to wound.—So אָכַל עַל דָּם *to eat (flesh) with the blood*, 1 Sam. 14, 32. 55. Ez. 33, 25; this was contrary to the Mosaic law, Lev. 17, 11. Deut. 12, 23. *innocent blood* 2 K. 21, 16. Ps. 106, 38; spoken likewise of an innocent person, Ps. 94, 21 *נָקִי בְּשִׁיעָיו* *and condemn innocent blood*; also נָקִי דָם *blood of the innocent* Deut. 19, 10. 13. 27, 25. Jer. 19, 4. 22, 17.

2. Trop. *blood*, for *bloodshed, murder*, Lev. 19, 16. Also for the guilt of murder, *blood-guiltiness*, Gen. 37, 26. Lev. 17, 4. Deut. 17, 8 *לֹא דָם* *Num. 35, 27* *בֵּית־דָּם* *he is not guilty of blood*, no blood-guiltiness is upon him.

3. *blood of grapes*, poet. for *wine*, which

in Palestine is red, Gen. 49, 11. Deut. 32, 14. Comp. αἷμα τῆς σταφυλῆς Ecclus. 39, 26.

PLUR. דְּמִים *bloods*, i. e. drops of blood, but put like the sing.

1. *blood*, espec. as shed, Gen. 4, 10. Is. 9, 4. Hos. 1, 4. Ps. 106, 38.

2. *bloodshed, blood-guiltiness*; אִישׁ דְּמִים *a man of blood, bloody man*, Ps. 5, 7. 26, 9. 55, 24. בֵּית דְּמִים, עִיר, *house or city of blood*, i. e. guilty of bloodshed, 2 Sam. 21, 1. Ez. 22, 2. 24, 6. *דְּמֵיו בּוֹ* Lev. 20, 9. Ez. 18, 13, and *דְּמֵיהֶם בָּם* Lev. 20, 11 sq. *his blood be upon him, their blood be upon them*, i. e. they are guilty of their own blood.

NOTE. To דָּם is once usually ascribed the signif. *likeness, similitude*, i. q. דְּמוּת, in Ez. 19, 10 *אָמֶה כְּגֶזֶן בְּרִמְיָה* *thy mother is like a vine after thy likeness*, than which nothing can be more languid, especially as there follows: *planted by the waters*. Most prob. we ought to read with Calmet: *כְּגֶזֶן בְּרִמְיָה* *like a vine of thy vineyard*.

\* I. דְּבִימָה, Aram. דְּמָא, נְעֻמָּה, *to be or become like, similar, to resemble*, c. לְ Ps. 102, 7. 144, 4. Cant. 2, 9. 7, 8; אֶל Ez. 31, 8. With dat. pleonast. Cant. 2, 17 *הִמָּה־לָּךְ רוּרִי לְצִבְרִי* *be thou, my beloved, like a roe*. 8, 14.

NIPH. *to become like, to resemble*, c. acc. Ez. 32, 2.

PIEL דָּמָה 1. *to liken, to compare*, c. אֶל Is. 40, 18. 25; לְ 46, 5. Cant. 1, 9. Lam. 2, 13 *מָה אֶדְמֶה־לָּךְ* *what shall I liken unto thee?*—Hence *to use similitudes, parables*, i. q. מִשְׁלַל, מִשְׁלָל. Hos. 12, 11 *בְּרַד הַנְּבִיאִים* *by the prophets... I have used similitudes*; so in accordance with the context. Others, *I have destroyed*, i. e. announced destruction.

2. *to liken in one's mind*, i. q. Engl. *to deem, to think*. Ps. 50, 21 *הִמִּיתָ חֲיוֹתִי* *thou thoughtest me to be like thyself*. Esth. 4, 13. Is. 10, 7.

3. *to think, i. e. to purpose, to meditate, sc. to do any thing*; Num. 33, 56. Judg. 20, 5 *אֲרֵי דָמּוּ לְהָרוֹג* *they thought to have slain me*. Is. 14, 24. 2 Sam. 21, 5 *הָאִישׁ לָנוּ* *the man who consumed us and who meditated against us* sc. destruction.

4. *to think upon, to remember*. Ps. 48,

10 זָמִירוּנוּ אֱלֹהִים חֶסֶדְךָ *we remember, O God, thy loving-kindness.*

HITHPA. fut. 1 pers. אֶהְיֶה Is. 14, 14, *to make oneself like, to become like*, with לְ.

Deriv. המיון, המות.

NOTE. The signif. of *likeness* seems to be the appropriate and primary one in this verb; but it has still another, borrowed from the kindred family דָּמָה, דָּמָה, as in the following article :

\* II. דָּמָה 1. *to be dumb, silent, still; to rest, to cease.* Jer. 14, 17 *my eyes flow down with tears night and day, and do not rest.* Lam. 3, 49.

2. Causat. *to cause to cease, to make an end of*; hence *to destroy*, comp. הָרַס, הִכָּחִיר, הִשְׁבִּית, הִפָּחַד no. 3; espec. *to lay waste, to destroy a country*, Hos. 4, 5 אֶמָּה הִמִּיתָ *I will destroy thy mother*, i. e. *will lay waste thy country*. Jer. 6, 2 הִמִּיתָ בְּתִצִּיּוֹן *I will destroy the daughter of Zion*. i. e. *thee*.

NIPH. *to be destroyed, cut off, to perish*; of persons, Hos. 10, 15 בִּשְׁחָר נִדְמָה נִדְמָה *to-morrow the king of Israel shall be cut off*. Is. 6, 5 אוֹיֶיִךְ לִי כִּי־נִדְמִיתִי *wo is me, for I perish!* So of brutes Ps. 49, 13, 21; of nations Zeph. 1, 11. Hos. 4, 6; of cities, lands, Is. 15, 1. Jer. 47, 5. Hos. 10, 7.—In all the examples here quoted, the Præter only is read. For the Fut. are used the forms נִדְמֶי, נִדְמִי, from the synon. נָדַם.

Deriv. דָּמִי, דָּמִי.

דָּמָה Chald. *to be like, similar*, Dan.  
3, 25. 7, 5.

**דְּרֵמָה** f. (ר. דָּרַם) *desolation, destruction*; also for concr. *desolated, laid waste*. So commonly Ez. 27, 32 מִי כְצוֹר *דְּרֵמָה* *who is like Tyre, like the destroyed*; but probably it is better with Hitzig to read מְרֵמָה *the desolated*.

דְּמִוּת f. (r. דָּמָה I) . 1. a likeness, image, i. q. Syr. (ܕܡܘܬܐ). Gen. 1, 26 *let us make man . . . בְּדְמוּתֵנוּ* after our likeness; comp. 5, 1. 3 *he begat a son בְּדְמוּתוֹ* in his own likeness, after his own image. 2 Chr. 4, 3 *דְּמִוּת בְּקָרִים* images of oxen, i. e. cast, molten. Is. 40, 18 *מִדְּדֵי־דְמוּתוֹ תִּשְׁׁדְּכֻּהוּ* what likeness, image, will ye compare unto him?

2. *a model, pattern*, e. g. for an altar,  
2 K. 16, 10.

3. *an appearance, form, shape.* Ez. 1, 16 *אֶחָד לְאַרְבַּעַת דְּמוּת* *one shape was to the four.* With genit. *the appearance, likeness, shape of* any thing, i. e. something having that form; e. g. spoken of what is indistinctly seen in dreams or visions; Ez. 1, 5 *וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חַיּוֹת* *and in the midst of it the appearance, likeness, of four living creatures,* i. e. an appearance like four animals. v. 26 *דְּמוּת כִּסֵּא* *the appearance of a throne.* v. 28. 8, 2. 10, 1. 21. Dan. 10, 16. Comp. מֶרָא. Hence

4. Adv. *like, as*, Is. 13, 4; בְּדִמּוּת id. Ps. 58, 5.

דְּמִי m. (ר. הָרָה II) *stillness, rest, quiet*, i. q. דְּמִי. Is. 38, 10 בְּדְמִי רָמִי *in the quiet of my days*, i. e. now when I might reign in quiet. Sept. ἐν ᾗ ψῆψαι τῶν ἡμετέρων μου, either reading or conjecturing ברמי. See more in Comment. on Is. l. c.

דָּמִי m. (רָמָה II) *stillness, quiet*; Ps. 83, 2 אֱלֹהִים אַל-דָּמִי־יָרָךְ *O God, be thou not quiet*, i. e. look not in quiet inactivity upon our persecutions, defer not thy help; comp. חָשָׂה, חָרַשׁ. Is. 62, 6, 7.

הומיה see המיה

דְּמִיּוּת m. (r. דָּמָה I) i. q. דְּמִיּוּת, a likeness, Ps. 17, 12.

\* **יָרַם** præt. יָרַם, imp. and inf. יָרֵם Josh. 10, 12. Ps. 37, 7; fut. יָרֵם, plur. יָרְמוּ in the Chald. manner.

1. *to be dumb, silent, still*, Lev. 10, 3. Lam. 3, 28. Ez. 24, 17 הָצִק דָּם, Vulg. *ingemisce tacens*. With לֵּ to be silent to any one, i. e. to listen to him in silence; hence Job 29, 21 לִמּוֹ צַעֲתִי they kept silence at my counsel. הָצִק לַיהוָה to be silent towards Jehovah, i. e. to wait in silent patience and confidence for his help, Ps. 37, 7. 62, 6.—Jer. 8, 14 *why do we sit still? assemble yourselves and let us enter into the fenced cities* וְנִקְרְמָהּ וְנִשְׁמְרָהּ and let us be silent there (i. e. remain quiet), for Jehovah hath put us to silence, q. d. hath brought our affairs to such a strait that we cannot resist. Here נִקְרְמָה is fut. Kal with He paragogic.

2. *to be struck dumb*, i. e. *to be astonished, amazed*, see note below; i. q. אֲשַׁמֵּם. E. g. with admiration and terror, Ex. 15, 16. Is. 23, 2 אֲשַׁמֵּם יֹשְׁבֵי הַיָּם *be astonished, ye inhabitants of the coast*, sc. of



Tyre. Lam. 2, 10.—The idea of silence, stillness, is also transferred from speaking to acting, comp. *חָרַשׁ*, *חָשָׁה*; hence

3. *to rest, to cease, to leave off*, Ps. 4, 5. 1 Sam. 14, 9. Job 31, 34. Lam. 2, 18 *אַל-תִּהְיֶה בְּחַיְיָיִךְ let not the apple of thine eye cease* sc. *to weep*. Job 30, 27 *מִי רָתַח וְלֹא דָמוּ my bowels boil, and rest not*. Also *to stand still*; Josh. 10, 12 *שָׁמַשׁ בְּבִקְעֹן הַיָּם Sun, stand thou still on Gibeon!* v. 13 *וַיָּדָם הַשָּׁמַשׁ and the sun stood still*.

NOTE. This root is onomatopoetic and widely spread in other families of languages, imitating, like the kindred *הָחָם*, *הָחָה*, and Gr. *μῦω*, the sound made with the lips closed, *hm, dm*. It is therefore pr. *to be dumb*, which is referred either to *silence and stillness, quiet*; or also to *stupor, astonishment*; or lastly in the causative and transitive conjugations to *desolation and destruction*, as implying subsequent silence.—Most nearly kindred to *דָּמָם* are the roots *דָּוַם* (the obscure sound made with the lips closed, comp. the Lat. and Teutonic words below) and *דָּמָה*, which see; and the same primary force lies in the roots *שָׁמַם*, *שָׁמַה*, etc. not to mention those in which the idea of the mouth as closed is referred to the taste (*טָעַם*), to hunger (*צָוַם*), to inarticulate or unmeaning sounds (*בָּרַם*, *נָחַם*, *נָאָם*, *הָמָה*), or lastly to the general sense of *closing, shutting*, see *אָצַם*, etc. In the Greek language a root of the same family is *μῦω*, which is spoken of the mouth, lips, eyes, as closed; and also of sounds made with the lips closed; see Passow's Lex. in *μῦ*, *μῦω*, and the citations there made; then also *θαῦμα*, *θάμβος*, i. q. Heb. *שָׁמַם*, Chald. *הָמָה*. In Lat. *mutus* from *mutōs*, *μῦω*; and still more in the Teutonic languages, Germ. *dumm* stupid, Anglo-sax. and Engl. *dumb, mute*, which is nearer the primary idea; also with a sibilant, Germ. *stumm*, comp. Lat. *stupor, stupidus*, Germ. *staunen*, Engl. *to stun*, Fr. *étonner*.

Po. *דָּוַם* *to silence, to quiet*, Ps. 131, 2.

Hiph. *דָּחַם* *to make silent*, Jer. 8, 14; see in Kal no. 1.

Niph. *נָדַם*, plur. *נִדְמוּ* Jer. 25, 37; fut. *יִדְמוּ*, also *הִדְמוּ* Jer. 48, 2; pass. of Hiph. *to be destroyed, cut off, to perish*;

spoken of persons, 1 Sam. 2, 9 *וְרָשָׁעִים יִכָּחֲשׁוּ the wicked perish in darkness*. Jer. 49, 26. 50, 30. 51, 6. Of a region, *to be laid waste, destroyed*, Jer. 25, 37. 48, 2.

Deriv. *דָּמָה*.

*דָּמָה* f. *silence, stillness*, e. g. of the winds, *a calm* Ps. 107, 29. *קוֹל דָּמָה a voice of stillness*, i. e. still, gentle, 1 K. 19, 12. So poet. by Hendiadys, Job 4, 16 *דָּמָה וְקוֹל אֶשְׁמַע I hear stillness and a voice* i. e. a still voice, light whisper. Sept. and Vulg. *lenis aura*, gentle breeze.

\* *דָּמָן* obsol. root, Arab. *دَمَن* *to dung*, *to manure*; perh. denom. from *دَمْنٌ*. Hence the deriv. *מִדְמָן, מִדְמָה, מִדְמָנָה*, and the two following.

*דָּמָן* m. *dung, manure*, 2 K. 9, 37. Jer. 8, 2. 16, 4. 25, 33. Arab. *دَمْنٌ* and *دَمَانٌ*.

*דִּמְנָה* *Dimnah*, pr. n. of a city in Zebulun, Josh. 21, 35. But prob. we ought here to read *רִמְמָה Rimmon*, see Josh. 19, 13. 1 Chr. 6, 62 [77]. Comp. Mover's Chronik, p. 72, 73.

\* *דָּבַע* *to weep, to shed tears*, Jer. 13, 17. Aram. and Arab. id.—Hence the two following.

*דָּמַע* m. *a tear*, collect. *tears*; metaph. *tears of olives and grapes*, i. e. wine and oil. Ex. 22, 28 *מִלְאָהָהּ וְדִמְעָהּ*. Sept. *ἀπαρχὴς ὀλῶνος καὶ ληνού*.—Comp. Gr. *δάκρυον τῶν δένδρων* Theophr. *arborum lacrimæ* Plin. 11. 6.

*דָּמְעָה* f. (v. *דָּמַע*) *a tear*, but only collect. *tears*; Arab. *دَمْعٌ* *tears*, *دَمْعَةٌ* *a tear*; and so Gr. *δάκρυ* is often used collectively by the poets. Ps. 6, 7. 39, 13. 56, 9. Plur. *דָּמְעוֹת* Ps. 80, 6. Lam. 2, 11. For the poetic phrase in Jeremiah: *תָּרַד יְמִי דָּמְעָה my eye flows down with tears*, see in r. *יָרַד* no. 1 fin.

\* *דָּבַר* obsol. root, whence *הִדְבָּר* q. v.

\* *הִדְמִשָּׁק* quadril. not used; Arab.

*דָּמִשָּׁק* *to be quick, hasty, active*,

דִּמְשִׁק, דִּמְשִׁק, quick, active, alert.

—Hence perh. pr. n.

דִּמְשִׁק and דִּמְשִׁק, Arab. דִּמְשִׁק

*Dimeshk*, (activity, alertness, perh. in reference to traffic,) sometimes דִּרְמֶשֶׁק, דִּרְמֶשֶׁק q. v.

2. *Damascus*, the metropolis of western Syria, situated on the river Chrysorrhoeas, now *Bārada*, in a large and beautiful plain at the eastern foot of Anti-Lebanon, Gen. 14, 15. 15, 2. It was subdued by David, but in the reign of Solomon recovered its independence, 2 Sam. 8, 6. 1 K. 11, 24; and was governed by its own kings, until Tiglath-pileser king of Assyria annexed it to his empire, 2 K. 16, 9. Is. 7, 4. 8, 4. 10, 9. At the present day Damascus is one of the most opulent cities of hither Asia.

2. *Damascene*, Gen. 15, 2, i. q. אִישׁ דִּמְשִׁק *a man of Damascus*; as פְּנֵנֶץ Hos. 12, 8 for פְּנֵנֶרִי. The writer doubtless chose this form, and not דִּמְשִׁקִּי, for the sake of paronomasia with the preceding מֶשֶׁק. See more under מֶשֶׁק.

דִּמְשִׁק (in very many Mss. דִּמְשִׁק, דִּמְשִׁק, see De Rossi Schol. Crit.) a species of cloth, stuff, of silk artificially woven, *silk stuff*, manufactured at Damascus, and still bearing in the western languages the name of that city, Engl. and Dan. *damask*, Ital. *damasco*, Fr. *damas*, Germ. *Damast*. Amos 3, 12. The same word with the letters variously interchanged and transposed is found also in Arabic, viz. دِمَشَق *silk*, according to the Camoos p. 760, espec. that made from cocoons from which the insects have broken forth, *flos-silk*; or according to others, white silk. Also دِمَشَق, دِمَشَق, دِمَشَق. At the present day there is still a great culture of the silk-worm around Mount Lebanon.

דָּן (judge) *Dan* pr. n. 1. The son of Jacob and the tribe descended from him, whose territories are described in Josh. 19, 40–48.

2. A city in the northern extremity of Palestine, formerly called לִישַׁן, but named

*Dan* from a colony of Danites, Josh. 19, 47. Judg. 18, 29. It lay west of Paneas at the spot now called *Tell el-Kady*; see Bibl. Res. in Palest. III. pp. 351, 358. Biblioth. Sac. 1846, p. 196, 211. In the words דָּן וְדָן 2 Sam. 24, 6, there seems to be an error in transcribing, for which דָּן should be restored. Vulg. *silvestria*. —For דָּן Ez. 27, 19, see in its order under דָּן.

דָּן Chald. st. emphat. דָּן, Pron. demonstr. i. q. Heb. דָּן, comm. *this*, Lat. *hic, hæc, hoc*; Dan. 2, 18. 28. 30. 36. 43. 47. al. דָּן *as this, so, thus*; Ezra 5, 7 דָּן *thus it was written*. Jer. 10, 11. Dan. 2, 10 דָּן *a word like this, such a word*. דָּן *on this account, therefore*, Dan. 3, 16. Ezra 4, 14. 15. דָּן *after this, afterwards*, Dan. 2, 29.—In the Targums mostly fully written דָּן, דָּן, דָּן, for Heb. דָּן; *thus*.

דָּן see in דָּן.

\* דָּן obsol. root, prob. *to melt, to become liquid*, like דָּן, דָּן, דָּן. See under lett. Vav, Thesaur. p. 393.—Hence דָּן wax.

דָּן (דָּן) *Dannah*, pr. n. of a city in Judah, Josh. 15, 49.

דָּן (perh. for דָּן lord i. e. place of plundering, q. d. robber's den; comp. דָּן to rob, to plunder,) *Dinhah*, pr. n. of an Edomitish city, Gen. 36, 32. 1 Chr. 1, 43.

דָּן (judge of God, i. e. who judges in the name of God, דָּן) *Daniel*, pr. n. a) The celebrated Heb. prophet and sage attached to the court of Babylon, whose life and prophecies are contained in the book bearing his name. Mentioned also Ez. 14, 14. 20. 28, 3; where it is דָּן. b) A son of David, 1 Chr. 3, 1. c) Ezra 8, 2. Neh. 10, 7.

\* דָּן obsol. root, Arab. دَنَّ *to whisper, to murmur*. Hence דָּן.

דָּן m. pr. infin. of דָּן, as Subst. *what one knows, knowledge, opinion*. Job 32, 10 דָּן אֲנִי אֶת־אֲנִי *I also will show my opinion*. v. 6. 17. 36, 3. Plur. דָּן *perfect in knowledge or wisdom*, Job 37, 16.



**דָּעָה** (fem. of preced.) *a knowing, knowledge*, Ps. 73, 11; c. acc. Is. 11, 9 **דָּעָה אֶת־יְהוָה** *knowledge of Jehovah*, pr. a knowing Jehovah. 23, 9.—Plur. **דְּעוֹת** 1 Sam. 2, 3. Job 36, 4.

**דָּעָה** Prov. 24, 14, see **דָּעָה** init. and Index.

\* **דָּעָה** obsol. root, i. q. Arab. **دعا** *to call*. A trace of this root is found in pr. n. **אֶלְדָּעָה**, and in

**דְּעוּאֵל** (invocation of God) *Deuel*, pr. n. m. Num. 1, 14. 7, 42; for which in 2, 14 **דְּעוּאֵל** q. v. lett. d.

\* **דָּעָה** i. q. **דָּעָה** and Syr. **دعى**, *to go out, to be quenched, extinguished*, as a light, lamp. Prov. 13, 9 **נֵר רָשָׁעִים יִדָּעַה** *the lamp of the wicked shall be put out*, i. e. their good fortune shall perish; comp. the Arabic proverb **الدهر اطفا سراجي** *ill fortune has put out my lamp*. Prov. 20, 20. 24, 20. Job 18, 5. 6. 21, 17. Trop. of the destruction of enemies, Is. 43, 17.—Also of water drying up, see Niph.

NIPH. *to become extinct*, e. g. water, *to dry up*, Job 6, 17.—Comp. *extinguere* aquam Liv. 5. 16, succum Curt. 6. 4, mammas Plin. 23. 2.

PUAL *to be quenched, destroyed*, e. g. enemies, Ps. 118, 12.

\* **דָּעָה** obsol. root, in Samar. i. q. **דָּחַל** *to fear*. Hence pr. n. **הַדָּעָל**.

**דָּעָה** inf. fem. of **דָּעָה**, as Subst. like **דָּעָה** and **דָּעָה**.

1. *a knowing, knowledge* sc. of any thing; which is thus put as the object, either in the acc. Gen. 2, 9 **עֵץ הַדָּעָה** *tree of knowledge* as **דָּעָה אֱלֹהִים** *knowledge of God* Hos. 4, 1. 6, 6; once c. art. **הַדָּעָה** id. Hos. 4, 6. With genit. of the subject, Job 10, 7. Also **בְּלִי דָּעָה** *without knowing*, un-awares, (opp. on purpose, with intent.) Deut. 4, 42. 19, 4. Josh. 20, 3. 5. **בְּלִי דָּעָה** Is. 5, 13 either: *because of no knowledge* i. e. because of their lack of knowledge of God, religion, comp. Hos. 4, 6 where once **בְּלִי דָּעָה**; or: *unexpectedly, suddenly*, see **דָּעָה** no. 1. a., Sept. **διὰ τὸ ἄντιδοῦναι αὐτοὺς τὸν Κύριον**.

2. *intelligence, understanding, insight,*

*wisdom*, i. q. **חָכְמָה**, **חָבוּנָה**, Prov. 1, 4. 7. 2, 6. 24, 5. al. **לֹא בָרַעַת** *to have wisdom* Prov. 17, 27. **בָּרַעַת** *wisely, discreetly* Prov. 13, 16; contra **בָּרַעַת** *unwisely, indiscreetly*, Job 34, 35; **בְּלִי דָּעָה** id. 38, 2. 42, 3; **בְּלִי דָּעָה** id. 35, 16.

\* **דָּעָה** obsol. root, Arab. **دفع**, *to thrust, to push* sc. so as to make fall; comp. the similar roots **דָּעָה**, **דָּעָה**, **דָּעָה**. Hence

**דָּעָה** m. in pause **דָּעָה**, *a stumbling-block, cause of falling*, Ps. 50, 20; Sept. Vulg. **σκάνδαλον**, *offendiculum*.—The Rabbins, by a conjecture drawn from the other hemistich, explain it by **דָּעָה** *evil report, slander*.

\* **דָּעָה** 1. *to thrust, to beat, to knock* sc. at a door, Cant. 5, 2. Comp. Hithpa. 2. *to drive hard, to overdrive* a flock, Gen. 33, 13.—Arab. **دفع** *to go swiftly*, pr. to be thrust forward, propelled.

HITHPA. Part. **דָּעָה** *knocking in rivalry at a door*, i. e. emulously, eagerly, Judg. 19, 22. This seems here to be the force of the conj. Hithp.—Hence

**דָּעָה** *Dophkah*, pr. n. of a station of the Israelites in the desert, Num. 33, 12. Comp. Bibl. Res. in Palest. I. p. 107.

**דָּעָה** adj. (r. **דָּעָה**) f. **דָּעָה** 1. *beaten small, fine, minute*, spoken of dust. Is. 29, 5 **אֶדָּעַת** *small dust, fine*. Lev. 16, 12. Hence Subst. *any thing small, minute*, q. d. *small dust, atom*, Ex. 16, 14. Is. 40, 15.

2. *slender, thin, lank, withered*; e. g. hair Lev. 13, 30; of kine and ears of grain Gen. 41, 3 sq. So of a person, *tabid*, withered, dwarf, or having a withered member, Lev. 21, 20. Also *small, light, slight*, of a sound or whisper, 1 K. 19, 12.

**דָּעָה** m. pr. inf. of r. **דָּעָה**, *fineness*; hence *fine cloth*, a garment, curtain, etc. Is. 40, 22.

\* **דָּעָה** obsol. root, Arab. **دقل**, Aram. **ܕܩܠܐ**, palm-tree.—Hence

**דָּעָה** f. Gen. 10, 27, *Diklah*, pr. n. of a district of Joktanite Arabia, prob. abounding in palm-trees; of such there are several in Arabia. One famous place of palm-trees existed at the very en-

trance of Arabia Felix, called by the Greeks *Φουαζών* Ptol. 6. 7; but this was remote from the other territories of the Juktanidæ. With Bochart therefore (Phaleg II. 22) I would understand the district of the *Minæi*, which was also rich in palm-trees, Plin. 6. 28.

\* *דָּבַדַּ* præter. *דָּבַדַּ*, fut. *דָּבַדַּ*, i. q. *דָּבַדַּ* q. v. and Arab. *دَبَّ*, onomatopoeitic. Kindred are *דָּבַדַּ*, *דָּבַדַּ*, also *דָּבַדַּ*, *דָּבַדַּ*.

1. *to beat small, to break in pieces, to crush*, espec. by pounding, stamping, threshing. Is. 41, 15 *behold I will make thee as a new sharp threshing-sledge...* *הָיָה יִדְבָּק בְּרִי לֹא לִנְצָח אֲדוֹשׁ וְרוֹשֵׁנוּ* *הָרִים תִּדְבַּק וְהָרִים תִּדְבַּק* *thou shalt thresh the mountains and crush them small*. There is a play upon a twofold usage in Is. 28, 28 *לֹא יִדְבָּק בְּרִי לֹא לִנְצָח אֲדוֹשׁ וְרוֹשֵׁנוּ* *bread-corn is beaten out, but yet one does not thresh it always... nor does he crush it*. Here the first *יִדְבָּק* is i. q. *יִדְבָּק* in v. 27 (perh. it should be so read) 'to beat or tread out with a dray or cattle,' opp. *יִדְבָּק* v. 27; while *יִדְבָּק* implies the *crushing* of the kernels, which the husbandman avoids.

2. Intrans. *to be beaten small, crushed, to be made fine*. Ex. 32, 20 *וַיִּדְבַּק וַיִּשְׁרֶדֶק* *and he brake it in pieces until it was made fine*, like powder. Deut. 9, 21.

HIPH. *דָּבַדַּ* i. q. Kal no. 1, *to beat or stamp small, to break in pieces*, e. g. altars, idols, 2 K. 23, 6. 15. 2 Chr. 15, 16. 34, 4. 7. Inf. *דָּבַדַּ* adv. *very small, fine*, like powder, Ex. 30, 36. Metaph. Mic. 4, 13 *and thou shalt beat in pieces many nations*. Inf. *דָּבַדַּ* 2 Chr. 34, 7. Fut. c. suff. *אֲדָבַדַּ* for *אֲדָבַדַּ* 2 Sam. 22, 43.

HOPH. pass. Is. 28, 28, see Kal no. 1.

Deriv. *דָּבַדַּ*, *דָּבַדַּ*.

*דָּבַדַּ* Chald. id. *to be beaten small, broken in pieces*; in PEAL only *דָּבַדַּ* for *דָּבַדַּ*, Dan. 2, 35.

APH. *דָּבַדַּ* *to beat small, to break in pieces*, in 3 præter. fem. *הִדְבָּדַת* Dan. 2, 34. 45; fut. *תִּדְבַּדַּ*; part. *מִדְבָּדֶה*, f. *מִדְבָּדֶה* Dan. 7, 7. 19.

\* *דָּבַדַּ* fut. *יִדְבָּק*, *to thrust through, to pierce, to stab*, as with a sword, spear, Aram. *דָּבַדַּ*, id. Num. 25, 8. Judg. 9, 54. 1 Sam. 31, 4.—Metaph. *to curse*,

*to condemn*, Zech. 12, 10; comp. *נָבַדַּ*, *נָבַדַּ*.

NIPH. fut. *יִדְבָּק*, *to be thrust through*, Is. 13, 15.

PUAL id. Jer. 37, 10. 51, 4. Lam. 4, 9 *happier those slain with the sword than those slain with hunger*; *שָׁהָם יָזְבוּ מִדְבָּקִים* *for these pine away, being thrust through (perishing) for want of the fruits of the field*; here *מִדְבָּקִים* by the force of antithesis is put for those perishing of famine, as in the preceding member *הִלְלִי חָרֵב* is opp. *הִלְלִי חָרֵב*; comp. Is. 22, 2. Vulg. *contabuerunt consumi a sterilitate terræ*.

Deriv. *מִדְבָּרוֹת*, *בְּדָבָר*, and

*דָּבַדַּ* (a thrusting through) *Dekar*, pr. n. m. 1 K. 4, 9.

*דָּבַדַּ* m. Esth. 1, 6, commonly taken as i. q. Arab. *دَرَجَة*, *دَرَجَة*, a pearl, espec. a large pearl, from r. *דָּבַדַּ* to glance, to glitter. Nor indeed would pavements inlaid with pearls be foreign from Asiatic luxury; see Bochart. Hieroz. II. 708 sq. Yet we may perhaps understand a *species of marble resembling pearl*; perhaps a kind of alabaster called *mother of pearl stone*; or possibly *mother of pearl* itself.

*דָּבַדַּ* Chald. i. q. *דָּבַדַּ*, age, generation, Dan. 3, 33. 4, 31.

*דָּבַדַּ* see *דָּבַדַּ*.

\* *דָּבַדַּ* obsol. root, Arab. *دَرَجَة* i. q. *دَرَجَة*, *دَرَجَة*, *to thrust away from oneself, to repulse*, espec. evil. Hence the two following:

*דָּבַדַּ* m. constr. *דָּבַדַּ*, *repulse*; hence *aversion, abhorrence*. Dan. 12, 2 *and these to shame לְדָבַדַּ עוֹלָם* *to everlasting abhorrence*. Sept. et Theod. *αἰσχύνῃ*. Syr. *سَفْهُ*.

*דָּבַדַּ* m. Is. 66, 24, *an abhorrence, object of horror*. R. *דָּבַדַּ*.

\* *דָּבַדַּ* obsol. root, i. q. Arab. *دَرْب* *to be sharp, pointed*.—Hence

*דָּבַדַּ* only in plur. *דָּבַדַּ* (*dōrbônôth*, comp. Lehg. p. 43) *goads, ox-goads*, *βοῦνοῦρα*, Ecc. 12, 11.

*דָּבַדַּ* m. (*dōrbân*) a *goad, ox-goad*, *βοῦνοῦρα*, 1 Sam. 13, 21. It differs from



**מַלְמֵד**, the latter being strictly the staff in which the goad is fixed.—As to the form, **דָּרַג** lene is not more necessary in **דָּרַגְתָּ** than in **אָדַרְתָּ** Esth. 8, 6, or in **מַלְמִיד**, **מַלְמִידֵי**.

\* **דָּרַג** obsol. root, Arab. **دَرَج** to go on,

to advance, espec. by steps, and so to ascend by steps, kindr. **דָּרַג**. Hence **מִדְרָגָה**.

**דִּרְדָּר** (pearl of wisdom, compounded

from **דָּרַג**, **דָּרַג**, and **דָּרַג** i. q. **דָּרַג** wisdom.) **Darda**, pr. n. of a wise man contemporary with Solomon or a little before him, 1 K. 4, 31 [5, 11]. In the parall. passage 1 Chr. 2, 6 by contraction or corruption **דָּרַג**.

**דָּרְדָּר** m. (r. **דָּרַג** no. 3) a thorny plant, callot, thistle, *tribulus terrestris* Linn. growing in fields and among grain; collect. Gen. 3, 18. Hos. 10, 8. Syr. **دَرْدَر** for Gr. **τριβόλοι** Heb. 6, 8, and for **ἀνάνθη** Matt. 7, 16.

**דָּרוֹם** m. (for **דָּרוֹם**, r. **דָּרַג** no. 2,) pr. bright sunny region, hence the south, the southern quarter, Ez. 40, 24 sq. 42, 12 sq. Ecc. 1, 6. Poet. for the south wind, Job 37, 17.—Opp. **צָפוֹן** region covered with darkness, the north, comp. Hom. **πρός Ἡῶ τ' Ἡελίον τε**, and **πρός ζόφον**.

**דָּרַר** m. but fem. Ps. 84, 4. R. **דָּרַר**.

1. Pr. swift flight, a wheeling, a gyration; hence concr. for a bird which flies in circles, wheels in gyrations, according to the Heb. intpp. the swallow; in the other member is **צָפוֹר** a sparrow. According to the ancient versions a turtle-dove, i. q. **הָר**, which is less suited to the context. Ps. 84, 4. Prov. 26, 2.

2. spontaneous flow, a flowing freely and abundantly, comp. r. **דָּרַר** no. 3. Ex. 30, 23 **מִדְרָדָר** myrrh flowing spontaneously, q. d. pure.—Hence

3. a letting go free, freedom, liberty. So **לְ** **קָרָא דָּרוֹר** to proclaim liberty to any one. Is. 61, 1. Jer. 34, 8. 15, 17; c. **בְּ** Lev. 25, 10. **שָׁנַת הַדָּרוֹר** the year of liberty i. e. of the manumission of slaves, i. q. year of jubilee, Ez. 46, 17.

**דָּרְדָּר** **Darius**, pr. n. of several Median and Persian kings.

1. **Darius the Mede**, Dan. 6, 1. 9, 1; of whom Josephus says, Ant. 10. 11. 4, **Ἀστυάγου υἱός, εἰσέρων δὲ παρὰ τοῖς Ἑλ-**

**λαιοι ἀναεῖτο ὄνομα**. This was apparently Cyaxares II, the son and successor of Astyages, and uncle of Cyrus; who held the empire of Media between Astyages and Cyrus, yet so that Cyrus was his colleague and viceroy, on which account he alone is mentioned by Herodotus. See Xenoph. Cyrop. I. 5. IV. 5. 8, 18, 27, 51, 53. V. 1. 5. See also Berthold's Daniel p. 842 sq. Against this view see v. Lengerke ad Dan. p. 219 sq. Hitzig Begriff der Kritik p. 141 sq.

2. **Darius Hystaspes**, king of Persia, Ezra 4, 5. 5, 5. Hagg. 1, 1. Zech. 1, 1.

3. **Darius Nothus**, king of Persia, Neh. 12, 22.

NOTE. The genuine form of this name appears in the cuneiform inscriptions of Persepolis, nom. **DAR Ya WUS**, accus. **DAR Ya WUM**; see Lassen über d. keilförmigen Inschriften p. 158. Zeitschr. für d. Morgenl. VI. p. 9, 169 sq. Beér in Allg. Lit. Zeit. 1833. no. 5. It is compounded according to Lassen (p. 39) from the root **darh** (dary), Zend. **dere**, Sanscr. **dhri**, to preserve, with the affirmative **awu**, and **s** as sign of the nominative; all which accords sufficiently with Herodotus (6. 98), who translates the name by **ἐξείτης**, perh. coercer, conservator.

**דָּרַשׁ** Ezra 10, 6, see **דָּרַשׁ** Piel.

\* **דָּרַג** fut. **דָּרַגְתָּ**. 1. to tread, to trample with the feet. Syr. and Chald. id.

Kindred are **דָּרַג**, **דָּרַג**, **דָּרַג** a way,

Gr. **τριβω**; and of the same family are also **דָּרַס**, pr. to rub, beat, pound; and from the occidental languages **tero**, **δρέω**, **trappen**, **treten**, to track, to tread; in all which the initial letters or sounds **tr** imitate the sound of the foot planted firmly upon the ground, espec. as in stamping any thing in pieces, **TRe Ten**, **zertreten**, Engl. to **TRead**.—Spec. a) **דָּרַגְתָּ** Job 24, 11, or **דָּרַגְתָּ**, Lam. 1, 15. Is. 63, 2, to tread the wine-press, etc. i. e. in order to crush the fruit and express the wine or oil. Also **דָּרַגְתָּ** Is. 16, 10, **דָּרַגְתָּ** Mic. 6, 15, and simpl. **דָּרַגְתָּ** to tread sc. the grapes, etc. Judg. 9, 27. Jer. 25, 30. Metaph. of enemies trodden down as grapes Is. 63, 3.

and so also Judg. 5, 21 **וַתִּדְרֹךְ נַפְשִׁי עָלַי** *O my soul, thou didst tread down strength* i. e. the mighty. b) **דָּרַךְ קֶשֶׁת** *to tread a bow*, i. e. *to bend* a bow by placing the foot upon it, as is usually done when the bow is strong and stiff, comp. Arrian. Ind. 16. Diod. Sic. 3. 8. So Ps. 7, 13. 11, 2. 37, 14. 1 Chr. 5, 18. 8, 40. 2 Chr. 14, 7. Is. 5, 28. al. Trop. and without reference to the origin of the phrase, **דָּרַךְ חֲצִיץ** *to bend the arrows* i. e. to fit the arrows upon the bent bow, Ps. 58, 8. 64, 4.

2. Spec. *to tread* a way or place, by going or walking upon it, entering into it; hence *to tread in* or *upon*, *to walk*, *to enter* a place, Mic. 5, 4; in a place, c. **בְּ** Deut. 11, 24. 25. Josh. 1, 3. 14, 9. Is. 59, 8; c. acc. Job 22, 15; **עַל** 1 Sam. 5, 5; c. **מִן** *to tread forth out of* a place, *to come forth*, Num. 24, 17. **דָּרַךְ עַל** is also *to tread upon*, *to walk* or *go upon* any thing, Job 9, 8. Ps. 91, 13.

HIPH. 1. Causat. of Kal no. 2, *to cause to tread*, *go*, *walk*. Is. 11, 15 **וַיַּדְרִיחַ בַּנְּעָלִים** *and he shall make them tread* (the channel of the Euphrates) *in shoes*, i. e. pass over dry-shod, scarcely wet. With **בְּ**, *to cause to tread* in a way, *to lead*, *to guide*; Ps. 107, 7 **וַיַּדְרִיכֵם בְּדֶרֶךְ יְשָׁרָה** *he caused them to go in a right way*, he led them forth in a right way. 119, 35. Is. 42, 16. 48, 17. Prov. 4, 11, Ps. 25, 5 **בְּאֵמֶתְךָ יְדַרְיִכֵנִי** *cause me to walk* (lead me) *in thy truth*. v. 9.

2. i. q. Kal no. 1, *to tread* a threshing-floor, i. e. to tread out the grain, Jer. 51, 33; also a bow, but metaph. Jer. 9, 2 **וַיִּדְרֹכוּ אֶת־לְשׁוֹנָם בְּשִׁתָּם** *they bend (tread down) their tongues*, as *their bow*, *for lies*.—Also i. q. Kal no. 2, *to tread* a way, *to walk* in it, poet. c. acc. Job 28, 8.

3. i. q. Arab. **أَدْرَكَ** and Syr. Aph. *to tread upon*, i. e. *to overtake* in pursuing, c. acc. Judg. 20, 43.

Deriv. **מִדְרָךְ** and the two following:

**דָּרָךְ** i. q. **דָּרַךְ**, *way*, only in the Dual **עָקַשׁ דְּרָבָם** *perverse in his double way*, spoken of a double-tongued deceitful person. Prov. 28, 6. 18.

**דְּרָךְ** comm. gend. (m. 1 Sam. 21, 6. : Ezra 8, 21.) c. suff. **דְּרָכָי**, plur. **דְּרָכִים** constr. **דְּרָכָי**. R. **דְּרָכָה**.

1. Pr. the act of treading, walking, going; a *going*, *way*, *journey*; e. g. **עָשָׂה דֶּרֶךְ**, **ποιέσαις ὁδόν**, *to make one's way* Judg. 17, 8, and **הָלַךְ דֶּרֶךְ** *to go one's way* Prov. 7, 19, i. e. to be on one's way, *to journey*. 1 K. 18, 27 **דֶּרֶךְ לִי** *lit. a way is to him*, i. e. *he is journeying*; or perh. *he is gone out*, is away from home. **דֶּרֶךְ יוֹם** *a day's journey* 1 K. 19, 4; see Rosenm. Bibl. Geogr. I. p. 161. **דֶּרֶךְ שְׁלֹשָׁה יָמִים** *three days' journey* Gen. 30, 36, comp. 31, 23. Ex. 5, 3.

2. a *way*, *path*, ἡ ὁδός, in which one treads, goes; very freq. So **עַל הַדֶּרֶךְ** *by the wayside* Gen. 38, 21. 1 Sam. 24, 3. Also **הָלַךְ דֶּרֶךְ**, *to go (by) a way*, comp. Engl. *the way he went*, Deut. 1, 31. Judg. 2, 17; and after other verbs of going, Num. 21, 34. Josh. 13, 18. a) With genit. of place, it is i. q. the way leading to that place; comp. on the Attic usage Valck. ad Hippolyt. 1197. E. g. **דֶּרֶךְ עֵץ** *the way to the tree* Gen. 3, 24; **דֶּרֶךְ שָׁאֵל** Prov. 7, 27; comp. Gen. 16, 7. 35, 19. 38, 14. Ex. 13, 17. Rarely another word is interposed, as Hos. 6, 9 **וַיַּדְרִיחוּ דֶּרֶךְ יִרְצָחוֹ** *they murder in the way to Shechem*. In the Accus. it approaches to the force of a preposition, *the way to*, i. q. *towards*; e. g. **דֶּרֶךְ הַיָּרְדֵּן** *towards the south*, **דֶּרֶךְ צָפוֹנָה** *towards the north*, Ez. 8, 5. 21, 2. 40, 20 sq. 41, 11. 12. Deut. 1, 19 *we passed through the desert... towards the mountain of the Amorites*. b) With genit. of pers. *the way of any one*, i. e. the way by which he is wont to go or pass, e. g. **דֶּרֶךְ הַמֶּלֶךְ** *the king's way*, i. e. the public highway, military road, Num. 20, 17. 21, 22; comp. ἡ ὁδὸς βασιλικῆς Herod. 5. 53. **לֶךְ דֶּרֶךְ** *to go on in one's way*, to proceed on one's journey by the usual road, Gen. 19, 2. 32, 2. Num. 24, 25. Josh. 2, 16. **דֶּרֶךְ כָּל־הָאָרֶץ** *the way of all the earth* i. e. of all mankind, the way to Sheol, 1 K. 2, 2. Josh. 23, 14.—Sometimes it includes a whole region or district in or through which a *way* passes; Is. 8, 23 **דֶּרֶךְ הַיָּם** *the way* i. e. *region of the sea*, the coast of the sea of Galilee.

3. a *way*, i. e. *course*, *mode*, *manner*, in which one *walks*, *lives*, which one follows; like Gr ὁδός, Arab. سَبِيلٌ, طَرِيقٌ.



Eth. 45, 45<sup>t</sup>, 10<sup>H</sup>, Germ. *einen Gang nehmen*.—Gen. 19, 31 **בְּדֶרֶךְ כָּל הָאָרֶץ** *after the manner of all the earth, of all mankind*. Spec. a) *way of living, acting, one's walk, conduct, life*. Prov. 12, 15 **הַדֶּרֶךְ אֲשֶׁר בְּעֵינָיו הַפֹּל** *the way of a fool is right in his own eyes*. Ps. 107, 17 **פָּרַי הַדֶּרֶךְ פְּשִׁיעַ** *sinful way*. Prov. 1, 31 **פְּרִי הַדֶּרֶךְ הַטֹּב** *the fruit of their ways, the good or evil resulting from their own conduct*. 1 Sam. 18, 14 *and David acted wisely*. **לְכָל־הַדֶּרֶכִּי**. Often the figure of a way is retained, comp. **הִלַּךְ בְּדֶרֶךְ** no. 2; **בְּדֶרֶכִּי**, *to walk in the way of any one, to imitate his conduct*, 1 K. 16, 26. 22, 43. 2 K. 22, 2. 2 Chr. 17, 3. 21, 12. 22, 3. Also **הַדֶּרֶךְ הַיָּהוָה**, *spoken of men, a way or conduct which Jehovah approves, and in which men ought to walk*, Ps. 5, 9. 27, 11. 25, 4; *spoken of God, his mode of acting, agency*, Ps. 18, 31. Deut. 32, 4; *spec. of the creation, as the effect of the agency, operation of God*, Prov. 8, 22 **הַיָּהוָה הֵקֵינִי רִאשִׁית דְּרָכָיו** *Jehovah created me the beginning of his way*, i. e. as the firstling of his agency, work. Plur. *ways of God*, i. e. his *works*, Job 26, 14. 40, 19 [14]. b) *way of worshipping God, worship, religion*; comp. **سَبِيلَ اللَّهِ، مَنَهَجٌ**,

Pers. **راه**, *ḥōs* Act. 19, 9. 23. So Amos 8, 14 **הַדֶּרֶךְ בְּאֵר-שֶׁבַע** *the way of Beer-sheba*, i. e. idol-worship. Ps. 139, 24 **הַדֶּרֶךְ עֲצָב** *idol-worship, idolatry*; *ibid.* **הַדֶּרֶךְ עֲלֵם** *the way of old*, i. e. the fathers' way, the true and genuine worship; comp. **יְבִרְלִי** *Jer. 18, 15*. c) Sometimes passive, *way, manner of one's experience*, i. e. *lot, how it goes with any one*. **בְּדֶרֶךְ בְּצֻרֹת** *after the manner, lot, of Egypt*, Is. 10, 24. Ps. 37, 5 **חַל עַל הַיָּהוָה הַדֶּרֶךְ** *commit thy way, lot, fate, unto Jehovah*. So, retaining the figure of a way, Job 3, 23. Amos 2, 7.

**דָּרְכִינוּ** m. Ezra 2, 69. Neh. 7, 70-72, *a daric, a Persian gold coin*, i. q. **דָּרְכִינוּ** q. v. from which however it differs perh. in its origin, being i. q. Pers. **داراکمان** *bow of Darius*, as bearing the image of an archer.

**דָּרַשׁ** i. q. **דָּמַשְׁק** *Damascus*, 1 Chr. 18, 5. 6. The Dagesh forte is by Syriacism resolved into *r*.

\* **דָּרַע** Chald. i. q. Heb. **זְרוֹעַ** *the arm*, Dan. 2, 32.—Hence **אֶדְרֵי**, **אֶדְרֵי**.

**דָּרַע** pr. n. see **דָּרַע**.

\* **דָּרַק** obsol. root, Chald. i. q. **זָרַק** *to strew, to scatter*; Arab. **دَرَقَ** *to hasten*.—Hence

**דָּרַקוֹן** pr. n. m. *Darkon*, Ezra 2, 56.

\* **דָּרַר** an onomatopoetic root, not in use, imitating the sound of swift rotary motion, like Engl. *to drill, to whirl, to whirl*; comp. kindr. **דָּוַר** and the roots there quoted; also *tópros, trophéō, Germ. dör, drillen, trillen, trillern*, Engl. *to trill*. In Arabic spoken of a spindle, **دَرَّارَةٌ** a spindle, **مُدِّرٌّ** a woman turning her spindle.—Hence in Hebrew:

1. *to fly in circles, to wheel in flight*; whence **דָּרוֹר** the swallow, so called from its gyrations. Also to run swiftly in a circle, as a horse, comp. **דָּהַר**; whence

Arab. **دَرِيٌّ** a fleet horse.—From the idea of swift motion comes the sense

2. *to glance, to sparkle, to radiate*.

Hence **דָּרֵי** radiant star, **יָר**, **דָּרָה** a pearl, (although this might also be so called from its roundness,) and **דָּרוֹם** for **דרום** bright region.—Also

3. *to flow out like rays, to spout, as milk, blood, rain*; Arab. **دَرَّ** ap. Gol. no.

1-3. **דָּרָה** abundance of milk. Hence to *flow freely, spontaneously*, see **דָּרוֹר** no. 2, 3. Trop. *to grow luxuriantly, exuberantly*, as a plant; hence **דָּרַדַּר**.

\* **דָּרַשׁ** fut. **דָּרַשׁ**, pr. Lat. *terere*, *to rub with the hands*; *to stamp, to tread with the feet*, like Syr. **دَرَسَ** *to tread or beat a path*, Arab. **دَرَسَ** *to rub, to beat, to thresh*; trop. *terere libros*, i. e. *to use books, to study*. The kindred roots are collected under **דָּרַךְ**, all having the common idea of treading. The letter *r* being softened into a vowel, there comes from this root the biliteral **דָּרַשׁ**; comp. Germ. *dreschen*, Engl. *to thresh*, Belg. *dörschen*, low Germ. *döschen*.—Hence in Hebrew:

1. *Pr. to tread a place, i. e. to go or come to it, to frequent*, c. acc. 2 Chr. 1, 5. Amos 5, 5; c. אל Deut. 12, 5. Part. pass. דְּרָשָׁה a city frequented, celebrated, Is. 62, 12.—The signif. of *going or coming to a place or person*, is also transferred to express the ideas of *seeking, inquiring, demanding*, and also *caring for*; hence the following:

2. *to seek, to search for*, Ez. 34, 6; c. acc. of thing, Lev. 10, 16; לְ Job 10, 6; אַחֲרֵי to search after Job 39, 8.—Chiefly in the phrase דְּרַשׁ אֶת־יְהוָה Engl. Vers. *to seek Jehovah*, pr. *to go to him, to have recourse to him for aid, by prayer, etc.* (Often coupled with synon. בָּקַשׁ q. v. no. 1.) 2 Chr. 16, 12 *yet in his disease לא־דָרַשׁ אֶת־יְהוָה בִּי בְּרֹפְאִים he sought not the Lord* (implored not his aid) *but to the physicians.* Deut. 4, 29. Ps. 34, 5. 88, 34. Lam. 3, 25. al. sæp. Often of the pious who habitually invoke God, *to worship, to adore*, Ps. 14, 2. Is. 58, 2; דְּרָשׁ יְהוָה seekers of God, his pious worshippers, Ps. 9, 11. 22, 7. 34, 11. al. Sometimes with בָּקַשׁ־לְבָב Ps. 109, 2. 10. 2 Chr. 22, 8. Also in the later Hebrew with לְ, as לְיְהוָה 1 Chr. 22, 19. 2 Chr. 15, 13. 17, 4. Ezra 4, 2. 6, 21. Once with אֵל Job 5, 8.—Spoken also rarely of false gods of whom their followers implore aid, 2 Chr. 25, 15. 20. Jer. 8, 2; with לְ Deut. 12, 30.—Part. pass. Ps. 111, 2 *the works of the Lord are great, לִכְלֹחַ־פְּעֻלָּתוֹ he sought out of all those delighting therein*, i. e. sought and obtained of God by their prayers.

3. *to seek from any one, i. e. to ask, to inquire*, Judg. 6, 29. Deut. 13, 15. 17, 4. 9. With acc. of pers. or thing *about or into which one inquires*; 2 Chr. 32, 31 כָּל־לִבְבוֹתָ דָרַשׁ יְיָ *Jehovah inquireth into all hearts*, i. e. examines, searches them; also with לְ 2 Sam. 11, 3; עַל 2 Chr. 31, 9. Ecc. 1, 13. Spec. *to inquire of any one, to ask an oracle, to consult*, e. g. God, c. acc. Gen. 25, 22. Ex. 18, 15. 2 K. 22, 13; also idols, magicians, with בְּ, pr. *to inquire at or of any one*, 1 Sam. 28, 7. 2 K. 1, 2. 1 Chr. 10, 14; אֵל, pr. *to go with inquiry to any one*, Is. 8, 19. 19, 3. Deut. 18, 11; לְ Ez. 14, 7; מִצֵּל סֵפֶר יְיָ *out of the book of*

Jehovah Is. 34, 16. The prophet *by or through whom one inquires of God*, is put with מֵצֵא 1 K. 14, 5, מֵאֵחַ 2 K. 3, 11. 8, 8, בְּ Ez. 14, 7; e. g. 1 K. 1. c. *the wife of Jeroboam cometh לְדָרַשׁ דְּבַר מֵדְבָרָהּ אֵל־בְּנָהּ to ask an oracle of thee concerning her son.*

4. *to ask for, to demand, to require*, with acc. of thing and מִן, מֵ of pers. Deut. 22, 2. 23, 22. Mic. 6, 8. Absol. *to ask bread, to beg*; Ps. 109, 10 דָרְשׁוּ בָרֵחוֹתֵיהֶם *let them beg far from the desolations of their home.* Also *to require or demand back*, with מִיֶּדְ Ez. 34, 10; and hence by impl. *to avenge, to punish*, absol. Ps. 10, 4 בַּל יִדְרֹשׁ God *will not punish.* v. 13. Deut. 18, 19.—Spec. דָרַשׁ דָּם מֵמֵם *to require blood from or at the hand of any one*, i. e. to punish bloodshed, to avenge murder, (comp. גָּאַל,) Gen. 9, 5. 42, 22. Ez. 33, 6. Ps. 9, 13.

5. *to seek, i. e. to apply oneself unto, to regard, to follow, to practise*; comp. דָרַס to apply oneself, to study, Eth. רָזַח to compose a book with study.—E. g. *to seek or practise justice* Is. 1, 17. 16, 5; good Am. 5, 14; the divine law Ps. 119, 45. 1 Chr. 28, 8. דָרַשׁ טָלוֹם, דָרַשׁ טוֹבָה פֶּ', *to seek the good, the welfare of any one* Deut. 23, 7. Ezra 9, 12; דָרַשׁ לְשָׁלוֹם Jer. 38, 4; דָרַשׁ רַעַת פֶּ' Ps. 38, 13. Prov. 11, 27. 31, 13 דָרְשָׁה אֶת־נֶפְשָׁהּ *she applieth herself to wool, etc.*—Hence, *to care for, to take care of any thing*; comp. no. 1 and פָקַד. Deut. 11, 12 אֶרֶץ יְיָ אֲשֶׁר דָרַשׁ יְיָ אֶתָּה *a land which Jehovah careth for.* Job 3, 4. Ps. 142, 5. Ez. 34, 8; c. לְ Ps. 112, 5. Jer. 30, 14. 17; עַל 2 Chr. 24, 6.

נִדְרַשׁ, inf. absol. אֲדָרַשׁ for הִדְרַשׁ Ez. 14, 3; 1 fut. אֲדָרַשׁ.

1. Pass. of Kal no. 1, *to let come to oneself, to grant access to any one*, with לְ; hence of God, *to hear and answer any one, to listen to his prayer.* Ez. 14, 3 הֲאֲדָרַשׁ אֲדָרַשׁ לָהֶם *should I listen unto them?* i. e. to their prayer. 20, 3. 31. Is. 65, 1 לֹא שָׁאֲלוּ נִדְרַשְׁתִּי *I have listened unto those that asked not.* So with accus. of the thing granted, Ez. 36, 37; comp. עָנָה c. acc. to bestow.

2. Pass. of Kal no. 2, *to be sought out, mustered*, i. q. פָקַד, 1 Chr. 26, 31.



3. Pass. of Kal no. 4, *to be required*, e. g. blood, Gen. 42, 22.

PIEL inf. *הִרְיֹשׁ* Ezra 10, 16, if the reading be genuine, for *הִרְיֹשׁ*, comp. under r. *הִלֵּל* no. 1.

Deriv. *מִדְרֵשׁ*.

\* *הִרְיֹשׁ* *to sprout, to spring up*; hence *to be green*, Joel 2, 22.—Kindr. is Arab.

*וְדָסָס*, whence *וְדָסָס* sprouts from the earth.

HIPI. *to cause to sprout, to bring forth* herbage, e. g. the earth Gen. 1, 11; comp. *הוֹצִיאָה* v. 4.—Hence

*הִרְיֹשׁ* m. *the first shoots from the earth, tender grass, young herbage*, Gr. *χλόη* (so Sept. five times), Is. 66, 14; as clothing the meadows Deut. 32, 2. 2 Sam. 23, 4; as the choice food of beasts Job 6, 5. *הִרְיֹשׁ הֵרֵק* *greenness of the herbage*, green herbage, Ps. 37, 2.—Diff. from *הִרְיֹשׁ* ripe grass, ready for mowing, Prov. 27, 25. Ps. 104, 14; and also from *הִרְיֹשׁ* an herb full grown and setting seed, Gen. 1, 11. 12. Chald. *הִרְיֹשׁ*, Syr. transp. *هَرِيْش*, Zab. *هَرِيْش*.

\* *הִרְיֹשׁ* *to be or become fat*, Deut. 31,

20. Arab. *كَيْسَم* id. *ם* and *ן* being interchanged.

PIEL 1. *to make fat, marrowy*, e. g. the bones. Prov. 15, 30 *הִרְיֹשׁהּ טוֹבָה* *good news maketh the bones fat*, q. d. fills them with marrow, gives strength.—Hence also *to anoint*, Ps. 23, 5.

2. *to pronounce or regard as fat*. Ps. 20, 4 *הִרְיֹשׁהּ וְיִזְכְּרָהּ* *and pronounce fat thy burnt-offering*, i. e. regard it favourably, accept it. For *הִרְיֹשׁהּ* parag. comp. 1 Sam. 28, 15.—Kimchi here takes it as denom. from *הִרְיֹשׁ*, comp. no. 3, i. e. *to reduce to ashes* sc. by fire from heaven, comp. 1 K. 18, 24. 36.

3. Denom. from *הִרְיֹשׁ*, *to cleanse from ashes, to take away ashes*, Ex. 27, 3. Num. 4, 13.

PUAL pass. of Pi. no. 1, *to be made fat*, spoken of the ground moistened with blood Is. 34, 7; of men Prov. 11, 25. 13, 4. 28, 25, where it is metaph. i. q. *to become rich*.—Trop. *to be satiated, abundantly satisfied*, Prov. 13, 4 *נִכְשׁ הִרְיֹשׁ*

*הִרְיֹשׁ* *the desire of the diligent shall be abundantly satisfied*. 28, 5.

HOTH. *הִרְיֹשׁ* for *הִרְיֹשׁ* *to be smeared with fat*, e. g. a sword, Is. 34, 6.

The derivatives here follow.

*הִרְיֹשׁ* adj. *fat*, comp. *שָׂמֵן*. 1. *rich, fertile*, of soil Is. 30, 23.

2. *full of sap, fresh*, of a tree Ps. 92, 15.

3. *rich, opulent*, Ps. 22, 30. Comp. *שָׂמֵן*.

*הִרְיֹשׁ* m. c. suff. *הִרְיֹשִׁי*. 1. *fatness, fat*, Judg. 9, 9. Meton. of fat food, i. e. sumptuous, Job 36, 16. Is. 55, 2. Jer. 31, 14. Trop. *fertility, abundance*, Ps. 65, 12.

2. *ashes*, pr. *fat ashes*, from the victims consumed upon the altar, Lev. 1, 16. 4, 12. 6, 3. 4. 1 K. 13, 3; also from corpses burned, Jer. 31, 40. Diff. from *אֶפֶר* q. v.—Ashes were also used by the ancients, as by us, for *fattening* i. e. manuring the soil; see Plin. 17. 9.

*דָּח* f. constr. *דָּח*, plur. constr. *דָּחִי*, a word of the later Hebrew; see note.

1. *a mandate of a king, an edict, decree*, Ezra 8, 36. Esth. 1, 8. 2, 8. 3, 14.

2. *a law, statute*, Esth. 1, 19. 2, 12. 3, 8. 4, 11. 15. Here too we may refer the difficult words, Deut. 33, 2 *הָיָה אֵשׁ דָּח* *at his (Jehovah's) right hand fire a law to them* sc. the Israelites, where we may understand perhaps the pillar of fire guiding their way in the desert. Others render: *a fire of law*, referring it to the law as given in fire. Vulg. *lex ignea*, Engl. Vers. *fiery law*.

NOTE. The origin of this word is doubtful. Many regard it as Persian, comparing *دَاو* *right, justice*, from the verb *دادن* *dāden*, to give, to publish, to command, coll. *הִרְיֹשׁ*. But it may be Semitic, for *דָּח*, from r. *דָּח* to throw, to cast, perhaps also *to point out, to teach*, like the synon. *דָּח*; hence pr. *a pointing out*, concr. *one who points out, a guide, leader*, as in Deut. 1. c. then i. q. *הִרְיֹשׁ* *law, mandate*.

*דָּח* Chald. f. 1. *an edict, decree*, Dan. 2, 9. 13. 15.

2. *a law*, collect. *laws, law*, Dan. 6, 9. 13. 16. *הָיָה דָּח דֵּי אֱלֹהִים* *the law of God*, Ezra 7, 12. 21.

3. *divine law*, i. q. *religion, system of faith and worship*. Dan. 6, 6 *בְּדָת אֱלֹהֵיהֶם* *in his religion*, comp. 7, 25.—So the

Rabbins call the Christian and Moham-  
medan religions.

רחא Chald. st. emph. רחא, i. q. Heb.  
רחא, *tender grass, young herbage*, Dan.  
4, 12. 20.

רחב Chald. m. (pr. Pers.) only  
plur. emph. רחב Dan. 3, 2. 3, *skilled  
in the law, judges*; compounded from  
רח law, and the ending רב; comp.  
in רחב. In Pehlvi *datouber* is a judge,  
Pers. *دادواران* lawyers.

רחב (two cisterns, dual of Talm. רח  
a cistern, r. רח) Gen. 37, 17, contracted  
רחב 2 K. 6, 13, comp. Lehrs. p. 536;  
*Dothain, Dothan*, pr. n. of a place in the  
north of Samaria. Gr. *Δωθαῖν* Judith  
4, 6. 7, 18; *Awula* 3, 9.

רחב (perh. fontanus, from רח i. q. רח  
a well, see in רחב) *Dathan*, pr. n. of  
one of the conspirators with Korah,  
Num. 16, 1. 26, 9. Deut. 11, 6. Ps. 106,  
17.

## ה

He, ה, the fifth letter of the Hebrew  
alphabet, as a numeral denoting 5. Its  
original figure represented perhaps a  
*lattice* or *window*, and the same seems  
to be expressed by the word ה *lo! see!*  
Compare the German *Hahâ*, a garden-  
window opening upon a prospect. See  
Heb. Gr. p. 291. edit. 13.

As a guttural, ה holds a middle place  
between the softer א and the harsher  
ח.—It is interchanged with א, see p. 1;  
rarely with ח, as ה, ה, ה; etc. Not unfrequently also ה, as the mid-  
dle letter of a root, is softened into Vav  
quiescent; although in the present state  
of the Semitic languages, the harder  
form with ה is more frequent in the later  
dialects. Comp. בוש, ארם, ברה, ארם.

to be ashamed; ה, age; ה, to  
circumcise; ה, to shine; ה, to run.

ה, ה, ה, 1. Pron. demonstrative,  
*this*, Lat. *hic, hæc, hoc*; like ה, ה, ה in  
Homer and often in Herodotus. So  
in the forms היום, היום, *this day*, i. e.  
to-day; היום *this time* Ex. 9, 27; היום  
*this night* Gen. 19, 34, comp. 35. היום  
*on a day*, at a time, pr. at *this time*,  
about *this time*.—Rarely: a) Prefixed  
to the relative as in Engl. 2 K. 6, 22  
האשר שבח בחרבך וקשתך *those whom  
thou hast taken captive with thy sword  
and with thy bow*. b) Or it stands itself  
in the place of the relative, and is then

prefixed to the verb, but mostly only in  
the later Hebrew. Josh. 10, 24 *the chiefs  
of the warriors* אלו הלהבוא *who had  
gone with him*. Ezra 8, 25 *the vessels  
and his ministers had offered*. 10, 14. 17.  
1 Chr. 26, 28. 29, 17. Dan. 8, 1.—In like

manner Arab. الذي for ال is put before  
verbs and prepositions; see De Sacy  
Gramm. Arabe I. § 793.—Hence

2. As the definite article, Engl. *the*,  
like Gr. ὁ, ἡ, τό, in the insertion or omis-  
sion of which the Hebrews and Greeks  
and also the English and Germans fol-  
low similar laws, for which see the  
usual grammars, e. g. Lehrs. p. 652 sq.  
Heb. Gramm. § 107 sq. One topic how-  
ever, which has latterly been much  
discussed, although superficially and  
carelessly, as is usual where the deduc-  
tions are made from a few examples, it  
will be proper here to consider, and to  
give the result of recent and careful  
investigations. See Winer's Lex. p. 239.  
Gramm. Excurs. p. 57. Ewald Heb.  
Gramm. p. 568. The question is raised:  
Whether the definite article is used  
indefinitely? This is wholly denied by  
some, and affirmed by others. The  
true answer is, that the definite article  
cannot indeed be rightly said to stand  
indefinitely; but yet the Hebrew con-  
ceives and expresses many things defi-  
nitely, which in Greek, German, En-  
glish, French, are expressed without  
the article. Just as the modern lan-





cessary to repeat, that every noun which has the article, is, and ought to be taken as, definite and demonstrative. As to the examples which we have elsewhere cited in support of the contrary opinion, Lehrs. p. 655, they may be explained as follows: 1 Sam. 17, 34 **הַלֵּוֹי** the lion, as the known and perpetual enemy of flocks, comp. ὁ λύκος John 10, 12, Arab. **الغول**, **الذئب**. Ex. 2, 15 **הַבְּאֵר** the well of that region. Num. 11, 27 **הַנַּעַר** the young man, i. e. the servant, minister; and so Gen. 14, 13 **הַפְּלִיט** the fugitive, the only one who escaped. 1 Sam. 17, 8 lo, *I am the Philistine*, **הַפְּלִשְׁתִּי**, i. e. he who challenges you to single combat. So in Is. 66, 3 **שׂוֹחֵט חֲשׂוֹר מִכָּה אִישׁ זֹבַח הַשֵּׁה עֲרָה כָּלֵב**. Here it may be asked why the words **שׂוֹחֵט**, **חֲשׂוֹר**, take the article, while **אִישׁ** and **זֹבַח** omit it. The reason is, that the slaughterers of oxen and sheep really existed and could be pointed out by the writer as with the finger; but homicides and sacrificers of dogs are here only supposed, for the sake of comparison; *the ox-slaughterer is as a homicide, etc.*—The precept is also correctly given by Grammarians, that *the predicate of a sentence does not take the article*; comp. *χαλεπά τὰ καυὰ* and *τὰ χαλεπά καυὰ*. See Heb. Gr. § 108. 3.

NOTE 1. The vowels with which ה is to be written, may be specified as follows:

a) Commonly before letters not guttural, it takes Patah followed by Dagesh forte, **הַשֶּׁשֶּׁשׁ**.

b) The gutturals do not admit Dagesh forte, and before them ה therefore takes different vowels; e. g. α) Before א, which wholly rejects all duplication, the Patah is every where prolonged into Kamets, as **הָאָרֶץ**, **הָאָדָם**, **הָאָרֶן**, **הָאָרֶן**. So also before ר, as **הָרֹכֶל**, **הָרֹכֶל**; and often also before ע and ה, as **הָהָר**, **הָהָר**. β) On the other hand the harsher gutturals ה and ח admit a certain degree of duplication, although no Dagesh forte is marked in them by the Grammarians; (just as Germ. *sicher, verglichen*, are pronounced almost as if with double *ch*;) and the syllable being therefore more acute, the Patah is mostly retained, as **הַחֲרָשׁ**, **הַחֲרָשׁ**. But see nevertheless **חָרִי** Gen. 6, 19. γ) But whenever the gut-

tural has Kamets, the Patah passes over into Segol, according to the general rule, Heb. Gram. § 27. n. 2. b. So espec. before ה, as **הַחֲרָשׁ**, **הַחֲרָשׁ**, **הַחֲרָשׁ**. Before ח and ע in monosyllables the vowel is Kamets, (see above in α,) as **הָחֵר**, **הָחֵר**; and Segol stands only in dissyllables or trisyllables, where the tone is thrown forward towards the end, as **חַחֲרִים** (although **חַחֲרִים**, **חַחֲרִים**, **חַחֲרִים**).

NOTE 2. Corresponding to the Heb. article in the kindred languages are: a) Phœnician א, more rarely ה, once אל; see Monumm. Phœn. p. 437. b) Ara-

bic **أل**, rarely and in the vulgar tongue **هل**, kindr. with Heb. **אל**, **הל**. Many grammarians suppose therefore that ה-

comes from הֵל i. q. אל, **אל**; and this not without reason, compare **הַשֶּׁשֶּׁשׁ** the

sun, Arab. **الشَّمْسُ** pron. *esh-Shems*. On the other hand, it cannot be denied, that the pure syllable *ha* has the same demonstrative power; as in Chald. **הַרְרִין**, **הַרְרִין**; Arab. **هذا**; and this syllable Hupfeld supposes to be the source of the Heb. article, so that Dagesh in **מִזְהָר** arises in the same way as in **מִזְהָר** for **מִזְהָר**, **מִזְהָר**. See Zeitschr. f. d. Kunde des Morgenl. II. p. 449.

הַ, הַ, הַ, for the origin and use of which forms see the note below; Adv. of

interrogation, like Arab. **هَلْ**, a prefix put before the first word of a clause, and apocopated from the fuller **הַל** (Deut. 32, 6 in the reading of the Nehardeenses, see

Kennic. and De Rossi), Arab. **هَلْ**.

1. In simple and direct interrogation, i. q. Lat. *-ne?* Job 2, 3 **הֲשִׁמְתָּ לְבָךְ אֶל־** **הֲשִׁמְתָּ לְבָךְ אֶל־** *hast thou observed my servant Job?* Ex. 10, 7. 33, 16. etc. a) The interrogation is often so put as to require a negative answer; and then the question itself has the force of a negative, i. q. Lat. *num?* Gen. 4, 9 **הֲשִׁמְרָא אַחֲרִי אֲנִי** *am I my brother's keeper?* i. e. I am not his keeper. Job 14, 14 **הֲיִחְיֶה אִבְרָהָם** *if a man die, shall he live again?* i. e. he shall not revive. 8, 11. 21, 22. Comp. Job 23, 6. 36, 19, where the negative answer is given by the speaker. A strik-



ing example is 2 Sam. 7, 5 **הֲיָדָעָה הַזֶּה** which in 1 Chr. 17, 4 is expressed without interrogation in the negative, **לֹא יָדָעָה ה'**. b) Sometimes the interrogation seems to have an affirmative force, equivalent to a negative question in Engl. Job 20, 4 **הֲיָדָעָה יָדָעָה** *knowest thou (not) this?* Ez. 20, 30. Elsewhere **הֲלֹא** is put in the same sense; comp. Gr. **ἢ γὰρ**; and **ἢ γὰρ οὐ**; for *is not?* and Lat. *-ne* for *nonne?* see also Heusinger ad Cic. Off. 3. 17. c) In disjunctive questions, where the latter clause is preceded by **וְאִם** and **וְאִם**, see above on p. 61; e. g. **וְאִם-הֲ** *utrum?*—*an?* more rarely **וְאִם-הֲ** Job 16, 3. But in the poetical books **וְאִם-הֲ** and **וְאִם-הֲ** are frequently employed, where two questions expressing the same or a like sense in different words, follow one another in poetic parallelism, i. q. *num—an?* *num—et?* (not *utrum—an?*) though even here there is a sort of disjunctive relation, which however lies more in the words than in the sense. Job 4, 17 **הֲאֶנְשׁ מַאֲלֹתָ יִצְנֹק** **וְאִם מִיִּשְׁתָּהוּ יִצְנֹק**, comp. 6, 5. 6. 8, 3. 10, 4. 5. 11, 2. 7. 22, 3. Hence in such parallelism, the second member is often preceded merely by the simple copula, as **וְ-הֲ** Job 6, 26. 10, 3. 13, 7. 15, 7. 8. 11. 18, 4; comp. espec. 13, 7. 8; and even the copula is omitted 22, 4.

2. In indirect interrogation, *whether*, (comp. **וְאִם** B. 2), after verbs of proving, trying, Ex. 16, 4. Judg. 2, 22. Deut. 8, 2. 13, 4; of seeing, Ex. 4, 18. Gen. 8, 8. In a disjunctive proposition, followed by **וְאִם** Gen. 18, 21; or **וְהֲ**, Num. 13, 18 *and see the land and the people, הֲרַפָּה הֲרַפָּה* *whether they be strong or weak, whether few or many.* So too **וְאִם-הֲ** Ecc. 2, 19.

Prefixes to other particles, as **וְאִם**, see **וְאִם**; **וְהֲ**, see **וְהֲ**; **וְלֹא**, see **וְלֹא**.

NOTE. As to the vowels under ה, the following may be noted: a) Before letters not guttural, and which have not Sheva simple, the interrogative ה takes the Hhateph-Patah, as **הֲיָדָעָה**; the vividness of interrogation causing it to be made still shorter than in the demonstrative **הֲ**. b) Rarely it takes the same form as the Article, as **הֲיָדָעָה** Lev. 10, 19. Ecc. 3, 21; mostly before letters with Sheva simple, as **הֲלֹא** Gen. 17, 17.

18, 21. 37, 32. c) So too it sometimes coincides with the Art. in form before gutturals, as **הֲאֶלֶף**. d) Also before gutturals with Kamets, as **הֲחִזֹּק**, **הֲאֶזְכֹּר**.

**הֲ** Chald. interj. *lo!* behold! Dan. 3,

25. Syr. **ܗܐ**, Arab. **هٰ** id.

**הֲ** Heb. and Chald. id. Gen. 47, 23. Ez. 16, 43. Chald. pleon. Dan. 2, 43 **וְהֲ** *lo as*, etc. So Syr. **ܗܐ** often.

**הֲ** interject. onomatopoet. of joy, rejoicing, *aha!* Lat. *aja!* Is. 44, 16. Espec. in exultation over a fallen enemy, Ps. 35, 21. 25. 40, 16. Ez. 25, 3.

**הֲ** imperat. of the verb **יָהַב** q. v.

**הֲבִיָּהִים** m. plur. Hos. 8, 13, pr. *gifts, offerings*, here sacrificial, for **יָהֲבִיָּהִים**. R. **וְהֲ** to give.

\* **הֲבֵל** fut. **יִהְיֶה** 1. *to breathe, to breathe out, to exhale*; for the idea of *breathing* as connected with the syllable **הב**, see under **אָהַב**. Hence **הֲבֵל** breath, something vain, vanity; whence also

2. *to be or become vain, to act or speak vainly*, i. e. idly, foolishly. 2 K. 17, 15 **וַיִּהְיוּ אַחֲרֵי הֲבֵל וַיִּהְיוּ** *they followed after vanity* (i. e. idolatry) and *acted vainly*. Jer. 2, 5. Job 27, 12 **לְמַדְתָּה הֲבֵל** *why then do ye thus act (or speak) so vainly?* Also *to cherish vain hopes*; Ps. 62, 11 **בְּנוֹל אֶל-תְּהַבְלוּ** *place not vain hope in robbery.*

**הִיָּהִב** *to make vain, to seduce to vanity*, i. e. to idolatry, Jer. 23, 16.

**הֲבֵל** c. suff. **הֲבֵלִי**; plur. **הֲבֵלִים**, constr. **הֲבֵלֵי**.

1. *a breath, breathing*, e. g. of air, a gentle breeze, Is. 57, 13. Vulg. well, *aura*; Sept. less well *αἰσχύς*.—Often *breath of the mouth*, Kimchi **שִׁנְאָה** **אֵר** **שִׁנְאָה**, Aqu. *ἀρπύς*, Symm. *ἀρπύς*, which word in Wisd. 7, 25 the Syr. Vers. translates **הֲבֵל**. Prov. 21, 6. Ps. 144, 4. So very often for any thing evanescent, transient, frail; Job 7, 16 **כִּי הֲבֵל יָמַי** *for my days are a breath.* Prov. 13, 11 **הֵינִי הֵינִי** *wealth vanisheth more swiftly than a breath.* Ecc. 11, 10 *for childhood and youth are a breath.* 21, 6. 31, 30. Ps. 39, 6. Ecc. 1, 2. 14, 2. 11. 17. 23, 4, 4. 8, 5. 9, 6. 9, al.—Hence the signif. *vanity*,

i. e. something *rain, empty, fruitless*, Lam. 4, 17. Jer. 10, 3. 8; also as Adv. in *vain, vainly*, Job 9, 29. 21, 34. 35, 16. Is. 30, 7. Ps. 39, 7. Spec. of *idols* as things vain and worthless, and also of their worship, 2 K. 17, 15. Jer. 2, 5.—Plur. *הַבָּלִים* *vanities*, espec. idols, Jer. 10, 8. Ps. 31, 7. Jon. 2, 9.

2. *an exhalation, vapour, mist*, which one cannot see through; so of an abortion, Ecc. 6, 4 *for he cometh in mist and departeth in darkness*, seen by none. 11, 8 *כִּלְיֵי שְׂבָא הַבָּל* *all that cometh is mist*, i. e. shrouded in darkness. 8, 14.

3. *Abel*, pr. n. Sept. *Ἀβελ*, the second son of Adam, prob. so called from the shortness of his life. Gen. 4, 2 sq.

*הַבָּל* i. q. *הַבָּל* no. 1, *breath*, hence *vanity*, with Chald. form *הַבָּל הַבָּלִים* Ecc. 1, 2. 12, 8.

\* *הָבֵן* obsol. root, i. q. *אָבֵן*; hence

*הַבָּנִי* m. (stony, qs. *אָבֵן* from *אָבֵן* i. q. *אָבֵן* a stone) plur. *הַבָּנִים* Ez. 27, 15 Keri, in Cheth. *הַבָּנִים*, *ebon-wood, ebony*, q. d. stone-wood, so called from its hardness. This etymology is so obvious, that we need not look for another, much less for a foreign one. The Semitic name is preserved in the Gr. and Lat. *ἔβενος*, *ebenum, ebony*, see Bochart Hieroz. II. p. 141; and from the Greek it has been transferred back with an epenthesis into the Arabic and Persian, where it is written *أبنوس*, *ابنوس*. The Hebrews use the plural, prob. because this wood was cut up into pieces or sticks for exportation, called by the Greeks *φύλαγγες*. Comp. *עֲצִים*, *אֲלֻמִּים*.

\* *הָבַר* to cut, to cut up, to divide out, i. q. Arab. *هَبى*. Once Is. 47, 13 Keri *שְׁמַיִם הַבְּרִי* *sky-dividers*, i. e. astrologers, who divide up the heavens for augury, or to take a horoscope. Sept. *ἀστρολόγοι τοῦ οὐρανοῦ*, Vulg. *augures cæli*. Cheth. is *הַבְּרִי* (*אֲבָרִי*).—Others take *הַבְּרִי* as i. q. *חָבִי* to know; and some again prefer to read *הַבְּרִי*, comparing *הַבְּרִי* v. 10.

*הַגָּה* Esth. 2, 3, and *הַגִּי* v. 8. 15, *Hege, Hegai*, Pers. pr. n. of a eunuch in the court of Ahasuerus. Benfey compares *Āja* eunuch; Monatsnamen p. 192.

\* *הָנִיג* obsol. root, Arab. *هَمَّ* IV to set on fire, to kindle, *هَكِيم* heat Hence *הָנִיג*.—Others, to moan, as *הָנָה* I. 1 ult.

\* I. *הָנָה* fut. *הָנִיגָה* 1. to murmur, to mutter, to growl, pr. to utter a low rumbling sound, nearly i. q. *הָנָה*. Spoken of the growling of the lion over his prey Is. 31, 4, Gr. *ὑποβρυχάουμαι* (to roar *ὑψάει, βρυχάουμαι*); also of low thunder, see *הָנָה* Job 37, 2; of the muttering of enchanters, see Hiphil; of the low tones of a harp, see *הָנִיג* Ps. 9, 17. 92, 4; of the murmuring or cooing of doves, Is. 38, 14. 59, 11; of the moaning and sighing of men, *οἰώσεν*, Is. 16, 7. Jer. 48, 31.

2. Poet. i. q. to speak. a) Absol. pr. to utter a sound, Ps. 115, 7. b) With acc. of thing, Job 27, 4. Ps. 37, 30. Is. 59, 3. Prov. 8, 7. Hence to speak of, i. q. to sing, to celebrate, (comp. *אָמַר*.) Ps. 35, 28 *לְשׁוֹנִי תְהַנֵּה צְדִיקָה* *my tongue shall speak of (sing) thy righteousness*. 71, 24.

3. to meditate, pr. to speak with oneself in a low murmuring voice, as is often done by a person in deep meditation; comp. no. 1, and *אָמַר בְּלִבּוֹ*, *אָמַר*. With *בָּ* to meditate in or on anything, to think upon it; Josh. 1, 8 *וְלַיְלָה בּוֹ יוֹמָם וּלְלַיְלָה תִּמְדִּיתֶם* *and thou shalt meditate thereon (the law) day and night*. Ps. 1, 2. 63, 7. 77, 13 *הִתְחַלֵּתִי בְּכָל־פְּעֻלָּתֶךָ* *I meditate on all thy works*. 143, 5. (Synon. is *שִׁיתִּי*.) Prov. 15, 28 *לֵב צַדִּיק רִנָּה לְעֹנֶה* *the heart of the righteous meditateth what to answer*. With acc. to think upon, to remember; Is. 33, 18 *לִבְךָ רִנָּה אִי־מָחָד* *thine heart remembereth the time of terror*. Also in a bad sense, to devise, to plot; Ps. 2, 1 *לָמָּה יִרְכּוּ הָאֲמִיּוֹת* *why do the nations devise a vain thing?* i. e. attempt resistance in vain. Prov. 24, 2. Is. 59, 13.—Syr. *ܬܝܬܝܢ* to meditate, to read by syllables; Pa. to meditate, to contemplate; Ethpa. to read. Comp. Eth. *ሕዘ* to murmur, to utter inarticulate sounds, to speak, to meditate;

Conj. IV, to read. Arab. *نَبَّ* to mutter.

POEL inf. *הוּגִי* i. q. Kal no. 2, Is. 59, 13.

HIPH. part. plur. *מְהַנִּיגִים*, the mutters, i. e. soothsayers muttering enchantments; or the sighing, the whimpering,



i. e. jugglers pretending to imitate the low thin voice of the shades, Is. 8, 19.

Deriv. הנה, הנה, הנה.

\* II. הנה i. q. הנה II, to be separated, taken away, comp. הנה and הנה. Transit. to separate, to take away; Prov. 25, 4 *הנה סוּגָה מִכֶּסֶּה* separate the dross from the silver, where it is Inf. abs. for the imperat. Symm. *ἀφαιρέσει*, Vulg. *aufer*. v. 5. Here too is apparently to be referred Is. 27, 8 *הנה בְּרוּחוֹ הַקָּדָשׁ בַּיּוֹם קָדָם* he taketh them away with his strong wind in the time of the east-wind. Kimchi well הסייר.

NOTE. Maurer not unaptly explains the connection of this second signification with no. I, by supposing that הנה II is pr. to cause to puff or pant for breath, then to drive (comp. נהג, נהג), to impel, Is. 27, 8; and with מן, to drive off, to separate, Prov. 25, 4. See Maurer ad Prov. I. c.

הנה m. (r. הנה I) 1. a muttering, growling of thunder, Job 37, 2.

2. a sighing, moaning, Ez. 2, 10.

3. a meditation, thought, Ps. 90, 9; i. q. הנה.

הנה f. (Kamets impure) meditation, thought, Ps. 49, 4. R. הנה I.

הנה see in הנה.

הנה m. (r. הנה) heat, fervour of mind. Ps. 39, 4 *בְּהִנֵּנִי הַבֵּשֶׁר אֵשׁ* in my fervour the fire burned. Hence fervent cry, prayer, Ps. 5, 2.—Others, moaning.

הנה m. (r. הנה I) constr. הנה, c. suff. הנה Ps. 19, 15. Lam. 3, 62.

1. murmur, sound of the harp or cithara; comp. הנה Is. 14, 11.—Ps. 92, 4 *כְּלִי הַנִּינֵן* with the murmur of the harp, with its murmuring tones; Sept. *μετ' ᾠδῆς ἐν θύαλας*. In Ps. 9, 17 *הנה* ᾠδῆ is a musical sign, Sept. *διαψάλματος*, and so Symm. Aqu. Vulg. see in סלה.

2. meditation, Ps. 19, 15; device, machination, Lam. 3, 62; comp. Ps. 2, 1.

הנה m. adj. (r. הנה) convenient, commodious, suitable, i. q. Talmud. הנה and הנה. Ez. 42, 12.

\* הנה to be convenient, commodious; but not found in this signification in any of the kindred languages.

\* הנה obsol. root, Arab. *هَجَرَ* to flee;

whence *هَجْرَة* *Hejrah*, flight of Mohammed; kindr. *هجرة*.—Hence

הנה (flight) pr. n. *Hagar*, the handmaid of Sarah, of Egyptian birth, the mother of Ishmael; so called as having fled from her mistress. Gen. 16, 1, 25, 12.—Also

הנה (fugitive) *Hagri*, 1 Chr. 11, 38, 27, 31; Plur. הנה Ps. 83, 7, and הנה 1 Chr. 5, 10, 19, 20, *Hagrim*, *Hagarenes*, pr. n. of an Arabian people, with which the tribes living beyond Jordan carried on war. It doubtless cor-

responds to the Arab. *هَجَرَ*, whence the gentile n. *هاجري*, a people and region adjacent to the Persian Gulf, called *Ἀγχαῖοι* in Strabo XVI p. 767 Casaub. *Ἀγχαῖες* Dionys. Perieget. 956, in the province now called *Bahrein*.

הנה m. i. q. הנה, shout of joy, rejoicing, Ez. 7, 7; comp. Is. 16, 9, 10. R. הנה.

הנה Chald. m. plur. *counsellors of state, ministers, viziers*, Dan. 3, 24, 4, 33, 6, 8; also *הנה* 3, 27 *the king's counsellors*.—It seems to be a compound word; and if Semitic, may be either Chald. *הנה* (r. *הנה*) *leaders, governors*, with the Heb. article prefixed, which then coalesced with the word itself, as elsewhere the Arabic article also with several Heb. words, see p. 49; or it may be compounded from *הנה-הנה*, comp. *הנה-הנה*; so Lee.

\* הנה obsol. root, Arab. *هَدَّ* to break, kindr. *הנה*; in Heb. trop. to break forth into joy, to shout for joy, comp. *הנה*. Hence *הנה*.—The Arabic root is likewise transferred to sound,

comp. *هَدَّ* cry of the camel, a deep hoarse voice, *هَدَّ* the sound of waves dashing upon the shore, *هَدَّ* a crashing, fragor.

הנה *Hadad*, pr. n. 1. An idol of the Syrians, and perhaps of the Edomites; see *הנה* and *הנה*.

2. Of several Edomites and Ishmaelites. a) A king of Edom, Gen. 36, 35. 1 Chr. 1, 46 comp. 50. b) 1 Chr. 1, 30. c) 1 K. 11, 14; called in v. 17 אֲדָד.

הַדָּדֶזֶר pr. n. (Hadad i. e. Adod is his help, see in בְּנֵי-הַדָּדֶזֶר *Hadadezer* a king of Syria-Zobah, contemporary with David, 2 Sam. 8, 3 sq. Written הַדָּדֶזֶר 2 Sam. 10, 16. 19. 1 Chr. 19, 16. 19; though some Mss. every where retain the better and genuine form with ד.

הַדָּד־רִמּוֹן *Hadad-rimmon*, pr. n. of a place in the plain near Megiddo, Zech. 12, 11; afterwards according to Jerome called *Maximianopolis*. Prob. so called from the worship of the idol Hadad-rimmon; see Hitzig ad Jes. 17, 9. Movers Phœnizier p. 297. See Biblioth. Sac. 1844, p. 220.

\* הִדְדָה i. q. יָדָה (comp. הָנָה and יָנָה) pr. to throw out the hand, i. e. to stretch or put out the hand; once Is. 11, 8.—

Arab. هَدَى to lead right, to show the way; Syr. هَدِيَّةٌ, way, custom, Gr. ὁδός.

הִדָּה (for הִנָּה) Syr. هَدِيَّة, Arab.

הִנְדָּה, *India*, Esth. 1, 1. 8, 9. The form *Hidhus*, is old Pers. for Sanscr. *Sindhus* (omitting *n*), the land of *Sind*; Lassen in Zeitschr. f. d. Morgenl. VI. p. 62.

הַדּוֹרָם *Hadoram*, pr. n. a) A tribe of the Joktanites in Arabia Felix, Gen. 10, 27. They would seem to be the Ἀδορῆται, *Atramitæ*, Ptolem. VI. 7, and Plin. 28 or 32, on the southern coast of Arabia, between the Homeritæ (*Himyarites*) and the Sachalitæ. b) Masc. i. q. אֲדוֹרָם q. v. 2 Chr. 10, 18.

הִידָי *Hiddai*, pr. n. m. 2 Sam. 23, 30; for which in the parall. passage 1 Chr. 11, 32 is הִיָּרִי.

\* הִדָּה to tread down to the ground, to trample under foot, once Job 40, 12. Kindr. roots are הִדָּה, הִדָּה, הִדָּה. Arab. هَدَى to tear down sc. a house, to destroy.

\* הִדָּה obsol. root, perh. to tread down, intrans. to be trodden down; whence

trop. to serve, to wait upon; Arab. خَدِم. Hence הִדָּה footstool.

הִדָּה Chald. i. q. Syr. مَعْبَدٌ *membrum*, a member; comp. Pers. هندام, member. Dan. 2, 5 הִדָּמִין (Gr. μέμιν 2 Macc. 1, 16) pr. to make into members, i. e. to cut or hew in pieces, a species of punishment common to many ancient nations. Comp. Barhebr. p. 218.

הִדָּה m. (r. הִדָּה) a stool, footstool, every where with רַגְלָיִם. Only trop. Is. 66, 1 the earth is thy footstool. Ps. 110, 1 until I make thine enemies thy footstool.—Spec. the ark of the covenant is called the footstool of God, because his presence was supposed to be always upon it, 1 Chr. 28, 2. Ps. 99, 5. 132, 7. Lam. 2, 1.

\* הִדָּה obsol. root. Talmud. to leap, to spring, to hasten.—Hence

הִדָּה m. plur. הִדָּסִים, the myrtle, so called according to some because it leaps or springs up rapidly and grows quickly; like *salix à saliendo* according to Verrius, though *salix* is from ἑλξ.—Neh. 8, 15. Is. 41, 19. 55, 13. Zech. 1, 8. 10, 11. See Celsius Hierob. P. II. p. 17 sq. Arab.

הִדָּס id. in the dialect of Yemen; among the other Arabs this tree is called آس.

הִדָּסָה (myrtle) pr. n. *Hadassah*, the earlier Jewish name of Esther, Esth. 2, 7.

\* הִדָּה fut. הִדָּה 1. to thrust, to push, to smite, Chald. הִדָּה id. Comp. הִדָּה, דָּפַק, Num. 35, 20. 22. Ez. 34, 21. With מֵן, to thrust away; Job 18, 18 הִדָּפְתָּ מֵאֹרֶחַ לְחֹשֶׁךְ they shall thrust him from the light into darkness. Is. 22, 19.—Hence to thrust down, to overthrow, Jer. 46, 15.

2. to thrust away, to repulse, 2 K. 4, 27. Prov. 10, 3.

3. to thrust out, to drive out, with מִפְּנֵי, Deut. 6, 19. 9, 4. Josh. 23, 5.

\* הִדָּה 1. to cause to swell, to make tumid, and intrans. to be swollen up, tumid. Arab. أَهْدَرُ tumid, حذر to become tumid.—Hence part. pass. הִדָּה swollen, tumid, raised. Is. 45, 2 הִדָּה



אֲרִיִּז the swelling (raised) places will I make plain, level. LXX. ὄρη, unless, perh. they read הריים. So *tumidos montes* Ovid. Amor. 2. 16. 51. Comp. Engl. a swell, i. q. a low hill.

2. Trop. of ornament and splendour, in allusion to the wide and flowing robes of Oriental pomp; hence to *decorate, to adorn*, pr. of apparel, see הדר. Is. 63, 1 הדרוֹת הָדָר decked, glorious, in his apparel. Also to *honour* a person, with פָּנָיו to honour the face, person, of any one, to reverence, Lev. 19, 32; also in a bad sense, to favour his cause, to be partial in judgment, like נָשָׂא פָּנִים, Lev. 19, 15; c. acc. of pers. Ex. 23, 3.

NIPH. Præt. plur. in Pause נִהְדָּרוּ, were honoured Lam. 5, 12. Comp. Kal no. 2.

HITHP. to show oneself proud, to carry oneself proudly, Prov. 25, 6.

The derivatives follow.

הָדָר Chald. Pā. הֲדַר, to honour, Dan. 4, 31. 34.

הֶדְרָה m. (r. הָדָר no. 2) 1. ornament, decoration, splendour, pomp, Ps. 45, 4. 96, 6. Ez. 16, 14. הַדְרֵי קֹדֶשׁ holy ornaments Ps. 110, 3; see in הֶדְרָה. Prov. 20, 29 זְקֵנִים שִׂיבָה הֶדְרָה the ornament of old men is the gray head. Lev. 23, 40 עֵץ הָדָר ornamental trees.—Spec. of the splendour, majesty of God. Ps. 104, 1 הָדָר thou art clothed with splendour and majesty. Job 40, 10. Ps. 29, 4 קוֹל יְהוָה בְּהָדָר the voice of Jehovah is in majesty, majestic.

2. honour, Ps. 149, 9.

הֶדְרָה Chald. i. q. Heb. הֶדְרָה, c. suff. הֶדְרִי Dan. 4, 27 [30].

הֶדְרָה m. (r. הָדָר) ornament, splendour; once Dan. 11, 20 מַלְכֵי הָדָר מִלְּכֵי הָדָר sending forth an exactor of tribute through the ornament of the kingdom, Palestine, q. d. the best part of the kingdom, like אֶרֶץ הַצִּבִּי v. 16, comp. Zech. 9, 8. For the historical allusion, see 2 Macc. 3, 1 sq.—Others understand tribute, census, by a Græcism, like τῆσι. But see in Gesch. d. Heb. Sprache p. 64.

הֶדְרָה f. (r. הָדָר) constr. הֶדְרָה, i. q. הָדָר, ornament, decoration, Prov. 14, 28. הֶדְרָה קֹדֶשׁ holy adornment, i. e. apparel worn on solemn festival occasions, (not

sacerdotal as some suppose,) Ps. 29, 2 96, 9. Comp. הֶדְרִי קֹדֶשׁ Ps. 110, 3.

הֶדְרָה so written sometimes for הֶדְרָה q. v.

הֶהָ interj. expressing grief, onomatopoeic, like אָהָה, ah! wo! Ez. 30, 2.

הֶהָ interj. expressing grief, onomatop. like הוּי, O! wo! alas! Am. 5, 16.

הוּא m. הִיא f. he, she; is, ea, id; personal pronoun of the third person. The same form dropping the ה is found in the pr. n. אֶלְיָהוּ. Corresponding forms are: Phen. הַא; Samar. הוּא, f. הוּי, and הוּא, הִי;

Syr. הוּא, f. הוּי, Arab. هُوَ, f. هِيَ.

As to its origin, see Hupfeld on the Semitic demonstr. Particles in Zeitschr. f. d. Kunde des Morgenl. II. p. 127 sq. 147 sq.—In the Pentateuch הוּא includes also the feminine gender, and is put for הִיא, which latter (according to the Masora on Gen. 38, 25) is read only eleven times in the whole Pentateuch. The punctators, who prob. did not notice this idiom of the Pentateuch, wherever הוּא refers to a feminine object, seem to have regarded it as an error, and wrote it הִיא, signifying that הִיא ought to be read. Besides the Pentateuch, הוּא is found as fem. in 1 K. 17, 15. Job 31, 11. Is. 30, 33, where it is also written by the punctators הִיא.

Like the Lat. is, ea, id, so the pronouns הוּא, הִיא, point out a definite person or thing already mentioned or well known from the context. They thus differ from זֶה, זֹאת, which is i. q. οὗτος, this, pointing to a person or thing present and near; and correspond rather to the Greek αὐτός, especially in the oblique cases, as i. q. αὐτός, αὐτή, i. q. αὐτός. Hence הוּא and הִיא are put:

1. Without emphasis, he, she, like Lat. is, ea. Gen. 4, 20 and Adah bare Jabal, הוּא הִיא אָבִי יֵשֶׁב אָהָל he was the father of such as dwell in tents. v. 21. 10, 8. 9. 12. 19. 36. 37. 20, 16. That its proper place is where a person or thing is mentioned a second time, (see the remarks above on the article,) is obvious from passages where it refers to זֶה preceding; so Judg. 7, 4 הוּא אֶלֶיךָ זֶה בָּלָק וְהָיָה אֲשֶׁר אָמַר אֶלֶיךָ וְהָיָה אֲתָךְ בָּלָק וְכָל אֲשֶׁר-אָמַר אֶלֶיךָ זֶה אֲתָךְ בָּלָק, where Sept.

well: καὶ ἔσται, ὃν ἐὰν εἴπω πρὸς σέ, οὗτος πορεύσεται σὺν σοί, αὐτὸς πορεύσεται σὺν σοί· καὶ πᾶς ὃν ἂν εἴπω πρὸς σέ, οὗτος οὐ πορεύσεται μετὰ σοῦ, αὐτὸς οὐ πορεύσεται μετὰ σοῦ. So too in the same relation, אֲנִי וְהָאָדָם, Gr. οὗτοι and αὐτοί, Ps. 20, 8, 9.

2. With a degree of emphasis, as again taking up a preceding noun. Is. 33, 22 יְהוָהּ מִצְלָנוּ הוּא יוֹשִׁיעֵנו *Jehovah our king, he will save us* 33, 19. So in various ways and examples; as Gen. 13, 1 אַבְרָהָם . . . וְאֵשְׁתּוֹ הוּא אַבְרָם *Sept. αὐτός καὶ ἡ γυνὴ αὐτοῦ, he and his wife*. 14, 15. Gen. 4, 4 הָאֵל הוּא *Sept. ἄθελ καὶ αὐτός, Abel, even he*. Gen. 20, 5 לֹא הוּא אָמַר לִי *said he not unto me?*—Spec. a) Sometimes הוּא i. q. αὐτός is referred to God, as HE who alone is to be adored, who alone created and governs the world. Ps. 33, 9 הוּא אָמַר וַיְהִי *Job 5, 18. Deut. 32, 39. So in the pr. names אֱלֹהֵינוּ אֲבִירָנוּ, etc.* b) Put also by way of contempt, 2 Chr. 28, 22; like Gr. οὗτος, Lat. iste. c) Like ὁ αὐτός, the same, idem, Ps. 102, 28 הוּא אַתָּה *thou art the same*. Is. 41, 4. 43, 13. 48, 12. d) Put after a noun it is often i. q. αὐτός, ipse, self. Is. 7, 14 לָכֵן יתֵּן אֲתָנִי הוּא לָכֵן אֹת *therefore the Lord himself (Sept. Κύριος αὐτός) will give you a sign, i. e. of himself, of his own accord. Often and emphatic after the pronouns אֲנִי (Is. 43, 25), אַתָּה, מִי; as Jer. 49, 12 וְאַתָּה תִּנָּקָה הוּא נִקָּה הוּא אֲנִי תִּנָּקָה go unpunished? Is. 50, 9 הוּא יִרְשָׁעֵנִי מִי who then shall condemn me? Gen. 27, 33.*

3. Put with the art. after a noun having the art. it expresses the remote demonstr. *that; ille, illa, illud*; and so הַהוּם, הַהוּן, *that man*. Job 1, 1 הַהוּא *that man*. Gen. 28, 10 בְּמָקוֹם הַהוּא *in that place*. Mic. 3, 4 הַיּוֹם בְּצֵת הַהוּא *at that time*. So very often הַיּוֹם בְּיוֹם הַהוּא *in that day, at that time*; spoken both in the historical books of a day just before mentioned, Gen. 15, 18. 26, 32. 30, 35. 33, 16; and also in the prophetic writings of a day just before announced, Is. 2, 17. 20. 3, 7. 18. 4, 1. 2 (comp. 2, 12). 5, 30. 7, 18. 20. al. Sept. ἐν τῇ ἡμέρᾳ ἐκείνῃ.—In Syriac ܫܬܐ, ܫܬܐ, are used to correspond with Heb. הַהוּא, הַהוּן.

4. Like the other personal pronouns, so

הוא (also הוּא), involve the idea of the verb of existence or substantive verb, i. q. *he is, she is, it is*. Gen. 24, 65 *what man is this?* . . . הוּא אֲרֹנִי *he is my master*. 20, 7 *for he is a prophet*. 2, 11 הוּא הַסּוֹכֵב אֶת-כָּל-אָרֶץ הַחִוִּילָה *that is it which compasseth the whole land of Havilah*. More frequently put last; as Gen. 25, 21 הוּא בְּרִי עָקְרָה *for she was barren*. Ps. 18, 31. Is. 41, 7. In both genders it is not seldom put by way of explanation, i. q. *that is*, etc. Gen. 14, 8 בֵּלָעָה הִיא זֹאֵר *Bela, that is Zoar*, now called Zoar. v. 7. 23, 2. 19. Josh. 15, 8. 9.—Hence it comes that these pronouns frequently stand instead of the substantive verb itself; as Gen. 7, 2 *and of the beasts* הוּא אֲשֶׁר לֹא טָהוֹרָה *that are not clean*. Ps. 50, 6 בִּי אֱלֹהִים *for God is judge*. Gen. 41, 26 שִׁבְעַת שָׁנִים הָיָה הָעֹשֶׁב *the seven good ears are seven years*; and the seven good ears *are seven years*; comp. v. 27 fin. where instead of הָיָה we have יִרְחִי. Gen. 25, 16 אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל *these are the sons of Ishmael*. Zech. 1, 9 *I will show thee* מָה הֵנָּה אֵלֶּה *what these are*. Espec. Zeph. 2, 12, where הָמָּה even refers to a different (the second) person: אֲנִי הָמָּה חֲרָבִי הָמָּה *also ye Ethiopians shall be slain with my sword*. Comp. Ezra 5, 11; also Syr. Matt. 5, 13.

**הָיָה** m. **הָיָה** f. Chald. i. q. Heb. *he, she; is, ea, id*; Dan. 2, 22. 6, 11. 17. Often as implying the verb of existence or substantive verb, *he is, she is, etc.* Dan. 2, 9. 20. 28. 32. 47. 6, 5. Put also for the substantive verb, Dan. 4, 27.

חַיָּה Chald. i. q. חַיָּה q. v.

הוּד aphæresis for הוּדִי (ר. הוּד) Arab. **لهذ** *to swell*, e. g. the flesh, the female breast.

1. *a swelling* sc. in the exuberance of health and strength; hence *vigour, strength*, e. g. of the youthful body Prov. 5, 9; of a noble steed Zech. 10, 3. Dan. 10, 8 מְשֹׁחֵת עֲלַי הִדְרִי נְהַפְּךָ *my strength was turned within me to destruction*, i. e. was destroyed. Hos. 14, 7 הִדְרִי כַּמְּנֵה הָאֵלֶּה *like the olive-tree his strength*.—Trop. of strength of voice, snorting, Job 39, 20 [23].



2. *splendour, majesty*, e. g. a) Of God, often with *הָקָר*, Ps. 21, 6. 96, 6. 104, 1. 111, 3. Job 40, 10. b) Of kings and princes, 1 Chr. 29, 25. Dan. 11, 21. Comp. Num. 27, 20.

3. *Hod*, pr. n. m. 1 Chr. 7, 37.

*הוֹדָוְיָהּ* (perh. i. q. *הוֹדָוְיָהּ* praise ye Jehovah) *Hodaviah*, pr. n. m. a) 1 Chr. 5, 24. b) 9, 7. c) Ezra 2, 40.

*הוֹדָוְיָהּ* (id.) *Hodaviah*, pr. n. m. 1 Chr. 3, 24.

*הוֹדָוְיָהּ* (splendour of Jehovah) *Hodaviah*, Neh. 7, 43, i. q. *הוֹדָוְיָהּ* lett. b.

*הוֹדָוְיָהּ* (id.) *Hodijah*, pr. n. of several Levites, Neh. 8, 7. 9, 5. 10, 11. 14. 19.

\* *הָיָה* to be, to exist, i. q. *הָיָה*. In Aramæan this is the usual form for the substantive verb, Chald. *הָיָה*, Syr. *هَيَا*; in Hebrew it rarely occurs, and only in the poets and later writers. That it is however the primitive form and earlier than *הָיָה*, is apparent, because the form has obviously an onomatopoeic origin; and hence *הָיָה* comes from *הָיָה*, as *הָיָה* from *הָיָה*. The origin of *הָיָה* lies in the idea of *breathing*, comp. *אָנָה*, Arab. *هَوَى*, and see in no. 2, 3. This idea is then transferred to the breathing of persons and animals; whence *to live* i. q. *הָיָה*, and so *to be*.—Part. *הָיָה* Neh. 6, 6. Ecc. 2, 22. Imp. *הָיָה* Gen. 27, 29. Is. 16, 4. Fut. apoc. *הָיָה* Ecc. 11, 3, for *יָהוּה* from *יָהוּה*.

2. *to breathe after, to desire*, i. q. *הָיָה*,

*אָיָה* I. 2. Arab. *هَوَى* to desire, to love, to will.—Hence *הָיָה* no. 1, desire.

3. Intens. *to strive eagerly, to rush headlong*; hence *to fall headlong, to fall*

from on high, i. q. *הָיָה*. Job 37, 6 *כִּי בָרַח יָאֵמֵר הָיָה אָרֶץ* for *to the snow he saith, Fall (rush down) upon the earth*; Vulg. *ut descendat in terram*, Sept. as in no. 1, *γίγινε ἐν γῆ*.—Hence *הָיָה* no. 2, *הָיָה*.

*הָיָה* and *הָיָה* Chald. *to be*, i. q. Heb. *הָיָה*. Often joined with the participle of another verb, e. g. *הָיָה הָיָה* thou wert seeing; i. e. thou sawest, Dan. 4, 7. 10. 7, 2. 4. al.

NOTE.—In the formation of the Fut.

of this verb, there occurs this singularity, that in the *third* pers. sing. and plur. is found the prefix *ל*, where we should expect the preformative *י*; and this with the regular and usual signification of the future or subjunctive. Thus *לְהָיָה* will be Dan. 2, 28. 29. 45. 4, 22. Ezra 7, 26; *be it, let it be*, Dan. 3, 18. 5, 29. Ezra 7, 23. 4, 12. 13. 5, 8; plur. *לְהָיָה* may be Dan. 6, 2. 3. 27. Ezra 7, 25; fem. *לְהָיָה* Dan. 5, 17; but in 3d fem. sing. *הָיָה* Dan. 2, 40–42. 4, 24; *הָיָה* 7, 23. Ezra 6, 8. Forms of the same kind are found in the Targums, as Hieros. Ex. 10, 28. Jonath. Ex. 22, 24; and more in the Talmud, as *לְהָיָה* for *יִשְׁמְעוּ* for *יִדְעוּ*, see Fürst Chald. Lehg. p. 114. From all this it appears, that these forms are not infinitives, as is sometimes supposed; but that in such examples either the *ל* is put for the *Nun* of the Syrians (so de Dieu, Beer Inscr. et Papyri I. 19, 20), or else these forms have arisen out of the Hebrew usage which began to put *לְהָיָה* instead of *יָהוּה*, Heb. Gr. § 129. n. 1. Comp. Wiener Chald. Gr. p. 67. edit. 2.

*הָיָה* f. (*הָיָה*) verbal of Pi. 1. *desire, cupidity*, see the root no. 2. Prov. 10, 3 *הָיָה רָשָׁעִים יָהוּהָ* he thrusteth away the desire of the wicked; parall. *נָפַשׁ צָדִיק*.

Comp. *אָיָה*. Arab. *هَوَى* desire, will.

2. *fall, ruin*, Arab. *هَوَى*, see the root no. 3. Only in the plur. *calamities, destruction*; Ps. 57, 2 *יָדָהּ הָיָה* until these calamities are overpast. 91, 3 *הָיָה הָיָה fatal pestilence*. 94, 20. Prov. 19, 13. Job 6, 2. 30, 13. (In Job II. cc. Chethib *הָיָה*.)—Hence also, ‘calamities which one prepares for another,’ *mischievous, mischief, wickedness*; Ps. 5, 10 *הָיָה הָיָה* their inward part (or mind) is wickedness. 38, 13 *הָיָה הָיָה* they speak mischief, mischievous things. 52, 4. 9. 55, 12. Prov. 11, 6. 17, 4 *הָיָה הָיָה* giving ear to a wicked tongue. Job 6, 30. Sing. id. Ps. 52, 9.

*הָיָה* i. q. *הָיָה* no. 2, *fall, ruin, calamity*, Is. 47, 11. Ez. 7, 26. R. *הָיָה* no. 3.

*הוֹהָם* (prob. for *יְהוֹהָם*, whom Jehovah impels, r. *הָיָה*.) *Hoham*, pr. n. of a king of Hebron, Josh. 10, 3.

איז interj. onomatopoetic, like אוי.

1. Of threatening, *ho! wo! oûai, oû*, with nominat. for the vocative; comp. Sept. Is. 1, 4 הוי גור הַמָּא *wo, sinful nation!* 5, 8. 11. 18. 20. 21. 10, 5. 28, 1. 29, 1. 15. 30, 1. 31, 1; with אַל Jer. 48, 1; 50, 27. Ez. 13, 3; לְ 13, 18.

2. Of grief, *O! wo! alas!* 1 K. 13, 30 אַחִי *alas, my brother!* Is. 17, 12.

3. Of exhortation, *ho!* Zech. 2, 10 [6]. Is. 18, 1. 55, 1.

\* הִלֵּךְ Chald. *to go*, a softened form from הָלַךְ; comp. הוּשׁ and הָרַשׁ, and אֵלֵךְ, עֵינֵךְ and עֵינֵךְ; and in modern languages Engl. *to talk, to walk* (in which the *l* is not sounded), Fr. *doux* from Lat. *dulcis, faux* from *falsus*. Fut. A (the only instance in verbs עוֹ) הִלְכֶּךָ i. q. הִלְכָה, Ezra 5, 5. 6, 5. 7. 13. Infin. מְהִלֵּךְ 7, 13. —The same forms are found in the Targums.

הוֹלֵלָה f. (r. הָלַל Po.) plur. הוֹלֵלוֹת, *folly*, Ecc. 1, 17. 2, 12. Then, *improbability, wickedness*, Ecc. 9, 3.

הוֹלֵלוֹת f. id. Ecc. 10, 13.

הוֹלֵם (Milêl) m. Is. 41, 7; see in הָלַם.

\* הוֹם *to put in motion, throw into commotion, consternation, to agitate*; kindr. הָמָה, הָמָה. Deut. 7, 23 הָמָה *he will bring upon them great consternation.*—Hence הָמוֹם.

NIPH. see in הָמָה.

HIPH. *to make commotion, to make a noise*, (comp. הִשְׁקִיט *to keep quiet*.) of a noisy multitude Mic. 2, 12; of an unquiet mind, internal commotion, Ps. 55, 3.

Deriv. מְהוֹמָה, מְהוֹמָה.

הוֹמָם (destruction, r. הָמָם) *Homam*, pr. n. m. 1 Chr. 1, 39; for which in Gen. 36, 22 הִימָם.

\* הוֹן i. q. Arab. هَانَ, *to be light, easy*; comp. kindr. אֵין, אֵין.

HIPH. *to act lightly, with levity*; Deut. 1, 41 וַתֵּהָרֵנוּ לַעֲלֹתָּ *ye acted lightly to go up, went up heedlessly*; comp. Num. 14, 44.

Deriv. הֵין, and

הוֹן m. 1. *riches, wealth, substance*, Prov. 1, 13. 6, 31. 8, 18. Ps. 44, 13 בְּלֹא הוֹן *for nought*, pr. for no wealth. Plur.

הוֹנִים Ez. 27, 33.—Arab. هَوْنٌ *ease*,

comfort; comp. اَنَّ mid. Waw, *to live in comfort and quiet*, اَرْن quiet, comfort, wealth, substance.

2. Adv. *enough*, Prov. 30, 15. 16. So Sept. ἀφξῷ, Chald. Syr. Arab. Vers.

הוֹר and הָר 1. An old and unusual word, i. q. הָר, *a mountain*, Gr. ὄρος. Gen. 49, 26 הוֹרֵי עֵד (i. e. הוֹרֵי עֵד) *eternal mountains*, parall. with עֲבֹדֹת עוֹלָם *everlasting hills* in the other hemistich. —The Masorites direct it to be read הוֹרֵי עֵד, and seem to follow the interpretation embraced by the Vulg. and Chald. i. e. taking הוֹרֵי as particip. of the verb הָרָה, i. q. *my parents, progenitors*, and referring עֵד to the words following. But against this is the comparison of the similar passages in Deut. 33, 15. Hab. 3, 6; and also the parallelism of the members.

2. *Hor*, pr. n. of two mountains: a) One on the borders of Idumea, one and a half days' journey from the Dead Sea towards the south; at its eastern foot lay the city Petra. At the present day it takes its name from Aaron, who died on it, جبل نبي هارون *Jebel Neby Hârûn*, Mount of the Prophet Aaron. See Comment. on Is. 16, 1. Bibl. Res. in Palest. II. p. 548, 651.—Num. 20, 22. 33, 32. b) The other was perhaps a spur of Lebanon at the northeastern extremity, Num. 34, 7. 8.

הוֹשָׁמָה (for הוֹשָׁמָה, whom Jehovah heareth,) *Hoshama*, pr. n. m. 1 Chr. 3, 18.

הוֹשָׁעָה (deliverance, safety, see r. הוֹשֵׁעַ Hiph. and Niph.) pr. n.

a) *Oshea*, afterwards *Joshua*, the minister and successor of Moses, Num. 13, 8. 16. etc.

b) *Hoshea*, a king of Israel, 2 K. 15, 30. 17, 1 sq. 18, 1 sq.

c) *Hosea*, a prophet, Sept. Ὡση, Hos. 1, 1. 2.

הוֹשָׁעִיָה (whom Jehovah helpeth, r. הוֹשֵׁעַ) *Hoshaiah*, pr. n. of several men: a) Neh. 12, 32. 33. b) Jer. 42, 1. 43, 2.

\* הוֹתָה see הָתָה.

\* הוֹתָה *to dream, to talk in one's*



*dreams*, Is. 56, 10. Kindr. is **הָזָה**; and the primary idea seems to be that of nocturnal vision. Sept. *ἐνυπνιαζόμενοι*, Aqu. *φανταζόμενοι*, Symm. *ὀραματισταί*.—Arab. **هذى** and **هذا** to talk at random, espec. of one delirious; and nearly the same in the Talmud.

**הָיָה** m. (for **הָיָה**, r. **הָיָה**, as **בָּוֵל** for **בָּוִל**) *wailing, lamentation, wo*, Ez. 2, 10.

**הִיא** pron. of 3 pers. sing. fem *she*, Lat. *ea*, neut. *id*; see fully in **הוּא**. Sometimes in the Masoretic text it is read **הוּא**, where **הִיא** used in a neuter sense is referred to the masculine, and the Jewish critics expected **הוּא**; e. g. Job 31, 11. Ecc. 5, 8. Ps. 73, 16.

**הִיא** Chald. i. q. Heb. *she*, Dan. 2, 9. 20. 21. 7, 7. Ezra 6, 15. See in **הוּא**.

**הִיָּדָה** m. (r. **הִירָדָה**) *shout of joy, joyful acclamation*, e. g. a) Of vintagers treading the grapes, *vintage-shout*, Jer. 25, 30. 48, 33. b) Of soldiers rushing to battle, *battle-shout*, Jer. 51, 14. Is. 16, 9. 10, where these two senses are put in antithesis.

**הַיָּדוֹת** Neh. 12, 8, a corrupted form, prob. for **הַיָּדוֹת** *choirs*, as 1 Chr. 25, 3. Comp. also Neh. 11, 17; where in a like context is **הַיָּדוֹת**.

\* **הָיָה**, fut. **יִהְיֶה**, apoc. **יִהְיֶה**, with Vav convers. **וַיִּהְיֶה**; inf. absol. **יִהְיֶה** and **יִהְיֶה** Num. 30, 7; inf. constr. **יִהְיֶה**, once **יִהְיֶה** Ez. 21, 15, with pref. **לְהִיָּה**; imp. **הָיָה**; part. f. **הָיָה** Ex. 9, 3; signifying i. q. **הָיָה**, Chald. **הָיָה**, Syr. **ܗܝܐ**.

1. *to come to pass, to happen, to be*; for the origin and etymology see the Note. Ex. 32, 1 *we know not* **לֹא יָדָעָנוּ** *what has happened to him*. Ecc. 3, 22 *what shall be* **מָה שֶׁיִּהְיֶה אַחֲרָיו** *what shall be (happen) after him*. Is. 14, 24 **כַּאֲשֶׁר הִמַּיְתִי בֶן הָיָהָה** *as I have thought, so shall it come to pass*. 1 K. 13, 32. So **מָה הָיָה שֶׁ** *how comes (is) it that?* Ecc. 7, 10, i. q. Gr. *τί γέγονεν* ὅτι; John 14, 22. Often in the phrase **הָיָה דָּבָר יְיָ אֵל** *the word of Jehovah happened (came) to any one*; see examples in **דָּבָר** no. 1. c, and comp. Lat. *fama accidit ad aures alic.* Liv.—Most frequent of all is the form **וַיִּהְיֶה**, Gr. *καὶ ἐγένετο*, and *it came to pass*, in historical

narrative, with a notation of time. Gen. 22, 1 **וַיָּהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֵלֶּה** *and it came to pass after these things, and God did try Abraham*. 23, 1. 26, 32 **וַיָּהִי בַיּוֹם הַהוּא וַיָּבֹאוּ** *and it came to pass on the same day, and they came*, etc. Josh. 4, 1 **וַיִּשְׁמְעוּ** *and it came to pass when they heard*... **וְנִמְצָא** *then their heart melted*. The notation of time, as appears from these examples, is variously expressed; e. g. with **בְּ** and inf. Gen. 24, 30. Ex. 16, 10; **בְּ** and inf. Gen. 35, 17. 18. Num. 10, 35 **כַּאֲשֶׁר** with præt. Gen. 24, 22. 52. 1 Sam. 8, 1; **כִּי** with præt. Gen. 6, 1. 27, 1.—Corresponding to this is also the form **וַיִּהְיֶה** *and it shall come to pass*, referring always to a future event, and usually followed by a notation of time. Is. 7, 18 **וַיִּהְיֶה בַיּוֹם הַהוּא** *and it shall come to pass in that day, Jehovah shall hiss*, etc. Ex. 12, 25 **וַיִּהְיֶה כִּי תָבֹאוּ אֶל-הָאָרֶץ** *and it shall come to pass when ye shall come to the land*... **וְשָׁמַרְתֶּם** *then shall ye keep*, etc. So with **כִּי** Ex. 12, 26. Judg. 12, 5; **אִם** denoting time or a condition Ex. 4, 8. Deut. 8, 19; **כִּי** and **כִּי** with inf. Deut. 17, 18. 20, 2. 9. Judg. 2, 19.

2. *to begin to be, i. e. to become, to be made or done*. Spec. a) *To come into existence, to begin, to arise, to be*; Gen. 1, 3 **וַיִּהְיֶה אֹר** *let light be, and light was*. v. 6. Is. 66, 2 **וַיִּהְיֶה כָּל-אֵלֶּה** *and all these things have arisen*, have come into existence. With **מִן**, *of or from any source*, Gen. 17, 16 **מְלָכֵי תִמְנִים** *kings of nations shall be of her*, spring from her. Ecc. 3, 20. b) *to be done, established, opp. to fall, to be in vain*. Is. 7, 7 **לֹא תִהְיֶה וְלֹא תִקֹּם** *it shall not stand, neither shall it be done*. With **לְ** auctoris, Is. 19, 15 **וְהָיָה לְמִצְרַיִם** *neither shall any work be done by the Egyptians*.—It is construed as follows: α) With a subst. following, *to become or be made any thing*. Gen. 19, 26 **וַיִּהְיֶה עָרֵב** *and she became a pillar of salt*. 4, 20. 21. So Gen. 1, 5 **וַיִּהְיֶה עֶרֶב** *and the evening was* and **וַיִּהְיֶה בֹקֶר יוֹם אֶחָד** *and the morning was one day*, i. e. evening and morning became one day. β) In the same sense, with **לְ** before the subst. Gen. 2, 7 **וַיִּהְיֶה הָאָדָם לְנֶפֶשׁ חַיָּה** *and man became a living soul*. v. 24. 9

15. Is. 1, 22. 31. 5, 9.  $\gamma$ ) But  $\text{הָיָה לְ}$ , to be or become to any one, as his possession, property, etc. Is. 17, 2  $\text{עָרֵי עָרֵירָר}$  the cities of Aroer shall be for the flocks, i. e. be given up to them. 23, 18. Job 30, 31. So espec. of a woman,  $\text{הָיָהָה לְאִישׁ}$ , she became to a man, i. e. became his wife, ( $\text{לְאִישָׁה}$  being often added, Num. 36, 3.) Num. 30, 7. 36, 3. Deut. 21, 15. 24, 2.  $\delta$ )  $\text{הָיָה כְּ}$  to be or become as or like any thing. Gen. 3, 5  $\text{וְהָיִיתֶם בְּאֵלִים}$  and ye shall become as God. v. 22. Ps. 1, 3. Cant. 1, 7. Then also, to be or become like any one, is to have the like lot with him; comp. Fr. 'je ne sais pas ce qu'il est devenu.' Is. 1, 9  $\text{כְּסֹדֶם הָיִינוּ}$  we should have become like Sodom, i. e. have experienced the fate of its inhabitants. Gen. 18, 25. Num. 17, 5. Is. 17, 3. 24, 2. 28, 4. 29, 7. 30, 13. Comp. Is. 10, 9. 20, 6; where  $\text{הָיָה}$  is omitted.

3. to be, i. e. the substantive verb, like Gr.  $\epsilon\iota\mu\iota$ , Lat. *sum*. a) As the copulative connecting the subject with the predicate; whether the latter be an adjective, noun, numeral, or adverb; or whether it stand alone, or in connection with a particle. So with an adjective, Gen. 3, 1  $\text{וְהָיָה הָהָה עָרוֹם}$  and the serpent was cunning. 2, 25. With a substantive, Gen. 3, 20  $\text{כִּי הָיָה הָהָה אִם כָּל־חַי}$  for she was the mother of all living. 5, 32. 16, 12. With a subst. and numeral, Gen. 5, 5 and all the days of Adam . . . were nine hundred and thirty years. v. 8. 11. Job 1, 3. With an adverb, Gen. 15, 5  $\text{כֵּן יִהְיֶה זֶרְעֶךָ}$  so shall thy seed be. With a subst. having the prefix  $\text{כְּ}$ , Ps. 22, 15  $\text{הָיָה לִי כִּי לִבִּי כְּחֶמֶץ}$  my heart is like wax. Is. 1, 18. 30, 9, 18. In very many examples of this kind the substantive verb may be omitted; and indeed is more frequently omitted than inserted; see Lehrs. p. 849. But the rules laid down as to its use by Ewald are too narrow; Krit. Gr. p. 632. Kl. Gr. § 571. 2. b) As expressing the being or remaining in any place or state; Gen. 4, 8  $\text{וְהָיָה בְּחַיֵּיהֶם בְּשָׂדֵה}$  and it came to pass when they were in the field, pr. in their being in the field. 13, 3. 17, 13. Is. 7, 23. Gen. 2, 18  $\text{לֹא טוֹב הָיָה הָאָדָם לֶבְדּוֹ}$  it is not good for man to be alone. Ecc. 7, 14. c) Emphatic, to be in existence, to exist, e. g. in some place, Gen. 2, 5

$\text{וְהָיָה הַשָּׂדֶה עֲדָה עֲדָה בְּאֶרֶץ}$  the plants of the field were not yet in the earth, did not yet exist. 6, 4. Is. 11, 16. Absol. Gen. 13, 7  $\text{וְהָיָה רִיב}$  and there was strife. 15, 17  $\text{עֲלֵמָה הָיָה}$  there was darkness. Zech. 14, 6. Is. 15, 6. Ecc. 1, 9. 10.—Also, to exist, to live; so Gr.  $\epsilon\iota\mu\iota$ , e. g.  $\epsilon\iota\tau\iota$   $\text{Hom. Od. 15. 432; } \sigma\upsilon\text{ } \kappa\alpha\iota\text{ } \text{Il. 6. 131. Matt. 2, 18. So Job 3, 16 as a hidden untimely birth } \text{לֹא אָהָה} \text{ I had not been, should not have existed, lived. Is. 23, 13. Dan. 1, 21. Ecc. 2, 7. 18. 4, 16. 6, 12.}$

The following constructions and phrases may also be noted: aa)  $\text{הָיָה קָטַל}$  he was slaying, for he slew; comp. Syr.  $\text{ܡܢܗܝܢܐ}$ . Gen. 4, 17  $\text{וְהָיָה בְנָה}$  and he was building. 15, 17  $\text{וְהָיָה הַשָּׁמֶשׁ בָּאָה}$  and the sun was going down. Is. 10, 14. Often in the later writers, Job 1, 14. Neh. 1. 4. 2, 13. 15. bb)  $\text{הָיָה לְ}$ , to be to any one, i. e. to belong to, and with a personal subject, to have. Gen. 12, 16  $\text{וְהָיָה לְךָ}$  and he had sheep and oxen. Ex. 20, 3  $\text{לֹא-יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים}$  thou shalt have no other gods. Gen. 13, 5. 2 Sam. 12, 2. Is. 5, 1;  $\text{לְ}$  omitted 2 Sam. 4, 2. Comp.  $\text{וְהָיָה לְ}$ , Gr.  $\epsilon\sigma\tau\iota\mu\iota$   $\mu\omicron\iota$ , Arab.  $\text{est mihi}$ , i. q. *habeo*, Cor. 10. 100. cc) Also  $\text{הָיָה לְ}$ , to be for any thing, i. e. to serve as or for any thing, to be any thing, Gr.  $\epsilon\iota\sigma\tau\iota\mu\iota$   $\epsilon\iota\varsigma$   $\tau\iota$ ,  $\gamma\epsilon\rho\epsilon\sigma\theta\alpha\iota$   $\epsilon\iota\varsigma$   $\tau\iota$ . Gen. 1, 15  $\text{וְהָיָה לְמִאֲרוֹר}$  and they shall be for lights. v. 14. 29. Is. 1, 14  $\text{הָיָה לִי כְּטָרִיב}$  they are to me for a burden. With  $\text{לְ}$  c. inf. Is. 5, 5  $\text{וְהָיָה לְכַבֵּד}$  and it shall be for consuming, burning, pr. Eng. it shall be to burn. With a dat. of pers. Gen. 6, 21  $\text{וְהָיָה לְךָ וּלְהֶם לְאֹכֶל}$  and it shall be to thee and to them for food. Ex. 4, 16  $\text{וְהָיָה לְךָ לִפְהִי וְאָתָה תִּתְּנֶה לּוֹ}$  he shall be to thee for a mouth, and thou shalt be to him for God, i. e. he shall speak in public whatever thou shalt suggest to him in private.— Sometimes  $\text{הָיָה לְ}$  is i. q. to show oneself so and so, to acquit oneself as; 1 Sam. 4, 9  $\text{וְהָיָה לְךָ לְאִישׁ־חַי}$  be strong and quit yourselves like men. So with  $\text{לְ}$  twice, 1 Sam. 18, 17  $\text{וְהָיָה לִי לְבִיחָלִיל}$  be thou valiant for me, pr. quit thyself for me as a man of valour. dd) The formula  $\text{הָיָה לְ}$  has a double signif.  $\alpha$ ) to be about to do, to begin to do, as Gen. 15, 12  $\text{וְהָיָה הַשָּׁמֶשׁ לְבוֹא}$  and the



sun was about to go down, was in going down. 2 Chr. 26, 5 נִהְיָ לְדַרֵּשׁ אֱלֹהִים and he began to seek God, applied himself to seeking God. β) to be about to be done, implying necessity, it must, it ought, etc. Josh. 2, 5 וַיִּהְיֶה הַשַּׁעַר לְסֹגֵר and the gate was to be shut, it was time to shut the gate. Is. 6, 13 a tenth part in her ... shall be destroyed. So with the passive, Ez. 30, 16 וְנָא הָהִיא לְהִבָּקֵעַ and No (Thebes) shall be to be rent asunder, i. e. shall be destroyed. ee) הָהִיא עִם פ' to be with any one, in various senses: α) to be on his side, of his party, 1 K. 1, 8; see עִם no. 1. Comp. εἶναι μετὰ τινος Matt. 12, 30. β) הָהִיא עִם אִשָּׁה to be with a woman, i. q. to lie with her, Gen. 39, 10. 2 Sam. 13, 20. Comp. Syr. הִכָּן חָבַל |וְנָא|, Hist. of Susann. 14. Judith 12, 16. γ) to be in one's mind, heart, i. q. עִם הָהִיא 1 K. 11, 11; see עִם no. 2. c. ff) הָהִיא בְּעֵינֵי פ' to be in the eyes of any one, i. e. to seem to him, see עֵין no. 1. b. gg) הָהִיא עַל to be over any one, i. q. to protect him; pr. of a wall, 1 Sam. 25, 16. Metaph. Zech. 12, 2 וְהָיָה יְהוָה עַל יְהוּדָה וְנָא and also over Judah shall (God) be, i. e. he will protect Judah.

NIPI. הָהִיא only in Præt. and Part. i. q. Kal, but less frequent.

1. to come to pass, to happen, to be. Judg. 19, 30 לֹא-יָבִיחָהּ וְלֹא-יִנְקָאָהּ כִּזְזָה no such thing had come to pass nor was seen. 20, 3. 12. Deut. 4, 32. Jer. 5, 30. Ez. 21, 12. Neh. 6, 8. Dan. 12, 1.

2. to become, to be made or done, to be accomplished. Part. fem. נִהְיָה it is done! it is over! Mic. 2, 4. So הָיָה אֲחֵרָה a desire accomplished, fulfilled, Prov. 13, 19; comp. parall. בָּאָה v. 12. With ל' to become any thing, lit. for any thing, Deut. 27, 9. With בָּאָה noting the author, 1 K. 12, 24. 1, 27. 2 Chr. 11, 4.

3. to be, as the subst. verb, Joel 2, 2. Twice emphat. implying the idea of something finished and past; as Lat. 'fuimus Troes.' Dan. 2, 1 וְשָׁנָה נִהְיָה לְשֵׁנִי and his sleep for him had been, i. e. sleep for him was over, existed no more; לו, אֶלְיוֹ for אֶלְיוֹ. Theodot. well, ὁ ἄνθρωπος αὐτοῦ ἀπεγένετο ἀπ' αὐτοῦ, Vulg. fugit ab illo. Comp. 6, 19. Dan. 8, 27 and I Daniel נִהְיָה לְשֵׁנִי וְנִהְיָה לְשֵׁנִי had BEEN (vulg.

Engl. was done up) and was sick. Vulg. languit et ægrotavi.

NOTE. As the notion of the substantive verb is too abstruse and metaphysical, to be regarded as primitive, etymologists have with good reason sought after the origin of the Heb. verbs הָהִיא and הָיָה. With some I formerly embraced the conjectural opinion, that the primary idea was that of falling, comp. Arab. هوى ruit, decidit; and that the sense of falling out, coming to pass, was derived from this; in support of which one might appeal to Pers. افتادن to fall, to fall out, to happen. But I cannot now regard this signification as the primary one. The notion of existence would seem rather to come from that of living, applied metaph. even to inanimate things; so that then the verbs הָהִיא, הָיָה, הָיָה, may all be referred to the same origin. Of these הָהִיא and הָיָה signify primarily to breathe, to blow, (comp. הָבַל, אָהַב, אָבָה, אָהָה,) which notion then passes over into the signif. partly of breathing after, desiring, rushing, and partly of living, existing. See more under הָיָה. Some also regard the verbs הָהִיא and הָיָה as very closely related to the pronouns הוּא and הִיא.

הָהִיא f. in Cheth. Job 6, 2. 30, 31, for הָהִיא fall, ruin, calamity.

הָיָה a form imitating the Chaldee, for הָיָה how? 1 Chr. 13, 12. Dan. 10, 17.—Freq. in Chaldee writers; Samar. הָיָה id.

הָיָה comm. gen. once fem. Is. 44, 28. Plur. הָיָה, once ὅς Hos. 8, 14.

1. a large building, edifice, a palace, Prov. 30, 28. Is. 39, 7. Dan. 1, 4.—It comes from r. הָבַל, i. q. הָבַל, to take, to hold; espec. to be capacious, spacious. Syr.

הָיָה, Arab. هَيْكَل, Ethiop. ሆክል, id. also a temple. There is likewise a verb هَيْكَل.

2. הָיָה הָיָה the palace of Jehovah, i. e. the temple at Jerusalem, 2 K. 24, 13. 2 Chr. 3, 17. Jer. 50, 28. Hagg. 2, 15. Zech. 6, 14. 15; elsewhere הָיָה בית. Spoken also of the sacred tabernacle in use before the building of the temple, comp. הָיָה no. 2; 1 Sam. 1, 9. 3, 3. Ps

5, 8; not 2 Sam. 22, 7. Ps. 29, 9, where the heavens are to be understood. Poet. for the heavens, Ps. 11, 4, 18, 7 et 2 Sam. 22, 7. Ps. 29, 9. Mic. 1, 2. Sometimes the epithet *holy* is added.

3. Spec. for a part of the temple of Jerusalem, the outer sanctuary, or rather the temple itself; ὁ ναὸς ἁγίος, as distinguished from the holy of holies (הַקֹּדֶשׁ); so 1 K. 6, 5 וְלִדְבִיר וְלִדְבִיר v. 17, 7, 50.—But הַקֹּדֶשׁ does not stand for the holy of holies itself.

הַיִּבֶּל Chald. m. emphatic. הַיִּבֶּלָא, c. suff. הַיִּבֶּלָה, as in Hebr.

1. palace of the king, Dan. 4, 1. 26. Ezra 4, 14.

2. the temple, Dan. 5, 2. 3. 5.

הַיִּבֶּל Is. 14, 12, according to Sept. Vulg. Targ. Rabbin. Luth. brilliant star, i. e. Lucifer, the morning star. Aptly, since it is followed by בֶּן־שָׁחַר son of the morning; and in Chaldee also this star

is called כֹּכַב נִיחָה, Arab. نُجْمَةٌ, i. e. splendid star. In this sense הַיִּבֶּל would be derived from r. הָלַל to shine, as a participial noun from a conj. הַיִּבֶּל, comp.

Arab. يَبْلَطُ, Syr. سَمَّصَ, and the like; or rather it is for הַיִּבֶּל verbal of Pi. light-giving, radiant.—The form הַיִּבֶּל is elsewhere Imperat. Hiph. of the verb הָלַל in the signif. wail, lament, Ez. 21, 17. Zech. 11, 2. This gives here a less apt sense; though adopted by Syr. Aqu. Jerome.

הַיִּבֶּם see in הַיִּבֶּם.

הַיִּמָּן (i. q. מְהִימָן Chald. and Syr. faithful) Heman, pr. n. a) A wise man of the tribe of Judah, who lived before the times of Solomon, 1 K. 5, 11. 1 Chr. 2, 6. b) A Levite, of the family of the Kohathites, one of David's chief singers, 1 Chr. 6, 18 [33]. 15, 17. 16, 41. 42. Ps. 88, 1.—Some have supposed these to be one and the same person; but see Thes. p. 117.

הִין a hin, a measure of liquids containing the seventh part of a bath, i. e. twelve Roman sextarii, according to Jos. Ant. 3. 8. 3. ib. 3. 9. 4; or about five quarts English.—Num. 15, 4 sq. 28, 5. 7. 14. Ezra 4, 11. Sept. εἷν, ἑν, ἑν.—This word corresponds to the Egyptian hn,

hno, which signifies pr. vessel, and then a small measure, sextarius, Gr. ἑνόν. See Leemans Lettre à Salvolini p. 154. Böckh Metrol. Untersuch. pp. 244, 260. But it is not certain that these Heb. and Egypt. measures were of the same size.

הִי see הִי.

\* הִיבֶּר once in fut. Kal (or perh. Hiph. Heb. Gr. § 52. n. 4) Job 19, 3 לֹא הִבְוִשׁוּ לִי הַחֲבֵרֹתַי, Sept. οὐκ αἰσχυρόμενοι με ἐπιταύισατέ μοι, Jerome: et non erubescitur opprimentes me. Usually compared with Arab. هَكَّ to be stupified, stunned; Hiph. to stupify, to stun; whence in Job l. c. shameless ye stun me. Better perhaps i. q. Arab. خَكَّرَ to injure, to litigate pertinaciously; whence in Job l. c. shameless ye injure me.—Several Mss. read הַחֲבֵרֹתַי.

הַחֲבֵרָה f. (r. חָבַר, verbal of Hiph. after the form הַחֲבֵרָה, Heb. Gr. § 83. 28. § 84. I.) a regarding; hence הַחֲבֵרָה פְּנֵיהֶם the regarding of their persons, i. e. respect of persons, partiality, in a judge, Is. 3, 9. Comp. the phrase הַחֲבֵרָה פְּנֵים in Hiph. no. 1.

\* הֵל 1. The article, Arab. اَلْ, in Hebr. הֵ, the letter הֵ being assimilated to the next letter and inserted in it; see above on p. 240, note 2.

2. Particle of interrogation, Arab. هَلْ, whence comes הֵ interrogative, q. v. The full form is found once Deut. 32, 6, according to the reading of the Nahardeenses; who separate הֵהָהָה, which is elsewhere written as one word, הֵהָהָה. In that case, הֵהָהָה is to be construed with the accusative, as is often done.

הֵלָאָה (Milél, pron. há-l'ah) adv. off, afar off, pr. to a distance, thither away. It is for הֵלָאָה from הֵלָ that, as בִּזְאֵה Is. 8, 1 for בִּזְאֵה. Corresp. are Chald. הֵלָאָה, הֵלָאָה, Syr. ܗܠܐ, id. whence the verb הֵלָאָה to prolong, to remove.

1. Of space, Gen. 19, 9 הֵלָאָה stand off, stand back, see in הֵלָ; Sept. ἀρόστα ἐκτῆ, Vulg. recede illuc; see Comment. on Is. 49, 20. (Others, come nearer, but inaptly.) 1 Sam. 10, 3 הֵלָאָה מִשָּׁם from



*thence further.* 20, 22 מִמָּקוֹם הַזֶּה לְהֵלֶכֶת *from thence further.* i. e. *beyond thee.* v. 37. (Opp. מִמָּקוֹם הַזֶּה *this side of thee.*) Num. 32, 19. Is. 18, 2. 7 מִן־הָאָדָם וְהַלְלָהָ *a people terrible and further off than he,* beyond; others here of time: *from the first and onward*; see Comm. on Is. l. c. So לְ מִן־הָאָדָם *further off than, beyond,* as Am. 5, 27 לְמִן־דָּמָשְׁקָא *beyond Damascus.*

2. Of time, *further, forward, onward.* 1 Sam. 18, 9 מִהַיּוֹם הַזֶּה וְהָלַכְתָּ *from that day forward.* Lev. 22, 27. Is. 18, 2. 7, see in no. 1.

Hence as a denom. verb comes NIPH. part. fem. הַנִּפְּחָה *removed, remote*; collect. the far remote, Mic. 4, 7.

הַלּוֹלִים m. plur. (r. הָלַל) verbal of Piel, *days of rejoicing, thanksgiving festivals,* after the ingathering of the fruits and harvest, Judg. 9, 27. Lev. 19, 24.

הָלוֹם see הָלַם.

הָלֹז pron. demonstr. comm. gend. *this, these.* Masc. Judg. 6, 20. 1 Sam. 14, 1. 17, 26. 2 K. 23, 17. Zech. 2, 8. Dan. 8, 16. Fem. 2 K. 4, 25.—The fuller form is הַלְזָה, which is apocopated also in Arabic, اَلَّذِي, اَلَّذِي.

הַלְזָה m. *this,* Gen. 24, 65. 37, 19. It is compounded from הָלַז and the full form of the article הַל, comp. עֲמֵהֶם *for them*; or according to Hupfeld from הָלַז and הַלְזָה, which is also favoured by the Talmudic plur. הַלְזִי for הַלְזָה.

Corresponding is Arab. اَلَّذِي, which also takes the force of a relative.—Hence by apoc. הָלֹז, اَلَّذِي, by aphæresis لَذِي.

הָלֹז id. once Ez. 36, 35; joined with אָרָץ, and therefore fem.

הָלֹךְ or הָלֹכָה m. (r. הָלַךְ) *a going, step.* Job 29, 6 הָלֹכִי *my steps.*

הָלֹכָה f. (r. הָלַךְ) only in plur. הַלְכוֹת.

1. *goings, progress,* Nah. 2, 6. Spec. *pomp, processions,* in honour of God, Ps. 68, 25.

2. *ways,* Hab. 3, 6 הָלֹכֹת עִלָּם *the ancient ways are to him,* i. e. *his ways are as of old, in ancient times.*—Trop.

*ways of life*; Prov. 31, 27 הַלִּיכוֹת בֵּיתָהּ *(she looketh well) to the ways of her household,* i. e. *to her domestic affairs.*

3. *companies of travellers, caravans.* Job 6, 19.

\* הָלַךְ and הָלָךְ (Heb. Gr. § 77) fut. הָלֶכֶת, from הָלַךְ, once with Yod הָלֶכֶת Mic. 1, 8; poet. הָלֶכֶת from הָלַךְ, twice הָלֶכֶת Ex. 9, 23. Ps. 73, 9; Imp. הָלֶךְ, with He parag. לָכֶה (see in no. 7), or He being dropped לָךְ fem. לָכִי, rarely הָלֶכֶת Jer. 51, 50; Inf. abs. הָלֹךְ. constr. לָכֶה, c. suff. לָכֶה; part. הָלֹךְ.

1. *to go, to walk, to go forth,* also rarely *to come,* etc. Chald. and Syr. Pa. id. Arab. هَلَك to perish.—1 Sam. 17, 39. Gen. 3, 14. Is. 6, 8 מִי הָלֵךְ לָנוּ *who will go for us?* sc. as our messenger, prophet. Job 38, 35. Often before an infin. with לָ, as הָלֵךְ לָנוּ *he went to shear Gen.* 31, 19. הָלֵךְ לָקָרָא *he went to call* 1 K. 22, 13. Judg. 8, 1. In a different sense, Gen. 25, 32 הָלֵךְ לָמוֹת *he went to die,* am at the point of death.—With another finite verb הָלַךְ is often apparently redundant, mostly in the language of common life; as Job 1, 4 הָלֵכֶם וַעֲשׂוּ מִשְׁתָּה *they went and made a feast.* Gen. 35, 22. Ex. 2, 1. Josh. 9, 4. al.

The following constructions are to be noted: a) With אֵל of the person *to whom one goes.* Num. 22, 37 לָמָּה לָא *wherefore wentest (camest) thou not unto me?* 1 Sam. 17, 44. Sometimes in a hostile sense; see אֵל A. 3. 1 Sam. 17, 33. 2 Chr. 11, 4. Also of place *to which,* Gen. 22, 2. Jon. 1, 2. b) With לָ of place *whither*; as הָלַךְ לְבֵיתוֹ *he went to his house,* went home, 1 Sam. 10, 26. הָלַךְ לְאָהֱלֵנוּ *to his tent* Judg. 19, 9. לְמִקְדָּמוֹ *to* Judg. 19, 28. c) With an accus. and He parag. in the same sense; Gen. 28, 2 לָךְ פָּדָנָה אָרָם *go to Padan-aram, to the house of Bethuel.* 1 K. 17, 9. Without He, 2 Chr. 9, 21 אֲנִיּוֹת הַלְכוֹת הַתַּרְשִׁישִׁי *ships going to Tarshish.* Judg. 19, 18.—But with a simple accus. the sense is also *to go through, to pass through*; Deut. 1, 19 וַנֵּלֶךְ אֶת כָּל־הַמִּדְבָּר *we went through all the desert.* 2, 7. So too הָלַךְ הַדֶּרֶךְ *he went the way,* see in דֶּרֶךְ no. 2. d) With עַי, Gen. 22, 5. Judg. 19, 18. al.

e) Rarely with עָל, Jer. 3, 18. 2 Sam. 15, 20 הָלַךְ אֲנִי עַל אֲשֶׁר הָלַךְ and *I go whither I go*. Jer. 3, 6. f) The phrase הָלַךְ has several senses: α) *to go* i. e. move about *in* a place; Josh. 5, 6 בְּמִדְבָּר הָלַכּוּ בְּנֵי יִשְׂרָאֵל *the children of Israel went (walked) in the desert*. 14, 10. Judg. 11, 16. 18. β) *to go into* a place, *to enter*, see אָב A. no. 7. Is. 38, 10 אֵלַי אֵלֶּכָה בְּשַׁעַר שְׁאוֹל *I shall enter the gates of Sheol*. הָלַךְ בְּשָׁבִי וְהָלַךְ בְּגוֹלָה *to go into captivity*, Is. 46, 2. Jer. 20, 6. Lam. 1, 18. γ) *to go with* a person or thing, i. q. *to take along*, Ex. 10, 9. Jer. 46, 22. Hos. 5, 6. g) הָלַךְ עִם, *to go with* any one, *to accompany*, Gen. 24, 58. Ex. 10, 24; particularly as an ally in war, Gen. 14, 24. Josh. 10, 24. Judg. 1, 17. 4, 8. 7, 4. More rarely *to go in company with*, *to company with*, Job 34, 8; metaph. 31, 5. h) הָלַךְ לִפְנֵי *to go before* any one, 2 Sam. 6, 4. So of God and his angel as leading his people, Ex. 13, 21. 23, 23. 32, 1. 21. 34. הָלַךְ אַחֲרַי *to go after* a person or thing, *to follow*; comp. in N. T. ἑξακολουθεῖσθαι. Gen. 24, 5 אִינִי לֹא תֹאמְרָה הָאִשָּׁה זֹלָזָה אַחֲרַי *perhaps the woman will not be willing to follow me*. v. 8. 31, 17. Ruth 2, 9. Often in a bad sense; Hos. 2, 15 [13] נִחַלְתִּי וְאֶחְרֵי בָּצָרְתִּי *and she went after her lovers*. אֶחְרֵי אֱלֹהִים אַחֲרֵי *to go after other gods* Deut. 8, 19. 11, 28. 13, 3. Judg. 2, 12. Jer. 35, 15. Metaph. אַחֲרַי לֵב *to follow stubbornness of heart* Jer. 3, 17. 9, 13. 11, 8.

2. Metaph. *to walk*, i. q. *to live*, to pursue a way of life, see הָלַךְ no. 3. Very often in the phrase הָלַךְ בְּדֶרֶךְ, בְּדֶרֶכִי פ' *to walk in the way of any one*, to imitate his life and conduct, see in הָלַךְ no. 3. a. So הָלַךְ בְּדֶרֶךְ ה' *to walk in the statutes of Jehovah* Ez. 5, 6. 7. 11, 12. 20. בְּמִשְׁפַּח עַד Ez. 37, 24. Ps. 89, 31. הָלַךְ בְּדֶרֶךְ יְיָ Neh. 5, 9 etc. etc. Also הָלַךְ בְּעֵצַת פ' *to walk in the counsel of any one*, to live and act as he does, Ps. 1, 1, comp. Mic. 6, 16. Ps. 81, 13. 2 Chr. 22, 5. Poet. c. acc. (like הָלַךְ ה' בְּדֶרֶךְ, ה' בְּדֶרֶךְ, ה' בְּדֶרֶךְ) Is. 33, 15 הָלַךְ צְדָקוֹת *walking in righteousness*, living a righteous life. Mic. 2, 11 הָלַךְ רִיחַ וְשָׁקֶר *walking in wind and falsehood*. So with an adjunct. subjoined, הָלַךְ יָמִים *walking uprightly* Ps. 15, 2. Prov. 28, 8.

3. Used often of inanimate objects;

thus ships are said to go Gen. 7, 8. 2 K. 22, 46; wheels Ez. 1, 19. 10, 16; the moon in the heavens Job 31, 26; rumours 2 Chr. 26, 8. Spec. of waters, streams, *to flow, to run*; Gen. 2, 14 הָיָה הַחַיִּל קִדְמָה אֲשֶׁר *which flows before Assyria*. Josh. 4, 18. 1 K. 18, 35. Ecc. 1, 7. Is. 8, 6. 7. Comp. Virg. *Æn.* 8. 726 'Euphrates ibit jam mollior undis.'—Poet. of a land, *to go or flow with* any thing, i. e. to produce it in abundance, see Heb. Gr. § 135. 1. n. 2; with accus. Joel 4, 18 הַתְּבִקֹת הַחִלְבָּה וְכָל-הַגְּבִעִים וְהַיְּדֵעַת וְלִכְנֵי מִים *and all the valleys of Judah shall flow with water* sc. in abundance. So too Ez. 7, 17 et 21, 12 [7] פְּלִי-בְרִימִם הַחִלְבָּה מִים, Vulg. *omnia genua fluent aquis*, sc. for terror.

4. Spec. *to go away, to depart*; in this sense opp. to בּוֹא q. v. no. 2 init. 1 Sam. 15, 27 *and Samuel turned לָלֶכֶת to go away*. 10, 9. With מִן *from* any place or person 1 K. 2, 41; מֵיָמִים 1 Sam. 10, 2. 14, 17; מֵאֵר Jer. 3, 1; מִפְּתֵי Ecc. 8, 3; מֵיָמֵינוּ Judg. 6, 21. So by euphemism for death, Gen. 15, 2 אֲנֹכִי הֹלֵךְ עֲרִירִי *I depart (die) childless*. Ps. 39, 14. 2 Chr. 21, 20.—Also *to be gone, to perish*, Arab. هَلَكَ, of men Job 19, 10. 14, 20; *to vanish*, of a cloud Job 7, 9. 27, 21; of the breath Ps. 78, 39.

NOTE. In the preceding senses and constructions, and espec. in no. 4, there is sometimes appended to הָלֵךְ a pleonastic dative of the subject, לִי הָלֵךְ i. q. Fr. *s'en aller*, Ital. *andarsene*; which seems to have belonged chiefly to the language of every-day life. Cant. 4, 6 אֲלֵכֶּיךָ לִי אֶל־יְהוָה *I will go (get me) to the mount of myrrh.* Jer. 5, 5. Imperat. הֵלֵךְ לָךְ *go for thyself, get thee away*, Gen. 12, 1. 22, 2. לֵבִי לָךְ Cant. 2, 10. 13.

5. A not unusual formula is the following: הָלַךְ הָלִיךְ וְדַבֵּר *he went on going and talking*, i. e. talking as he went, 2 K. 2, 11. So 1 Sam. 6, 12 וָלָכֶם הָלִיךְ וְדַבֵּר *they went on loving as they went*. Is. 3, 16 הָלַכְנָה שָׂפוּהָ הָלִיךְ *they walk wincing as they go*. 2 Sam. 3, 16. Josh. 6, 9. In this sense the same idiom is found in other verbs of going, as עָלָה וַיְבַכֶּה *he went up weeping* 2 Sam. 15, 30; יָצָא וַיִּתְּחַלֵּץ *he went out and fought* 16, 5; comp. 1 K. 20, 37 | *Jer. 12, 47*.—But it is peculiar to הָלַךְ that to go is also used



-trop. for *to go on* in any thing, *to increase*; and that in a threefold construction: a) With the infin. pleonast. הלך and a participle or verbal adj. of another verb; Gen. 26, 13 וַיֵּלֶךְ וַיִּגְדַּל he went on going and growing, i. e. grew more and more. Judg. 2, 24 וַיִּהְיֶה יָד בְּיָד and the hand of the Israelites went on going and being hard, i. e. grew harder and harder upon Jab. 1 Sam. 14, 19. 2 Sam. 5, 10, 18, 25. b) Instead of the first הלך, is not seldom put the verb itself which expresses the action thus increased; as Gen. 8, 3 וַיָּשׁוּבוּ הַמַּיִם מִגִּל הָאָרֶץ and the waters returned (flowed) from off the earth, going and returning, i. e. more and more. 12, 9. Rarely for the first הלך is put הָיָה, as Gen. 8, 5 and the waters הָיָה הֵלֵךְ were going and decreasing, i. e. decreased continually, more and more. c) With the part. הֹלֵךְ and a participle of another verb; 1 Sam. 17, 41 וַיֵּלֶךְ הַפְּלִיִּינִי and the Philistine went on, going and drawing near, i. e. drew nearer and nearer. 1 Sam. 2, 26 וַיִּזְכֹּר וַיִּגְדַּל and the child Samuel went on, going and growing, i. e. grew more and more. 2 Sam. 3, 1. Esth. 9, 4. Jon. 1, 11. Prov. 4, 18. Comp. in Fr. 'la maladie va toujours en augmentant et en empirant.'—See on the above idioms, Heb. Gr. § 128. 3, and notes.

6. Intensive, *to go swiftly, to run, to rush*, also *to rage*; e. g. of lightning, Ex. 9, 23 וַתֵּלֶךְ אֵשׁ אֲרָצָה and fire ran along the ground. Ps. 73, 9 לְשׁוֹנֵם הִתְהַלֵּךְ בְּאָרֶץ their tongue rageth through the earth. 91, 6 וַיֵּלֶךְ רָבִיר בְּאֶפֶס הַחֹשֶׁךְ that walketh (rageth) in darkness. Comp. Piel no. 4.—In Kal this signif. is marked by the harder forms הִתְהַלֵּךְ, וַיִּתְהַלֵּךְ.

7. Imperat. לֵךְ with He parag. is not only: *go, depart*, etc. Num. 10, 29. 1 Sam. 22, 5. al. sæp. but it also passes over into a participle of inciting. *go to! come! come now!* Lat. *age!* Gen. 31, 44. Num. 22, 6. Judg. 19, 11. It is even addressed to females, instead of לָבִי, Gen. 19, 32. So without He parag. בֵּא לֵךְ *go to! go*, 2 K. 5, 5.—Plur. לְכוּ id. Gen. 37, 20. 1 Sam. 9, 9. al. sæp.

NIPH. נִלְכָּה pr. *to be made to go*; hence, *to be gone, to vanish away*, like a shadow, Ps. 109, 23. Comp. Kal no. 4.

PIEL הִלָּךְ i. q. Kal, but only poetic, except 1 K. 21, 17; in Chald. and Syr. the usual form.—Spec.

1. i. q. Kal no. 1, *to go about, to walk*, like Hithp. Ps. 115, 7. With an adjunct of manner, Job 30, 28. 38, 7. 1 K. 21, 27. Ps. 38, 7. With בְּ Ps. 131, 1.

2. i. q. Kal no. 2, *trop. to walk, to live*; as בְּאֶמְתָּי Ps. 86, 11; בְּחַקֹּתַי Ez. 18, 9; also Ps. 89, 11. Prov. 8, 20. Ecc. 11, 9.

3. i. q. Kal no. 3, *to go, to flow*, of inanimate things; as ships Ps. 104, 26; streams Ps. 104, 10.

4. Intens. i. q. Kal no. 6, *to go swiftly to speed, to fly*; spoken of arrows Hab. 3, 10; of God on the wings of the wind Ps. 104, 3. Also *to roam about, to ravage*; Lam. 5, 18 the foxes ravage upon it. Part. מְהַלֵּךְ a rover, ravager, robber, Prov. 6, 11; parall. אִשׁ מִזֵּן.

HIPH. הִילִיךָ (fr. הִלָּךְ), rarely הִילִיךָ Ex. 2, 9; part. plur. מְהַלְכִּים Zech. 3, 7 from הִלָּךְ, formed in the Chaldee manner.

1. Causat. of Kal no. 1, pr. *to cause to go*, hence *to lead*, Deut. 8, 2. 2 K. 24, 15. Is. 42, 16. al. Part. מְהַלְכִּים leaders, companions, Zech. 3, 7.—Of things, *to take away, to carry*, Zech. 5, 10. Ecc. 10, 20. Ex. 2, 9 הִילִיכִי אֶת־הַיֶּלֶד הַזֶּה take away this child. 2 Sam. 13, 13 הִילִיכִי אֶת־חַרְפֹּתִי אֵנָה אֲלִיךָ whither shall I carry my shame? whither shall I go with it?

2. Causat. of Kal no. 3, *to cause to flow*, e. g. a river, Ez. 32, 14; *to cause to flow off or out*, e. g. the sea or tide, Ex. 14, 21.

3. Causat. of Kal no. 4, *to cause to perish, to destroy*, Ps. 125, 5.

HITHPA. הִתְהַלָּךְ 1. Pr. *to go for oneself*, Fr. *se promener*, comp. Gr. πορεύομαι; hence *to walk up and down*, as for exercise or amusement, Gen. 3, 8. 2 Sam. 11, 2; *to go about, to walk about*, Ex. 21, 19. Job 1, 7. Zech. 1, 10. 11. 6, 7; *to go, to walk*, Ps. 35, 14. With acc. (like Kal) Job 22, 14 הִתְהַלָּךְ הֵימָּן שָׁמַיִם he walketh the vault of the heavens.

2. Trop. like Kal no. 2, Piel no. 2, *to walk, to live*. הִתְהַלָּךְ בְּאֶמְתָּי he, בְּהֵם, הִתְהַלָּךְ בְּאֶמְתָּי to walk in truth, in uprightness, i. e. so to live, Ps. 26, 3. 101, 2. Prov. 20, 7. 23, 31. To walk before God Gen. 17, 1. 24. 40. 48, 15, also *to walk with God* 5, 22. 24. 6

9, i. e. to live in a manner well pleasing unto God.

3. i. q. Kal no. 3, *to flow*, e. g. wine, Prov. 23, 31.

4. Part. מַחֲרֹקָה Prov. 24, 34, *a ravager, robber*. Comp. Pi. no. 4.

Deriv. besides those here following, are מַחֲלִיקָה, מַחֲלִיקָה, מַחֲלִיקָה.

הִלֵּךְ Chald. PA. *to go, to walk*, Dan. 4, 26.

APH. id. Part. plur. מַחֲלִיקִין Dan. 3, 25, 4, 34.

הִלֵּךְ m. 1. *a way, journey*; then i. q. הִלֵּךְ אִישׁ *a wayfarer, traveller*, 2 Sam. 12, 4. Comp. Heb. Gram. § 104. 2. a.

2. *a flowing, a stream*. 1 Sam. 14, 26 בִּשׁ הִלֵּךְ *a flowing of honey*, i. e. honey was flowing. Comp. הִלֵּךְ no. 3.

הִלֵּךְ Chald. m. *a way-tax, toll*, Ezra 4, 13. 20, 7, 24.

\* הִלֵּל 1. *to give a clear sharp sound*, an onomatopoeic root. In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds ellelell-ellelell; whence *to make ellell* is i. q. *to rejoice*; see Isenberg Amhar. Lex. p. 112. Comp. Germ. *hallen, gellen*; Engl. *halloo, yell*; and with a sibilant, Germ. *schallen*, Heb. צָלַל.

2. Transferred to light, *to be clear, bright, to shine*, Arab. هَلَّلَ, Germ. *hell seyn*. Job 29, 3 בָּהֵלוּ נְרֵי *when his candle shined*; for the pleonastic suffix, comp. 33, 20. Ez. 10, 3. See Hiph. and n. הִיגַל.

3. Trop. of persons *to shine, to make a show*, i. e. in external things and in words, i. q. *to boast, to glory*, Ps. 75, 5. Part. הוֹלְלִים *boasters, the proud*, Ps. 5, 6, 73, 3, 75, 5.—Hence

4. *to be foolish*; see Poel. In the minds of the sacred writers the idea of boasting and pride is always connected with that of folly; as on the other hand modesty and humility are the attendants of wisdom and piety. Comp. הָנוּ.

PIEL 1. *to praise, to celebrate*, mostly spoken of God, c. acc. הִלְלוּ-יְהוָה *praise Jehovah*, Hallehujah, Ps. 104, 36, 117, 1, 145, 2. In the later books c. לְ, pr. *to sing unto Jehovah*, 1 Chr. 16, 36, 25, 3, 2 Chr. 20, 21, 30, 21, Ezra 3, 11; c. בְּ Ps. 44, 9. Also of men, *to praise*, Prov. 27, 2, 28, 4;

with אֵל, *to praise to any one, to commend*, Gen. 12, 15.

2. Intrans. *to glory*; Ps. 56, 5 בְּאַלְהֵים *in God will I glory*; c. עַל Ps. 10, 3.

PUAL *to be praised, celebrated, renowned*, Ez. 26, 17. Part. מְהֻלָּל *one to be praised, worthy of praise*, e. g. God, Ps. 18, 4, 96, 4, 145, 3.—Ps. 78, 63 וְכַהֲנוֹתָיו לֹא הֻלְלוּ *as the vowels now stand: and their virgins were not praised*, sc. in nuptial songs; comp. Chald. הִלְיָא nuptial song. But this does not accord with the parallel sentiment in v. 64; and therefore it is better to read הֻלְלוּ *for הֻלְלוּ, they made no lamentation*; see in קָלַל Pu.

POEL הוֹלִיל, fut. יְהוֹלִיל, causat. of Kal no. 4, *to make foolish, Ecc. 7, 7. Also to show to be foolish, to put to shame*, Job 12, 17. Is. 44, 25 יְהוֹלִיל וְקַסְמֵם *and showeth diviners to be fools*, puts them to shame.

POAL part. מְהוֹלֵל pr. *made foolish*; hence *mad, raving*. Ps. 102, 9 מְהוֹלְלֵי *those mad against me*, like קָמִי Ecc. 2, 2.

HIPH. 1. Causat. of Kal no. 2, *to cause to shine*, Is. 13, 10. Job 41, 10.

2. *to shine*, pr. *to cause light, to give forth light*, i. q. הָאִיר no. 2, Job 31, 26.

HITHPA. 1. Pass. of Piel no. 1, *to be praised*, Prov. 31, 30.

2. *to boast oneself, to glory*, 1 K. 20, 11. Prov. 20, 14 אֵינִי לוֹ אֶזְרָא *he goeth away, and then he boasteth* sc. of his gain. With בְּ of that in which one glories. Prov. 25, 14, 27, 1; espec. in God Ps. 34, 3, 64, 11, 105, 3. Once c. עַם Ps. 106, 5.

HITHPO. 1. *to be foolish*; hence *to be mad, to rage*, Jer. 25, 16, 51, 7. Nah. 2, 5 יְהוֹלְלוּ הָרֶקֶב *the chariots are mad*, i. e. rage, are driven furiously. Jer. 50, 38 בְּאִדְמִים יְהוֹלְלוּ *they are mad in (after) idols*.

2. *to feign oneself mad*, 1 Sam. 21, 14.

Deriv. הוֹלְלָה, הוֹלְלָה, הוֹלְלָה; pr. names מְהוֹלֵל, מְהוֹלֵל, and מְהוֹלֵל.

הִלֵּל Hillel, pr. n. m. Judg. 12, 13, 15.

\* הִלֵּם fut. יְהַלֵּם Ps. 74, 6. 1. *to beat, to strike, to smite*. Judg. 5, 26 הִלְמָה סִיסְרָא *she smote Sisera*. Ps. 74, 6, 141, 5. Is. 41, 7 הִלֵּם פַּסֵּם *who smote the anvil*, pr



הזלם פָּעַם; for this change of accent see Lehrs. p. 175, 308. Of a horse's hoof smiting the ground, Judg. 5, 22. Metaph. Is. 28, 1 הַלְוִי נָתַן *smitten of wine*, drunkards; comp. Gr. οἰνοπληγῆς, Lat. *percussus tempora Baccho* Tibull. and for similar expressions in Arabic see Thesaur. Heb. p. 383.

2. to smite in pieces, to break, Is. 16, 8.

3. Intrans. to break up, e. g. an army, i. q. to disband, to scatter themselves. 1 Sam. 14, 16 וַיִּפְּצוּ וַיִּתְּצוּ and they went on and were scattered, i. e. dispersed themselves more and more.

Deriv. the three following, and יָהֵלם, מִהֲלָצוֹת.

הָלַם pr. a stroke or tap of the foot, as if showing where to come; hence Adv. of place, hither.—Corresp. is Arab.

هَلَمْ come hither, declined as an imper. whence fem. هَلِي. Ewald regards it as from הִלָּצָה with ה- added, § 448; but ה seems to be radical.

1. hither, to this place, Ex. 3, 5. Judg. 18, 3. 1 Sam. 10, 22. הִיְתָהּ hitherto, thus far, 2 Sam. 7, 18. 1 Chr. 17, 16.

2. here, in this place, Gen. 16, 13.

הָלַם (stroke) Helem, pr. n. m. 1 Chr. 7, 35.

הַלְמוֹת f. a hammer, mallet, Judg. 5, 26. R. הָלַם.

הָם or הֵם Ham, pr. n. of a region or district otherwise unknown, the residence of the Zuzim, prob. in or near the country of the Ammonites. Gen. 14, 5.

הָם or הֵם m. (r. הָמָה) only in Plur. c. suff. הַמֵּיהֶם for הֵמֵיהֶם their riches, wealth. Ez. 7, 11 וְלֹא מִהֶמּוֹנָם וְלֹא מֵהֶמְהָם (there shall remain) nothing of them, neither of their multitude, nor of their wealth. The paronomasia of the words מָהֶם, מִהֶמּוֹנָם, מִהֶמְהָם, seems to have given occasion for this new or at least unusual form.

הֵם and הָמָה pers. Pron. 3 plur. masc. they, Lat. ii; sometimes connected with a fem. as if for Lat. ea, Zech. 5, 10. Ruth 1, 22.—The general use of this pron. is similar to that of הוּא q. v. viz.

1. Without emphasis, they, Lat. ii, Gen. 37, 16 וְיֹאמְרוּ לִי אֵיפֶה הֵם רָעִים tell

me where they are feeding. 41, 4. Often with a particip. marking the present time, Ex. 5, 8. 6, 27. 14, 3.

2. With a certain emphasis, i. q. αὐτοί. Ps. 37, 9 קָנִי רְהוֹתָ הָמָה יִירָשׁוּ אֶרֶץ those that wait upon Jehovah, they shall possess the land. 23, 4, 3. Gen. 14, 24.—Gen. 41, 3 the men were sent away, הָמָה וְחַמְרֵיהֶם, they and their asses. 7, 14. 42, 35.

3. Subjoined to nouns, and with the article; e. g. in the formula הָיָה בָּהֶם in those days, Sept. ἐν ταῖς ἡμέραις ἐκείναις, Gen. 6, 4. Ex. 2, 11. Deut. 17, 9. al. sēp. More rarely הָיָה בָּהֶם Joel 3, 2. 4, 1. Zech. 8, 23. See in הוּא no. 3.

4. As involving the idea of the substantive verb; they are, Gen. 3, 7 and they knew הָם בְּרָמִים that they (were) naked. 34, 23. Ex. 15, 23. Is. 37, 19. sēp.—Hence הָם, הָמָה, stand also instead of the substantive verb itself; Gen. 25, 16 אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל these are the sons of Ishmael. 34, 21. Ps. 16, 3. Zech. 1, 9. So even with feminines, Cant. 6, 8 וְשָׁמַיִם הָמָה מְלָכֹת there are threescore queens. Also for the second person, Zeph. 2, 12; see in הוּא no. 4.

5. With prefixes: a) בָּהֶם by them Hab. 1, 16, i. q. comm. בָּהֶם. b) בָּהֶם, בָּהֶם, as they, i. q. such, like, 2 Sam. 24, 3. Jer. 36, 32; comp. 2 K. 17, 3. c) מֵהֶם i. q. לָהֶם, Jer. 14, 16. d) מֵהֶם from them Ecc. 12, 12. Jer. 10, 2. But מֵהֶם Ez. 8, 6 is for הֵם; see מָה.

\* הָמָה fut. הָמָה, onomatop. like Engl. to hum, Germ. hummen, of bees, whence Hummel humble-bee; comp. also Germ. brummen, summen, Arab. همهم, همهم, and همهم; pr. spoken of any murmuring, confused noise or sound; similar to הָמָה q. v.—Hence:

1. Of the sounds uttered by certain animals, e. g. to growl as a bear Is. 59, 11; to growl or snarl as a dog Ps. 59, 7. 15; to coo as a dove Ez. 7, 16. Trop. of the sighing, moaning of men Ps. 55, 18. 77, 4; which also is compared with the growling of bears Is. 59, 11, and the cooing of doves Ez. 7, 16.

2. Of various sounds and noises, genr. to sound, to make a noise; so of the humming sound of the harp, comp. Germ. Hummel as the name of a species of harp or guitar, Is. 16, 11, comp. 14, 11; also

of other musical instruments Jer. 48, 36; of rain 1 K. 18, 41; of waves, *to rage, to roar*, Ps. 46, 4. Is. 51, 15. Jer. 5, 22, 31, 35. 51, 55; also of a tumultuous crowd, *to be noisy, clamorous*, Ps. 46, 7. 59, 7. 33, 3. Is. 17, 12.—Part. fem. הוֹמְיָה Is. 22, 2. Hence הוֹמְיָה poet. *noisy places*, i. e. the public streets, Prov. 1, 21.—Prov. 20, 1 לֵךְ חֵינִן הָמָּה יִשְׁכַּר *wine is a mocker, strong drink is raging, noisy*. Comp. Zech. 9, 15.

3. Trop. of *internal emotion, tumult*, of a mind agitated and disquieted by cares, anxiety, pity, and the like, i. q. *to moan internally, to be disquieted*, Ps. 42, 6. 12. Jer. 4, 19. 31, 20; comp. Cant. 5, 4.—This internal moaning or commotion is sometimes compared by the poets to the sound of musical instruments, comp. no. 2; just as Forster relates of the natives of some of the islands in the Pacific, that they call pity ‘the barking of the bowels.’ Is. 16, 11 מִצֵּי לְמוֹאֵב כְּנֹזֵר יְהוָה *my bowels sound (moan) like a harp for Moab*. Jer. 48, 36 לְבַי לְמוֹאֵב כְּתֻלִים *my heart shall moan for Moab like pipes*.—Hence

4. Of a person roving about from inquietude, q. d. *to buzz about, to ramble*, e. g. an adulterous woman Prov. 7, 11. 9, 13.

Deriv. הָם or הֵם, הַמְּזוֹן, pr. n.  
הַמוֹנָה.

הֵמָּה see הם.

הַמּוֹן and הַמוֹן Chald. pers. Pron. 3 pers. plur. m. *they*, i. q. Heb. הֵם, Dan. 2, 34. Ezra 4, 10. 23.

הַמִּלָּה see הַמִּלָּה.

הַמֶּזֶן m. (r. הַמָּזָה) once fem. Job 31, 34.  
Comp. הַמֶּזֶן.

1. *noise, sound*, e. g. of rain 1 K. 18, 41; of singers Ez. 26, 13. Am. 5, 23; espec. of a multitude 1 Sam. 4, 14. 14, 19. Job 39, 7.—Hence

2. Meton. *a multitude, crowd of men.*  
 קוֹל הַחַיִּים *the noise of a multitude*, Is.  
 13, 4. Dan. 10, 6; espec. *a tumultuous*  
*crowd, a tumult*, Is. 33, 3. 2 Sam. 18, 29.  
 הַחַיִּים הַזֵּה Gen. 17, 4, 5, עַמִּים Is. 17,  
 12, *a multitude of nations.*  
 הַחַיִּים הַנְּשִׁים *a multitude of women, many wives*, 2 Chr.  
 11, 23. Espec. of troops, *a host, army*.

Judg. 4, 7. Dan. 11, 11. 12. 13. Also *a multitude of waters* Jer. 10, 13. 51, 16.

3. *multitude* of possessions, i. e. *abundance, riches, wealth*, Ps. 37, 16. Ecc. 5, 9. Is. 60, 4. Concr. *the rich* Is. 5, 13.

4. *commotion of mind, disquietude.* Is. 63, 15 **הַמִּינָה מִיָּדָה** pr. *the sounding* (moaning) *of thy bowels*, i. e. thy compassion. Comp. r. **הַמִּינָה** no. 3.

המור see המו.

**הַמּוֹנָה** (multitude) *Hamonah*, prophetic name of a city in a valley where the slaughter of Magog is to take place, Ez. 39, 16. **ר. הַמָּה**.

הַמָּוֶה f. *sound* of a harp, Is. 14, 11.  
R. המה.

\* **הָמַל** obsol. root, Arab. **هَمَلَ** to rain continually, kindr. with **הָמַר**. The primary idea is prob. that of *noise, sound*; comp. **הָמָה** spoken of rain 1 K. 18, 41.—Hence

הַמִּזְלָה and הַמִּזְלָה f. noise, sound, i. q.  
הַמִּזְלָה Jer. 11, 16. Ez. 1, 24 בְּלִבָּתָם קוֹל  
הַמִּזְלָה כְּקוֹל מִתְּנָה (I heard) as they went  
the sound of their noise as the sound of  
a host. Comp. קוֹל הַמִּזְלָה Is. 13, 4. 33, 3.  
1 K. 20, 13, 28 ; espec. Dan. 10, 6.

\* **יָזַם** fut. **יָזַם**, i. q. **הָיָה**, pr. *to put in motion*; hence

1. *to put in commotion, consternation; to disturb, to discomfit*, e. g. God his enemies, Ex. 14, 24. 23, 27. Josh. 10, 10. Ps. 144, 6 **שָׁלַח הַצֵּיִף וְיִתְּחַם** *send forth thine arrows and discomfit them* sc. the enemies. Ps. 18, 15. 2 Chr. 15, 6 **אֱלֹהִים הִתְחַם בְּבִלְצָרָה** *God did discomfit them with all affliction*.—Hence

2. *to destroy utterly*, to make extinct, Deut. 2, 15. Esth. 9, 24 joined with אָפּר; Jer. 51, 34 joined with אָבֵל.

3. to impel, to drive. Is. 28, 28 חָמַם עֲגֵלָהּ he driveth the wheels of his car, i. e. threshing-dray.

NIPH. fut. יָהוּם, *to be moved, disturbed*, e. g. a city, land, Ruth 1, 19. 1 Sam. 4, 5. 1 K. 1, 45.—Simonis wrongly refers this form to הָיָם.

הַמִּן i. q. הַמִּין q. v. hence Ez. 5, 7  
 יֵצֵן הַמִּמֶּנּוּס מִן-הַגּוֹיִם *because of your tu-*  
*mult more than the nations*, i. e. because  
 you have been more tumultuous than  
 the nations round about; comp. r. חֲמָה



no. 2. Here הָמָן is for הָמָן (from הָמָן); or perh. this latter form is the true reading.

הָמָן *Haman* pr. n. of a Persian noble, celebrated for his plots against the Jews, Esth. 3, 1 sq.—Perh. Pers. *homām* magnificent, splendid; or Sanscr. *hēman*, the planet Mercury.

הָמָן Chald. or according to Cheth. הָמָן, Dan. 5, 7. 16. 29, a necklace, neck-chain. Lat. *monile*. Corresponding is Syr. *ܡܢܝܠܐ*, and Gr. *μαν-άκης*, *μανίακον*, *μάνρος*, also *μανάκιον*, *μαννάκιον*, all which are diminutives from *μάνρος*, *μάνρος*, *μόνρος*, words chiefly Doric, whence also Lat. *monile*; see Polyb. 2. 31. Pollux 5. 16; also the LXX, in Biel and Schleusner. The ה in the Chald. and Syriac words is prosthetic, and הָ or הֶ is a diminutive ending common also to the Persians and Greeks. Comp. also Sanscr. *mani*, a gem, pearl.

\* *הָמָן* obsol. root, i. q. *هش*, *هش*, which are spoken of any *light noise*, comp. *הָמָן*, *הָמָן*, *הָמָן*; e. g. as of persons moving or walking; or of small boughs or brushwood thrown together and breaking, i. e. the cracking or crackling of brushwood; comp. by transpos. *הָמָן* to break any thing dry, as twigs, brushwood, *הָמָן* brushwood.—Hence

*הָמָן* m. plur. Is. 64, 1, *brushwood*, *twigs*. Saadias well retains *الهش*.

\* *הָמָן* not in use in Hebrew; Arab. *هَم* to flow rapidly, to stream, to pour; *هَمْر* rain, a heavy shower. The primary idea is doubtless that of *noise, sound*, (comp. *הָמָן*, and see *הָמָן* II, note,) as in *הָמָן*, which indeed comes from this root, the ר being softened into ל. Hence prob. also the Greek *ἡμῶν*, Lat. *imber*. Similar is *הָמָן*.

Deriv. *הָמָן*.

\* I. *הָמָן* pers. Pron. 3 pers. plur. fem. *they, æ*; used only with prefixes, as *הָמָן* Gen. 19, 29. 30, 26. 37; *הָמָן* Ez. 18, 14; *הָמָן* Ez. 16, 47; *הָמָן* *therefore* Ruth 1. 13. As a separate pronoun it always takes ה parag. as *הָמָן*, q. v.

\* II. *הָמָן*, with Makk. *הָמָן* 1. Adv. or interj. demonstrative, *lo! behold!* Kindred particles are Arab. *هَئَا* *lo!* *هَئَا* here, Gr. *ἐν*, *ἐν* i. q. *ἐν*, *ἐν*, Lat. *en*; also Chald. *הָמָן*, *הָמָן*, *הָמָן*, pron. demonstr. *hic, hæc, hoc*. Indeed, demonstrative pronouns and adverbs are often expressed by the same or similar words;

comp. *הָמָן* *lo!* *הָמָן* *this*; *הָמָן* where, and *הָמָן* *who?*—Gen. 3, 22. 4, 14. 11, 6. 15, 3. 19, 34. 27, 11. 29, 7. 30, 34. 39, 8. 47, 23. Job 8, 19, etc. More frequent is *הָמָן* q. v.

2. It passes over into a particle of affirmation, *lo!* i. q. *yea, surely*, as in the Talmud. Gen. 30, 34 where Saadias well, *נعم*. Hence *הָמָן* i. q. *לָמָן*.

3. Also into a particle of interrogation, *num?* or at least of oblique interrogation, *whether?* Jer. 2, 10 *הָמָן* *whether?* *הָמָן* *see, whether there be such a thing*. Comp. Chald. *הָמָן* no. 2. This transition of demonstrative particles into interrogatives is easy; comp. Heb. *הָמָן* lett. B; also Syr. *הָמָן* *lo!* which is used interrogatively in some formulas, as *הָמָן* is not? Lat. *ecquid?* for *en quid* or *ecce quid*.

4. As a conditional particle, *if*, i. q. *אם* lett. C, like Chald. *הָמָן*, Syr. *ܐܝܢ*; but chiefly in the later books which verge towards Chaldaism. E. g. 2 Chr. 7, 13 where *אם* follows. Job 40, 23. Is. 54, 15. Jer. 3, 1. The manner in which this signification has arisen, is apparent from the following passages of the Pentateuch: Lev. 25, 20 *what shall we eat the seventh year?* *הָמָן* *for lo!* *we shall not sow*, etc. i. q. *unless we sow, if we do not sow*. Ex. 8, 22.

*הָמָן* Chald. 1. *lo! surely*, Dan. 3, 17.

2. *whether*, Ezra 5, 17.

3. *if*, Dan. 2, 5. 6. 3, 15. 18. Repeated, *if—or, whether—or*, Ezra 7, 26.

*הָמָן* (Milél) I. As pers. Pron. 3 pers. plur. fem. *they, æ*, Gen. 41, 19; also *themselves, ipsæ, avta*, Gen. 33, 6; with art. *these* 1 Sam. 17, 28.—Often as including the substantive verb, Gen. 6, 2

הנה טבות הנה; or put directly for it, Gen. 41, 26 פרוה הטבות שבע שנים הנה v. 27.—With prefixes, e. g. בנהה Lev. 5, 22. Num. 13, 19; מהנה Lev. 4, 2. Is. 34, 16; להנה Ez. 1, 5, 23; כנהה as they, such, Gen. 41, 19. Job 23, 14; כנהה וכהנה such and such things 2 Sam. 12, 8.—See הוא, הם.

II. Adv. of place: a) *hither, to this place*, compounded from הן II, lo, here, and ה parag. local; Gen. 45, 8. Josh. 3, 9. al. הנה והנה *hither and thither*, this way and that way, Josh. 8, 20. 1 Sam. 20, 21 ממך והנה *from thee hither*, i. e. *on this side of thee*, opp. ממך והלאה, see הלאה.—So ערנהה *hitherto* in place, *thus far*, Num. 14, 19. 1 Sam. 7, 12; *hither* 2 Sam. 20, 16. 2 K. 8, 7; spoken of time, *hitherto*, as yet, Gen. 15, 16. 1 Sam. 1, 16, etc. Contracted into ערן, ערנה, q. v. b) *here, in this place*, Arab. ههنا, where ה is merely demonstrative, Gen. 21, 29. Repeated, *here... there* Dan. 12, 5; הנה והנה *here and there* 1 K. 20, 40.

הנה, with Makk. הנה-נא Gen. 19, 2, i. q. הן with ה parag. having a demonstrative power, (like אנה, אנה) a demonstrative particle, interj. *lo! behold!* For the etymology, or rather analogy, see in הן II. It serves to point out both persons and things, places and actions; Gen. 12, 19 הנה אשתך *behold, thy wife*. 16, 6. 18, 9 הנה באהל *behold, in the tent*. 20, 15. 16. 1, 29 הנה נתתי לכם וגו' *lo, I give unto you every herb*, etc. Espec. in descriptions and in lively narration, animated discourse; Gen. 40, 9 הנה ונהנה בחלמי ונהנה *in my dream, and lo, a vine was before me*. v. 16. 41, 2. 3. Is. 29, 8; comp. Dan. 2, 31. 7, 5. 6. Sometimes it serves for incitement, exhortation; Ps. 134, 1 הנה הנה ברכו את יי *behold, bless ye Jehovah*.

When the thing to be pointed out is expressed by a personal pronoun, this is appended to הנה as a suffix; as in Plautus *ecceum* for *ecce eum*. The forms are: הנהני *behold me*, the pron. being in the accus. since the particle contains a verbal idea, see Heb. Gr. § 98, 5; in Pause הנהני Gen. 22, 1. 11. 27, 1, and הנהני 22, 7. 27, 18. הנהך *behold thee* Gen. 20, 3, once הנהך 2 K. 7, 2; fem. הנהך Gen. 16, 11. הנהך *behold him, ecceum*, Num. 23, 17.

הנהני *behold us* Josh. 9, 25; in Pause הנהני Job 38, 35, הנהני Gen. 44, 16. 50, 18. הנהני Gen. 47, 1.—The forms הנהני *behold me!* הנהני *behold us!* are used by way of answer when persons are called, and imply that they are present and ready, Gen. 22, 1. 7. 11. 27, 1. 8. Num. 14, 40. 1 Sam. 3, 8. Job 38, 35. Is. 52, 6. 58, 9. 65, 1.—Further, הנה c. suff. is very often in animated discourse put before a participle standing for a finite verb, and espec. for the future; Gen. 6, 17 ה' הנהני מביא את ה' pr. *behold me about to bring a deluge*, i. e. *behold, I will bring*, etc. 20, 3 הנהך מות *behold thee about to die*, i. e. *behold thou art a dead man*. Is. 3, 1. 7, 14. 17, 1. Jer. 8, 17. 30, 10. Also for the præter, Gen. 37, 7. 1 Chr. 11, 25; and the present, Gen. 16, 14. Ex. 34, 11. Rarely a finite verb follows, the person being changed; as Is. 28, 16 הנהני רסר *behold me, who layeth*, etc.

הנהיה f. (verbal of Hiph. r. נהה) *per-mission of rest, rest, quiet*, Esth. 2, 18. Sept. and Chald. understand a remission of tribute.

הנם *Hinnom*, see in נהא lett. a.

הנה *Hena*, pr. n. of a city of Mesopotamia, otherwise unknown, 2 K. 18, 34. 19, 13. Is. 37, 13.

\* הַחַס an interject. onomatopoeitic like *hish!* *hush!* implying *silence!* comp. Gr. σιγή. Hab. 2, 20. Zeph. 1, 7. Zech. 2, 17. Judg. 3, 19. Amos 6, 10. Adv. *silently* Am. 8, 3, Sept. σιωπῶν. It was declined like Imp. Piel; so plur. חסו Neh. 8, 11.—Hence the verb

הסה denom. only in Hiph. fut. ונהס, *to hush, to still*, e. g. a people, Num. 13, 30.

הפניה f. *intermission, pause*, Lam. 3, 49. ר. פנה.

\* הפנה fut. הפנה, 1 pers. אהפנה Zeph. 3, 9. Aram. הפח, Arab. أفك.

1. *to turn, to turn about or over*, e. g. a cake Hos. 7, 8; a dish 2 K. 21, 13; a bed, i. q. *to make*, Ps. 41, 4. הפנה ידה *turn thy hand* sc. in driving a chariot, so as to cause the horses to turn round, i. e. *turn about, return*, 1 K. 22, 34! 2 Chr. 18, 33; comp. 2 K. 9, 23. הפנה ערה *to turn the back (neck) to any*



one, Josh. 7, 8.—Intrans. like Engl. *to turn*, also στρέφειν in Hom. *to turn oneself, to turn about*, 2 K. 5, 26; hence *to turn back, to flee*, Judg. 20, 39. 41. Ps. 78, 9.

2. *to overturn, to overthrow, to destroy* cities, Gen. 19, 21. 25. Deut. 29, 22; c.

ב Am. 4, 11.—Arab. المُرْتَفَكَات the overturned, destroyed, καὶ ἐξοχῆν of Sodom and Gomorrah.

3. *to turn, to convert, to change*, Ps. 105, 25. With ה to turn into any thing, Ps. 66, 6. 105, 29. Jer. 31, 13; without ה Ps. 114, 8.—Intrans. as in no. 1, *to turn, to be turned, changed*, c. acc. into any thing; Lev. 13, 3 שָׁעַר בַּנֶּגַע הַפֶּה לָכֵן the hair in the plague (spot) is turned white. v. 4. 10. 13. 20.

4. *to turn away, to pervert*, e. g. the words of any one, Jer. 23, 36. Comp. הִפֵּךְ.

NIPH. נִהְפָּךְ, inf. absol. נִהְפֹּךְ, part. f. in pause נִהְפָּכָה Jon. 3, 40.

1. *to turn oneself about, to turn back*, Ez. 4, 8. Lam. 1, 20. Prov. 17, 20 נִהְפָּךְ who turns about, is versatile, with his tongue. With ב to turn against any one Job 19, 19; עַל to any one Is. 60, 5; אֵל Josh. 8, 20; לָּ Lam. 5, 2.—1 Sam. 4, 19 נִהְפְּכוּ עָלֶיהָ צָרֶיהָ her pains turned themselves within her, i. e. began to cause writhings within her; see in עַל no. 3. e.

2. *to be overturned, overthrown, destroyed*, Jon. 3, 4.

3. *to be turned, i. e. to be changed*, with ה Ex. 7, 15. Lev. 13, 16. 17; acc. Lev. 13, 25. Spec. *to be changed for the worse* Dan. 10, 8, see in הוּר no. 1; *to be changed, dried up*, as moisture, Ps. 32, 4.

HOPH. הִפֵּכָה c. עַל *to be turned or to turn against any one, to assail*, Job 30, 15.

HITHPA. 1. *to turn oneself*, Gen. 3, 24 חָרַב מִתְהַפֵּכָה a sword continually turning itself, i. e. brandished, glittering. Of a cloud turning itself, i. e. moving about on the sky, Job 37, 12.

2. *to be turned, changed*, Job 38, 14.

3. i. q. *to roll oneself, to tumble*, Judg. 7, 13.

Deriv. those here following, and also מִהְפָּכָה, מִהְפָּכָה, מִהְפָּכָה.

הִפֵּךְ or הִפֵּךְ m. *the reverse, the contrary*, Ez. 16, 34.

הִפֵּךְ m. trop. *perverseness*. Is. 29, 16 הִפְכָּם O your perverseness!

הִפְכָּה f. *overthrow, destruction*, Gen. 19, 29. R. הִפֵּךְ no. 2.

הִפְכָּךְ adj. *turning, winding, crooked*, Prov. 21, 8. Opp. נָשָׁר. R. הִפֵּךְ.

הִצְלָה f. (verbal of Hiph. r. נָצַל) a *snatching away, deliverance*, Esth. 4, 14.

\* חֲצֵן obsol. root, prob. i. q. חֲצֵן and חֲצֵן, the letters ה and ח being interchanged, *to be firm, strengthened, fortified*; whence חֲצֵן defence. weapons, Ethiop. ሳገገ iron, plur. iron implements, weapons.—Hence

חֲצֵן Ez. 23, 24, *weapons, arms*, as the Targums and Kimchi well. Many copies read חֲצֵן.

הָר m. (r. הָר q. v.) with He loc. הָרָה Gen. 14, 10; with art. הָהָר, and He local הָהָרָה Gen. 12, 8. 19, 17. 19. al. Plur. הָרִים, constr. הָרֵי, with art. הָהָרִים.

1. a *mountain, mount*, Germ. *Berg*; corresponding is Gr. ὄρος, Slavic *gora*. Is. 30, 25. 40, 9. 57, 7. al. sæp. Often with a pr. n. as הָר סִינַי *Mount Sinai*, הָר הַבּוֹר *Mount Tabor*; and with the art. הָר הַלְבָּנוֹן *Mount Lebanon*.—Further, הָר הָאֱלֹהִים *the mountain of God*, i. e. a) Sinai, as the place where the law was given, Ex. 3, 1. 4, 27. 18, 5. b) Zion Ps. 24, 2. Is. 2, 3; which also is often called *God's holy mountain*, mostly הָר קְדִשִׁי, הָר קְדִשִׁי, where the suff. refers to God, Is. 11, 9. 56, 7. 57, 13. Ps. 2, 6. 15, 1. 43, 3. Obad. 16. Ez. 20, 40. More fully Zion is called הָר בֵּית יְיָ Is. 2, 2. c) In plur. the Holy Land, Palestine, as being mountainous, *the mountains of God*, Is. 14, 25. 49, 11. 65, 9.—On the superstition of the ancient nations and partic. of the Hebrews, by which they regarded mountains as sacred and the seats of the Deity, see Comment. on Is. Vol. II. p. 316 sq. Gramberg die Religionsideen des A. T. Pref. p. XV sq.—הָר הַמְשִׁיתָה *the mount i. e. citadel, castle, of the destroyer*, spoken of Babylon, Jer. 51, 25.

2. Collect. *mountains, mountainous region*, Germ. *Gebirge*, Josh. 14, 12; e. g. הר שֵׁעִיר *the mountains of Seir*; הר יהודה *the mountains of Judah*, Josh. 15, 48. הר בָּשָׁן *the mountains of Bashan*, Ps. 68, 16. With the art. הָהָר *the mountains*, καὶ ἔξωθεν, viz. a) The high mountainous tract extending nearly through Palestine between the plain on the sea-coast and the valley of the Jordan, Gen. 12, 8. Josh. 9, 1. b) The mountains of Judah, i. e. the same tract south of Jerusalem, (ἡ ὄρεσῃ Luke 1, 39,) Num. 13, 29. Deut. 1, 2. c) The mountainous region east of the Dead Sea, afterwards the country of Moab, Gen. 14, 10, 19, 17. 19. 30.

3. In proper names: a) הַר הָרֵס *the mount of the sun* Mount Heres, a city of the Samaritans, Judg. 1, 35. b) הר יִצְחָק, see יִצְחָק.

הר see הור.

הָרָא (mountainous land) *Hara*, pr. n. of a region of Assyria, 1 Chr. 5, 26. Prob. *Media Magna*, now called عِراق عجمي 'Irak 'Ajamy, also الجبال *el-Jebal* the mountains. See Bochart Phaleg III. c. 14.

הָרָא (mount of God) put for *the altar of burnt-offering*, Ez. 43, 15; called also there and in v. 16 אֲרִיאֵל q. v. no. II.

\* הָרַג fut. יִהְרַג, *to kill, to slay*, viz.

a) Men, spoken not only of homicide between private persons (for which also רָצַח) Gen. 4, 8 sq. Ex. 2, 14; but also of the slaughter of enemies in war, Is. 10, 4, 14, 20. Josh. 10, 11, 13, 23; and of any killing, 1 K. 19, 10 sq. 2 K. 11, 18. Esth. 9, 6; whether done with the sword Ex. 22, 23. 2 Sam. 12, 9. Am. 4, 10, or by a stone thrown Judg. 9, 54. Hence ascribed also to the pestilence Jer. 18, 21; to a viper Job 20, 16; and poet. even to grief, vexation, Job 5, 2. b) Beasts, Is. 27, 1; hence *to slaughter* for eating, Is. 22, 13. c) Plants, like Engl. *to kill*. Ps. 78, 47 הָרַג בְּבִקְרֵי יִצְחָק *he killed their vines with hail*; comp. מוֹת Job 14, 8, and see in מוֹת. Virg. Georg. 4. 330 *felices interfice messes*.—Construed mostly c. acc. rarely c. ל, 2 Sam. 3, 30. Job 5, 2; also c. ב, q. d. *to slay among them*, 2 Chr. 28, 9. Ps. 78, 31. Comp. א. A. 2.

NIPH. pass. *to be killed, slain*, Ez. 26, 6. 15.

PUAL id. Is. 27, 7. Ps. 44, 23.

Deriv. the two following:

הָרַג m. *a killing, slaughter*, Is. 27, 7. 30, 25. Ez. 26, 15. Esth. 9, 5. Prov. 24, 11.

הִרְגָה f. id. הִהֲרִגָה *sheep for the slaughter* Zech. 11, 4, 7; comp. the verb Is. 22, 13. הִהֲרִגָה *the valley of slaughter* Jer. 19, 6. R. הִרְגָה.

\* הָרָה fut. conv. וְהָרָה; inf. הָרִי, הָרִי.

1. *to become pregnant, to conceive*, spoken of a female; the etymology seems to lie in the idea of *swelling*, kindred with הָרַר, הִרְרָה.—Gen. 4, 1. 17. 16, 4. 21, 2. 25, 21. 29, 32; with ל of the man *to or by whom one conceives*, Gen. 38, 18. Part. הוֹרָה *she that conceives*, hence poet. for a mother, Cant. 3, 4. Hos. 2, 7.—The Heb. interpreters also affirm that plur. הוֹרִים is put as if by Zeugma for both *parents* Gen. 49, 26; comp.

Arab. أَبَان the two fathers, i. e. the parents. But see under הור.

2. Metaph. *to conceive in mind*; hence *to meditate, to purpose any thing*. Ps. 7, 15 הָרָה עָמֵל וְיָלַד שָׂטָן *he conceived mischief and brought forth disappointment*. Job 15, 35. Is. 33, 11. 59, 4.

NOTE. Some ascribe also to this verb the sense *to bring forth, to bear*, appealing to 1 Chr. 4, 17 וְהָרָה אֶת־מְרִיָם. But here the writer only omits to mention the birth.

PUAL הָרָה pass. *to be conceived*. Job 3, 3 and (perish) *the night which said הָרָה הָאִשָּׁה אֶת־בְּנֵיהָ* *a man-child is conceived*. Schultens well: "Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis."

Po. inf. absol. הוֹרִי Is. 59, 13, i. q. Kal no. 2.

Deriv. הִרְיוֹן, הָרִי, הִרְיוֹן, and

הָרָה adj. only fem. הָרָה *pregnant, with child*, Gen. 16, 11. 38, 24. 25. Ex. 21, 22. al. With ל of pers. *to or by whom*, Gen. 38, 25. הָרָה לָלֵד *with child near to be delivered* 1 Sam. 4, 19. הָרָה עוֹלָם *ever pregnant* Jer. 20, 17.—Plur. הָרִיָּה Jer. ibid. With suff. הִרְיוֹתָהּ, הִרְיוֹתֶיהֶם (forms with Dag. f. impl. as if from Pi.) 2 K. 8, 12. 15, 16.



**הָרָה** Chald. *conception, thought*, from **הָרָה** to conceive in mind, to think, see Chald. r. **הָרָר**. Plur. Dan. 4, 2, spoken of visions in dreams, like the synon. **רָעוֹן** 2, 29. 30. 4, 16. Syr. **הָרָה** fancy, imagination.

**הָרָן** m. (r. **הָרָה**) *conception, pregnancy*, Gen. 3, 16. Tseré impure.

**הָרִי** i. q. **הָרָה**, fem. **הָרִיָּה**, whence **הָרִיָּהוּ** Hos. 14, 1. R. **הָרָה**.

**הָרִיִּן** m. (r. **הָרָה**) *conception*, Ruth 4, 13. Hos. 9, 11.

**הָרִיסָה** f. (r. **הָרָס**) something *torn down, a ruin*, e. g. a house demolished, Am. 9, 11.

**הָרִיסוֹת** f. (r. **הָרָס**) *a tearing down, destruction*, Is. 49, 19.

\* **הָרָם** obsol. root, i. q. **רָם**, **אָרָם**, *to be high*. Arab. **هَرَمَ** to make great, to lift up; whence **هَرَم** a pyramid, lofty building.—Hence **הָרָמִין** and

**הָרָם** (height, after the form **עוֹלָם**; or mountaineer, from **הָר** with the ending **הָרָם**), *Horam*, pr. n. of a Canaanitish king, Josh. 10, 33.

**הָרָם** (exalted) *Harum*, pr. n. m. 1 Chr. 4, 8.

**הָרָמוֹן** i. q. **אָרָמוֹן**, *a fortress, castle*, sc. of an enemy, Am. 4, 3. R. **הָרָם**.

**הָרָן** (mountaineer, from **הָר**) *Haran*, pr. n. m. a) The brother of Abraham, Gen. 11, 26. 27. b) 1 Chr. 23, 9.—For **הָרָן בֵּית הָרָן** see p. 129. n.

\* **הָרָס** fut. **יָהָרָס** Job 12, 14. Is. 22, 19, and **יָהָרָס** Ex. 15, 7. 2 K. 3, 25.

1. *to pull or tear down, to destroy*. The primary signif. lies in the syllable **רָס**, which like **רָץ**, Gr. **ῥήσσω**, **ῥήτω**, Germ. *reissen*, is onomatopoeitic, with the notion of *rending, tearing, pulling in pieces*, etc. Comp. **רָצַץ**, also **רָצַץ**, **פָּרַץ**, etc. Arab. **هَرَسَ** *to tear in pieces, to lacerate*.—Pr. and mostly *to tear down* houses, cities, walls, (opp. **בָּנָה** Ps. 28, 5.) 1 K. 18, 30. 19, 10. Is. 14, 18. Jer. 1, 10. 45, 4. Lam. 2, 2. Ez. 13, 14. 16, 39. Mic. 5, 10. al. Elsewhere also *to tear out teeth*, i. e. to

*break out*, Ps. 58, 7; *to pull down* from a station Is. 22, 19; *to pull or tear down* a people, *to destroy*, Ex. 15, 7; and hence of a kingdom, Prov. 29, 4 *a king by justice establisheth the land*, **וְאִישׁ הָרָמוֹת** **יָהָרָסָהּ** but *he that loveth bribes pulleth it down*, i. e. an unjust king destroys it.

2. Intrans. *to tear through, to break in*; Ex. 19, 21 **פָּן-יָהָרָסוּ אֱלֹהֵי** *lest they break through unto Jehovah*. v. 24.

**נִרְפָּה** *to be torn down, overthrown, destroyed*, Ps. 11, 3. Joel 1, 17. Ez. 30, 4. al. Also of mountains, Ez. 38, 20.

**פִּיֵּל** i. q. Kal no. 1. Ex. 23, 24. Is. 49, 17.

Deriv. **הָרִיסוֹת**, **הָרִיסָה**, and

**הָרָס** **ἡραξ-λεγόμεν**. and of doubtful authority, *destruction*, Is. 19, 18; where most Mss. and editions, as also Aqu. Theod. Syr. read: **עִיר הָהָרָס וְאָמַר לָאָהָה** *one (of these five cities) shall be called, The city of destruction*, i. e. in the idiom of Isaiah, *one of these cities shall be destroyed*; comp. **קָרָא** Niph. no. 2. γ. The Jews of Palestine, who approved this reading, referred it to Leontopolis in Egypt and its temple, which they abhorred, and the destruction of which they supposed to be here predicted.—But the more probable reading is **הָרָס** q. v. no. 2. See more in Comment. on Is. l. c.

\* **הָרָר** a root not in use, prob. *to swell*; kindr. with **הָרָה** *to become pregnant*, pr. to swell, to become tumid; Chald. **הָרָרָה** to become pregnant.—Hence **הָרָר**, **הָרָרִי**, mountain, **הָרָרִי**.

**הָרָר** Chald. in Peal not used, kindr. with Heb. **הָרָה** *to conceive*; PALP. **הָרָרָה** *to conceive in mind, to think*. Hence **הָרָרָה**.

**הָרָרִי**, once c. suff. **הָרָרִי** Jer. 17, 3, and **הָרָר** only c. suff. **הָרָרִי** Ps. 30, 8; Plur. constr. **הָרָרִי**, c. suff. **הָרָרִיָּה** Deut. 8, 9, i. q. **הָר**, *a mountain*, but mostly poetic. Jer. 17, 3 **לְבֹא אֶתֶן** **הָרָרִי בְשָׂדָה**—*my mountain (Zion) with the field . . . will I give as spoil*; in the parallel clause is **בְּמוֹתֵיהֶם בְּתִשָּׁאָה** *thy high places with their sin* i. e. with their idols. R. **הָרָרִי**.

**הָרָרִי** 2 Sam. 23, 33, and **הָרָרִי** v. 11, *a mountaineer*, inhabiting the mountainous tract of Ephraim or Judah. R. **הָרָרִי**.

הַשֵּׁם (perh. i. q. הַשֵּׁם fat) *Hashem*, pr. n. m. 1 Chr. 11, 34; in the parall. passage 2 Sam. 23, 32 is הַשֵּׁן.

הַשְׁמָעוּת verbal of Hiph. (ר. שָׁמַע) i. q. inf. *a causing to hear*. Ez. 24, 26 לְהַשְׁמָעוֹת אָזְנוֹם *to cause the ears to hear*.

הִתְמַד verb. Hiph. (ר. נָתַד) *a melting*, Ez. 22, 22.

הָתַךְ *Hatach*, pr. n. of a eunuch in the court of Xerxes, Esth. 4, 5. Bohlen compares הַדֵּם verity.

\* הָתַל a secondary root not used in Kal, formed from Hiph. of the verb הָלַל. Most of the forms exhibit manifestly an origin from הָלַל; while in others the letter ה acquires the nature of a radical. The former is the case in Præt. הָתַל Gen. 31, 7; inf. הָתַל Ex. 8, 25; fut. הָתַל Job 13, 9; pass. הִתְהַל Is. 44, 20; all which are real forms of Hiph. and Hoph. from הָלַל. The latter has place in יִתְהַל 1 K. 18, 27; יִתְהַל Jer. 9, 4; and the derivatives הִתְהַלִּים, מִתְהַלִּים; in all which ה is retained as if radical. These forms signify:

1. *to deceive*, c. ב. Gen. 31, 7. Judg. 16, 10. 13. 15. Job 13, 9. Jer. 9, 4.

2. *to mock, to deride*, 1 K. 18, 27. See the derivatives above.

NOTE. In the kindred languages the root הַל is both primary and secondary, and the guttural preformative (ה) assumes also the power of a radical letter.

Thus Arab. قَل is *to cause to fall, to*

*prostrate*; whence Hiph. הָתַל *to deceive*, like רָמָה, σφάλλω, fallo; which trop.

sense also belongs to the kindr. טָל to defraud. Then from הָתַל, the letter ה being changed for a harsher guttural,

comes חָתַל to deceive, to defraud, חָתַל fraud, cunning; comp. Ewald, Heb. Gramm. p. 487, where he errs only in denying that ה is at all radical. Other secondary roots of this kind, in which one or another servile letter becomes radical, are שָׁתַח, נָחַח, q. v. Also from the kindred languages we may add: קוּשׁ bow from r. קוּשׁ, and thence מְבִיר from מוּד, thence Rabb. מִבְּרִי; before, from מִבְּרִי, thence מְבִיר.

Deriv. מִתְהַלִּים, and

הִתְהַלִּים m. plur. *mockings, derisions*, poet. for *mockers*, Job 17, 2.

\* הָתַח in Kal not used, prob. i. q.

הָתַח, הָדַח, *to break*; whence *to break in upon, to set upon, to assail* any one. Hence as ἀπαξ λεγόμεν.

POEL Ps. 62, 4 עַד אַנְחָה תִּתְהַחַּח עַל אִישׁ? *how long will ye break in upon a man?* i. e. set upon him. Sept. ἐνιςθεσθε, Vulg. irruitis.—Less well Abulwalid assigns to this root the sense of talking, prating. Others assume a root הוּחַ, comp. Arab. هَات to acclaim, to applaud. Simonis compares Arab. هَات to harm, to injure.

Vav, the sixth letter of the Hebrew alphabet; as a numeral denoting 6. The name Vav, וָ, sometimes written וִי, denotes a *peg, nail, hook*, see in its order; to which its form in many ancient alphabets bears a resemblance.

For the twofold power and office of this letter, as movable and quiescent, see the Grammars. As a consonant, it is rarely found at the beginning of a root, Yod (י) being mostly substituted for it,

as וָלַד לְדָר; in the middle of a root it is sometimes movable, and is there interchanged with ב q. v. but oftener it is quiescent, see Lehrg. p. 406; at the end of a root or word it is quiescent, except in a few examples, as וָלַד, וָלַד. See Thesaur. p. 393.

וָ, or ו before Sheva movable and the letters בַּמָּה, also ו before monosyllables and barytones espec. when marked with





similar way the ancient interpp. understood the difficult passage: 1 Sam. 14, 18 *the ark of God was at that time* וְבָנֵי יִשְׂרָאֵל Engl. Vers. *with the children of Israel*; Vulg. *cum*, Syr. Chald. *ܠܝܬܝܐܝܠܐ*. Better to read *לְפָנֵי יִשׁ* as Sept. or *בְּפָנֵי יִשׁ*.

f) In the following idiom peculiar to the Pentateuch and Joshua, Vav is put like Lat. *etiam, simul*, i. q. *also as, even for, at the same time*. Num. 34, 6 וְגִבּוֹל הַיָּם וְהַיָּרֵךְ לָכֶם הַיָּם הַגָּדוֹל וְגִבּוֹל and as for the western border, there shall be to you the great sea even for a border; i. q. in Greek *ἐστὶ καὶ τὸ πρὸς τὸν ὄκεανον*,

Arab. *مَعًا*. Deut. 3, 16 עַד נַחַל אַרְנוֹן הוּךְ even unto the brook Arnon, to the middle of the brook, which is even for the border. v. 17. Josh. 13, 23 וְיַרְדֵּי גִבּוֹל בְּנֵי רְאוּבֵן הַיַּרְדֵּן וְגִבּוֹל and the border of the children of Reuben was Jordan, even for a border. v. 27. 15, 12, 47. See Thesaur. p. 394 sq.

g) When a noun is repeated, the insertion of the copula denotes: α) Pr. a doubling, something two-fold; Ps. 12, 3 וְלֵב בָּיִת with a double heart i. e. with duplicity of mind, comp. 1 Chr. 12, 38. Deut. 25, 13 אָבֵן וְאָבֵן double weights, one full and the other light. Heb. Gr. § 106. 4. β) Single things of a kind, distributively, each, every. Ezra 10, 14 וְקִנֵּי עִיר וְעִיר the elders of every city. 2 Chr. 11, 12 בְּכָל-עִיר וְעִיר in every several city. 28, 28. Jer. 48, 8. Esth. 1, 8. every generation, see in דֹּר no. 1. Esth. 3, 4 יוֹם יוֹם and 2, 11 בְּכָל-יוֹם every day, daily.

h) Repeated וְ—י, i. q. Lat. *et—et*, Engl. *both—and*. Ps. 76, 7 וְרָכֶם וְרָכֶם both the chariot and horses are stunned. Dan. 8, 13 וְקִדְשׁ וְצִפְּאָה both the sanctuary and the host. Num. 9, 14. Josh. 7, 24. Is. 16, 5.—Here too belong the examples where it may be rendered, *whether—or*; e. g. Ex. 21, 16 and he that stealeth a man בְּרֹדוֹ וְנִמְצָא בְּרֹדוֹ whether he sell him or he be found in his hand, he shall surely be put to death; pr. and if he sell him, and if he be found in his hand. Lev. 5, 3. Deut. 24, 7.

i) That Vav is put as a disjunctive between words, i. q. *or*, is hardly supported by a single probable example;

those usually referred hither not requiring such a signification. Thus in Ex. 21, 15. 17 *he that curseth his father AND his mother shall surely be put to death*; here the verb refers not to one or the other, but to both: *he that curseth his father AND he that curseth his mother* etc. Ex. 12, 5. For 1 Sam. 17, 34, see in אֶחָד I. no. 1. [But in 1 K. 18, 27, it is difficult to avoid the disjunctive sense of Vav; and so the author himself elsewhere admits, see in בִּי no. 2. a. γ, fin. Thesaur. p. 679.—R.]

k) It sometimes connects two imperatives, and then the latter expresses a promise or threat. Gen. 42, 18 *do this and live*, i. e. and thou shalt live; comp. John 7, 52, also Lat. *divide et impera*. See Heb. Gr. § 127. 2.

As to the use of Vav as a copula in connecting sentences and giving continuity to discourse, for which also Vav converse serves, the following may be noted:

aa) Sometimes, though rarely and for various causes, the copula stands at the beginning of discourse, e. g. α) At the beginning of some books, Ex. 1, 1. 1 K. 1, 1. Ezra 1, 1. In these cases the history is continued from a former book. β) Twice, 2 K. 5, 6. 10, 2, וְעַתָּה stands at the beginning of an epistle; the salutation and exordium being prob. omitted. Comp. Arab. *أما بعد*; also Lat. *et* at the beginning of epistles, Cic. ad Fam. 10. 1. ib. 13. 62; see Handii Tursell. II. p. 494. γ) Ex. 2, 20 and he (Jethro) said unto his daughters, And where is he? So Lat. *et* often; Handii Tursell. I. c. p. 493. no. 14.—See more in no. 4 below.

bb) It serves to introduce the apodosis, espec. where this is to be distinctly marked; Engl. *then*, Germ. *da*; comp. Arab. *ف*. So when preceded by אִם, Gen. 13, 9 וְאִם תִּקְחֵהּ וְאִם תִּשְׁמָאֵל וְאִם תִּשְׁמָאֵל if thou take the left hand, then I will go to the right; and if the right hand, then I will go to the left. Ps. 78, 34 וְאִם הִרְגֵּם וְאִם הִרְגֵּם when he slew them, then they sought him. Ruth 3, 13. Job 10, 14. Preceded by הִנֵּן 1 Sam. 15, 23; עַתָּה Deut. 7, 12; בִּי Gen. 29, 15. Is. 28, 18; ב c. infin. Gen. 3, 5. Ez. 33, 18 בְּשׁוּב



צִדִּיק. Comp. in N. T. αὐτοῦ Luke 7, 12. Acts 10, 17.—Very often it is put with a certain emphasis after words and clauses which stand absolutely, espec. those which mark time. Ex. 16, 6 קָרַב וַיִּדְעֵהֶם *at evening, then shall ye know*. Prov. 24, 27 אַחֲרֵי בְרִיקָה *afterwards, then build thy house*. Gen. 40, 9. 48, 7. Jer. 7, 25.—Here too belong examples where the copula is inserted in a clause between the subject and predicate, so as to take up a sentence not yet completed; e. g. α) Where the subject precedes and the copula is put before the predicate; Prov. 23, 24 יוֹלֵד הָכֵם וַיִּשְׂמְחֵהוּ בּוֹ *he that begetteth a wise son, and (then) he shall have joy in him*; here the copula is emphatic. 31, 28 בְּעֵלְהָ וַיְהַלְלָהָ *her husband, and he praiseth her*, i. e. he too praiseth her. 1 Sam. 25, 27. Gen. 22, 14. Job 36, 26. β) When the predicate stands first; 2 Sam. 15, 34 עֶבֶד אֲבִיךָ וְהוּא הָרַבִּיָּה *thy father's servant, and I was so hitherto*. Job 4, 6 תִּקְוָתְךָ וְהוּא הָרַבִּיָּה *thy hope, and it is the uprightness of thy ways*, i. e. in the integrity of thy life lies thy hope. γ) Where the object stands first; 2 Sam. 22, 41 מִשְׁנְאִי וְאֶצְמִירָהֶם *them that hate me, and (then) I will destroy them*. Num. 23, 3.

cc) It has an *intensive* or *cumulative* force, like Gr. καί, i. q. *even, yea, yea even*, e. g. α) It augments; as Job 5, 19 *in six troubles he shall deliver thee, yea in seven there shall no evil touch thee*. Ps. 74, 11. Prov. 6, 16. 30, 15. 18 sq. 21 sq. Am. 1, 3. 6. 9. 11. β) It diminishes; as Job 21, 6 וְאֵם זָכְרָתִי וְנִבְחַלְתִּי *yea even if I remember, I am afraid*, i. q. if I only remember, if I barely think thereon. So וְלֹא *not even*, Deut. 28, 39.

dd) It is put between clauses which are to be compared together, and marks espec. an equality or likeness of lot, i. q. *as, so*. (So גם q. v. no. 1. e, f, g.) This is called by Grammarians וְהַשְׁתוּוּתָה Vav adaequationis. Job 5, 7 *man is born to trouble, and the sons of lightning soar on high*, i. e. *as* swift birds of prey soar on high. 14, 19 *the waters wear away the stones, their flood washeth away the dust of the earth, and (so) thou destroyest the hope of man*. 12, 11. 34, 3. Prov. 26, 9.

ee) It is put before clauses inserted

by way of *parenthesis*, where also the relative often stands. Gen. 49, 25 מֵאֵל אָבִיךָ וְיִצְחָקָה וְאֵם שְׂרַי וְיִצְחָקָה *from the God of thy father (and he hath helped thee), and from the Almighty (and he hath blessed thee), shall come the blessings of heaven above*. Job 29, 12 *for I delivered the poor... לוֹ וְרָחִים וְלֹא עֹזֵר לִי* *and the orphan, and there was none to help him, i. q. to whom there was no helper*. Is. 13, 14. Ps. 55, 20.—On the intimate connection between the copula and the relative, see Harris' *Hermes*, B. I. c. 5 penult.

2. Vav is also put before *adversative* clauses, *and yet, but, since*. But here the antithesis lies in the thought or in the collocation of the words, rather than in the particle Vav; and when it is to be more strongly expressed, the regular adversative particles are used, as אֲבָל, אֲכֵן, אָכֵן. Cant. 1, 5 שְׁחֹרָה אֲנִי וְנָאֵהָ *I am black, and yet comely*. Gen. 2, 16. 17 *of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it*. 17, 21. 42, 10. Judg. 16, 15 *how canst thou say, I love thee, וְלִבִּי אֵין אִתִּי* *and yet (since) thine heart is not with me?* Ruth 1, 21. Job 6, 26.—Where the subject of a clause in this construction is a personal pronoun, it is put first. Gen. 15, 2 מִחַתְתְּךָ לִי *what wilt thou give me, and yet (since) I depart childless?* So וְאֲנִי 18, 13. 27; וְאֲנִי Is. 49, 21; וְאֵתָה Neh. 2, 2; וְהוּא Is. 10, 7. 42, 22; וְאֵתָם Gen. 26, 27; וְהוּא Is. 1, 2.—Sometimes also it may be rendered *though, although*; but here וְ is in itself only *and*, the conditional particle being omitted. Job 15, 5 *for thy mouth teacheth thine iniquity, וְהִבְחַר לְשׁוֹן עֲרָמִים* *although thou choosest the tongue of the crafty*. Mal. 2, 14. Is. 32, 7.

3. Before *causal* clauses, i. e. those assigning a cause or reason, i. q. *for, because of*. Gen. 20, 3 *behold! thou art a dead man because of the woman thou hast taken, וְהוּא בָּעֲלָהּ בְּעַל* *for she is a man's wife*. 6, 17. Ps. 7, 10. 60, 13 *give us help from the enemy, for (?) vain is the help of man*. Is. 3, 7. 39, 1.

4. Before *inferential* clauses, *therefore, wherefore; then, so then*. Ez. 18, 32 *I*

*desire not the death of the sinner, . . .*  
 וְהִשִּׁיב וְחַיֵּי wherefore turn ye and live.  
 Zech. 2, 10. Ps. 81, 13.—Here belong  
 most of the examples in which Vav  
 stands at the beginning of discourse  
 (see others in no. 1. aa); since there is  
 usually here some reason implied in the  
 preceding circumstances, from which the  
 proposition to which Vav is prefixed is a  
 conclusion; i. q. *then, so then*. 3 K. 4, 41  
 וַיֹּאמֶר וַיָּקָחוּ קָמָה and he said, *Then bring*  
*meal*, sc. since these things are so. Is.  
 3, 14 וְאַתֶּם בְּעֵרְתֶּם הַבְּרָקִים so then ye have  
*eaten up the vineyard*. Ps. 4, 4 וְיָדְעוּ know  
*then*. 2, 10. וְעַתָּה מְלָכִים now therefore,  
*O ye kings*, comp. v. 6. 2 Sam. 24, 3. Is.  
 47, 9. 58, 2.

5. Before *final* and *consecutive* clauses,  
 marking end or aim and result, *that, in*  
*order that, so that*; followed by the fu-  
 ture, often apocopated or paragogic. So  
 where a sentence precedes including a  
 command, Gen. 27, 4. 42, 34. 1 Sam. 15,  
 16; or an entreaty, Job 10, 20. Judg.  
 16, 28; or an interrogation, 1 K. 22, 7.  
 Is. 41, 26; or a hope, Jer. 20, 10. Thus  
 Gen. 42, 34 and bring your youngest  
 brother unto me, וְיָדְעָה that I may know.  
 Judg. 16, 28 strengthen me only this once,  
 וְיִצְחָקָה that I may be avenged. 1 K. 22,  
 7 is there not here a prophet of the Lord  
 besides, וְיִדְרֹשָׁה מֵאוּרָחוּ that we might in-  
 quire of him?

6. Before clauses dependent on verbs  
 of *perceiving* and *uttering*, where com-  
 mon usage admits the relat. conjunction  
 כִּי that. So after a verb of knowing  
 Gen. 47, 6; of swearing Josh. 2, 12; of  
 augury Gen. 30, 27. Also without a  
 verb, Is. 43, 12 ye are my witnesses וְאֲנִי  
 כִּי אֲנִי הֵיָא comp. v. 10 that I am God;  
 comp. v. 10 הֵיָא comp. v. 10 that I am God;  
 in the same connection. Lam. 3, 26 טוֹב  
 וְיִחַיֵּל good that one wait even in  
 silence, comp. v. 27 טוֹב כִּי Num. 14, 21.

7. *Vav conversive of the Præter*, (so  
 called as *converting* the præter into a fu-  
 ture,) is merely the Copula; and affects  
 the Præter simply by connecting it back to  
 a preceding future. Yet it also has  
 the effect, that in most verbal forms  
 having the tone on the penultimate, the  
 same is moved forward by it upon the  
 final syllable; e. g. וְהֵלַכְתִּי I went,  
 (with a preced. fut.) and I will go, Judg.  
 1, 3. See Heb. Gr. § 48 b. 1, 3.

וְ, and before a gutt. וְ, a particle  
 prefixed to the Future, and imparting to  
 it (when a præter precedes) the sense  
 of the Imperfect; hence called *Vav con-*  
*versive of the Future*; e. g. וְיָקַטְל he will  
 slay, וְיָקַטְל (with preced. præter.) and he  
 slew. It appears to be nothing more  
 than *Vav copulative* with a peculiar  
 punctuation; and affects the Future  
 simply by connecting it back to a pre-  
 ceding præter. When a shortened form  
 of the Fut. exists, this is preferred; and  
 very often the tone is drawn back from  
 the last syllable to the penultimate; e. g.  
 fut. וְיָמִיתָ, apoc. וְיָמַת, with Vav convers.  
 וְיָמַת. But in the first pers. especially  
 in the later books, the fut. paragog. is  
 sometimes employed; e. g. וְאֶמְרָה Ezra  
 9, 3. See Heb. Gr. § 48 b. 1, 2.

NOTE. In former editions the prefer-  
 ence was given to another view of this  
*Vav*; according to which it was regarded  
 as a contraction or fragment of the verb  
 הָיָה to be, put before the Future so as to  
 form by periphrasis the narrative tense,  
 viz. הָיָה וְיָקַטְל it came to pass (that) he  
 slew; then dropping הָ as in Syriac  
 וְהִי־וְיָקַטְל, and contracted וְיָקַטְל, like מִה־

וְהָ, מִהָ; comp. כָּאֵן יִפְתָּל he was (that)  
 he will slay, for he slew.—But on the  
 other hand it is evident that the *Copula*  
 lies in this Vav, for the following rea-  
 sons: a) The *Fut. conversive* as con-  
 nected with what precedes always stands  
 before the noun, as וְיֹאמֶר אֱלֹהִים; and  
 where the noun is put first, the Vav is  
 separated from the verb, e. g. Is. 6, 4  
 וְהַבְּרִיתִי וְיִמְלֵא עָשָׁן . . . and trembled  
 the foundations of the thresholds . . . and  
 the house was filled with smoke. 3, 16.  
 b) It never stands after the Relative or  
 Conjunctions, which exclude the copula.  
 c) In parallel passages there often stands  
 for it a simple וְ, see Is. 59, 16; comp.  
 63, 3. 5. 6; also in the same connection a  
 simple וְ Is. 43, 28. d) When whole  
 sections or books begin with Vav con-  
 versive, as is often the case, this denotes  
 that they are connected with an earlier  
 narrative, Ex. 1, 1. Ezra 1, 1; or at least  
 are regarded as having such connection,  
 Ruth 1, 1. Esth. 1, 1. In 1 K. 1, 1 the  
 book begins with a simple וְ. See in ¶  
 no. 1. aa. Heb. Gr. l. c.



דדן *Vedan*, pr. n. of an Arabian city, whence cloths, wrought iron, cassia, and other spices were brought to Tyre, Ez. 27, 19. Very prob. the prophet here speaks of the city and mart עדן, דדן, 'Aden, in connection with which Edrisi enumerates these very wares, T. I. p. 51. ed. Jaubert: "La ville d'Aden est petite, mais renommée à cause de son port de mer, d'où partent des navires destinés pour le Sind, l'Inde, et la Chine. On y apporte de ce dernier pays des marchandises telles que le fer, les lames de sabre damasquinées, . . . le cardamome, la cannelle, . . . les myrobalans, . . . diverses étoffes tissées d'herbes, et d'autres riches et veloutées, etc."—The text ought therefore prob. to read דדן or דדן, unless perhaps דדן is here for דדן.

דדב a doubtful word, found only in Num. 21, 14 אדב-דדב, pr. n. of a place, *Vaheb*, in the territory of Moab on the Arnon; according to Le Clerc i. q. דדב. v. 18, comp. דדב to give, i. q. דדב. — Kimchi found it in some Mss. written in one word אדב-דדב, which would be Aram. Ethpa. of the verb דדב i. q. דדב, *Jehovah dedit se in turbine*. But the whole passage is abrupt and fragmentary, and therefore very obscure.

דד m. plur. דדד (Kamets impure) a peg, nail, hook, spoken only of the pins or hooks from which the curtains of the tabernacle were suspended, Ex. 26, 32. 37. 27, 10. 11. 17. 36, 36. 38. 38, 10 sq. The etymology is unknown; see Thes. p. 399.

*Zayin*, דדן, the seventh letter of the Hebrew alphabet; as a numeral denoting 7. The name is i. q. Syr. دزن *a weapon*; which the figure of this letter resembles in all the ancient alphabets.—In Arabic there are two corresponding letters, differently pronounced, viz. د *dh* (d, z), and ز *z*, as دزج *to slaughter*; دز *seed*. For the for-

\* דד Arab. دد *to bear, to carry, portare*; whence دد *Vizier*, pr. porter of public business; comp. *bajulus* used by writers of the middle ages for an envoy, *chargé d'affaires*, whence Engl. *bailiff*, Ital. *bailo*. Also in Pass. *to be laden with guilt, borne down with punishment*; since sin and guilt in the Semitic idiom are a burden laid upon the wicked, Ps. 38, 4. Is. 53, 11. Comp. דד, *aiḡaw*, to take off or away, i. q. to pardon.—Hence

דד m. *laden with guilt, guilty*, Prov. 21, 8.

דדד (Pers. دد pure, pr. white, see *Vajezatha*, Pers. pr. n. of the youngest son of Haman, Esth. 9, 9.

\* דד i. q. דד, *to bear, to bring forth*; Arab. دد.—Hence the two following:

דד m. *a child, offspring*, Gen. 11, 30.

דד m. id. 2 Sam. 6, 23.—Keri דד, and so the occidental Mss.

דד pr. n. m. *Vaniah*, Ezra 10, 36.

דד (perh. i. q. דד *additamentum meum*) pr. n. m. *Vophsi*, Num. 13, 14.

דד pr. n. m. *Vashni*, 1 Chr. 6, 13 [28]. Prob. a corrupted form for דד, comp. 1 Sam. 8, 2. The passage should read: דד דד; see *Movers Chron.* p. 54.

דד (Pers. دد *a beauty, la belle*), *Vashti*, the former queen of Xerxes, Esth. 1, 9.

ז

mer the Aramæan has ד; for the latter it sometimes also has ז; hence דד, דד, for דד to slaughter; דד, דד, for דד to sow, etc. Comp. in lett. ד.

But ד and ז are also interchanged; e. g. דד, דד and דד to help; דד, דד and דד to cut off.

Further, ז is interchanged: a) With

ץ, in זָעַץ and זָעַץ to cry out; זָעַץ and זָעַץ to exult, to shout; זָהָב gold, comp. זָהָב yellow, tawny. b) With ס, ש, as זָוֵר and סוּר to go away; זָעַץ and זָעַץ to exult; זָוֵר, Syr. <sup>6</sup>זָעַץ to despise; זָסוּר harm, from זָסוּר to harm. c) With ר, as זָרַק and זָרַק, etc.

\* זָהָב obsol. root, prob. i. q. זָהָב, to be yellow, tawny.—Hence

זָהָב m. (Tseré impure) 1. a wolf, so called from its tawny colour; like Lat. *vulpes* from *fulvus*, Goth. *wulfs*, whence wolf. Arab. <sup>6</sup>ذَيْبٌ, Syr. <sup>6</sup>زَيْبٌ.—Gen.

49, 27. Is. 11, 6. 65, 25. Jer. 5, 6. זָהָב evening wolves, prowling at night, Hab. 1, 8. Zeph. 3, 3; comp. *λύκοι νυκτεγίνοι* Oppian. Cyneget. 3. 266, *νυκτιπόροι* ibid. 1. 440.

2. Zeeb, pr. n. of a Midianitish prince, Judg. 7, 25. 8, 3. Ps. 83, 12.

זָהָב this, hæc, fem. of the pron. זָהָב q. v.

\* זָבַב obsol. root, onomatopoe. prob. i. q. זָבַב to murmur, to hum, to buzz. Germ. *summen*; whence זָבַב a fly, from its buzzing, like Lat. *musca* fr. *μύσσω*, *musso* (mussito). Bochart compares זָבַב to move up and down in the air; but this is secondary.

\* זָבַר once Gen. 30, 20, to give, to present with any thing, to endow, Lat. *donare*; Sept. well *δεδωκεται*, Vulg. *dotavit*. Comp. Chald. Saad. Abulw. Arab. <sup>6</sup>زبد id. Syr. <sup>6</sup>زبد spec. dowry; see The-saur. p. 401.—That this root was in frequent use in Hebrew, is shown by the many pr. names derived from it; e. g. those which here follow, six in number, and also זָבַר, זָבַר, זָבַר, זָבַר, זָבַר, זָבַר.

זָבַר m. a gift, dowry, Gen. 30, 20.

זָבַר (whom God gave, as זָבַר for זָבַר, זָבַר) Zabad, pr. n. m. a) 1 Chr. 2, 36. b) 1 Chr. 7, 21. c) 1 Chr. 11, 41. d) 2 Chr. 24, 26. In the parall. passage 2 K. 12, 22 is יוֹזָבָב.

זָבַד (for זָבַד gift of Jehovah) Zabdī, pr. n. m. a) Josh. 7, 1; in the parallel passage 1 Chr. 2, 6 זָבַד. b) 1 Chr. 8, 19. c) 1 Chr. 27, 27. d) Neh. 11, 17.

זָבַד (gift of God) Zabdiel, pr. n. m. Neh. 11, 14. Comp. *Σαβδουλ* 1 Macc. 11, 17.

זָבַד (Jehovah gave) Zebadiah, Zeb-dee, Gr. *Ζεβεδαιος*, pr. n. of several men: a) 1 Chr. 8, 15. b) ib. v. 17. c) ib. 12, 7. 27, 7. d) Ezra 8, 8. e) 10, 20.

זָבַד (id.) Zebadiah, pr. n. m. a) 1 Chr. 26, 2. b) 2 Chr. 17, 8. c) 19, 11.

זָבַד m. (r. זָבַד q. v.) a fly, Is. 7, 18. Ecc. 10, 1 זָבַד זָבַד dead flies. For the pr. n. זָבַד Beelzebub, see in זָבַד

no. 5. b.—Arab. <sup>6</sup>ذَبَابٌ, Chald. <sup>6</sup>רִבְבָא id.

זָבַד (donatus) Zabud, pr. n. m. 1 K. 4, 5. R. זָבַד.

זָבַד (id.) Zabbud, Ezra 8, 14 Cheth.

זָבַד (donata) Zebudah, pr. n. f. 2 K. 23, 36 Keri; but Cheth. is זָבַד.

זָבַד and זָבַל m. (r. זָבַל) 1. a dwelling, habitation, Ps. 49, 15. Hab. 3, 11 זָבַל זָבַל שָׁמַשׁ יָרַח עֲמֵד זָבַל sun and moon stand still in their habitation, i. e. they hide themselves, do not shine.—Of the habitation of God, Is. 63, 15; so זָבַל id. 1 K. 8, 13.

2. Zebul, pr. n. m. Judg. 9, 28.

זָבַל, זָבַל, זָבַל (habitation, see Gen. 30, 20,) Zebulun, pr. n. of the tenth son of Jacob, born of Leah; also of the tribe descended from him, the territory of which is described in Josh. 19, 10 sq.—The gentile n. is זָבַל Zebulonite, from a form זָבַל, Num. 26, 27.

\* זָבַח kindr. with זָבַח, Arab. <sup>6</sup>ذَبَحَ, Syr. <sup>6</sup>زَبَحَ, Zab. <sup>6</sup>زَبَحَ and <sup>6</sup>زَبَحَ, Eth.

זָבַח. Perhaps from the same stock is Gr. *σφαῖσσω*, *σφαῖζω*, i. e. *σφαῖζω*.

1. to slaughter, to kill animals, sc. for eating, Deut. 12, 15. 1 Sam. 28, 24. 1 K. 19, 21. Ex. 39, 17.

2. Spec. to kill for sacrifice, to sacrifice, to immolate victims, 1 Sam. 1, 4; with לָּ of the deity to whom sacrifice is offered 1 K. 8, 63, also לָּ 1 K. 8, 62. 2 Chr. 7, 4. Lev. 9, 4.—This verb is not used of the priests as slaughtering victims in sacrifice; but of private persons offering sacrifices at their own cost; Num. 22, 40. Deut. 12, 21. 27, 6.



PIEL זָבַח, fut. יִזְבֹּחַ, to sacrifice, i. q. Kal no. 2. 1 K. 12, 32. 2 K. 12, 4. Spoken also of a multitude of sacrifices, 1 K. 8, 5; of repeated or customary sacrifice, 1 K. 3, 2. 3. 11, 8. Hos. 4, 14. al. So

Arab. ذَبَحَ to sacrifice much, often.

Deriv. מִזְבֵּחַ, and

זָבַח m. c. suff. זִבְחִי; plur. זִבְחִים, constr. זִבְחֵי, once זִבְחוֹת Hos. 4, 19.

1. Pr. a *slaughtering*, e. g. a) Of men, *slaughter* Is. 34, 6. Zeph. 1, 7. Ez. 39, 17. b) Of beasts, meton. *the flesh* of slaughtered animals, i. q. a *repast*, Gen. 31, 54. Prov. 17, 1 זִבְחֵי-רִיב *banquets of strife*, quarrelsome feasts.

2. a *sacrifice*, i. e. the act of sacrificing, Lev. 19, 6. Also the thing sacrificed, *victim*, Is. 1, 11. Ps. 51, 18; opp. both to מִנְחָה a bloodless offering 1 Sam. 2, 29. Ps. 40, 7, and to עֹלָה a burnt-offering; so that זָבַח denoted a sacrifice which was only in part consumed by fire, such as were the sin and trespass-offerings, the thank-offerings, etc. Ex. 10, 25. Lev. 17, 8. Num. 15, 5. זָבַח שְׁלָמִים a *victim of thank-offering* Lev. 3, 1. 4, 10. al.—Spoken also genr. of any great and solemn sacrifice and of sacrificial feasts, as זִבְחֵי הַיָּמִים the *yearly sacrifice* 1 Sam. 1, 21. 20, 6. זִבְחֵי מִשְׁפָּחָה a *family sacrifice* 20, 29, comp. 9, 12. 13. 16, 3.

3. *Zebah*, pr. n. of a Midianitish prince, Judg. 8, 5. Ps. 83, 12.

זָבִי pr. n. m. *Zabbai*, Ezra 10, 28. Neh. 3, 20 Cheth. Prob. a corrupt reading for זָבִי, as is read in Ezra 2, 9. Neh. 7, 14.

זִבְיָה see זִבְיָה.

זִבְיָא (bought, r. זָבַן) *Zebina*, pr. n. m. Ezra 10, 43.

\* זָבַל 1. pr. prob. i. q. דָּבַל to be round, to make round, comp. קָבַל; whence Talm. זָבַל, זָבַל, dung in balls, round dung, as of goats, camels. Syr. and Arab. زَبَلَة, زَبَل.

2. to dwell, see in דָּוַר no. 2. Gen. 30, 20 יִזְבְּלֵנִי he will dwell with me, sc. my husband, with the accessory idea of conjugal intercourse, as in Engl. to cohabit. Other verbs of dwelling also take the

accus. in the sense 'to dwell with;' see שָׁכַן, גִּיר.

Deriv. זָבֻלִּין, זָבֻל.

זָבַל see זָבֻל.

זָבֻלִּין see זָבֻלִּין.

\* זָבַן Chald. to get for oneself, to buy, to gain, as in Syr. and Samar. Dan. 2, 8 יִזְבְּנוּ אֲנַחְנוּ זְמַנֵּנוּ that ye would gain the time, i. e. make delay.

Deriv. pr. n. זְבַנָּא.

זָג m. Num. 6, 4, the skin of a grape husk, as being transparent. R. זָגָג.

\* זָגָג to be clear, transparent; comp. Samar. זָגָג i. q. זָכָךְ to be pure. Arab.

زجاج glass, i. q. זְכוּיָה; Chald. זָגָג to be clear, transparent.—Hence זָגָג.

זָר m. verbal adj. (ר. זָר) proud, arrogant, pr. boiling, swelling, inflated; with the accessory notion of wickedness and impiety, comp. in הָלַל no. 3, 4.—Is. 13, 11. Jer. 43, 2. Ps. 19, 14. 119, 21. 51. 69. 78. 85. 122.

זָרוֹן m. (ר. זָר) constr. זָרוֹן as if from a root זָרָה, c. suff. זָרוֹנָה 1 Sam. 17, 28. Jer. 49, 16; pride, arrogance, haughtiness, combined with insolence, Prov. 11, 2. 13, 10. 21, 24. זָרוֹן לִבָּהּ the pride of thy heart, proud insolence, Jer. 49, 16. Obad. 3. Deut. 17, 12. Concr. spoken of haughty Babylon, Jer. 50, 31. 32.

זָה m. rarely put with a subst. fem. Josh. 2, 17; with pref. בְּזָה, לְזָה; Fem. זָהָה, more rarely זָה Ecc. 2, 2. 5, 15. 18. 7, 23. 9, 13; so in the formula בְּזָה זָהָה Judg. 18, 4. 2 Sam. 11, 25. 1 K. 14, 5; also זָה Hos. 7, 16. Ps. 132, 12 (here relat.) once זָהָה Jer. 26, 6 Cheth. Plur. זָהָה q. v.

1. Pron. demonstr. this, Lat. hic, hæc, hoc. Arab. هَذَا, هِذَا hic, هِذَا hæc, Eth. ዘ, fem. ዘ, ዘ. Hence the Aram. זָה, זָה, and Eth. ዘ, which have passed over into relatives. Corresp. are Sanscr. sa-s, sâ, tat; Goth. sa, so, that; hic, hæc, hoc.—It stands:

a) Absol. i. e. by itself, this, this one; Gr. οὗτος, αὐτός, ταῦτα. Job 1, 17 זָה כִּידִּי this one was yet speaking. Ecc. 6, 9 זָה הִנֵּה הָאֵל this also is vanity. 9, 13

Ex. 2, 6. 2 Sam. 23, 17. So in the genit. 1 K. 21, 2 **בְּכֶסֶף מְחִירָהּ** *money, the price of it* Dat. **לָזֶה** *to this one, to him*, 1 Sam. 21, 12 [11]; **לְזֹאת** *to this woman* Gen. 2, 23. Sometimes in contempt, like Gr. *οὗτος*, Lat. *iste*; 1 Sam. 10, 27 **מִהַרְשֵׁנִי זֶה** *how shall this (fellow) save us?* Ex. 10, 7.

b) With a subst. and so that like an adj. it is often put after the subst. and both take the article; as **הַדָּבָר הַזֶּה** *this word, הַיְּמָה הַזֹּאת *this woman, הַיּוֹם הַזֶּה *on this day*. Rarely without the art. where the noun has it; comp. **הַדָּוִד זֶה** Ps. 12, 8. Poet. also **נֶפֶן זֹאת** *this vine* Ps. 80, 15.—But **זֶה** without the art. is also put before a noun made definite, e. g. α) When the pronoun marks the subject or predicate of the sentence, the substantive verb being implied. Ex. 35, 4 **זֶה הַדָּבָר** *this is the word*. Judg. 4, 14 **זֶה הַיּוֹם** *this is the day*. 2 K. 6, 13. Ps. 118, 20. Is. 14, 16. β) More rarely also **זֶה הַיּוֹם** is i. q. **הַיּוֹם הַזֶּה**; yet so that the former has a stronger demonstrative force. So too in Aramæan and Arabic; comp. Chald. **הַזֶּה הַלְקָא** *this dream* Dan.**

4, 15; Syr. **הַזֶּה אֲעָנִי** *this time*; **הַזֶּה** *this book*; also in Greek *οὗτος* *ὁ οἶκος*.—Ezra 3, 12 **זֶה הַבַּיִת** *this house, this temple*, Sept. *τοῦτον τὸν οἶκον*, opp. *הַבַּיִת הָרִאשׁוֹן*. 1 K. 14, 14 **זֶה הַיּוֹם** *this day*, Sept. *ταῦτ' ἡμέρα*, Vulg. *in hac die*. Ps. 49, 14. Josh. 9, 12 **זֶה לֶחֶמֶנוּ** *this our bread*. Ps. 73, 12 **הֵיחָא אֱלֹהִים רְשָׁעִים** *lo! these ungodly*.

c) The difference between **זֶה**, **זֹאת**, and **הוּא**, **היא**, has been pointed out in art. *הוא* init. The former, **זֶה**, **זֹאת**, refer to a person or thing present, which one can as it were point at with the finger; and also to the present time. Gen. 38, 28 **זֶה הָיָא רִאשׁוֹן** *this came out first*, was first born. Is. 29, 11 **קְרָא נְאֻמִּי** *read this, I pray thee*. Very often in the phrase **בְּיוֹם הַזֶּה** *on this day*, i. e. this day, to-day, Lev. 8, 34. Josh. 7, 25. **עַד הַיּוֹם הַזֶּה** *unto this day*, sc. this very day when I am speaking or writing, Sept. *ἕως τῆς ἡμέρας ταύτης*, Gen. 32, 33. 47, 26. 48, 15. Deut. 2, 22. 3, 14. 10, 8. 11, 4.—In historical narrative also the following are regarded as present: α) That

which has just been mentioned; Gen. 7, 11 *on the seventeenth day of the month, בְּיוֹם הַזֶּה* *on this very day, were all the fountains, etc.* v. 13. Ex. 19, 1. β) That which is immediately to follow, and which is as it were pointed at; Gen. 5, 1 **זֶה סֵפֶר הַדִּלּוֹת אָדָם** *this is the book of the generations of Adam*. 6, 15 **זֶה אֲשֶׁר תַּעֲשֶׂה** *this is how thou shalt make it*, i. e. so shalt thou make it; Sept. *οὕτω ποιήσεις*, comp. Ex. 29, 38. Gen. 45, 19. Ps. 7, 4.

d) These idioms are also to be noted: α) Repeated, **זֶה—זֶה** i. q. *this—that, one—another*, Job 1, 16. 1 K. 22, 20. Ps. 75, 18; **זֹאת—זֹאת** id. 1 K. 3, 16; **זֶה—זֶה** *one to another* Ex. 14, 20. Is. 6, 3. β) Vividly demonstrative is it, when **זֶה** is added to interrogatives to increase their strength; Is. 63, 1 **מִי זֶה בָּא** *who is this that cometh?* Job 38, 2. 42, 2. The same is **הוּא**, see in *הוא* no. 2. d.—A similar usage with **זֶה** as adv. see below in no. 3. c.

2. Rarely and only in poetic style it is put for the relative, like Engl. *that*, which is both demonstr. and relative; see *זֶה* no. 1. Comp. the relatives as derived mostly from demonstratives, under **אֲשֶׁר** A, p. 97, *הַזֶּה* no. 1.—Ps. 104, 8 **אֶל-מְקוֹם זֶה יָסְדָהָ לָהֶם** *unto the place which thou hast founded for them*, i. e. destined. Prov. 23, 22. Job 15, 17. Ps. 78, 54. In this signif. it seems, like **אֲשֶׁר**, to be indeclinable, and is put also for the plur. Job 19, 19.—Also as a mere sign of relation, like **אֲשֶׁר** no. 2. Ps. 74, 2 **בְּזִיּוֹן זֶה שָׁכְנָה בּוֹ** *mount Zion, wherein thou dwellest*. Is. 25, 9.

3. It passes over into a demonstr. Adv. a) Of place, *here*, for **בְּזֶה** *in this place*, Gen. 28, 17. Num. 13, 17. al. **מִזֶּה** *from here, hence*, Gen. 37, 17. Ex. 11, 1. **מִזֶּה וּמִזֶּה** *hence and hence*, i. e. on this side and on that side, Num. 22, 24. Josh. 8, 33. It often corresponds to Engl. *here, there*, Germ. *da*, *dauidu*. Judg. 5, 5 **זֶה סִינַי** *this Sinai, Sinai itself*. Dan. 10, 17 **זֶה אֲדֹנִי** *my lord here*. So **זֶה לֹא** *lo here! see here!* Cant. 2, 8. 1 K. 19, 5. b) Of time, pr. *at this time, now*. Mic. 5, 4 **וְהָיָה זֶה שְׁלוֹם** *and now there shall be peace*. **זֶה עַתָּה** *just now, even now, this moment*, Ruth 2, 7. 1 K. 17, 24 **עַתָּה זֶה יָדַעְתִּי** *now I know*. In this



signif. it is often put before numerals, as Gen. 27, 36 **זָה** **פַּעַמַּיִם** **זָה** *now twice*. 31, 38 **זָה** **עֶשְׂרִים** **שָׁנָה** *this twenty years*, now for twenty years. v. 41, 43, 10, 45, 6. Num. 14, 22. Judg. 16, 15. Zech. 7, 3 **זָה** **כַּמֶּה** **שָׁנִים** *this (now) so many years*. c) Of manner, *thus, so*, Gen. 6, 15. Ps. 49, 14. It is often added to interrogatives to augment their force; as **מַה־זָּה** *how so, how then*, Gen. 27, 20; **זָה** **כִּי** *pr. why so that, wherefore*, Gen. 18, 13.

4. With prefixes: a) **בְּזָה** *in this sc. place, here*, comp. no. 3. Gen. 38, 21. Ex. 24, 14. Trop. of time, *then*, Esth. 2, 13. b) **כְּזָה** *such*, see in **ב** B. 1. a. c) **לְזָה** *on this account, therefore*; whence **אִי** **לְזָה** *wherefore?* Jer. 5, 7. Comp. **הֲלֹזוּ** **הֲלֹזוּ**.

\* **זָהַב** obsol. root, i. q. **צָהַב**, *to shine, to glitter, to be yellow*, as gold; comp. **זָאב**.

**זָהַב** m. constr. **זָהַב**, once **זָהַב** Gen. 2, 12.

1. *gold*. Arab. **ذَهَب**, Syr. Chald. **זָהַב** id. Gen. 24, 22, 53, 36, 39. Ex. 3, 22, al. Where numerals precede, the weight **שֶׁקֶל** *shekel* is to be supplied, e. g. Gen. 24, 22 **זָהַב** **עֶשְׂרֵה** *ten (shekels) of gold*.

2. Metaph. of the *golden brightness* of the sky, perhaps for the sun itself, Job 37, 22. Also for *golden oil*, i. e. pure and bright as gold, Zech. 4, 12.

\* **זָהָה** obsol. root, Arab. **زَهَا** *to shine, to be bright and beautiful*; also to be proud; **زَهْوٌ** brightness, beauty, espec. of flowers, and hence a flower; comp. **زَهْرٌ** flower, from **زَهַר** to shine. Syr. **זָהָה** to be proud, Ethpa. to be made bright, splendid.

Deriv. **זָהָה**, **זָהָה**, and **זָהָה**.

\* **זָהַם** in Kal not used, Arab. **زَهَمَ** *to stink, to be rancid*, spoken of fat; Chald. *to be dirty, filthy*. In the Zabian dialect this verb is used of stinking water. Kindr. are **זָהַם**, **זָהַם**, **זָהַם**.

PIEL, *to regard as filthy*; hence *to loathe*. Job 33, 20 **זָהַם** **לֶחֶם** *he loatheth it, the bread*. The suffix is pleonastic; see Lehrs. § 195. 2.—Hence

**זָהַם** (loathing) *Zaham*, pr. n. m. 2 Chr. 11, 19.

\* **זָהַר** in Kal not used, i. q. **זָהַר**, *to be bright, to shine*, comp. **צָהַר**. Hence **זָהַר**.

HIPIH. **הִזְהִיר** 1. *to cause to shine, to make light*, i. e. metaph. a) *to enlighten, to teach*, with two acc. of pers. and thing, Ex. 18, 20; acc. of pers. 2 Chr. 19, 10. b) *to admonish, to warn*, sc. to beware of any thing 2 K. 6, 10; to desist from any thing Ez. 3, 19, 20, with **מִן** *to warn from* any thing, Lev. 15, 31 **הִזְהִירָם**, others **הִזְהִירָם**. Ez. 3, 18 **הִזְהִירָם** **מִדְרָכּוֹ** **הַרְשָׁעָה** *to admonish him to turn from it*. But Ez. 3, 17 et 33, 7 **הִזְהִירָה** **מִמֶּנִּי** **אֶתְּ** *warn thou them from me*, i. e. in my name, by my authority. Syr. Pa. et Aph. Chald. Aph. id.

2. Intrans. *to give light, to shine*, Dan. 12, 3. Chald. **זָהַר** id.

NIPIH. *to be taught, admonished*, Ps. 19, 12. Also *to receive instruction, admonition, to take warning*, Ecc. 4, 13. Ez. 33, 4, 5, 6; *to beware* Ecc. 12, 12, where **מִן** belongs to **זָהַר**.

**זָהַר** Chald. id. Part. pass. **זָהָר** *admonished, cautious*, Ezra 4, 22. Syr. Ethpe. *to take heed, to be watchful over any thing*.

**זָהָר** m. *brightness, splendour*, of the heavens, Ez. 8, 2. Dan. 12, 3. R. **זָהָר**.

**זָהָר** m. i. q. **זָהָר** which is read in many Mss. (pr. for **זָהָר**, r. **זָהָה**), *brightness, beauty*, espec. of flowers; hence as the name of the second Hebrew month, *Ziv*, from the new-moon of May to that of June, or according to the Rabbins from the new-moon of April to that of May; q. d. *flower-month*. 1 K. 6, 1, 37. Chald. **זָהָר** **זָהָר** the month of the brightness of flowers. The same month is called in Chald. Syr. Arab. **أَيَّار**, also from brightness, splendour.

**זָהָר** see **זָהָר**.

**זָהָר** comm. gend. i. q. **זָהָר** and **זָהָר**.

1. Pron. demonstr. Ps. 12, 8. Hab. 1, 11 **זָהָר** **כֹּחַ** **זָהָר** *this his strength is his god*.

2. Oftener as relat. comp. **זָהָר** no. 2.

Ex. 15, 13. Ps. 9, 16, 10, 2, 142, 4. Also as a sign of relation, Is. 42, 24 **זי תִּטְאֲנוּ לִי** *against whom we have sinned*.

NOTE. In the Talmud **זי** is not unfreq. put for **זי**, and also in compounds. Among the Tayitic Arabs, **ذو** is often used for **الذي**; see Schult. ad Har. II. p. 75.

\* **זוב** 1. *to flow*, pr. of water, Ps. 78, 20, 105, 41. Is. 48, 21. Often also of the monthly courses in women, Lev. 15, 25; of the seminal flux or gonorrhœa in men, Lev. 15, 2.—*To flow with* any thing, is also by an idiom of language said of a person or thing *in* or *from* which any thing flows; so of a woman having the menstrual flow Lev. 15, 19; of a man having gonorrhœa Lev. 15, 4 sq. 22, 4. Num. 5, 2. 2 Sam. 3, 29. Espec. also of *affluence*, abundance, with acc. of that *with* which any thing flows or overflows; Ex. 3, 8 **זָרַחַת הַלֶּבֶת וְדָבַשׁ** *a land flowing (with) milk and honey*. v. 17, 13, 5, 33, 3. Lev. 20, 24. Num. 13, 27, 14, 8, 16, 14. Absol. Jer. 49, 4 **זָרַחַת נָחַל** *thy valley flows*, sc. with blood.—Aram. **זַי**, *to flow*, *to flow down*, *to melt*.

2. Trop. *to flow away*, i.e. *to pine away*, *to die*, Lam. 4, 9.—Arab. **ذَابَ** *to pine away*, sc. with hunger, disease. See under r. **זָאָב**.

**זוב** m. (**זוב** r.) *a flowing, flux*, as of the semen in men. *gonorrhœa benigna*, Lev. 15, 1–15; of the monthly courses in women, Lev. 15, 16 sq.

\* **זוּר** or **זִיר** 1. i. q. kindr. **זיר**, *to boil*, *to boil over*, as water; onomatopoeic, like Engl. *to seethe*, Germ. *sieden*, Gr. ζῶ, whence ζῆθος (Germ. *Sud*, *Ab-sud*, Engl. *suds*); comp. the similar σίζω. See Niph. and Hiph. no. 1.

2. Trop. of the mind, *to boil*, *to be fer-vid*, like Gr. ζῶ and Lat. *ferreo*; (comp. **זָהָר** and Arab. **بَغَا**, Schultens Opp. min. p. 80;) also of *pride*, *insolence*, *wickedness*.—Hence, *to act proudly*, *wickedly towards* or *against* any one, c. **עַל** Ex. 18, 11, **אֵל** Jer. 50, 29. In this signif. it is kindred with **זָרָה**.

NOTE. Both the Arabic roots **زأ** mid. Waw, and **زأ** mid. Ye, have significations derived from the idea of boil-

ing; but only secondary. The former, for **زَوَّد**, signifies, *to prepare provisions*

for a journey, **زَأْ** provision for a journey, from the idea of cooking, boiling. The latter, for **زِيد**, is, *to increase*, *to exceed*, from the idea of boiling over.

NIPH. part. **זִיר** (from the form **זִיר**, see Lehg. p. 411, nor is it necessary to assume a root **זִיר**), something *seethed*, *sodden*, *pottage*, Gen. 25, 29. 2 K. 4, 38–40. Hag. 2, 12.

HIPH. 1. *to seethe*, *to cook*, see Kal no. 1; *to prepare by boiling*, *seething*. Gen. 25, 29 **וַיִּזְרֶה יַעֲקֹב וַיִּזְרֶה** *and Jacob sod pottage*. Sept. ἰαζώβειον ἕψμα.

2. *to act insolently*, *presumptuously*, *wickedly*, spoken mostly of those who knowingly and purposely violate the precepts of God and commit sin, Deut. 1, 43, 17, 13. Neh. 9, 16, 29; with inf. et **לֵי** Deut. 18, 20; **עַל** of pers. Ex. 21, 14 **כִּי יִזְרֶה אִישׁ עַל-רֵעֵהוּ לְהָרְגוֹ בְּעֶרְמָה** *if a man act wickedly against his neighbour in slaying him with guile*. Neh. 9, 10.

Deriv. **זִיר**, **זִירִין**, **זִירָה**.

**זיר** Chald. id. APH. Inf. **הִזְרִה** i. q. Heb. Hiph. no. 2, *to act proudly*, *wickedly*, Dan. 5, 20.

\* **זָוָה** obsol. root, Arab. **زَوَى** *to hide*, *to conceal*, by putting away, comp. **סָנָה**; VII *to hide oneself*, *to get in a corner*; in Heb. also prob. *to lay up*, *to hoard*.

Deriv. **זָוִיה**, **זָוִיה**.

\* **זָוָה** obsol. root. 1. i. q. **צִיץ** *to glitter*, *to sparkle*, *to throw out rays*; hence of milk, *to flow out like rays*, *to spout*; see **זִיר** no. 1. Comp. **זָרַר**.

2. *to move*, *to move about*, from the idea of sparkling, glancing; Talmud. id. Hence **זִיר** no. 2, **זָוִיה**.

**זוזים** Gen. 14, 5 *Zuzim*, pr. n. of a people on the borders of Palestine. Sept. ζυζινοί, and so Syr. Onk. So called perh. from the fertility of their country; see **זִיר** no. 1, and r. **זִיר** no. 1.

**זֹהֶת** *Zoheth* pr. n. m. 1 Chr. 4, 20. A root **זָהָה** is not found, either in Hebrew or the kindred languages.

**זָרִית** f. (Kamets impure) only in plur. **זָרִית**, *corners*, from r. **זָרָה**. Syr. **زَوَايَا**, Arab. **زَاوِيَة**. Spoken of the corners of



an altar, Zech. 9, 15. Meton. of the corner-columns of a palace; Ps. 144, 12 *בְּנֵי־חַיִּי כְּזוֹלֵי מִן־עֲבוֹתָיִם* lit. *that our daughters may be as corner-columns finely sculptured*, in allusion prob. to the *Caryatides*, or columns representing female figures, so common in Egyptian architecture; Aquil. *ὡς ἐκρυώρια*, Vulg. *quasi anguli*. The point of comparison lies in the slenderness and tallness combined with elegance; comp. Cant. 5, 15. 7, 8.

\* **זול** 1. i. q. **זָלַל**, comp. **זָנַל**, *to shake out*, *to pour out*; once Is. 46, 6 *הַזָּלִים הֵצִיאוּ מִבֶּגֶד הַזֶּה זָלָה* *they pour out gold from the bag*, lavish it. Arab. **زَال** IV, *to make light of*.

2. Pr. *to shake off*, i. q. *to remove*, *to put away or aside*; comp. Arab. **زَال** mid. Waw and Ye, *to remove*, *to put away*; intrans. i. q. *to go away*, *to desert*, *to fail*.—Hence

**זוּלָה** f. pr. *removal*, *a putting aside*; only in constr. **זוּלָה**, et c. suff. **זוּלָתִי**, *only in constr.* **זוּלָתִי**, with the force of a Prep. *besides*, *aside from*, *except*. E. g. **זוּלָתִי** *besides me*, *aside from me*, pr. by my removal, I being removed, Is. 45, 5. 21; constr. 2 K. 24, 14. Sometimes with Yod paragog. **זוּלָתִי** for **זוּלָה** Deut. 1, 36. 4, 12; comp. **בְּלָתִי**.—Once as a Conj. for **זוּלָה** *except that*, *save that*, 1 K. 3, 18.

\* **זון** in Kal not used; Chald. Syr. and Sam. *to nourish*, *to feed*, *to pasture*. **זון** Jer. 5, 8 *סוֹסִים מְזוּנִים* Cheth. *fed horses*, i. e. well fed, fat.—Keri has **זוֹנִים**, which, according to Schultens, is derived from **זָנַן**, *to weigh*, in the sense: *ponderibus instructi, bene vasati*; pondera i. q. testes, see Catull. 62, 5. Stat. Silv. 3. 4. 77. Comp. Engl. *stone-horses*. Sept. *ἵπποι θηλυμαρῆς*.

Deriv. **זוֹנָן**.

**זון** Chald. id. **ITHPE**. fut. **יִזְנִין** pass. Dan. 4, 9.

Deriv. **זוֹנָן**.

**זוֹנָה** f. *a harlot, prostitute*, part. fem. of **זָנָה**, where see more.

\* **זרע**, very frequent in Syr. Chald. Zab. i. q. Gr. *σείω*, *σείω*, (comp. *νείω*,) pr. *to shake*, *to agitate*, see Pil.

and **זָרַע**. In Kal intrans. *to be shaken, agitated*; hence

1. *to move oneself*, Esth. 5, 9.

2. *to quake*, *to tremble*, Ecc. 12, 3.

Pil. part. **מוֹזָע**, *to agitate*, *to disquiet*, *to maltreat*, Hab. 2, 7. Aram. and Arab. id.

Deriv. pr. n. **זָרַע**, and the two here follow.

**זָרַע** Chald. *to tremble*, *to fear*, c. **זָרַע**. Part. **זָרָעִין**, or as in Keri **זָרָעִין**, Dan. 5, 19. 6, 27.

**זָרַע** f. (r. **זָרַע**) with Vav movable.

1. *agitation*, i. e. *disquiet*, *ill treatment*. Jer. 15, 4 *לְכָל מַמְלָכוֹת לְכָל הָאֲרָצִים* *I will give them over for ill treatment to all the kingdoms of the earth*. 24, 9. 29, 18. 34, 17. 2 Chr. 29, 8.—Keri in all these examples has the form **זָרָעָה** q. v. as being more easily pronounced.

2. *a quaking, terror*, Is. 28, 19.

\* **זָרַע** obsol. root, prob. i. q. **זָרַע** *to flow to become liquid*; comp. **זָרַף**, **זָרַף**, *to flow*, *to liquefy*.—Hence **זָרַף** pitch, and pr. n. **זָרַף**.

\* I. **זָרַע** fut. conv. **זָרַע** 1. *to press together*, *to press out*. Syr. **زَرَعَ**, *to press*

in the hand, *to grasp*, Arab. **زَبَرَ** *to compress*, *to pinch*, spec. the lip of a horse. The primary idea is *to straiten*, *to bring into a narrow compass*; comp. the kindr. roots **צָרַר**, **צָרַר**.—Fut. Judg. 6, 38 **זָרַע** *and he pressed out the fleece*, wrung it out. Job 39, 15 **זָרַע** *and (the ostrich) forgetteth that the foot may press them*, i. e. may crush her eggs.—Intrans. Præt. **זָרַע** (for which intrans. form see Lehg. p. 401) Is. 1, 6 **זָרַע** *they have not been pressed out*, sc. the wounds, i. e. not cleansed from blood.—Part. pass. Is. 59, 5 of an egg: **זָרָעָה** *and being crushed it breaketh out a viper*, i. e. when broken a viper comes forth.

Deriv. **זָרַע** I.

\* II. **זָרַע** kindr. with **זָרַע** and **זָרַע**; 3 plur. præter. **זָרַע**, also **זָרַע** Ps. 58, 4, Lehg. p. 401.

1. *to go off*, *to turn aside or away*, *to depart*, like Arab. **زَارَ** mid. Waw Conj. VI, VIII; with **זָרַע** from any one Job 19,

13. Ps. 78, 30; espec. from God Ps. 58, 4. So from the way of truth and right, whence **זור** II, falsehood, **זר** a falsehood, lie, **זר** Conj. I, to speak falsehood. Comp. **זר** and Arab. **زار**.

2. to turn aside to a place or person, sc. in order to lodge, to take lodging; Arab. **زار** to visit any one. Hence to be strange, to be a stranger, Arab. **زائر** a visitor, stranger; only in

PART. **זר** strange, a stranger, foreigner. Spec. a) one of another nation, not an Israelite, Ex. 30, 33. With this is often connected the accessory idea of an enemy, a barbarian; just as Lat. *hostis* was primarily a stranger, Cic. de Off. 1. 12, and Gr. *Ξένος* also denoted an enemy, Hdot. 9. 11; and vice versa Samar. **אזר** pr. a hater, then a stranger. So Is. 1, 7. 25, 2. 29, 5. Ps. 54, 5. Ez. 11, 9. 28, 10. 30, 12. Hos. 7, 9. 8, 7. Obad. 11. **אל זר** a strange god, i. e. the domestic god of another people, foreign to the Hebrews, Ps. 44, 21. 81, 10; ellipt. **זר** id. Is. 43, 12. Plur. **זרים** Deut. 32, 16. Jer. 3, 13. 5, 19.

b) one of another family, Deut. 25, 5; then for another, any other, Prov. 11, 15. 14, 10. 20, 16. 27, 13. Fem. **זרה** a strange woman, the wife of another, (i. q. **אשת רצ** Prov. 6, 29,) spoken espec. in respect to unlawful intercourse with her, an adultress, prostitute, Prov. 2, 16. 5, 3. 20, 7. 5. 22, 14. 23, 33. (Syr. and Sam. **זר**, **זר**, is to commit adultery, pr. to lodge with.) So **זרים** strangers, i. q. adulterers, debauchees, Jer. 2, 25. Ez. 16, 32. **בנים זרים** strange children, i. e. spurious, bastard children, Hos. 5, 7.

c) Opp. to true, right, lawful, strange, i. q. unlawful; so **זרה** **אש** strange fire i. e. uniafeful, profane, opp. to the sacred fire, Lev. 10, 1. Num. 3, 4. 26, 61. **קטרת זרה** strange incense, Ex. 30, 9.

d) Trop. strange, i. e. new, unheard of, Is. 28, 21.

3. i. q. Arab. **زور** mid. Ye, to loathe; intrans. to be loathsome. Job 19, 17 **רוחי זרה** my spirit (as agitated, querulous) is loathsome to my wife.—Hence **זרה** loathsomeness, for **זרה**.

NIPH. i. q. Kal no. 1. Is. 1, 4.

HOPH. part. **מוזר** made strange, estranged, Ps. 69, 9.

Deriv. **זרה**, **מוזר** II.

\* **זחה** in Kal not used, i. q. Arab. **زح**

and **زَحَرَ** to move, to shove, to displace.

Aram. **זוח**, **זוח**.—Hence

NIPH. to be moved, shoved, displaced, Ex. 28, 28. 39, 21.

\* **זחל** 1. to creep, to crawl. Part. **זחל-זחל** pr. crawlers of the dust, serpents, Deut. 32, 24. Mic. 7, 17.—Hence

2. to fear, to be afraid; pr. to creep timidly along, see **זחל**. Job 32, 6 **על-כן זחלתי ואירא** therefore I was afraid and feared.

**זחלת** (serpent) **זחלת**, pr. n. **אֶבֶן זחלת** i. q. the stone of **Zohelath**, near Jerusalem, 1 K. 1, 9. R. **זחל**.

**זחל** see **זחל** no. 2. c.

**זידון** adj. m. (ר. **זיד**) boiling, swelling, raging, e. g. waters, Ps. 124, 5.

**זיר** Chald. m. brightness, splendour, (contr. from **זירי**, i. q. Heb. **זו**, r. **זרה** q. v.) Dan. 2, 31. 4. 33. Plur. of a bright and cheerful countenance, bright looks, Dan. 5, 6. 9 **זירי שִׁנְיָן בְּלֹחֵי** his bright looks were changed, i. e. his cheerful countenance grew pale. v. 10. 7, 28.

Comp. the Heb. in c. 10. 8. Syr. **زير** splendour, Arab. **زَي** and **زَي** ornament.

**זיר** m. (ר. **זיר**) 1. a full breast; so, retaining the image, Is. 66, 11 **לִמְשֵׁן הַבֶּטֶן** that ye may suck and delight yourselves (i. e. suck with delight) from her abundant breast, as overflowing with milk. Parall. **מִשְׁךְ הַמִּחָּמָה**.

2. any moving thing, whatever lives and moves; so poet. **זיר שָׂדֵי** what moves on the field, i. q. beasts of the field, Ps. 50, 11. 80, 14. Comp. Gr. **αἰσθητὸν** beast, for **αἰσθητὸν**, also **αἰσθητὸν**, **αἰσθητὸν**, from **αἰσθάνω**; **αἰσθητὸν** from **αἰσθάνω**.

**זירא** (full breast, abundance, i. q. **זיר**) **Ziza**, pr. n. m. a) 1 Chr. 4, 37. b) 2 Chr. 11, 20.

**זירא** (id.) **Zizah**, pr. n. m. 1 Chr. 23, 11; for which in v. 10 **זירא**.



זיע (motion) *Zia*, pr. n. m. 1 Chr. 5, 13. R. זיע.

זיפה (a flowing, r. זיפה) *Ziph*, pr. n. a) A city in the tribe of Judah, Josh. 15, 55. 2 Chr. 11, 8; also a desert of like name in its vicinity, 1 Sam. 23, 14. 15. Now *Zif*, a place of ruins between Hebron and Carmel; Bibl. Res. in Palest. II. p. 191. Gentile n. זיפתי *Ziphite*, 1 Sam. 23, 19, 26, 1. b) A man, 1 Chr. 4, 16.

זיקות plur. f. (for זיקות, r. זיק) *burning arrows, fiery darts*, Is. 50, 11; i. q. זקם Prov. 26, 18, where many Mss. read זיקים. Syr. زقاة a weapon, thunderbolt.—On the form, comp. the examples collected in Lehrs. p. 145, and add זקן for קיצון, קצין for ארש, קצין for קיצון.

זית m. (r. זית) constr. זית, plur. זיתים.

1. *an olive, olive-tree*, Judg. 9, 9; more fully זית זית oil-olive Deut. 8, 8. זית זית olive-oil, Ex. 27, 20. 30, 24. Lev. 24, 2. זית זית the Mount of Olives, near Jerusalem, Zech. 14, 4. 2 Sam. 15, 30; used as a high-place for sacrifice, 1 K. 11, 7.

2. *an olive, the fruit; זית זית the olive-tree* Hagg. 2, 19. זית זית to tread olives, in order to express the oil, Mic. 6, 15.

3. *an olive-branch*, Zech. 4, 11, comp. v. 12.

NOTE. This word is current in all the kindred dialects; Syr. زيت olive-tree,

Arab. زيت olive-oil, زيت olive, Eth.

ḤPṬ olive and oil; hence it passed into the Coptic ΖΑΥΤ, Theb. ΖΑΟΥΤ, olive, and Span. *azeyte* oil. The etymology is to be sought in the root

זיה to shine q. v. Arab. زهى (for زهى) to adorn, pr. to cause to shine; V, to be

clothed (adorned); زي ornament, pr. splendour; see Castell p. 1040, and the examples there cited; Heb. זו, Chald. זו. Hence זית would be pr. fem. of

a form זי, زي, and denote *brightness, shining*. This might be referred either to the freshness and beauty of the *olive-tree*, comp. זאורה; or, better, to the

*shining* of the oil, comp. זיפה oil, from זיפה to shine, also זיפה spoken of shining and transparent oil, Zech. 4, 12. After the true etymology had become neglected or forgotten, the ז came to be regarded as a radical letter; and hence it is that זית is of the masc. gender, and the Arabs have thence formed a new verb, زات to preserve in oil; II, to procure oil.

זיתן (olive-tree, Arab. زيتون) *Zethan*, pr. n. m. 1 Chr. 7, 10.

זי and זי, fem. זבה, adj. *clean, pure*, e. g. oil Ex. 27, 20, frankincense 30, 34. Trop. in a moral sense of the heart and life, Job 8, 6. 11, 4. 33, 9. Prov. 16, 2. 20, 11. 21, 8. R. זבה.

\* זבה i. q. זבה, *to be clean, pure*, every where in a moral sense, Job 15, 14. 25, 4. Ps. 51, 6. Mic. 6, 11.—Arab. زكا, Syr. زكا and زكا id.

PIEL to cleanse, *to make clean, pure*, e. g. one's way, heart, Ps. 73, 13. Prov. 20, 9. Ps. 119, 9 את-ארכיו בטה-יובה נצר how shall a young man cleanse his way? i. e. keep himself pure.

HITHPA. הטה-הטה to cleanse oneself, *to make oneself clean, pure*; Is. 1, 16 הטה-הטה make yourselves clean. Others regard this form as Niph. of the verb זבה, which however is against the accent; for הטה (Milra) implies a verb לה, while Niph. of זבה would be הטה (Milel).

זכר Chald. f. *purity, innocence*, Dar 6, 23. R. זכר.

זכוכית f. (r. זכר) once Job 28, 17, *glass or crystal*. Arab. زجاج, Syr. زجاج id. Comp. זג.

זכר m. i. q. זכר, *a male*, spoken both of men and of animals, Ex. 23, 17. 34, 23. Deut. 16, 16. 20, 13. R. זכר.

זכר (mindful) *Zaccur*, pr. n. of several men, Num. 13, 4. 1 Chr. 4, 26. 25, 2 (in 9, 15 זכרי Neh. 3, 2. 10, 13. 13, 13. R. זכר.

זכר (pure, innocent) *Zaccai*, pr. n. m. Ezra 2, 9. Neh. 3, 20 Keri. 7, 14. Prob. also Ezra 10, 38; see in זכר. R. זכר.

\* זָכָה i. q. זָכָה q. v. *to be clean, pure*, physically of things Lam. 4, 7; in a moral sense Job 15, 15. 25, 5. Comp. kindr. זָנֵג.

HIPH. *to cleanse, to wash*, Job 9, 30.

Deriv. זָקָה or זָקָה, זָכָרִית, and pr. n. זָכָר.

\* זָכַר fut. יִזְכֹּר, *to remember, to recollect, to call to mind*; Lat. *meminisse, recordari, reminisci*, for the difference of which words see Cic. pro Ligar. 12. 35; Doederlein Lat. Synonyme und Etymologien I. 166. Arao. ذَكَر, Syr. زَكَر, Chald. דָּכַר, id.—The origin seems to lie in the idea of *pricking, piercing*, comp. kindr. דָּקַר; whence זָכַר membrum virile, which like the corresponding fem. נָקְבָה seems to be derived from the shape. The idea of memory then may come from that of *penetrating, infixing*; comp. Ecc. 12, 11. A different etymology was proposed by me in Monumm. Phen. p. 114, viz. that as in Athen. 1. 1, סָכַר is written for זָכַר *memory*, perhaps זָכַר is primarily i. q. סָכַר *to shut up*, and then *to keep, to preserve*; comp. שָׁמַר no. 2. But the other view is favoured by the noun זָכָר.—Hence

1. *to remember, to call to mind*, as above; with an accus. Gen. 8, 1. 19, 29. al. sæp. more rarely with לָ Ex. 32, 13. Deut. 9, 27. Ps. 25, 7. 136, 23; בָּ Jer. 3, 16; כִּי Job 7, 7. 10, 9. Deut. 5, 15. Part. pass. זָכֹר *remembering, mindful*, Ps. 103, 14.—Spec. a) *to call to mind, to recollect*, Gr. ἀναμνησκω, opp. to forget. Gen. 40, 23 וְזָכַר שֵׁר הַמִּצְטָרִים וְלֹא זָכַר שֵׁר הַמִּצְטָרִים v. 14. 42, 9. Num. 11, 5. Ecc. 9, 15. Job 21, 6. Jer. 44, 21 synon. with זָכַר *to call to mind*. Often with the accessory idea of care, kindness, *to renew one's care for any one*, i. q. פָּקַד, Gen. 8, 1. 19, 29. 30, 22. b) *to remember*, i. e. *to bear in mind, to be mindful of*, Ps. 9, 13. 98, 3. 105, 5. 42. 2 Chr. 24, 22. Ex. 13, 3 וְזָכַר אֶת-הַיּוֹם הַזֶּה *remember this day, be mindful of it*. 20, 8 וְזָכַר אֶת-הַבְרִיתָה *to remember a covenant, to bear it in mind*, Gen. 9, 15. Lev. 26, 43. Am. 1, 9. c) *to bear in mind, to consider, to reflect*. Deut. 5, 15 *remember that thou wast a servant in Egypt*. 15, 15. 16, 12. 24, 18. Job 7, 7 וְזָכַר כִּי רֵיחַ חַיִּי *O consider, that my life is a breath!* Ps. 103, 14. d) *to recall to mind and con-*

template, Lat. *recordari*. Ps. 119, 55 וְזָכַרְתִּי בַלַּיְלָה שְׁמֶךָ יְיָ *I call thy name to mind in the night, O Lord!* i. e. I meditate upon it. v. 52. 143, 5. 63, 7. e) With dat. of pers. and acc. of thing, *to remember a thing to or for any one*, i. e. to bear it in mind either to his advantage or disadvantage; e. g. for good, Neh. 5, 19 וְזָכַרְתָּ לִּי אֱלֹהֵי לְטוֹבָה כָּל אֲשֶׁר עָשִׂיתִי *remember to me for good, O my God, all that I have done*, i. e. so that I may at last obtain from thee reward. 13, 22; for evil Neh. 6, 14. 13, 29. f) Referred also to things future, i. q. *to think upon, to consider*, comp. Lat. *memento mori*. Lam. 1, 9 *she remembereth not her latter end*. Is. 47, 7. Hence also i. q. *to think of, to meditate, to attempt*, Job 40, 32 וְזָכַר מִלְחָמָה *think of the battle*, i. e. prepare to attack.

2. *to mention, to make mention of*, Gr. ἐπιμνησκειν, Jer. 20, 9.

NIPH. 1. *to be remembered, recollected*, Job 24, 20. Jer. 23, 16. With dat. of pers. לָ, *to be remembered to or against any one, to his detriment*, Ez. 18, 22. 33, 16. וְזָכַר אֶל-יְהוָה Ps. 109, 14 and לִפְנֵי יְיָ Num. 10, 9, *to be remembered with or before Jehovah, to be borne in mind of him*.

2. *to be mentioned*, Jer. 11, 19. Job 28, 18.

3. Denom. from זָכַר, *to be born a male*, Ez. 34, 19. Arab. ذَكَر IV, *to bear a male*.

HIPH. הִזְכִּיר, inf. c. suff. הִזְכִּירָם Ez. 21, 24.

1. *to cause to remember, to bring to remembrance, to keep in remembrance*. Construed: a) With an acc. of thing 2 Sam. 18, 18. So freq. הִזְכִּיר עֵוֹן *to bring to remembrance iniquity*, 1 K. 17, 18. Ez. 21, 24. 28, 29, 16. Num. 5, 15 מִנְחַת זָכָרֹן וְזָכָרֹן מִזְבֹּחַ עֵוֹן *an offering of memorial, bringing iniquity to remembrance* sc. with God. β) With an acc. of object and אֶל of pers. Gen. 40, 14 הִזְכִּירְתָּנִי אֶל-פַּרְעֹה *bring me to remembrance to Pharaoh*. γ) With an acc. of pers. Is. 43, 26 הִזְכִּירְתִּי *put me in remembrance* sc. of thy virtues and merits. δ) Absol. לְהִזְכִּיר *to bring to remembrance* sc. oneself with God, in the inscr. Ps. 38, 1. 70, 1; comp. 38, 23. 70, 2. 6.—Spec. a) *memoriae prodere*, i. e. *to*



*record, to register*; Part. מְזַכֵּר as subst. a recorder, register, i. q. historiographer, the king's annalist, whose duty it was to record the deeds of the king and the events of his reign, 2 Sam. 8, 16. 20, 24. 1 K. 4, 3. 2 K. 18, 18. 37. 1 Chr. 18, 15. 2 Chr. 34, 8. Is. 36, 3. 22. The same office is mentioned as existing in the Persian court, both ancient and modern, where it is called *Waka' Nuvish*; Hdot. 6. 100. ib. 7. 90. ib. 8. 100. Chardin Voyage en Perse T. III. p. 327; T. V. p. 258. ed. Langlès. So too in the time of the Roman emperors Arcadius and Honorius, under the name of *magister memoriae*. b) In the ritual language, to offer as a memorial sacrifice, אֶזְכְּרָה q. v. Is. 66, 3 מְזַכֵּר לְבִנְיָהּ *he that burneth incense* sc. as a memorial sacrifice.

2. i. q. Kal no. 2, to mention, to make mention of; with acc. of thing, 1 Sam. 4, 18. Ex. 23, 13. Is. 49, 1. With אֶל of pers. added, Is. 19, 17; זָכַר of pers. Ps. 87, 4 אֶזְכְּרֵי רַחֵם וּבְכַל יִדְעֵי *I will make mention of Egypt and Babylon to them that know me*; and without an accus. of thing, Jer. 4, 16 הַזִּכְרִי לְגוֹיִם *make ye mention to the nations* sc. of this, announce this to the nations. Spec. to mention with praise, to praise, to celebrate; with acc. 1 Chr. 16, 4. Ps. 71, 16. Is. 63, 7. הַזִּכְרִי לְשֵׁם יְהוָה Ex. 20, 24. Is. 26, 13. Josh. 23, 7. Ps. 20, 8. 45, 18. Is. 48, 1. 63, 7. לִיהוָה 1 Chr. 28, 4; with כִּי Is. 12, 4.—Once, to cause to praise, to let be praised, Ex. 20, 21 [24].

3. i. q. Kal no. 1, to remember, to call to mind sc. with oneself, Gen. 41, 9.

Deriv. the five here following, and אֶזְכְּרָה, זָכַר, זָכָר, זָכָר.

זָכָר m. a male; spoken of men, Gen. 1, 26. 5, 2. 17, 10 sq. 34, 15 sq. Also of animals, Gen. 7, 3. 9. 16. Ex. 12, 8. Plur. זָכָרִים Ezra 8, 4 sq. Compr. זָכָר Niph.

no. 3, also זָכָר. Arab. ذَكَرَ, Syr. زَكَر, id. The Arabic word also denotes pr. the membrum virile. For the etymology, see r. זָכָר init.

זָכָר m. and זָכָר Ex. 17, 14. Is. 26, 14. Prov. 10, 7, (where however other Mss. have Tsere, comp. J. H. Michaelis Nott. crit.) c. suff. זָכָרִי. R. זָכָר.

1. remembrance, memory, Arab. ذَكَرَ.

Ex. 17, 14 *I will utterly put out the remembrance of Amalek.* Deut. 25, 19. 32, 26. Ps. 9, 7. 34, 17. 109, 15. al.

2. memorial, i. e. name, by which one is brought to remembrance, mentioned, i. q. שֵׁם. Ex. 3, 15 יְהוָה לְעוֹלָם יְהוָה זָכָרִי לְדוֹר דָּר *this is my name for ever, and this my memorial (name) to all generations.* Ps. 30, 5 הַדָּרִי לְזָכָר קָדְשׁוֹ *praise his holy name.* 135, 13. Hos. 12, 6.

3. praise, laud, Ps. 6, 6. 102, 13. Arab. ذَكَرَ laud.

4. Zecher pr. n. of a man 1 Chr. 8, 31; called also זָכָרִיָּה 9, 37.

זָכָרִי m. (r. זָכָר) constr. זָכָרִי, plur. זָכָרִיִּים and זָכָרִינֹה.

1. remembrance, memorial, Ecc. 1, 11. 2, 16. הָיָה לְזָכָרִי לְיָ *to be for a memorial to any one, so that his memory shall not perish*, Ex. 12, 14. Josh. 4, 7. So אֶבְנֵי זָכָרִי stones of remembrance, memorial stones, i. e. the two engraved stones upon the shoulder-braces of the high-priest's ephod, Ex. 28, 12. 39, 7. מִנְחַת זָכָרִי a memorial sacrifice Num. 5, 15. זָכָרִי שׁוֹם *to set up a memorial*, sc. of oneself by procreating children, Is. 57, 8.

2. a memento, record, Gr. ἀπόμνημα, Fr. memento. Ex. 17, 14 אֶזְכְּרֵי בְּסֵפֶר *write this as a memento in the book.* Mal. 3, 16, and Plur. סֵפֶר הַזָּכָרִיִּים Esth. 6, 1, book of records, annals, register or journal, comp. דִּבְרָן. Also of a memorial sign, Ex. 13, 9.

3. i. q. מִשְׁלֵּל, a memorable saying, ἀπόφθεγμα, Job 13, 12.

4. a day of memorial, a celebration, festival, Lev. 23, 24. Comp. the verb in Esth. 9, 28. Ex. 20, 8.

זָכָרִי (remembered, renowned, comp.

זָכָרִי renowned) Zichri, pr. n. of several persons, Ex. 6, 21. 1 Chr. 8, 19. 23. 9, 15 (in 25, 2. 10 זָכָרִי). 2 Chr. 23, 1. Neh. 11, 9. al.

זָכָרִיָּה and זָכָרִיָּה (whom Jehovah remembers, r. זָכָר) pr. n. Zechariah, Gr. Ζαχαρίας.

a) A king of Israel, son of Jeroboam II, put to death by Shallum after a reign of six months, B. C. 773. 2 K. 14, 29. 15, 8–11.

b) A prophet who flourished after the exile, whose writings are preserved in the sacred canon, son of Berechiah and grandson of the prophet Iddo, see in *בן* no. 2. Zech. 1, 1. 7. Ezra 5, 1. 6, 14.

c) A son of Jeberechiah, contemporary with Isaiah, prob. also a prophet, Is. 8, 2; comp. v. 16.

d) A prophet, son of Jehoida the priest, slain in the court of the temple during the reign of Joash, 2 Chr. 24, 20 sq.

e) A prophet at Jerusalem in the reign of Uzziah, 2 Chr. 26, 5.—Also of several other persons; see in *זכר* no. 4.

\* *זָלָה* obsol. root, perh. i. q. *זָלַח*, *זָלַח*, to draw sc. water. Hence pr. n. *זִלְיָה*.

\* *זָלַג* obsol. root, prob. i. q. Arab. *ذَلَج* to draw up, kindr. *זָלַח*. Hence *מִזְלָג*, *מִזְלָגָה*, fork.

*זָלוּת* f. *ἄπας λεγόμεν*. pr. a shaking, trembling, earthquake, see r. *זָלַל* Niph. Hence a storm, tempest; Ps. 12, 9 the wicked walk on every side, *בָּרָם זָלוּת לְבָנֵי*, *אָדָם* like the rising of a tempest upon the sons of men.—[Others better, abjectness, vileness, see r. *זָלַל* no. 3.—R.]

*זָלוּל* m. (r. *זָלַל* Niph.) only in plur. *זָלוּלִים*, shoots, twigs of a vine, so called from their waving and tremulous motion, Is. 18, 5. Comp. *סִלְסָלוּת*, *סִלְסָלוּתִים*, *סִלְסָלוּתִים*.

\* *זָלַל* to shake, kindr. with *זָלַל* and the roots there compared.

1. to shake, to make tremble or quake, see Niph.

2. to shake out, to pour out, trop. to squander, spoken of property, reputation, etc. Part. *זָלוּל* a squanderer, prodigal, Prov. 23, 21. 28, 7. Deut. 21, 20. Prov. 23, 20 squanderers of their own body, voluptuaries, debauchees. Comp. *זָלוּל*.—And as one shakes out and casts away only worthless things, hence

3. Intrans. to be abject, vile, despised, Jer. 15, 19. Lam. 1, 11. Arab. *ذَلَّ* id. *ذُلٌّ* vileness, abjectness of mind. Syr. *ذَل* to be vile. Comp. Hiph.

NIPH. *זָלוּ*, to be shaken, to tremble, to quake. Is. 64, 2 *מִפְּנֵי הָרִים הַזֵּה* at thy presence the mountains quaked. So also

Judg. 5, 5 *הָרִים הַזֵּה* the mountains quaked, the form *הָרִים הַזֵּה* being for *הָרִים הַזֵּה*, Lehg. § 103. n. 15. Sept. well *ἐσαλεύθησαν*, (the root *זָלַל* corresponding in etymology also with *σάλος*, *σαλεύω*), and the same is expressed by Chald. and Arabs Polygl.

Arab. *زَلَزَلَ* to shake the earth, *زَلَزَلٌ* earthquake. See *זָלוּלִים*.

HIPIH. *הִזְלִיל*, with Chaldean flexion, causat. of Kal no. 3, to lightly esteem, to despise, Lam. 1, 8.

\* *זָלַח* quadrilit. not used, i. q. *זָלַח* to be hot, to glow, the letter *ז* being inserted, comp. Lehg. p. 864.—Hence

*זָלַח* and *זָלַחָה*, plur. *זִי*—Ps. 11, 6. Lam. 5, 10, violent heat, glow, espec. of a wind Ps. 11, 6, prob. the wind called *السموم* *es-Simûm*, i. e. the poisonous.—Also of a famine, Lam. 5, 10; comp. Ez. 5, 2 and v. 12. 16. 17; also *λυμός αἰσίου* Hes. Op. 361, ignea fames Quinctil. Declam. 12. Arab. *نار الجوع* fire of famine, Hariri Consess.—Of anger, Ps. 119, 53.

\* *זָלַח* obsol. root, Chald. Pa. to drop, to trickle, i. q. *זָלַח*.—Hence

*זָלַחָה* (a dropping) *Zilpah*, pr. n. of Leah's maid, Gen. 29, 24. 30, 9.

*זָמָה* f. (r. *זָמַם*) 1. purpose, counsel, plan, sc. for evil, Prov. 21, 27. 24, 8; rarely for good, Job 17, 11.

2. mischief, wickedness, crime, Ps. 26, 10. 119, 150. Spec. of crimes arising from unchastity, as rape, incest; Lev. 18, 17 *זָמָה הִיא* this is wickedness. Job 31, 11. Ez. 16, 27. 22, 9. 11.

3. *Zimmah*, pr. n. m. 1 Chr. 6, 5. 27. 2 Chr. 29, 12.

*זָמָה* f. (r. *זָמַם*) purpose, thought, i. q. *זָמָה*, *זָמָה*; Plur. c. suff. *זָמָה* for *זָמָה* Heb. Gr. § 89. 3. n. Ps. 17, 3 *זָמָה בִּלִּי* my mouth doth not pass over (go beyond) my thoughts, i. e. my language and thoughts are the same. Or: my thoughts transgress not my command, i. e. do not swerve from the laws of God and of virtue which I have imposed on myself; see Thesaur. p. 1087 fin. [Others take *זָמָה* as infin. of *זָמַם* c. suff. my thinking, thought, which gives the same general sense.—R]



זְמוּרָה f. (r. זָמַר I) Plur. זָמוּרִים Nah. 2, 3.

1. a vine-shoot, twig, so called from being *pruned*, Num. 13, 23. Is. 17, 10.

2. Genr. a twig, shoot, branch; Ez. 15, 2, 8, 17 and lo, they put the branch to their nose; in allusion to the custom of the Persians (Parsees), who adore the rising sun holding in their left hand a bundle of twigs called *Barsom*; see Strabo XV. p. 733 Causab. τὰς δ' ἐπωδὰς ποιοῦνται πολλὴν χρόνον ὑάβδων μυρσικίων λεπτιῶν δέσμιον κατέχοντες. Comp. Hyde de Rel. vett. Persarum p. 350. Zendavesta ed. Anquetil du Perron, II. 532.

\* זְמוּרִים quadril. obsol. i. q. Arab.

זִמְזִמ onomatop. like Germ. *summen*, i. e. to hum, to murmur, to make a noise; whence זִמְזִמָּה noisy multitude.—Hence

זְמוּזְמוּיִם m. plur. (noisy people) *Zam-zummim*, pr. n. of a race of giants dwelling anciently in the territory of the Ammonites, but extinct before the time of Moses, Deut. 2, 20. Comp. זְנוּיִם.

זָמִיר m. (r. זָמַר I, after the form בָּצִיר, Lehrg. § 120. no. 5.) *pruning-time* sc. for vines, Cant. 2, 12; Sept. well αἰγὸς τῆς τομῆς, Symm. x. τῆς ἀλάδεύσεως, Vulg. *tempus putationis*. Others, *time of the singing of birds*, but contrary to the usage of the verb זָמַר and to the analogy of nouns of the form קָטִיל.

זְמִיר m. Is. 25, 5, (r. זָמַר II) plur. זְמִירוֹת, a song, Ps. 119, 54. 2 Sam. 23, 1. Spec. *song of praise, hymn*, Is. 24, 16. Job 35, 10 *who giveth songs in the night*, i. e. joy, rejoicing in misfortune. Also *song of triumph*, Is. 25, 5.

זְמִירָה (song, fem. of preced.) *Zemirah*, pr. n. of a man, 1 Chr. 7, 8.

\* זָמוּר præt. זָמַמְתָּ and זָמַמְתִּי; fut. זָמוּר, plur. זָמוּרִים, see Heb. Gram. § 66. n. 11. Lehrg. p. 372; to meditate, to have in mind, to purpose; Arab. سَمَّ id. It seems to come from the idea of *murmuring or muttering*, i. e. the low voice of persons talking to themselves or meditating; comp. זָמוּם to murmur, also הָמָה, הָמָה no. 1, 2, 3.—With

accus. Prov. 31, 16 וְהָקְדָּהּ זְמוּרָה she meditateleth upon a field (purposes to buy it) and acquireth it. With inf. c. זָמַר Gen. 11, 6; absol. Jer. 51, 12. Lam. 2, 17. For זָמַר Ps. 17, 3, see art. זָמַר.—Spec. in a bad sense, to meditate evil Prov. 30, 32; c. inf. et זָמַר Ps. 31, 14. With זָמַר of pers. to plot against Ps. 37, 12.

Deriv. זָמַר, זָמַרָה, and

זָמוּם m. a purpose, plan, device, sc. for evil, Ps. 140, 9.

\* זָמַר not used in Kal, to determine, to fix, to appoint; kindr. with זָמוּם. Chald. and Syr. Pa. id.

Pual plur. part. זָמוּמִים Ezra 10, 14. Neh. 10, 35, and זָמוּמִיִּם Neh. 13, 31, appointed times, stated times.

Deriv. זָמַר.

זָמַן Chald. Pa. to determine, to appoint, to prepare.

ΗΙΘΠΑ. הִזְמִינָן *convenire inter se, to agree together*, pr. to appoint time and place with each other, Dan. 2, 9 Keri; comp. Am. 3, 3 Targ. The Chethibh is to be read הִזְמִינָן, and is Aphel; which is used also in Chaldee and Samaritan.

זָמַן m. (r. זָמַן) plur. זָמַנִּים, time, spec. an appointed time, season; Arab. زَمَنٌ, זְמَانٌ, time. Syr. وَاع id. Ecc. 3, 1 זָמַן לְכָל לְכָל to every thing a stated time, i. e. every thing remains but for a time, all things are frail and fleeting. Neh. 2, 6. Esth. 9, 27. 31.—A word of the later age, instead of the earlier יָמָה.

זָמַן and זָמַן Chald. m. st. emphat. זָמַנָּה, plur. זָמַנִּין.

1. time, an appointed time, season, Dan. 2, 16. זָמַן בָּהּ at that time Dan. 3, 7. 8. 4, 33. זָמַן וְעַד even to a season and time. 7, 12. Spoken of sacred seasons, festivals, Dan. 7, 25. Comp. זָמַן no. 3.

2. Plur. times, Lat. *vices*, Dan. 6, 11 זָמַן תְּלָתָה three times. So Syr. وَاع and Arab. وَاقَتٌ, time, plur. times, Lat. *vices*.

\* I. זָמַר to prune a vine, Lev. 25, 3. 4. Arab. زَبَر id.

Niph. pass. Is. 5, 6.

Deriv. זָמַרָה, זָמִיר, זָמוּמָה.

\* II. זָמַר in Kal not used; but frequent in

PIEL *to touch or strike the chords of an instrument, to play*, Gr. ψάλλειν; and hence *to sing, to chant*, as accompanying an instrument. Chald. Syr. id. Eth. HSCZ *to sing*, c. Ω *to strike an instrument*. Arab. زَمَرَ I. II, *to sing to the pipe*.—With dat. of pers. *to or in honour of whom*, i. q. *to celebrate*, Judg. 5, 3. Ps. 9, 12. 30, 5. 47, 7. 66, 4. al. With אֶל Ps. 59, 18; accus. 30, 13. 57, 10. 66, 2. 68, 5. Sometimes with בָּ of instrument. Ps. 33, 2. 98, 5. 145, 3.

Deriv. מְזַמֵּר, and the seven here following.

NOTE. The origin of this root, no. II, seems to lie in the *hum, murmur, clang* of chords, of the harp, etc. which is elsewhere expressed by the verb הָמָה, and also by various kindred verbs, as referred to the *humming or buzzing* of bees and flies, to the *murmur* of water, the *noise* of a multitude, and other like sounds; of which the following comprises a large family: a) זָמַם and זָמַם *to hum, to murmur*, Germ. *summen, sumsen*, whence also the first means *to meditate*; זָכַב *id.* spoken of the buzzing of flies, whence זָכַב *a fly*; also with an aspirate in place

of the sibilant, הָמַם in Arab. هَمَمَ *to hum*, Germ. *hummen* (whence *Hummel* humble-bee), הָמָה *to clang as a harp, to clamour as a multitude*. b) זָמַר *to clang as a harp*; Chald. זְבֹרָה, Arab.

زَمَرَ, Heb. זְבוּרָה, *a bee*, so called from its humming, buzzing; דָּבַר *to speak* (comp. הָמָה no. 1, 2, also נָאָם comp. נָהַם, הָמַם); שָׁבַר and שָׁבַר *to meditate* (comp. זָמַם); חָמַר and חָמַר i. q. רָנַן *to give forth a tremulous vibrating sound, as a rod or branch*; and with an aspirate in place of the sibilant or dental, חָמַר, חָמַר, *to murmur as water*; and also without much doubt, אָמַר *to speak*, which then is of like origin with דָּבַר. c) With mid. radical *n* for *m*, צָנַר *to make a noise as the rushing of falling water*, comp. Germ. *schnarren, schnurren*; פָּנַר *to clang, to clatter, as arms*; פָּנַר *to give a quavering sound*, Germ. *knarren*, whence פָּנֹר *harp*. See Hupfeld in

Zeitschr. f. d. Kunde des Morgenl. III. p. 394 sq. Thesaur. App. h. v.

זָמַר Chald. m. *music of instruments*, Dan. 3, 5. 7. 10. 15.

זָמַר Chald. m. *a singer*, Ezra 7, 24.

זָמַר m. once Deut. 14, 5, an animal of the deer or gazelle species, so called from its *leaping* and springing; as דִּישׁוֹן from דִּישׁ i. q. דִּישׁוֹן. Arab. زَمَرَ *saliit* ca-prea. The idea of *leaping* (i. e. dancing) is connected with that of *singing*; comp. זָמַר II.

זָמְרָה f. (r. זָמַר II) *song, music*, e. g. of the voice Ps. 81, 3. 98, 5; of instruments, Am. 5, 23. 2 Sam. 23, 1.—Meton. זָמְרָה הָאֶרֶץ *the song of the land*, i. e. its best and most celebrated fruits, Gen. 43, 11. Comp. Gr. αἰδμενος *sung, celebrated in song*, i. e. renowned.

זָמְרִי m. (*sung, celebrated in song*, αἰδμενος) *Zimri*, pr. n. a) A king of Israel who slew and succeeded Elah, B. C. 930. 1 K. 16, 9. 10. 2 K. 9, 31. Gr. Ζαμβρι. b) A phylarch or chief of the tribe of Simeon, Num. 25, 14. c) 1 Chr. 2, 6; in Josh. 7, 1 *זָמְרִי*. d) 1 Chr. 8, 36. 9, 42. e) Apparently also as patronym. from זָמְרִי *Zimranite*, Jer. 25, 25.

זָמְרָן (id.) *Zimran*, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him; Gen. 25, 2. 1 Chr. 1, 32. We may compare perhaps *Zabram*, a city with a king, according to Ptolemy, situated between Mecca and Medina. See also זָמְרִי lett. e.

זָמְרָה f. (r. זָמַר II) i. q. זָמַר, *song*, meton. for the object of song or of praise. -Ex. 15, 2 *זָמְרָה יְהוָה* *Jehovah is my glory and song*. Ps. 118, 14. Is. 12, 2.

זָן m. plur. זָנִים, *form, sort, kind, manner*; for the etymology see under r. זָנַן. Ps. 144, 13 *מִזָּן אֶל-זָנִים* *from sort to sort*, of every sort. 2 Chr. 16, 14. Chald. Syr. id.

זָן Chald. id. Dan. 3, 5. 7. 10. 15.

\* זָנַב subst. m. plur. זָנָבוֹת, constr.

זָנָבוֹת, *tail of an animal*, Arab. ذَنَبٌ, ذَنَبَةٌ, Syr. ذَنْبٌ id. The verb זָנַב *to follow after*, is secondary.—Ex. 4, 4. Judg. 15, 4. Job 40, 17. Metaph. *end, stump*; זָנָבוֹת הָאֵדִים *these two tails*,



stumps, of firebrands, Is. 7, 4.—Put also for something small, mean, contemptible, mostly in opp. to ראש. Deut. 28, 13 *Jehovah will make thee the head, and not the tail.* v. 44. Is. 9, 13, 19, 15. In the same sense the Arabs put in antithesis **أَنْفٌ وَذَنْبٌ** nose and tail; see Comment. on Is. 9, 13.—Hence the denom. verb

PIEL **זָנָה** pr. to hurt or cut off the tail; hence trop. to smite the rear of an army, to cut of the rear-guard (Arab. **ذَنَبٌ**, comp. Gr. *ὀψά, ὀψαγία*), Deut. 25, 18. Josh. 10, 19.—Denominative verbs derived from nouns signifying members of the body, often have in the Semitic tongues this sense of injuring or cutting off those members; see Lehrs. p. 257. Ewald's Heb. Gram. p. 200.

\* **זָנָה** fut. **יִזְנֶה**, apoc. **יִזְנֶן** 1. to commit fornication, to play the whore or harlot. Arab. **زنى** coivit, scortatus est, Syr. **זָנָה** id. Eth. **ዘመ**, although Nun is retained in **ዘሰ** semen coitus.—Pr. and chiefly spoken of a female, whether married (where it may be rendered to commit adultery) or unmarried, Gen. 38, 24. Lev. 19, 29. Hos. 3, 3. Constr. with acc. of the male paramour, Jer. 3, 1. Ez. 16, 28. Is. 23, 17 unless here **זָנָה** is with; also **בָּ** with Ez. 16, 17; **אֶל** Ex. 16, 26, 28; very often with **אַחֲרַי**, pr. to go a whoring after any one, to run after a paramour, Ez. 16, 34. Lev. 17, 7, 20, 5, 6. Deut. 31, 16. al. On the other hand, the husband from whom a woman departs in playing the whore, against whom she commits this crime, is put with **בֵּין** Ps. 73, 27, **מֵאַחֲרַי** Hos. 1, 2, **מִתְּחִלָּה** 4, 12 and **תְּחִלָּה** Ez. 23, 5 (comp. Num. 5, 19, 29), **בְּיָד** Hos. 9, 1 and **עַל** Judg. 19, 2 where however the reading is doubtful. Ez. 16, 15 **עַל** i. e. with a husband, having a husband, in spite of him.—PART. fem. **זֹנֶה** a whore, harlot, Gen. 38, 15. Deut. 23, 19. al. more fully **זֹנֶה וְזֵנָה** Lev. 21, 7. Josh. 2, 1. Judg. 11, 1. Plur. **זֹנִיּוֹת** Hos. 4, 14. 1 K. 3, 16; also 1 K. 22, 38 where Sept. *αἱ πόρναι*. Nor is there any ground to render **זֹנֶה** in Josh. 1. c. *hostess*, one who keeps a public house, as if from **זָיַן** to nourish.—Rarely this verb is applied to men, e. g. with **אֶל** Num.

25, 1; comp. Arab. **زانی** for **زانی** whore-monger.

2. Trop. and often spoken: a) Of idolatry, to go a whoring, i. q. to commit idolatry; the relation existing between God and the Israelitish people being every where shadowed forth by the prophets under the emblem of the conjugal union, see Hos. c. 1. 2. Ez. c. 16. 23; so that the people in worshipping other gods are compared to a harlot and adulteress. For the prepositions with which it is construed, see above in no. 1. A very frequent formula is **זָנָה אַחֲרַי אֱלֹהִים אֲחֵרִים** to go a whoring after other gods Lev. 17, 7, 20, 5, 6. Deut. 31, 16. Judg. 2, 17; also **זָנָה מִתְּחִלָּה אֱלֹהֵי** to go a whoring from their god, see in no. 1. Further, **זָנָה אַחֲרַי הַגִּוִּים** to go a whoring after i. e. in the manner of the heathen Ez. 23, 30. b) Of superstitions connected with idolatry, **זָנָה אַחֲרַי הַאֲבֹת** to go a whoring after wizards, necromancers, Lev. 20, 6. c) Of the intercourse and commerce of heathen nations among themselves, e. g. of Tyre, Is. 23, 17 and commits fornication with all the kingdoms of the world. Comp. Nah. 3, 4, and **אֲחֵנָּה**.

PUAL **זִנְיָה** pass. Ez. 16, 34.

HIPH. **הִזְנֶה**, fut. apoc. **יִזְנֶן** 2 Chr. 21, 11.

1. to seduce, to fornication, to whoredom, Ex. 34, 16; to cause to commit fornication, to let be a whore, Lev. 19, 29.

2. Intrans. i. q. Kal to commit fornication, Hos. 4, 10. 18. 5, 3.

Deriv. **זִנְיָה**, **זִנְיָה**, **זִנְיָה**.

**זִנְיָה** (perh. marsh, bog, comp. r. **זִנְיָה** Hiph.) Zanoah, pr. n. of two places in the tribe of Judah, Josh. 15, 34. 56. Neh. 3, 13. 11, 30. 1 Chr. 4, 18.

**זִנְיָה** m. plur. abstr. from r. **זִנְיָה**, with formative Nun added, as **קָצִין** from **קָצָה**, **זִנְיָה** from **הִזְנֶה**, Lehrs. p. 508.

1. whoredoms, fornication, Gen. 38, 24. Hos. 1, 2 **אִשָּׁה זִנְיָה וְיֶלְדֵי זִנְיָה** a wife of whoredoms and children of whoredoms, i. e. a wife who is a whore and bastard children. 2, 6, 4, 12. 5, 4, 2, 4 **וְהָסֵר זִנְיָהָ מִפְּנֵיהָ** and let her put away her whoredoms from her countenance, i. e. lay off her wanton countenance, 'vultum protervum' Hor. Carm. 1. 19. 7, 8. Comp. Ez. 6, 9.

2. Trop. spoken: a) Of idolatry, 2 K.

9, 22. b) Of the intercourse and commerce of heathen nations, Nah. 3, 4; comp. the verb in Is. 23, 17.

זָנוּת f. (r. זָנָה) plur. זְנוּתִים, *whoredom, fornication*, only trop. a) Of idolatry, Jer. 3, 2. 9. Ez. 23, 27. 43, 7. 9. Hos. 4, 11. b) Of any breach of fidelity towards God, e. g. of a murmuring and seditious people, Num. 14, 33.

\* זָנַח 1. *to be foul, rancid, to stink*, see Hiph. Arab. زَنَخ, Kindr.

are זָנַח, זָנַח, זָנַח, foul water, turbid; Gr. *τάγγος* and *ταγγή* rancidity, *ταγγός* rancid, Engl. *tang*; also *σινχός* loathsome, *σινχάτω*.—Metaph. *to be loathsome, abominable*. Hos. 8, 5 זָנַח עֲגֹלָהּ *thy calf, O Samaria, is an abomination*. Hence

2. Trans. *to loathe, to spit out*, i. e. *to reject, to cast off*, comp. זָנַח; Hos. 8, 3 זָנַח יִשְׂרָאֵל טוֹב *Israel hath rejected good*. Often of Jehovah as rejecting a people, Ps. 43, 2 לָמָּה זָנַחְתָּנִי *why dost thou cast me off?* 44, 10. 24. 60, 3. 12. 74, 1. 77, 8. 89, 39. With מֵן *to thrust away, to repulse from any thing*, Lam. 3, 17 הִזְנַחְתָּ מִשְׁכָּנִי מִשְׁכָּנִי *thou hast thrust me far away from prosperity, hast destroyed my welfare*.

HIPH. 1. i. q. Kal no. 1, pr. *to emit a stench, to stink*, Is. 19, 6 הִזְנִיחוּ נְהַרֹתַי *the rivers stink*, i. e. fail, become shallow and foul. Sept. Vulg. *deficient flumina*.—The form הִזְנִיחוּ is scarcely Hebrew, and seems to be made up of two readings, הִזְנִיחוּ and הִזְנִיחוּ, the latter of which imitates the Chaldee.

2. i. q. Kal no. 2, *to reject, to cast off*, 1 Chr. 28, 9; c. מֵן 2 Chr. 11, 14. Causat. *to cause to cast away*, i. q. *to profane*, 2 Chr. 29, 19.

Deriv. זָנוּת pr. n.

\* זָנַן obsol. root, prob. i. q. Arab. سَنَّ (kindr. with Heb. שָׁנַן) *to form, to shape*; whence سَنَّ form, appearance, سَنَّ rule, mode. Hence Heb. זָנַן form, sort, species, (the origin of which has escaped etymologists,) although afterwards, the etymology being overlooked, it was inflected after the analogy of nouns from verbs לָנָה.

\* זָנַק in Kal not used. Syr. زَنَف *to throw, to shoot an arrow*, spec. *to a great distance*. Talmud. *to spring, to leap forth*; and so by transpos. Arab.

زَنَق. The primary idea seems to be that of *binding*; comp. Arab. زَنَق *to bind underneath*, Syr. زَنْبَا *a cord with which a load is bound*. Spoken espec. of animals, which draw their feet together before a leap (comp. زَفَز, pr. *to contract the feet for a leap, to throw oneself forward*; and so of an arrow. Comp. זָקַם).

PIEL *to leap or spring forth with violence*, of the lion Deut. 33, 22. Sept. ἐκπηδήσεται, and in other Mss. ἐκπηδήσει. Kimchi רלג.

Deriv. זָקוּת for זָקַם, זָקוּת for זָקַם, זָקוּת.

זָנַח f. for זָנַח (r. זָנַח, as זָנַח from זָנַח) *sweat*, Gen. 3, 19; i. q. זָנַח.—Talmud. זָנַח *sweat*, זָנַח *to sweat*; Syr. زَنَح *sweat*, whence a new verb زَحَح *to sweat*.

זָנַח f. by transpos. for זָנַח (as זָנַח for זָנַח) pr. *a shaking, agitation*, i. e. *oppression, ill treatment*, in Cheth. Deut. 28, 25. Ez. 23, 46; in Keri Jer. 15, 4. 24, 9. 29, 18. 34, 17.

זָנַח (unquiet, comp. זָנַח) *Zaavan*, pr. n. m. Gen. 36, 27. 1 Chr. 1, 42.

זָנַח m. (r. זָנַח) *a little*, Job 36, 2; like μικρόν. The form imitates the Chaldee.

זָנַח Chald. *little, small*, i. q. Heb. זָנַח, Dan. 7, 8. R. זָנַח.

\* זָנַח i. q. זָנַח, *to be extinguished*, extinct, once in

NIPH. id. Job 17, 1; where three Mss. read נִרְכַּב, as if from זָנַח.

\* זָנַח fut. זָנַח Num. 23, 8, and זָנַח Prov. 24, 24, i. q. Arab. زَغَم Conj. V, *to foam at the mouth*, spoken of a camel; also, *to speak in anger*. Of the same family is Germ. *Schaum, schäumen*, Engl. *to scum, to skim*, Fr. *écume*; comp. זָנַח. Hence

1. *to be very angry, to be indignant towards any one*; often with the idea of *punishment, to pour out one's anger upon any one, to punish with indigna-*



tion, c. acc. Mal. 1, 4. Zech. 1, 12 זקרי the cities of Judah upon which thou hast poured out thy indignation, etc. Is. 66, 14; זל Dan. 11, 30. Part. זעם וזעם Prov. 22, 14.

2. to curse, c. acc. Num. 23, 7. 8. Prov. 24, 24. Mic. 6, 10.

NIPH. as if pass. of Hiph. to be provoked to anger, to be angry. Prov. 25, 23 זעם פנים an angry countenance, i. e. morose, ill-natured; Vulg. *facies tristis*. Comp. זקק no. 2.—Hence

זעם m. foam, as one angry foams at the mouth, Is. 30, 27. Lam. 2, 6; then trop. wrath, anger, Hos. 7, 16. Spoken espec. of the indignation of God, as manifested in punishment; so Is. l. c. Ez. 22, 24 זעם ביום in the day of God's indignation. Absol. זעם Dan. 8, 19; without art. Dan. 11, 36 זעם עד כלה until the indignation (punishment) be accomplished. Is. 10, 25.

\* זעק fut. זעק. 1. to be angry, c. זל Prov. 19, 3; זעם 2 Chr. 26, 19. The primary idea lies either in breathing, blowing, Sam. זעק id. comp. Chald. זעק a strong wind; or else in burning, comp. Syr. זעק Ethpe. to be burned, and quadril. זעק; or possibly in foaming, so that זעק is i. q. זעם, comp. זעם Lam. 2, 6 and זעק Is. 30, 30.

2. to be morose, gloomy, sad; the connection of the significations lying in the pain of mind; comp. in r. זעב. Part. זעב gloomy, sad, Gen. 40, 6, i. q. זעם in v. 7. Dan. 1, 10 of the countenance as fallen away from long fasting, and also sullen and sad. Theod. aptly *στυγερὸς*, comp. Matth. 6, 16.

Deriv. the two following:

זעק m. adj. angry, 1 K. 20, 43. 21, 4.

זעק m. c. suff. זעקי, anger, rage, 2 Chr. 16, 10. 28, 9. Trop. of the raging sea Jon. 1, 15.

\* זעק fut. זעק, imp. זעק, inf. זעק, i. q. זעק, to cry out, to exclaim, espec. in pain, by way of complaint and for help. The form זעק belongs more to the earlier books of the O. T. while זעק, זעק, is the common form in Aramaean; the Arabic like the Heb. having both

forms, זעק and זעק, also זעק.—The person to whom one cries, whom one implores, is put with זל Ps. 22, 6. 142, 6. Hos. 7, 14; זל 1 Chr. 5, 20; in acc. Judg. 12, 2. Neh. 9, 28. The thing or cause of complaint is put after זל Jer. 30, 15; זל Is. 15, 5. Jer. 48, 31; זל 1 Sam. 8, 18; also in acc. as Hab. 1, 2, where both constructions are joined: זעק אלהיך (how long) shall I cry out unto thee because of violence? comp. Job 19, 7.

NIPH. pass. of Hiph. no. 3, to be called together, convoked, Judg. 18, 22. 23. Hence to come together, to assemble, 1 Sam. 14, 20. Judg. 6, 34. 35.

HIPH. 1. i. q. Kal to cry out, pr. to make an outcry, Job 35, 9; to proclaim, to make proclamation, absol. Jon. 3, 7.

2. to cry unto any one, to call upon, to invoke, c. acc. Zech. 6, 8.—Hence, as referring to many,

3. to call together, to convoke, 2 Sam. 20, 4. 5. Judg. 4, 10. 13.

Deriv. זעק, זעק.

זעק Chald. to cry out, Dan. 6, 21.

זעק m. outcry, cry, Is. 30, 19. More frequent is

זעק f. outcry, cry, espec. from pain and sorrow, or as imploring help, Is. 15, 10. 65, 19. Neh. 5, 6. 9, 9. Jer. 18, 22. 20, 16. 50, 46. R. זעק.

\* זעק obsol. root, Aram. זעק, to be small, i. q. Heb. זעק. Comp. in זעק.—Hence זעק, זעק.

\* זעק obsol. root, Arab. زعفر to emit sweet odours, to be fragrant, e. g. a garden.—Hence

זעק (sweet odour) Ziphron, pr. n. of a city in the north of Palestine, once Num. 34, 9.

זעק f. (r. זעק) pitch, Ex. 2, 3. Is. 34, 9. Arab. زفت, Aram. زفت, but also זעק.

זעק m. plur. for זעק, from a lost sing. זעק for זעק, r. זעק.

1. bonds, fetters, chains, with which captives are bound; see the root in its primary sense. Ps. 149, 8. Is. 45, 14. Nah. 3, 10. Job 36, 8. Chald. זעק id. Comp. זעק.

2. *burning arrows, fiery darts*, fitted with combustibles; Prov. 26, 18. Comp.

זִיקָה. Arab. زَنْقٌ the sharp point of an arrow.

\* זָקַן subst. comm. gend. Is. 15, 2. 2 Sam. 10, 5, *the bearded chin* Lev. 13, 29, 30. Meton. *the beard* Lev. 19, 27.

2 Sam. 20, 9.—Arab. دَقْنٌ the chin; لَمْلَمٌ beard, chin.—Hence the verb

זָקַן denom. fut. יִזְקֵן *to be or become old, to grow old, to be aged*; pr. to have the chin hanging down, from זָקַן, like זֶנֶץ an old man with a hanging chin, decrepit; whence perhaps may come the Lat. *senex, senectus*, which some absurdly suppose to be for *semine*. But זָקַן is spoken not only of decrepit, but also of vigorous old age, Gen. 18, 12, 13, 19, 31, 24, 1, 27, 1. 1 Sam. 2, 22. al. For the difference between this word and the synon. זָקַן, זָקַן, see those articles.

Hiph. intrans. *to grow old, to be old*, Prov. 22, 6; qs. to contract old age, comp. הִזְקִיחַ in Heb. Gram. § 52. 2. n. Also of plants, Job 14, 8; as Pliny, 'senescunt arbores.'

זָקַן m. (r. זָקַן) constr. זָקֵן Gen. 24, 2, plur. זָקֵנִים, זָקֵנִי, *old, aged, an old man*; as adj. joined with a subst. הַזָּקֵן הָיִשׁ Judg. 19, 17; זָקֵן אֵב Gen. 44, 20; and also separately as subst. Gen. 19, 4. Is. 20, 4. al. sēp. With זָקֵן older than some one. Job 32, 4 זָקֵנִים הָיְתָה מִמֶּנּוּ לְזָמִים *for they were elder than he*.—זָקֵנִי יִשְׂרָאֵל, זָקֵנִי הָעִיר, זָקֵנִי הָאֶרֶץ, *elders of Israel, of Egypt, of the city*, i. e. *proceres, senators*, the chief men, magistrates, the notion of age being neglected, Ex. 3, 16, 4, 29. Deut. 19, 12, 21, 3, 4, 6, 22, 15, 17, 18.

Ps. 105, 22. In like manner Arab. شَيْخٌ

*Sheikh*, an old man, and then, 'chief of a tribe'; also Ital. *Signor*, Fr. *Seigneur*, Span. *Señor*, Engl. *Sir*, all which come from the Lat. *Senior* elder; also Germ. *Graf*, Count, is pr. i. q. *graw, krawo*, gray-headed.—Metaph. of an old and decrepit people, Is. 47, 6. Plur. fem. זָקֵנוֹת *old women* Zech. 8, 4.

זָקַן m. (r. זָקַן) *old age*, Gen. 48, 10.

זָקֵה f. (r. זָקַן) *old age*, Gen. 24, 36. Ps. 71, 9, 18. Metaph. of a people Is. 46, 4, comp. 47, 6.

זָקֵנִים m. plur. (r. זָקַן) *old age*, Gen. 21, 2, 7, 44, 20. בְּנֵי זָקֵנִים *son of old age*, i. e. born in one's old age, Gen. 37, 3. On this form of denominatives, see Lehrs. § 122, 13.

\* זָקַה *to raise up*, e. g. those bowed down, trop. *to comfort*, Ps. 145, 14, 146, 8. Syr. زَف id.

זָקַה Chald. *to raise up, to hang up*, e. g. a criminal upon a stake or cross, Ezra 6, 11. Syr. زَف to crucify.

\* זָקַק 1. i. q. זָקַק, *to strain, to filter, to fine*, e. g. wine, see Pual; comp.

Arab. زَق wine newly strained. Trop. of metals, *to refine*, Job 28, 1.—In this signif. corresponding words are Gr. *σάκος, σάκος* sackcloth, strainer, *σάκκισμα, σάκκισμα, σάκκισμα*, Lat. *saccus, saccare*, Heb. זָק; and of the same family are Germ. *seihen, seigen, seigern*, a form appropriate to metals; stronger *sickern*.

2. *to make flow*, i. e. *to pour, to pour out*, genr. as Fr. *couler* from Lat. *colare*, Job 36, 27.

PIEL זָקַק, *to refine, to purify* metals, Mal. 3, 3.

PUAL, *to be strained, fined*, e. g. wine Is. 25, 6; *to be refined*, as metals 1 Chr. 28, 18, 29, 4. Ps. 12, 7.

זָר a stranger, enemy, see r. זָר II. 2.

זָר m. (r. זָר I) *a border, wreath, crown*, around a table, the ark of the covenant, etc. Ex. 25, 11, 24, 25, 37, 2, 11, 26. Syr. زَرْ necklace, collar.

זָרָה f. for זָרָה (r. זָר II. 3) *loathsomeness*, once Num. 11, 20; Vulg. *nausea*.

\* זָרַב in Kal not used; Chald. *Ithepe, to pour out, to flow off or away*; whence זָרִיב gutter, and by transpos. זָרִיב, Arab. مَرْزَب, channel.—Once in

PUAL, spoken of streams, torrents, full in winter, but drying up and failing in summer; Job 6, 17 זָרְבֵי נַעֲמָה *what time they flow off, they fail*, i. e.



when the waters flow off, the streams dry up. See more in Thesaur. p. 428.

**זֶרְבָּבֶל** (prob. for **זֶרְבָּבֶל** sown i. e. begotten in Babylon) pr. n. *Zerubbabel*, Sept. *Ζεροββελ*, one of the descendants of David, who led out the first colony of Jews into their own country after the exile, Ezra 2, 2. 3, 2. Hag. 1, 1.

\* **זָרַב** obsol. root, Aram. **זָרַב** to prune trees, to remove the superfluous boughs and foliage; **זָרַב** exuberant growth of trees. Hence

**זֶרֶד** *Zered*, pr. n. of a valley Num. 21, 12, and of the stream flowing through it Deut. 2, 13. 14, in the territory of Moab on the east of the Dead Sea. Targ. of Jonath. *brook of willows, willow-brook*; comp. **נַחַל הַזְּרָבִים** Is. 15, 7. Prob. the modern Wady el-Ahsy; see Bibl. Res. in Palest. II. p. 555.

\* **זָרָה** 1. to scatter, to cast loosely about, Ex. 32, 20. Num. 17, 2 [16, 37]. Is. 30, 22.—Aram. **זָרַי** to scatter, as the wind dust; II, to winnow. Syr. and Chald. **זָרָא**, **זָרָא**. The following are kindred roots, all having the primary idea of scattering, e. g. **זָרַע**, **זָרַק**, **זָרַר** II, also **זָרַח**, Arab. **زَرَا** to sow. In the Indo-European tongues correspond Sanscr. *sri* to scatter, Lat. *sĕro*; and with *p* or *t* added to the sibilant, Sanscr. *stri*, Gr. *στορέω*, Lat. *sterno*, Germ. *streuen*, Engl. to *strew*; *σπείρω*, *spargo*, Goth. *spreihan*, Germ. *sprühen*, *Spreu*, chaff.—Espec.

2. to winnow, by casting up and scattering in the wind, Is. 30, 24. Jer. 4, 11. Ruth 3, 2 **הִנֵּה-הוּא זָרָה אֶת-זֶרֶן הַשִּׁעֲרִים** *lo, he winnoweth the threshing-floor of barley*.—Trop. of enemies as routed and scattered, Jer. 15, 7. Is. 41, 16. Ez. 5, 2.

3. Genr. to spread out; whence **זָרַח** a span.

NIPH. to be scattered, Ez. 6, 8. 36, 19.

PIEL **זָרָה** 1. to scatter, to strew, Prov. 15, 7; to scatter, to disperse, e. g. nations Lev. 26, 33. Ez. 5, 10. 6, 5. 12, 15. 30, 26. Prov. 20, 8 *the king . . . scattereth all evil with his look*.

2. to winnow, i. q. Kal no. 2, Prov. 20, 26. Hence trop. i. q. to winnow out, to sift, i. e. to search out, to prove; Ps. 139, 3 **אֶרְבֵּי**

**זָרָה** *my walking and my lying down thou searchest out*; Jerome *eventilasti*, Sept. *ἐξίχνισας*. In Arab. trop. **زَرَى** to know.

PUAL, to be scattered, strewed, Job 18, 15; to be bestrewed, besprinkled, Prov. 1, 17.—The form **זָרָה** Is. 30, 24, which some refer hither, is part. Kal impers. The form **זָרַי** in Ps. 58, 4, is from *r. זָרַי* II.

Deriv. **זָרָה**, **זָרָה**, **זָרָה**.

**זָרָה** fem. rarely masc. Is. 17, 5. 51, 5. Dan. 11, 15. 22, chiefly in signif. no. 2. Comp. Lehrgeb. p. 470. Plur. **זָרָהִים** and **זָרָהִים**. R. **זָרַע** no. 1.

1. the arm, Is. 17, 5. 40, 11. al. Spec. the lower arm, below the elbow, in Lat. also called *brachium* *αὐτὸ ἐξοχόν*, diff. from **קֶנֶה** the upper arm, Job 31, 22. In animals the fore leg, shoulder, *σφαχθίον*,

Num. 6, 19. Deut. 18, 3. Arab. **فِرَاع**,

Aram. **זָרָה**, **זָרָה**, arm, also a cubit.—Hence **זָרָה** *a stretched-out arm*, ascribed to God and signifying his power and promptness to protect or punish, Ex. 6, 6. Deut. 4, 34. Ez. 20, 33. 34; in like manner **זָרָה** Job 38, 15.

2. Trop. a) strength, might, power, 2 Chr. 32, 8 **זָרָה בָּשָׂר** *an arm of flesh* i. e. human might. Ps. 44, 4. Job 40, 9. **זָרָהִי** *the powers (might) of his hands*, Gen. 49, 24. Hence military force, an army, Dan. 11, 15. 22. 31. b) violence Job 35, 9. **זָרָה** *the violent man* Job 22, 8. Here belongs the phrase, to break the arm of any one, i. e. to destroy his power, to put an end to his violence, 1 Sam. 2, 31. Job 22, 9. 38, 15. Ps. 10, 15. 37, 17. Comp. Arab. **فَتَّ عَضْدَهُ** c) strength as imparted to any one, hence help, aid, Ps. 83, 9. Is. 33, 2. So Arab. **عَضْد**, Pers. **بازو** arm, also help, Syr.

**זָרָה**, **זָרָה** son of the arm, i. e. helper; see more in Comment. on Is. l. c. Meton. a helper, ally, Is. 9, 19; comp. Jer. 19, 9 where it is **רֵץ**. Sept. cod. Alex. *ἀδελφός*.

Hence denom. **זָרָה**, with Aleph prosthetic.

**זָרָה** m. verbal of Pi. (*זָרַע*, after the form *הַבִּינָה*), sown, to be sown, Lev. 11, 37. Plur. **זָרָהִים** things sown, garden herbs, Is. 61, 11.

**זָרְזִיק** m. quadril. *a pouring rain, violent shower*, Ps. 72, 6. Syr. **زَرْزَق** shower, Talmud. **זְרוֹיִפִּי דְמִיָּא** adspersiones aquæ, guttæ.—It comes from **זָרַח** to flow, by repeating the first radical between the second and third; comp. **זָרְזִיק** from r. **זָרַר**; also Zab. **سَرَف** and **سَرْف** accendit.

**זָרָה** m. bound together, girded, verbal Pilp. from r. **זָרַר** I, q. v. Once Prov. 30, 31, where, among those comely in going, is mentioned **זָרָה מְהִינָה** one girded about the loins; by this some understand *a war-horse*, as ornamented with girths and buckles about the loins; others *a greyhound*, as having the loins contracted and slender; and others again *a wrestler*, see Talm. Hieros. Taanith, fol. 57. Maurer ad h. l.

\* **זָרַח** fut. **זָרַח** 1. *to rise*, as the sun Gen. 32, 31. Ez. 22, 2. 2 Sam. 23, 4. Ps. 104, 22, al. So of the light Is. 58, 10; the splendour or glory of God Is. 60, 1. 2. Deut. 33, 2.—Pr. *to scatter* rays, comp. kindr. **זָרַר**, **זָרַר** II. In the kindred dialects this root has undergone various changes; in Arabic and Ethiop. there have come from it **شرق**, **WZΦ**; in Aram. **ܕܢܫ**, **ܕܢܫ**.

2. Trop. spoken: a) Of leprosy rising in the skin, 2 Chr. 26, 19.—Further, in the derivatives: b) Of a fetus breaking forth from the womb, see **זָרַח** and Gen. 38, 30. c) Of a plant springing up, germinating, i. q. **פָּרַח**; see **אַזְרוּחַ**.

Deriv. **אַזְרוּחַ**, **מִזְרוּחַ**, pr. n. **זָרַחָה**, **זָרַחָה**, and the three here following.

**זָרַח** m. 1. *a rising*, of light Is. 60, 3. 2. *Zerah, Zarah*, pr. n. Gr. *Zarâ*. a) A son of Judah by Tamar, Gen. 38, 30. Num. 26, 20. b) A son of Reuel, Gen. 36, 13, 17. c) Num. 26, 13, for which in Gen. 46, 10 **זָרַח**. d) 1 Chron. 6, 6, 26. e) A king or leader of the Ethiopians, who invaded Judea in the reign of Asa, 2 Chr. 14, 8 [9]. See the conjecture of Champollion, Précis p. 257; et contra, Rosellini in Monum. Storici II. 87–91.

**זָרַחִי** patronym. *a Zarhite*, from **זָרַח** no. 2. a. Num. 26, 13, 20. See **אַזְרוּחִי**.

**זָרַחָה** (whom Jehovah caused to be born, r. **זָרַח** no. 2. b) *Zerahiah*, pr. n. m.

a) 1 Chr. 5, 32, 6, 36. Ezra 7, 4; for which **זָרַחָה** 1 Chr. 7, 3. b) Ezra 8, 4.

**זָרַם** m. (r. **זָרַם**) i. q. **זָרַם**, *a violent shower, inundation, bursting of a cloud*; Is. 1, 7 **בְּמַהֲפָנֵה זָרַם** as the destruction of an inundation or overwhelming rain. So Saadias, Aben Ezra, Michaelis, etc. Better, **זָרַם** is here plur. *strangers*; and **פ** is the *Caph veritatis* so called, see in **פ** B. 4.

\* **זָרַם** *to flow, to pour*, i. q. **זָרַק** q. v. With acc. *to pour upon, to overwhelm*, by this to wash away, Ps. 90, 5.

Po. *to pour out*, c. acc. with any thing, Ps. 77, 18.—Hence **זָרַם**, perh. **זָרַם**, also

**זָרַם** m. *a pouring rain, violent shower, storm*, Is. 4, 6, 25, 4, 28, 2 **זָרַם בָּרַד** a hail-storm. Is. 25, 4 **זָרַם קִיר** a wall-storm, i. e. which prostrates walls. Hab. 3, 10 **זָרַם מַיִם** gush or flood of waters.

**זָרַמָּה** f. (r. **זָרַם**) *a flowing, emission of seed*, spoken of seed-horses, Ez. 23, 20.

\* **זָרַע** fut. **זָרַע** 1. *to scatter, to disperse*, Zech. 10, 9. See the kindred roots beginning with **זר** under art. **זָרַה**. From the kindred sense of *spreading out, expanding*, comes **זָרַע** arm; as **זָרַע** span, from **זָרַח**. But a secondary form, and derived from **זָרַע**, **זָרַע**, is the Arabic verb **ذَرَعَ** to attack violently, to seize, IV to take in the arms.—Spec.

2. *to scatter seed, to sow*, Arab. **زَرَعَ**, Syr. **ܐܪܥ**, Ethiop. **HCU**, id. Construed: a) Absol. Job 31, 8. Is. 37, 30. b) With accus. of the seed sown, e. g. **זָרַע חֲטָיִם** to sow wheat Jer. 12, 13. Hagg. 1, 6. Lev. 26, 16. Ecc. 12, 6. c) With acc. of the field sown, Gen. 47, 23. Ex. 23, 10. Lev. 25, 3. Jer. 2, 2 **זָרַע לֹא זָרַעָה** a land not sown. d) With two acc. of the seed and field; Lev. 19, 19 **זָרַע בְּלִזְזִים** thou shalt not sow thy field with mixed seed. Deut. 22, 9. Is. 30, 23. Judg. 9, 45. To scatter its seed is said of a seed-bearing plant or tree, Gen. 1, 29; comp. v. 12. Metaph. to sow righteousness Prov. 11, 18; also to sow iniquity 22, 8, mischief Job 4, 8, the wind Hos. 8, 7; i. e. genr. to prepare for oneself the rewards or pun-



ishments of good or evil actions, which in the same connection are also said to be reaped, harvested; comp. Gal. 6, 7. 8. In another construction, Hos. 10, 12 זרעו לָבָם לְצִדְקָה קָצְרוּ לְפִי הַסֹּד *sow for yourselves in righteousness, and reap according to your piety*, comp. in פה no. 6. b. Trop. Ps. 97, 11 זֶרֶק לְצִדְקָה אֵר light is sown for the righteous, i. e. happiness is prepared for him.—To sow a people, to increase, to spread, to multiply, Hos. 2, 25. Jer. 31, 27.

3. i. q. to plant, with two acc. Is. 17, 10.

NIPH. 1. to be sown, as a field, trop. Ez. 36, 9.

2. to be sown, scattered, as seed Lev. 11, 37. Trop. Nah. 1, 14 *that no more of thy name be sown*, i. e. thy name shall no longer be propagated.

3. Trop. to be sown, spoken of a woman, i. e. to be made fruitful, to conceive, Num. 5, 28.

PUAL pass. of Kal no. 2. Is. 40, 24.

HIPH. 1. to bear seed, as a plant; Gen. 1, 11 זָרַע מִזֶּרְעוֹ, comp. v. 29 where in the same connection it is זָרַע זָרַע.

2. to conceive seed, spoken of a woman, to be fruitful, Lev. 12, 2; comp. Niph. no. 3.

Deriv. the three following, and זָרַע (זָרַעוֹ, זָרַעוֹ, זָרַעוֹ).

זָרַע, constr. id. once זָרַע Num. 11, 7, c. suff. זָרַעִי; plur. c. suff. זָרַעִיכֶם 1 Sam. 8, 15.

1. Pr. a sowing, then seed-time, time of sowing, i. e. late in autumn in Palestine, Gen. 8, 22. Lev. 26, 5.

2. seed, which is scattered, sown, whether of plants, trees, or grain, Gen. 1, 11. 22. 29. 47, 23. Lev. 26, 16. Deut. 22, 9. Ecc. 11, 1. Meton. of what springs from seed sown, field of grain, harvest, 1 Sam. 8, 15; crop, produce of the fields, Job 39, 12 [15]. Is. 23, 3.

3. semen virile, Lev. 15, 16 sq. 18, 21. 19, 20; comp. r. זָרַע Niph. no. 3. Hiph. no. 2.—Hence a) i. q. children, offspring, posterity, Gen. 3, 15. 13, 16. 15, 5. 13. 17, 7. 10. 21, 13. al. Spoken also of one child, when an only one, (whence Gen. 3, 15 does not belong here,) Gen. 4, 25. 1 Sam. 1, 11 זָרַע אֶנְשִׁים a male child. זָרַע זָרַע seed of thy seed, i. e.

children's children, grandchildren, Is. 59, 21. b) i. q. a race, stock, family; זָרַע זָרַע Ps. 22, 24. זָרַע הַמֶּלֶךְ, the seed royal, royal line, 2 K. 11, 1. 14. c) a race or class of men, as זָרַע קָדָשׁ Is. 6 13, זָרַע בְּרוּכֵי יְיָ 65, 23; in a bad sense, i. q. breed, brood, זָרַע מְרִעִים Is. 1, 4, זָרַע שָׂקָר 57, 4. Comp. Heb. בְּרָחָה, Gr. γένεμα Matth. 3, 7, Germ. Brut brood, Fr. race.

4. a planting, what is planted, Is. 17, 11. Also a sprout, shoot, Ez. 17, 5. See the root in Kal no. 3.

זָרַע Chald. id. Dan. 2, 43.

זָרַעִים and זָרַעִיָּם m. plur. (r. זָרַע) pr. seed-herbs, greens, vegetables, i. e. vegetable food, such as was eaten in a half fast, opp. to meats and the more delicate kinds of food, Dan. 1, 12. 16. So Chald. and Talmud. Syr. زَرْعًا id.

\* זָרַע obsol. root, Arab. زَرَف, to flow, to pour, of water; to flow as tears. Comp. זָרַע. Hence the quadril. זָרַעִיָּה.

\* זָרַק to scatter, to sprinkle, kindr. זָרַע, זָרַק. a) Things dry, as dust, Job 2, 12. 2 Chr. 34, 4; cinders, soot, Ex. 9, 8. 10; coals, Ex. 10, 2. b) Soft of things liquid, as water, Num. 19, 13; blood, Ex. 24, 6. 29, 16. 20. Lev. 1, 5. 11. 3, 2. al. sæpe. With זָרַק to sprinkle upon Ex. l. c. —Intrans. Hos. 7, 9 גַּם שִׁיבָה זָרַקָה בּוֹ yea gray hairs are sprinkled upon him. Comp. Lat. spargere in the same sense Prop. 3. 4. 24; and Arab. زَكَّى to sprinkle; mid. E. to be gray on the front part of the head, pr. to be sprinkled with gray hairs, to begin to be gray.

PUAL pass. Num. 19, 13. 30.

Deriv. זָרַק.

\* I. זָרַר obsol. root, i. q. Arab. زَرَزَ to bind or fasten together, as with buckles, clasps, to buckle together, kindr. with זָרַר, and also with צָרַר, צָרַר. Hence the nouns זָרַר, זָרַר. Chald. זָרַר to bind around, to gird, comes from the quadril. זָרַר.

\* II. זָרַר pr. to scatter, like Arab. زَرَزَ kindr. with זָרַע, זָרַע, זָרַק. Hence Po. זָרַר, to sneeze, which scatters the mucus from the nostrils, 2 K. 4, 35.

Comp. Chald. זריר a sneezing; see Schult. ad Job. 41, 30.

זָרֶשׁ (gold, from Pers. زر gold, with the ending زش) *Zeresh*, pr. n. of the wife of Haman, Esth. 6, 13.

זֶרֶת *f. a span*, Ex. 28, 16. 39, 9. 1 Sam. 17, 4. Aram. זֶרֶת, זֶרֶת id. R. זֶרֶת to spread out, to expand; whence זֶרֶת for זֶרֶת, f. זֶרֶת, as קָרֶת from קָרָה, זָרֶת from זָרָה.—According to the Rabbins זֶרֶת is also *the little finger* (קֶטֶן), for זֶרֶת; and hence they derive the mean-

ing *span*, as being terminated by the little finger.

\* זָרֶת obsol. root, perh. i. q. Aram. זָרֶת i. q. זָרֶת to *sprout*; hence

זָרֶת pr. n. m. *Zattu*, Ezra 2, 8. 10, 27. Neh. 7, 13. 10, 15.

זֶתֶם (perh. i. q. זֶתֶן, olive) pr. n. m. *Zetham*, 1 Chr. 23, 8. 26, 22.

זֶתָר (perh. i. q. זֶתָר star) *Zethar*, pr. n. of one of the eunuchs of Xerxes. Esth. 1, 10.

## ח

*Hheth* or *Cheth*, חֵת, the eighth letter of the Hebrew alphabet, as a numeral denoting 8. The figure of this letter on Phœnician monuments and on Hebrew coins, is **ח**, whence the Greek *H*; and the name חֵת prob. signifies *an*

*enclosure, fence*, from r. حَاط, سَب, to surround, to enclose. ח and ט being interchanged. The name corresponds to that of the Ethiopic letter ח *Haut*. Comp. Monumm. Phœn. p. 23.

As to pronunciation, this letter, the harshest of the gutturals, seems anciently to have been uttered sometimes in a softer manner, like a strong *h* or *hh*, and sometimes more forcibly and harshly, like the letters *kh*; which double pronunciation was afterwards marked in Arabic and Ethiopic by different letters or characters, viz. *hh* by ح, ח (Haut), and *kh* by خ, ח (Harm); although at a still later period this distinction was neglected in Ethiopic, and both letters softened down into the simple *h*. Hence the same Hebrew root is often written in Arabic in two ways, as, רָצַח to kill, Arab. رَضَح and رَضَح, to break or dash in pieces. Still more frequently, however, the various significations of one Hebrew root are distinguished in Arabic by this double manner of pronouncing;

as חָלַק a) to be smooth, Arab. حَلَق trans. to make smooth or bare, to shear; b) to smooth, to form, Arab. حَلَق to form, to create; also חָלַל a) to pierce, to perforate, Arab. حَلَل Conj. I, V; b) to open, to loose, Arab. حَلَل. Comp. the roots חָבַר, חָשַׁב, חָרַב, חָרַשׁ.

It is interchanged chiefly with ח q. v. Besides the gutturals, it passes over also on account of the similar sound into the palatals, espec. ג, comp. the roots חָיַל and חָיַל; חָיַר and חָיַר; חָבַל and חָבַל; חָבַל and חָבַל; also חָבַח, חָבַח, חָבַח; חָבַר, חָבַר; חָבַח, חָבַח; חָבַל, חָבַל; חָבַל, חָבַל; so too with ק, as חָבַל to rise, as the sun, חָבַח to seek, חָבַח to be short.

Sometimes also, like א and ה, it is prefixed to trilateral roots, and thus forms quadriliterals, as חָבַח, חָבַח, see Lehrs. p. 863.

חָבַח m. (חָבַח q. v.) c. suff. חָבַח, the *bosom, lap*, so called from cherishing, Job 31, 33. Chald. חָבַח, חָבַח, id. Samar. חָבַח.

\* חָבַח in Kal not used, i. q. חָבַח, to *hide, to conceal*; comp. the kindr. roots

חָבַח. Arab. حَبَا, Eth. חָבַח, to hide; also חָבַח for חָבַח to put out fire, pr. to hide or cover it, Conj. X to hide oneself.



NIPH. *to hide oneself, to lie hid*, Gen. 3, 10. Judg. 9, 5. Job 29, 8 *the young men saw me and hid themselves*, i. e. gave place to me from reverence and modesty. v. 10 *the voice of the nobles lay hid*, i. e. they held their peace. With **ב** Josh. 10, 16. 2 Sam. 17, 9; **אָל** 1 Sam. 10, 22. With infin. it may be rendered by an adverb (like *λαθραίων* with part.) Gen. 31, 27 **לָמָּה נִחַצְתָּ לְבָרְיָךְ** *wherefore hast thou secretly fled away?*

PUAL id. pr. *to be made to hide oneself*, Job 24, 4.

HIPH. *to hide, to conceal*, Josh. 6, 17. 25. 1 K. 18, 13. 2 K. 6, 29.

HOPH. pass. Is. 42, 22.

HITHP. i. q. Niph. Gen. 3, 8. 1 Sam. 13, 6. 14, 11. al.

Deriv. **מִחְבֵּא**, **מִחְבֵּא**.

\* **חָבַב** *to love*, once Deut. 33, 3.

Arab. **حَبَّ** I, III, X. Syr. **سَف** Pe. and Pa. id. The primary idea lies in breathing upon, warming, cherishing; whence **חֵב** lap, bosom, in which we cherish; comp. further under the root **אָהַב**. A manifest trace of this origin is found in Syr. **سَف** to burn, as fire, **سَفَطًا** a burning, heat, espec. from blowing.

Deriv. **חֵב** and

**חֶבֶב** (beloved) *Hobab*, pr. n. of the father-in-law of Moses, Num. 10, 29. Judg. 4, 11. Comp. **חֶבֶר**, **חֶרֶב**.

\* **חָבָה** i. q. **חָבַא**, *to hide, to hide oneself*, in Kal once Imper. **חָבִי** Is. 26, 20.

NIPH. inf. **חֻבְּהָה** id. 1 K. 22, 25. 2 K. 7, 12.

Deriv. **חֻבְּהָה**, and pr. n. **חֻבְּהָה**, **חֻבְּהָה**, **נִחְבִּי**.

**חֲבוּלָה** Chald. f. (r. **חָבַל**) *evil deed, crime*, Dan. 6, 23; comp. Heb. **חָבַל** no. 3, and Neh. 1, 7.

**חָבוּר** (joining together, r. **חָבַר**) pr. n. *Habor, Chaboras*, a river of Mesopotamia which rises in Mount Masius near *Rās el-Ain*, and flows into the Euphrates near *Circesium*, 2 K. 17. 6. 18, 11. 1 Chr. 5, 26. Arab. **خابور** *Khābūr*. Gr. *Ἀβόρρος* Strabo XVI. p. 748 Casaub. *Χαβόρρος* Ptolem. Ritter's *Erdk.* Th. XI. p. 253 sq. See more under **חָבַר**.

**חֲבוּרָה** and **חֲבוּרָה** Is. 53, 5, f. *a stripe, weal, bruise*, i. e. the mark or print of blows in the skin, Gen. 4, 23. Is. 1. 6. 53, 5. Ps. 38, 6. R. **חָבַר** no. 3. q. v.

\* **חָבַט** fut. **יִחַבֵּט**, *to beat off or out with a stick or club*, Arab. **خبط** to beat off leaves with a stick.—Hence

1. *to beat off apples or olives from a tree*, Deut. 24, 20. Is. 27, 12.

2. *to beat out grain with a stick or flail, to thresh*, Judg. 6, 11. Ruth 2, 17. See *Bibl. Res. in Palest. II.* p. 385.

NIPH. pass. of no. 2. Is. 28, 27.

**חָבִיָּה** (whom Jehovah hides, protects, r. **חָבָה**) *Habaiah*, pr. n. m. Ezra 2, 61; for which **חֲבִיָּה** Neh. 7, 63.

**חֲבוּיָן** m. *a hiding, covering, veil*, Hab. 3, 4. R. **חָבָה**.

\* **חָבַל** 1. *to tighten a cord, to twist*; and so *to bind, to bind fast*. Corresponding is Arab. **حبل**, for which see *Camoos* p. 1219. Kindr. are the roots **כָּבַל**, **כָּבַל**, also **חָבַר**, **חָבַל**. Hence **חָבַל** a cord, rope.—PART. **חֻבֵּל** pr. binding, a binder, bond, poet. for *a cord*. So is prob. to be understood the parabolic name of the staff or crook, plur. **חֻבְּלִים** *bands*, Zech. 11, 7. 14, i. e. *a crook of cords, bands*, which being broken, the fraternal league between Judah and Israel is dissolved, v. 14.

Comp. Arab. **حَبْلٌ** league, covenant.

2. *to bind by a pledge, to take a pledge of any one, with acc. of pers.* Job 22, 6. Prov. 20, 16. 27, 13. Also with acc. of thing, *to take as a pledge or in pledge*, spoken of one who compels a debtor to give pledges, Deut. 24, 6. 17. Ex. 22, 25. Job 24, 3. Ibid. v. 9 **עַל עֲנִי יִתְּבֹלוּ** for **עַל עֲנִי יִתְּבֹלוּ** (his garment) *they take as a pledge*, comp. **עַל**. Part. pass. **חֻבֵּל** *taken in pledge* Am. 2, 8.

Comp. Arab. **حَبْلٌ** debt, usury, *Camoos* p. 1434; Syr. **سَدْعًا**, Chald. **חֲבוּלָה** id.

3. Metaph. *to twist, to pervert*; intrans. *to be perverse, corrupt*; to act *perversely, corruptly*. Job 34, 31 **לֹא אֶחְבֵּל** *I will no more do corruptly*. With **ל** Neh. 1, 7. Syr. and Chald. Pa. to act corruptly.

NIPH. pass. of Piel no. 2, *to be destroyed*, Prov. 13, 13.

PIEL 1. i. q. Kal no. 1, *to twist*; hence *to writhe, to be in pain*; and so of a female, *to travail, to bring forth*, Cant. 8, 5. Ps. 7, 15.

2. *to turn upside down*, i. e. *to destroy*, Ecc. 5, 5; spoken of persons Is. 32, 7. Mic. 2, 10; of countries, i. q. *to lay waste*, Is. 13, 5. 54, 16.

PUAL pass. Job 17, 1 רִוְחִי הִפָּלָה *my spirit is destroyed*, i. e. *my vital powers are spent*. Is. 10, 27 מִפְּנֵי-שִׁמְךָ וְהַיֹּכֶל (of Israel) *is destroyed* (broken off) *for fatness*, where Israel is thus compared to a fat and wanton bullock which shakes off the yoke; comp. Deut. 32, 14. Hos. 4, 16.

Deriv. חֲבָלָה, חֲבֻלָה, and חֲבֻלָּה.

חָבַל Chald. PA. 1. *to overthrow, to destroy*, Dan. 4, 20. Ezra 6, 12.

2. *to hurt, to harm*, Dan. 6, 23.

ITHPA. *to be overthrown, destroyed*, e. g. a kingdom Dan. 2, 44. 6, 27. 7, 14.

חָבַל m. (r. חָבַל) Is. 66, 7, mostly in plur. חֲבָלִים, constr. חֲבִילִי, *writhings, pains, pangs*, espec. of a woman in travail, throes, (see the root in Pi.) Gr. ὠδίνες, Syr. ܫܠܐ id. Is. 13, 8. Jer. 13, 21. 22, 23 בְּבֹא-לָהּ חֲבָלִים *when pangs come upon thee*. Is. 66, 7. Hos. 13, 13. Job 39, 3 חֲבִילֵיהֶם תִּשְׁלַחַנָה pr. *they cast forth their pangs*, i. e. *they bring forth their young with throes*; and since the pangs cease with the birth, the mother may strictly be said to cast forth her pains with her young. In like manner the Greeks put ὠδὴς, ὠδίνες, for a fetus brought forth with pain, Eurip. Ion. 45. Æschyl. Agam. 1427.—Once of other pains, Job 21, 17.

חָבַל m. once f. Zeph. 2, 6, c. suff. חֲבִילִי; plur. חֲבָלִים, constr. חֲבִילִי Ps. 18, 5. 116, 3, and חֲבִילִי Josh. 17, 5. R. חָבַל.

1. *a cord, rope*, Arab. حَبْل, Syr. ܫܠܐ, Eth. ሐብል. Corresponding is Gr. κύμιλος, Fr. and Engl. *cable*; nor is there any good reason why philologists should regard this Greek word as spurious, see Passow Greek Lex. art. κύμιλος.—Josh. 2, 15. Ecc. 12, 6 חֲבִיל הַכֶּסֶּף *the silver cord*, i. e. *made of silver threads*. Spec. a) *a measuring-line*, Am. 7, 17. 2 Sam. 8, 2. Hence, *a por-*

*tion measured out*, as of land, and assigned to any one by lot, Josh. 17, 14. 19, 9; and so genr. *an hereditary portion* of land, *possession, inheritance*, Ps. 16, 6 חֲבָלִים נָפְלוּ-לִי בְּנְעִימִים *my portion has fallen to me in pleasant places*. Deut. 32, 9 יַעֲקֹב חֲבָל נַחֲלָהוּ *Jacob is his portion of inheritance*. Ps. 78, 55. Also genr. *a tract, district, region*, Deut. 3, 4. 13. 14. חֲבָל הַיָּם *the region of the sea, sea-coast*, Zeph. 2, 5. 6. b) *a snare, gin, toil*, Ps. 140, 6. Job 18, 10. חֲבִילֵי שְׁאוֹל *toils of Sheol, of death*, Ps. 18, 5. 6. 116, 3. c) *A cord or thong used as a bit, bridle*, Job 40, 25 [41, 1].

2. As in Engl. *a band* of men, *a company*, 1 Sam. 10, 5. 10.

3. *destruction, desolation*, Mic. 2, 10. So Syr. Vulg. See the root in Pi. no. 2.

חָבַל m. *a pledge*, Ez. 18, 12. 16. 33, 15. Comp. r. חָבַל no. 2.

חָבַל Chald. m. *hurt, harm*, Dan. 3, 25.

חָבַל Chald. m. *hurt, damage*, Ezra 4, 22.

חָבַל m. (r. חָבַל) *mast* of a ship; so called from the ropes and stays by which it is fastened. Once, Prov. 23, 34 *thou shalt be as one lying חָבַל בְּרֹאשׁ at the top of a mast, at mast-head*; the other hemistich has, *one lying in the heart of the sea*. Vulg. freely: *sicut sopitus gubernator omisso clavo*.

חָבַל m. (denom. from חָבַל *a ship's rope*), *a shipman, sailor*, Jon. 1, 6. Ez. 27, 8. 27–29.

חָבַלָה f. (r. חָבַל) i. q. חָבַל, *a pledge*, Ez. 18, 7.

חֲבֻצֶלֶת f. Cant. 2, 1. Is. 35, 1, *a flower growing in meadows and pastures*, which the ancient versions render sometimes *the lily*, and sometimes *the narcissus*. More accurate, however, is the Syriac translator, who uses the same word, ܫܠܥܝܬܐ, which according to the Syriac lexicographers (cited in full in Comment. on Is. 35, 1) signifies the *colchicum autumnale* Linn. or *meadow saffron*, an autumnal flower similar to saffron, springing from poisonous bulbous roots, and of a white and violet colour. This is favoured by the etymo-



logy; the word being compounded from **הָבֵז** acid, acrid, and **בָּצֵל** bulb.

**הַבְּצִינָה** pr. n. m. *Habaziniah* Jer. 35, 3.—Appellative, perh. light or lamp of Jehovah, from Chald. **בּוּצִינָא** lamp, and **יְהוָה** Jehovah, the **ה** being prefixed; see in **ה** fin. p. 290.

\* **הָבַק** in Kal thrice. 1. to fold the hands, spoken of a sluggard, Ecc. 4, 5.

2. to fold in one's arms, to embrace; c. acc. 2 K. 4, 16; absol. Ecc. 3, 5.

PIEL **הִבְבַּק**, fut. **יִהְבֹּק**, part. **מִהְבֵּק**, to embrace, c. acc. Gen. 33, 4. Prov. 4, 8, 5, 20; c. dat. Gen. 29, 13, 48, 10. To embrace the rock, the dunghill, i. e. to make a bed of them, Job 24, 8. Lam. 4, 5.

Deriv. the two following.

**הָבַק** m. a folding of the hands, as characteristic of the sluggard, Prov. 6, 10, 24, 33.

**הַבְּקִיק** (embrace, after the form **שִׁפְרוּרִי** *Habakkuk*, pr. n. of a prophet, Hab. 1, 1, 3, 1. Sept. *Ἀββακούμ*, after the form **הַבְּקִיק**, and with \* corrupted into **μ** at the end. R. **הָבַק**.)

\* **הָבַר** pr. to bind, to bind together, kindr. with **הָבַל**; see Piel. Hence

1. to join together, but almost always intrans. to be joined together, to adhere; Aram. **סַבַּר**, Eth. **ረብረብ**, id. Ex. 26, 3, 28, 7, 39, 4. Ez. 1, 9, 11. Spoken of nations, to be confederate, allied, Gen. 14, 3 **כָּל-אֵלֶּה הָבִירוּ אֶל-עֵמֶק הַשִּׁדִּים** all these came together as allies in the valley of Siddim. Part. pass. Hos. 4, 17 **הָבִירוּ אֶל-עֲצָבִים** allied with idols.

2. to bind with spells, to fascinate, to charm, spoken of a species of magic which was practised by binding magic knots, Gr. *καταδῆω, καταδέσμεος*, comp. Germ. *bannen*, i. q. *binden*, and other words of binding, which are transferred to magic incantation, as Eth. **አሠረ**. Spoken of the charming of serpents, Deut. 18, 11. Ps. 58, 6.

3. to be bound around with stripes, i. e. to be marked with lines or stripes, to be striped, Arab. **حَبَر**, whence **حَبْرَة** a striped garment, Pass. **حَبِرَ** the skin is striped, i. e. covered with stripes and

marks of blows, see Camoos p. 491.—Hence **הַבְּרִיחַ** a stripe, weal, and **הַבְּרִיחִים** the stripes and spots of a leopard. Comp. Schult. ad Har. Cons. V. p. 156, 157.

PIEL **הִבְרַח** 1. to join together, to connect, Ex. 26, 6 sq.

2. to join in a league, to confederate. 2 Chr. 20, 36 **וַיִּתְּבְּרוּ עִמּוֹ** and he made alliance with him.

PUAL **הִבְרַח**, once **הָבַר** Ps. 94, 20.

1. to be joined together, Ex. 28, 7, 39, 4. Ecc. 9, 4 Keri. Ps. 122, 3 of Jerusalem as restored **כְּעִיר שְׁתֻּבְּרָה לָּהּ יְהוּדָה** as a city that is joined together, compacted, i. e. whose stones and ruins, so long thrown down and scattered, are now again brought together.

2. to be confederated, allied. Ps. 94, 20 **הַיְּהוּדָה כִּפְסָה יְהוֹנָתָן** shall the throne of iniquity be confederate with thee?

HIPH. to join together words, espec. empty and false. (Comp. **הָבַר שִׁקְרָא עָלַי** Targ. Ps. 119, 69.) Job 16, 4 **אֶחְבְּרָה אֶת-לִפְתִּי עִלְיָיִם** I would join together (with) words against you, i. e. I might heap up vain and lying words against you, imitating your example. For this use of **ב** see Heb. Gr. § 135. n. 3.

HITHP. **הִתְחַבַּר** and by Syriasm **אֶתְחַבַּר**, to join oneself with any one, to make a league with, to be confederate, c. עם, 2 Chr. 20, 35, 37. Dan. 11, 6. Infin. in the Syriac manner is **הִתְחַבְּרוּת** Dan. 11, 23.

Deriv. see in Kal no. 3, also **מִתְחַבְּרִים**, pr. n. **הָבִירוּ**, and those here following, **חִבְרָה**—**הָבַר**.

**חֵבֶר** m. an associate, companion, i. q. **חֵבֶר**, Job 40, 30; where fishermen are to be understood, who follow their vocation in partnership; see in **כָּרַח** I.

**חֵבֶר** m. an associate, companion, Cant. 1, 7, 8, 13. Judg. 20, 11 **אֶחָד הָיָה מֵאֶחָד הָעָרִים** associated as one man, joined or knit together. Ps. 119, 63. Ps. 45, 8 **עַל-רֵאשִׁית חֵבְרֶיךָ** above thy companions, fellows, i. e. other kings; comp. Barhebr. p. 328.

**חֵבֶר** Chald. m. id. Dan. 2, 13, 17, 18.

**חֵבֶר** m. 1. society, company, community, Hos. 6, 9. Prov. 21, 9 **בֵּית הָחֵר** a common house. 25, 24.

2. spell, enchantment, Deut. 18, 11. Plur. **חֲבֵרוֹת** Is. 47, 9, 12.

3. *Heber*, pr. n. a) Gen. 46, 17, for which חֶבֶר Num. 26, 45. b) Judg. 4, 11. 17. c) 1 Chr. 8, 17. d) 4, 18.

חֶבֶרֶב f. plur. *variegated spots* of the panther; or rather, *stripes, streaks*, of the tiger, Jer. 13, 23. See r. חֶבֶר no. 3.

חֶבֶרָה Chald. fem. *an associate, companion*, and then *fellow, other*, i. q. רֵעִית, Dan. 7, 20.

חֶבְרָה f. (r. חֶבֶר) *society, company*, Job 34, 8.

חֶבְרוֹן (conjunction, alliance, r. חֶבֶר) *Hebron*, pr. n.

1. An ancient city in the tribe of Judah, first called קִרְיַת-אַרְבֶּעַת Gen. 13, 18. 23, 2, comp. Judg. 1, 10; and which for a time, before the capture of Jerusalem, was the royal residence of David, 2 Sam. 2, 1. 5, 5. It is now called الخليل *el-Khülil*, fully خليل الرحمن i. e. [city of] the friend of the Most Merciful sc. God, i. e. Abraham. See Bibl. Res. in Palest. II. p. 431 sq. 454 sq.

2. Of several men. a) Ex. 6, 18. 1 Chr. 5, 28. Patron. חֶבְרִי Num. 3, 27. b) 1 Chr. 2, 42, 43.

חֶבְרִי patronym. *a Heberite*, from pr. n. חֶבֶר lett. a. Num. 26, 45.

חֶבְרָה f. (r. חֶבֶר) *a companion, wife*, Mal. 2, 14.

חֶבְרָה f. (r. חֶבֶר) *a joining, junction*, Ex. 26, 4, 10.

\* חָבַשׁ fut. וְחָבַשׁ, once וְחָבַשׁ Job 5, 18.

1. *to bind, to bind on, to bind around*, e. g. a) As a head-band, turban, Ex. 29, 9. Lev. 8, 13. Jon. 2, 6 כִּיָּה חָבֹשׁ לְרֹאשִׁי *the sea-weed was bound around my head*, as if my head-dress, turban. Ez. 16, 10 וְאַחֲבַשְׁתָּהּ *I bound thee around with fine linen*, i. e. adorned thy head with a turban. b) *to bind up a wound*, Job 5, 18. Is. 30, 26; c. לְ Ez. 34, 4. 16. Is. 61, 1. Part. חָבֵשׁ *a binder up, dresser*, sc. of the wounds of the state, Is. 3, 7; comp. 1, 6.

2. *to saddle* an animal, which is done by *binding on* the saddle or panniers, c. acc. Gen. 22, 3. Num. 22, 21. Judg. 19, 10. 2 Sam. 17, 23.

3. *to bind fast*, i. q. *to shut up*; Job 40, 13 [8] פָּנִיהֶם חָבֹשׁ בְּשִׁמְוֹן *shut up their*

*faces in darkness*, in Sheol. See Piel no. 2.

4. *imperio coërcuit, to bind to allegiance*, i. e. *to rule, to govern*; Job 34, 17 שׁוֹמֵר יְמִינֵהוּ שׁוֹמֵר יְמִינֵהוּ *shall even he that hateth right, govern?* Some here take יָמֵה in the sense of anger; but less well, on account of the parall. passage c. 40, 8, 9.

PIEL 1. *to bind up wounds*, c. לְ Ps. 147, 3.

2. *to bind fast*, i. e. *to shut up, to stop, to restrain*. Job 28, 11 מִבְּרִית יְהִירֵם חָבֵשׁ *he stoppeth up the streams (rills) that they trickle not*, spoken of a miner shutting off water from flowing into the pits.

PUAL *to be bound up*, as a wound, Is. 1, 6. Ez. 30, 21.

\* חָבַת obsol. root, prob. *to cook, to bake bread*, Eth. ḪḪḪ, Arab. خَبَزَ bread, خَبَزَ to bake bread. Hence مَحْبُوت cooking-pan, frying-pan, and

חֲבֻתִּים m. plur. *things cooked or fried*, 1 Chr. 9, 31. Comp. מַחְבֵּית.

חָג m. (r. חָגַג) constr. חָג, and so before לְ Ex. 12, 14. Num. 29, 12; c. suff. חָגִי; with art. חֲהֹג; plur. חָגִים.

1. *a festival, feast*, Ex. 10, 9. 12, 14. חָג, *to keep a festival*, Lev. 23, 39. Deut. 16, 10. Spoken κατ' ἐξοχήν of the passover Is. 30, 29; of the feast of tabernacles 2 Chr. 5, 3. 1 K. 8, 2. Comp. Arab. حَجَّ pilgrimage to Mecca.

2. Meton. *a festival sacrifice, victim*, Ps. 118, 27 אֶסְבִּירֶנִּי בַּעֲבֻדָּתִי *bind the sacrifice (victim) with cords*. Ex. 23, 18 חֲלֵב חֲתִי *the fat of my victim*. Mal. 2, 3. Comp. מוֹדֵר 2 Chr. 30, 22.

חָגָה or חָגָה which is read in many Mss. fem. *vertigo*, i. q. *consternation, terror*, Is. 19, 17. R. חָגָה no. 3.

\* חָגַב obsol. root, Arab. حَجَب *to hide, to cover over*. Hence

חָגַב m. 1. *a locust*, winged and edible Lev. 11, 22; also Num. 13, 33. Is. 40, 22. Ecc. 12, 5. So called, it is said, as covering the ground, hiding the sun, etc.—Another etymology is proposed by Credner, ad Joel. p. 309. The Samar. in Lev. 1. c. for חָגַב has חָגָבָה, which can



signify a leaper, comp. Arab. حرجل; and from הרגב then might come the triliteral הרגב; comp. حرجل, הרגל.

2. Hagab, pr. n. m. Ezra 2, 46.

הַגָּבָה (locust) Hagabah, pr. n. m. Ezra 2, 45; written also הַגָּבָה Neh. 7, 48.

\* הַגָּבָה kindr. with הרגב, pr. to move in a circle. Hence

1. to dance, pr. in a circle, 1 Sam. 30, 16.

2. to keep a festival, to celebrate a holiday, sc. by leaping and dancing, by sacred dances, Ex. 5, 1. Lev. 23, 41; spec. of a public solemnity, Ps. 42, 5.

Syr. ܡܠܚܝܬܐ, id. Arab. ܡܠܚܝܬܐ to perform the Haj, to make a pilgrimage to Mecca.

3. to reel, to be giddy, spoken of drunkards Ps. 107, 27. Also to be astonished, amazed; whence הַגָּבָה terror, consternation.

Deriv. הַגָּב, הַגָּבָה, and the pr. names הַגָּב, הַגָּבָה, הַגָּבָה.

\* הַגָּבָה obsol. root, i. q. Arab. ܡܠܚܝܬܐ to take refuge.—Hence הַגָּבָה.

הַגָּב see הַגָּבָה.

הַגָּבָה m. plur. (r. הַגָּבָה) refuges, הַגָּבָה the asylums of the rocks, Cant. 2,

14. Obad. 3. Jer. 49, 16. Arab. ܡܠܚܝܬܐ refuge, asylum.

הַגָּבָה, verbal adj. intrans. (r. הַגָּבָה) girded; Ez. 23, 15 הַגָּבָה־אֶזְרִי girded with girdles; comp. 2 K. 3, 21.

הַגָּבָה m. (r. הַגָּבָה, after the form קִטְלוּ) a girdle, absol. Prov. 31, 24; constr. 2 Sam. 20, 8 הַגָּבָה הַרְבֵּה; c. suff. 1 Sam. 18, 4.

הַגָּבָה f. (r. הַגָּבָה) a girdle 2 Sam. 18, 11. Also an apron Gen. 3, 7.

הַגָּבָה (festive, from הַגָּבָה with the ending י־ i. q. הַגָּבָה) Haggai, pr. n. of a prophet, Hagg. 1, 1. Sept. Ἀγγαιο.

הַגָּבָה (id.) Haggi, pr. n. of a son of Gad, Num. 26, 15. Patronym. is the same, ibid.

הַגָּבָה (festival of Jehovah) Haggiah, pr. n. m. 1 Chr. 6, 15 [30].

הַגָּבָה (festive) Haggith, pr. n. f. of a wife of David, the mother of Adonijah, 2 Sam. 3, 4. 1 K. 1, 5.

\* הַגָּבָה, obsol. root, Arab. ܡܠܚܝܬܐ to hop, to advance by short leaps, in the manner of a bird, or of a person with his feet shackled. This triliteral seems to have come from the quadril. הַגָּבָה q. v. by dropping ר.—Hence

הַגָּבָה (partridge, like Arab. ܡܠܚܝܬܐ, Syr. ܡܠܚܝܬܐ) Hoggah, pr. n. f. Num. 26, 33, 27, 1, 36, 11.—Comp. בֵּית הַגָּבָה p. 129.

\* הַגָּבָה fut. ܡܠܚܝܬܐ, to bind around, to gird, to gird up; kindr. are Arab. ܡܠܚܝܬܐ to restrain, Syr. ܡܠܚܝܬܐ to be lame. Construed: a) With acc. of the part to be girded, 2 K. 4, 29, 9, 1; and also with ܡܠܚܝܬܐ of that with which one is girded, trop. Prov. 31, 17 she girdeth her loins with strength. b) With acc. of the garment or thing girded on, e. g. הַגָּבָה אֶת־הַחֶרֶב to gird on one's sword, 1 Sam. 17, 39, 25, 13. Ps. 45, 4; הַגָּבָה שָׂק to gird on sackcloth, to gird oneself with sackcloth, Is. 15, 3. Jer. 49, 3. Part. act. 2 K. 3, 21 הַגָּבָה מִכָּל הָרֶגֶל מִכָּל הָרֶגֶל from all who girded on a girdle, i. e. who were able to bear arms. Part. pass. הַגָּבָה אֶפְרוֹד girded with an ephod 1 Sam. 2, 18; with gen. Joel 1, 8 הַגָּבָה־בְּשָׂק girded with sackcloth, and so sometimes ellipt. Joel 1, 13 הַגָּבָה gird yourselves sc. with sackcloth. 2 Sam. 21, 16 וְהָיָה הַגָּבָה הַרְבֵּה and he was girded with a new sword.—Metaph. Ps. 65, 13 הַגָּבָה הַרְבֵּה הַגָּבָה the hills gird on rejoicing, comp. v. 14. Ps. 76, 11. With ܡܠܚܝܬܐ of a girdle Lev. 16, 4. c) With two acc. of pers. and that with which one is girded, Ex. 29, 9. Lev. 8, 13; also ܡܠܚܝܬܐ of that with which, Lev. 8, 7. d) Absol. to gird oneself, Ez. 44, 18. 1 K. 20, 11 Here belongs 2 Sam. 22, 46 וְהַגָּבָה הֵמָּה they gird themselves (and go) forth out of their strongholds; unless we follow the Syriac usage, 'they creep or limp forth out of their strongholds;' comp. Mic. 7, 17. Hos. 11, 11.

Deriv. הַגָּבָה, הַגָּבָה, הַגָּבָה.

I. הַגָּבָה adj. (r. הַגָּבָה) fem. הַגָּבָה, sharp, spoken of a sword, Ez. 5, 1. Ps. 57, 5. Prov. 5, 4.

II. הַגָּבָה i. q. Chald. ܡܠܚܝܬܐ, Heb. אֶחָד, one, Ez. 33, 30.

**חַר** Chald. num. f. **חַרָּה**, **חַרָּה**, *one*, i. e. *unus, a, um*, for Heb. **אֶחָד**, the **א** being dropped by aphæresis. Used: a) Often for the indef. article; Dan. 2, 31 **צִלָּם חַר** *an image, a certain image*, comp. 6, 18. Ezra 4, 8. b) Fem. **חַרָּה** is put also for the ordinal, *first*, espec. in the enumeration of years, as **שָׁנָה חַרָּה לְבִרְשָׁא** Engl. *the year one of Cyrus*, Ezra 5, 13. 6, 3. Dan. 7, 1. c) Before numerals **חַר** implies multiplication, *times*; as Dan. 3, 19 **חַרְשֵׁיבְּכֶּה עַל חַרְשֵׁיבְּכֶּה** lit. *one seven more than*, i. e. *one seven times more*. So Syr. **ܚܪܝܬܐ**. d) **בְּחַרָּה** as *one*, i. e. *at once, together*, i. q. Heb. **בְּאַחַד**. Dan. 2, 35.

\* **חַרַּךְ** 1. *to be sharpened, sharp*,

Prov. 27, 17, see in Hiph. Arab. **حَدَّ** fut. *I*. Kindr. **حَدَر**, and the roots there quoted.

2. *to be quick, vehement, fierce*; comp. Gr. *ὀξύς*, Lat. *acer*. Hab. 1, 8. Comp. **חֲרִיץ**.

HIPH. *to sharpen*. Prov. 27, 17 **בְּחִזָּל יְחַד וְאִישׁ יְחַד פְּנֵי־רֵעֵהוּ** *iron is sharpened on iron, and a man sharpeneth the countenance of his friend*; here **יְחַד** is fut. *A* of **חָדַד** for **חָדַר**; and **יְחַד** is fut. Hiph. formed in the Chaldee manner for **יְחַדַּר**, **יְחַדַּר**, as **יְחַל** Num. 30, 3, **אֲחַל** Ez. 39, 7. See Lehrg. § 38. 1. § 103. n. 14.

HOPH. *to be sharpened*, e. g. a sword, Ez. 21, 14. 15. 16.

Deriv. **חַר** *I*, **חַדִּיד**, pr. n. **חַדִּיר**, and

**חַדָּד** *Hadad*, pr. n. of one of the twelve sons of Ishmael Gen. 25, 15, where many read **חַדִּיר**; 1 Chr. 1, 50, where most read **חַדִּיר**; and this should probably stand in both places.

\* **חַרַּח** fut. apoc. **יְחַח**, *to rejoice, to be glad*, Aram. **ܚܪܐ** id. Corresponding in the occidental languages are *χαίρω, gaudeo*.—Ex. 18, 9. Job 3, 6 **אַל־יְחַח בְּיָמַי שָׁנָה** *let it not rejoice among the days of the year*.

PIEL *to make glad, joyful*, Ps. 21, 7.

Deriv. **חַרְחִיץ**, pr. n. **יְחַחֲאֵל**.

**חַרִּיד** (r. **חַרִּד**) *sharp*, and perh. subst. *sharpness, a point*. Job 41, 22 [30] **חַרְחִירֵי־חַרִּשׁ** *sharp points of a potsherd, sharp potsherds, broken pieces of earthen-ware, put for the scales of the crocodile*. Comp. *Æl. Hist. Anim.* 10. 24.

**חַרְדָּה** f. *joy, gladness*, 1 Chr. 16, 27. Neh. 8, 10. In Chald. context, Ezra 6, 16. R. **חַרָּה**.

**חַרְדִּיר** (sharp, r. **חַרִּד**) *Hadid*, pr. n. of a city in Benjamin, situated on a mountain, Ezra 2, 33. Neh. 7, 37. 11, 34. **חַרְדָּא** 1 Macc. 12, 38; comp. Jos. Ant. 13. 6. 5.

**חַרְדִּין** Chald. plur. *the breast*, Heb. **חֶזֶה**, Dan. 2, 32. In Targg. occurs Sing. **חַרְדִּי**. See Heb. Gr. § 106. 2. a.

\* **חַרַּל** and **חַרְלָל** fut. **יְחַרְלַל**, in pause **יְחַרְלַל** Job 10, 20. For the anomalous form **יְחַרְלִלְתִּי** see Index.

1. *to leave off, to cease, to desist*. Arab. **حَذَلَ** id. also *to desert, to forsake*, see Scheid ad Cant. Hiskiaë p. 53. Schulzens ad Job. p. 72. The primary idea lies in *becoming pendulous, languid, flaccid*, which is transferred to slackening and desisting from labour. It belongs to the family of roots quoted under **חַלַּל**, which all express the idea of being pendulous, flaccid, flabby.—Construed: a) With infin. and **לֵךְ**, Gen. 11, 8 **וַיַּחְדְּלוּ הָעִיר** and *they left off to build the city*. 41, 49. 1 Sam. 12, 23. Prov. 19, 27; poet. also with inf. Is. 1, 16 **וַיַּחְדְּלוּ הָרָע** *cease to do evil*; or with a verbal noun, Job 3, 17 **וַיַּחְדְּלוּ רָגְזִי** *they cease from tumult*. b) Absol. *to cease from labour*; 1 Sam. 2, 5 **וַיַּחְדְּלוּ הָרֵעִים** *the hungry do not labour*. Also *to rest*, Job 14, 6. Judg. 5, 6 *the highways rested*, were not travelled. c) Absol. i. q. *to cease to be, to be at an end*, Ex. 9, 34 *the rain and the hail ceased*. v. 29. 33. Is. 24, 8. Also *to fail, to be wanting*, Deut. 15, 11 *the poor shall never fail*. Job 14, 7.

2. *to cease from any person or thing*: a) With **מִן** of pers. *to desist from any one, to forbear from, to let alone*, Ex. 14, 12. Job 7, 16 **חַרַּל מִמֶּנִּי** *let me alone, persecute me no more*. 2 Chr. 35, 21 *forbear from God*, strive against him no longer. Without **מִן**, absol. Judg. 15, 7. Job 10, 20. b) *to cease from, to leave, sc. a person or thing formerly loved, undertaken, pursued*, i. q. *to desert, to give up*, Job 19, 14; with **מִן** 1 Sam. 9, 5. Judg. 9, 9 sq. Is. 2, 22 **וַיַּחְדְּלוּ לִבָּם מִיְּהוָה** *cease ye from man*, i. e. *leave the vain confidence ye have reposed in man*. Absol. Ps. 49, 9. c) With **מִן** and inf. *to cease*



from, to desist, 1 K. 15, 21. Hence to forbear from doing any thing, i. q. to beware of, Ex. 23, 5; see in צנב no. 1.

3. to leave undone, to let alone, to forbear, not to do. 1 K. 22, 6. 15 אם... הנלך shall we go... or shall we not go? lit. or let it alone. Ez. 2, 5. Jer. 40, 4. Job 16, 6. Zech. 11, 12. With infin. and ה, Num. 9, 13. Deut. 23, 23. Ps. 36, 4.

Deriv. the three following:

חדל m. verbal adj. 1. ceasing to be, frail, Ps. 39, 5.

2. forbearing to do any thing, Ez. 3, 27.

3. Intrans. left, destitute, forsaken, comp. Arab. مخدول id. Is. 53, 3 חדל forsaken of men, comp. Job 19, 14.

חדל m. pr. place of rest, region of the dead, hades, Is. 38, 11. R. חדל no. 1. b.

חדלי (resting, r. חדל no. 1. b) Hadlai, pr. n. m. 2 Chr. 28, 12.

\* חדק obsol. root, i. q. Arab. خدق to prick, to sting, with which are kindr.

חדק to be sour, biting, as vinegar, and חדק to be sharp-sighted.—Hence

חדק Mic. 7, 4, and חדק in pause חדק Prov. 15, 19, a species of thorn.

Arab. حَدَق melongena spinosa, i. e. solanum insanum Linn. prickly mad-apple; see Abulfadli ap. Cels. in Hierob. II. p. 40 sq.

חדק in pause חדק, pr. n. Hiddekel, i. e. the Tigris, Gen. 2, 14. Dan. 10, 4. In

Aramæan דַּגְלָא, דַּגְלָא, Arab. دَجَلَة,

دَجَلَة; also Zend. Teġer, Pehl. Teġera, stream, whence have arisen both the Greek name Tigris and the Aram. and Arab. forms. In Hebrew is prefixed חד active, vehement, rapid; so that חדק is pr. the rapid Tigris; comp. Hor. Carm. 4. 14. 46. The Hebrews seem not to have been aware that the name Teġer,

דַּגְל, of itself signifies velocity; (so in the language of Media, Tigris is an arrow, Strabo 11. 527. Plin. H. N. 6. 27, Pers. تیر arrow, Sanscr. tigra sharp, swift;) and hence arose a pleonasm, such as we have in פרעה מלך king Pharaoh and in Engl. the Alcoran.

\* חדר i. q. Syr. حَضَر to surround, to enclose, e. g. with a wall or rampart; and in a hostile sense to beset, to besiege. This root is of the same family with חצר and חדר q. v. A secondary form is Arab.

حِذَر curtain, and حِذَر to hide behind a curtain; also Eth. ረደረ to dwell. Hence Ez. 21, 19 [14] חרב ההצרה להם the sword which besiegeth them, which besets them on every side. Abulwalid derives the same sense of besetting, lying in wait, from the idea of dwelling or lurking; see Ethiop. and Arab. above. The ancient versions render, the sword that terrifieth them, as if i. q. ההצרה.—Hence

חדר m. in pause חדר, constr. חדר, c. suff. חדרו; plur. חדרים, constr. חדריו.

1. an apartment, chamber, espec. an inner one, either of a tent or house, Gen. 43, 30. Judg. 16, 9. 12. Hence, a bed-chamber 2 Sam. 4, 7. 13, 10; female apartment, harem, Cant. 1, 4. 3, 4; a bride-chamber Judg. 15, 1. Joel 2, 16; a store-chamber Prov. 24, 4; חדר בחדר a chamber within a chamber, i. e. an inner chamber, 1 K. 20, 30. 22, 25. 2 K.

9, 2. Arab. حِذَر curtain, hanging, by which the inner apartment is concealed; the inner chamber, private apartment; comp. חדרית tent-curtain, and Syr. حُظْ tent.

2. Metaph. חדרית Job 9, 9, the chambers of the south, the remotest recesses of the south, comp. רִבְרֵי צִפּוֹן. Also חדרית הבטן the chambers of the belly, the inmost breast, Prov. 18, 8. 26, 22. חדרית המות the chambers of death, i. e. the grave, Sheol, Prov. 7, 27.

חדר ἡπαξ λεγόμεν. and very obscure, Hadrach, pr. n. of a country; Zech. 9, 1 חדר ארץ land of Hadrach, in the parall. member is Damascus. Perhaps the land of Hadrach is the region of Damascus itself.

חדר pr. n. see in חדר.

\* חדש in Kal not used, to be new, Aram. חדש id. Arab. حدث to be new, recent; IV, to produce something new; but Conj. III, IV, also to polish a sword.

Perhaps the original idea is *to shine, to glitter*; comp. קָדַשׁ to be *pure, holy*.

PIEL *to make anew, to renew*, 1 Sam. 11, 14. Job 10, 17. Ps. 51, 12. Espec. buildings, cities, *to rebuild, to repair*, Is. 61, 4. 2 Chr. 15, 8. 24, 4.

HITHP. *to renew oneself*, Ps. 103, 5.

Deriv. the three following:

הָדַשׁ adj. f. הִדְשָׁה, *new*, e. g. a cart, threshing-dray, 1 Sam. 6, 7. Is. 41, 15; a house Deut. 20, 5. 22, 8; a wife Deut. 24, 5; a king Ex. 1, 8; a song Ps. 33, 3. 40, 4; a name Is. 62, 2. Often also it is i. q. *fresh, of this year*, spoken of grain (opp. נֶשֶׁן) Lev. 26, 10; *unheard of* Ecc. 1, 9. 10. So *new gods* i. e. not before worshipped Deut. 32, 17. הִדְשָׁה *a new thing* Is. 43, 19; plur. Is. 42, 9. For הִגְדִּיר הִדְשָׁה 2 Sam. 21, 16, see in הִגְדִּיר lett. b.

הָדַשׁ m. (r. הִדְשָׁה) 1. *the new moon, day of the new moon*, the first day of the lunar month, which was a festival among the Hebrews, Num. 29, 6. 1 Sam. 20, 5. 18, 24. Ex. 19, 1 בְּהָדַשׁ הַשְּׁלִישִׁי *in the third new moon*, i. e. on the first of the third month. Hos. 5, 7 עָתָה יֵאָכְלֶם הָדַשׁ *now shall the new moon consume them*, i. e. in the time of the new moon they shall be consumed.—Plur. הִדְשִׁים *new moons*, often coupled with sabbaths and festivals, 2 Chr. 2, 3. 8, 13. Ezra 3, 5. Is. 1, 13. 14. Ez. 45, 17. al.

2. *a month*, i. e. a lunar month, beginning with the new-moon, Gen. 8, 5. Ex. 13, 15. al. הָדַשׁ רָמִים *a month of time*, for the space of a month, (see רָמִים,) Gen. 29, 14. Num. 11, 20. 21.

3. *Hodesh*, pr. n. f. 1 Chr. 8, 9.

הִדְשִׁי *Hodshi*, metronym. of הָדַשׁ no. 3, 2 Sam. 24, 6.

\* הִדְשָׁה Chald. *to be new*, i. q. הָדַשׁ.—Hence

הִדְשָׁה Chald. adj. *new*, Ezra 6, 4. Syr. ܗܕܫܐ.

הִדְשָׁה see הִדְשָׁה.

\* הִדְשָׁה in Kal not used, *to be or come under penalty, reum esse v. fieri*, like Syr. ܗܕܫܐ, Arab. حَاب of debt (Ez. 18, 7) and of guilt.

PIEL הִדְשִׁי *to bring under penalty, to cause to forfeit*, Dan. 1, 10.—Hence

הִדְשָׁה m. *debt*, Ez. 18, 7.

הִדְשָׁה (hidden, hiding-place, r. הִדְשָׁה) *Hobah*, pr. n. of a place to the northward of Damascus, once Gen. 14, 15; comp. Χωβῶ Judith 4, 4. 15, 4. Eusebius in Onomast. confounds this place with Cobaba, the seat of the Ebionites; see the author's note to Burckhardt's Travels in Syria, etc. II. p. 1054. Germ.

\* הִדְשָׁה *to describe a circle, to mark out with a compass*, Job 26, 10. Syr. ܗܕܫܐ to move in a circle, ܗܕܫܐ circle. Kindr. roots are הִדְשָׁה and ܗܕܫܐ.

Deriv. מְהִדְשָׁה and

הִדְשָׁה m. *circle, sphere*, e. g. the arch or vault of the heavens, Prov. 8, 27. Job 22, 14; the circuit of the earth, orbis terrarum. Is. 40, 22.

\* הִדְשָׁה 1. pr. i. q. Arab. ܗܕܫܐ mid. *Ye, to turn aside*; II, *to tie knots*; whence may be derived Heb. הִדְשָׁה an enigma, riddle, parable.—Hence

2. Joined with הִדְשָׁה, *to propose a riddle* Judg. 14, 12 sq. *to propose a parable* Ez. 17, 2. Comp. לִנְיָה and מְלִיצָה, also Gr. ἐμπλέειν αἰνίγματα Aesch. Prometh. Vinct. 610.

Deriv. הִדְשָׁה, מְהִדְשָׁה, אֲחִידְשָׁה.

\* הִדְשָׁה in Kal not used. 1. Pr. *to breathe*, comp. Piel. For this power in the syllable הִדְשָׁה, אֲב, אִו, see under אָבַה, אָנָה, הִבֵּל. Hence

2. *to live*, i. q. הִדְשָׁה, comp. subst. הִדְשָׁה.

PIEL הִדְשָׁה pr. *to breathe out*; hence *to declare, to show*, a poetic word for the prose הִגְדִּיר. Chald. and Syr. ܗܕܫܐ, Arab. transp. ܗܕܫܐ; like ܗܕܫܐ, Arab. ܗܕܫܐ.—Job 32, 10. 17; with dat. of pers. Ps. 19, 3; also accus. Job 32, 6; c. suff. 15, 17. 36, 2.

Deriv. אֲחִידְשָׁה.

הִדְשָׁה Chald. in Kal not used.

PA. הִדְשָׁה i. q. Hebr. הִדְשָׁה, *to declare, to show*, Dan. 2, 11; with ܗܕܫܐ of pers. Dan. 2, 24; c. suff. 5, 7.

APH. inf. הִדְשָׁה, fut. הִדְשָׁה, id. with ܗܕܫܐ 2, 16. 24. 27; accus. 2, 6. 9.

Deriv. אֲחִידְשָׁה.

הִדְשָׁה f. i. q. הִדְשָׁה. R. הִדְשָׁה i. q. הִדְשָׁה, comp. הִדְשָׁה and הִדְשָׁה.



1. *life*, i. q. חַיָּה. Hence pr. n. of the first woman, *Havvah, Eve*, as the mother of all the living, אֵם כָּל-חַיִּי, Gen. 3, 20, 4, 1. Sept. *Eva*, (comp. חַיִּי *Elaïos*), Vulg. *Hera*.

2. i. q. **יָדִיר** no. 2, *a village, nomadic encampment*, (pr. place where one lives, dwells; so Germ. *leben* in pr. names, *Eisleben*, *Aschersleben*, etc.) Num. 32, 41. Hence **יָדִיר** *Harvoth-Jair*, towns or villages of *Jair*, i. e. Bashan or a part of it, so called from *Jair*, a descendant of Manasseh, Num. 1. c. Deut. 3, 14. Josh. 13, 30. 1 K. 4, 13. In Judg. 10, 4 this name is given to thirty towns in Gilead pertaining to *Jair*, one of the judges; comp. 1 K. 1. c.

\* **רחץ** *absol. root, prob. i. q. רחץ* *to flee to*; **צ** and **ח** being interchanged. Hence **רחץ**.

חֹזַי (seer, r. חֹזֶה) *Hozai*, pr. n. m.  
1 Chr. 33. 19.

חַוּיָּה m. contr. for הַנִּיחַ, from r. הָנַח; see other like forms in כּוּס. Others derive it from a root חוּי of the like signif.

1. i. q. **חֶקֶן**, *a hook, ring*, or the like, which was put through the nostrils of large fishes in order to let them down again alive into the water, Job 40, 26 [41, 2].—A similar instrument was used in binding captives, 2 Chr. 33, 11; comp. Am. 4, 2.

2. *a thorn, thorn-bush*, Job 31, 40. Prov. 26, 9. 2 K. 14, 9. Plur. **הַתְּהִים** Cant. 2, 2, and with Vav movable **הַתְּהִים** 1 Sam. 13, 6, *thorn-bushes, thickets*.—In the kindred languages are found

سَمَّا, خَوْخ the sloe, sloe-thorn.

\* **חָבַט** Chald. *to sew, to sew together*,  
Syr. **سَب**. Arab. **خاط** mid. Ye. id.

APH. *to mend, to repair*, e. g. a wall,  
Ezra 4, 12. Comp. אָפּאַר.—Hence

חוט m. *a thread*, Judg. 16, 12. Ecc. 4, 12. Cant. 4, 3. Collect. *thread*, Josh. 2, 18. Proverbially, Gen. 14, 23 מִחוּט וְעַד יְבוּדָה *from a thread to a shoelatchet*, i. e. neither a thread nor a sandal-thong, not even the least thing. Corresponding is the Lat. *neque hilum* Lucr. 3. 784. Enn. ap. Varr. L. L. 4. 22, for 'neque filum,' whence *nihil*. The Arabs

have a similar proverb; see Hamasa ed. Freytag. p. 245. ed. Schult. p. 404.

חִיטִּי (perh. villager, from חִיָּה i. q. חַיָּה no. 2,) gentile n. *Hivite*, often collect. *the Hivite, Hivites*, Sept. *Lvvaños*, a Canaanitish people dwelling at the foot of Hermon and Lebanon, Josh. 11, 3. Judg. 3, 3; but living also at Shechem and Gibeon, Gen. 34, 2. 2 Sam. 24, 7. 1 K. 9 20. Josh. 11, 19.

**חַוִּילָה** *Havilah*, pr. n. 1. A region of Arabia, inhabited by descendants of Joktan Gen. 10, 29; eastward of the Ishmaelites and Amalekites, Gen. 25, 18. 1 Sam. 15, 7. Probably the *Χαυιλταῖοι* of Strabo are to be understood (XVI. p. 728 Casaub.) dwelling on the Persian Gulf, on the coast of which Niebuhr mentions a town and district **حَوِيلَة** *Havilah*; Besch. v. Arab. p. 342.

2. A region of the Cushites, Gen. 10, 7. 1 Chr. 1, 9, which is to be sought in Ethiopia. Most prob. the *Avalite*, dwelling on the *Sinus Avalites*, now *Zeilah*, to the southward of the Straits of Babel-Mandeb, Pliny 6. 28. Ptolem. 4. 7. So also Saadias apparently, who three times in Genesis for חוילה puts زويلة. i. q. زيلة. Zeilah.

3. The first *Havilah* (no. 1) enables us probably to ascertain *the land of Havilah*, הַחִילָה Gen. 2, 11, abounding in *gold*, pearls (comm. bdellium), and gems, and flowed around by the river Pishon (Indus?); since the Havilah of Gen. 10, 29, is also enumerated among gold countries, and, as being on the Persian Gulf, was adjacent to India. Indeed we are here probably to understand *India*, in accordance with the ancient usage, in so far as it also embraced *Arabia*. See Assemani Bibl. Orient. T. III. P. II. p. 568 sq.—Those who regard the Pishon as the Phasis, make *Havilah* to be Colchis; so Reland Diss. I. p. 17. Rosenm. Bibl. Geogr. I. i. p. 202. But the name of the Colchians כֶּסְלִיִּים.

\* **הָיָה** and **הָיָה**, fut. **יִהְיֶה** and **יִהְיֶה**,  
apoc. **יִהְיֶה** Ps. 97, 4; **יִהְיֶה** 1 Sam. 31, 3;  
**יִהְיֶה** Jer. 51, 29; Imp. **יִהְיֶה** Mic. 4, 10,  
and **יִהְיֶה** Ps. 96, 9; pr. *to turn around,*  
*to twist, to whirl;* and intrans. *to be turned*  
*around, to be twisted, to whirl or be*





Lam. 2, 7. Metaph. of a maiden chaste and difficult of access, Cant. 8, 9, 10.

PLUR. חוֹמוֹת *walls* of a city, Is. 26, 1. Ps. 51, 20; with a verb plur. Jer. 50, 15. So too Jer. 1, 18 *lo, I have made thee this day a defenced city...and brazen walls*; although in the same phrase in 15, 20, it is in the singular.

DUAL חוֹמַיִם, formed from the Plural, *two walls*; hence בֵּין הַחוֹמַיִם *between the two walls*, 2 K. 25, 4. Jer. 39, 4. These were near the king's gardens below Siloam, [and may refer to the wall on the east of Zion and the eastern wall of the city; see Bibl. Res. in Palest. I. p. 460, 461. In Is. 22, 11 the same expression seems to refer to the western part of Jerusalem, and may perhaps denote the first and second walls described by Josephus, B. J. 5. 4. 2. Biblioth. Sacr. 1843, p. 199.—R.]

\* חָוִיס fut. חָוִיס, 1 pers. חָוִיס Jer. 13, 14. Ez. 24, 14. Jon. 4, 11.

1. *to pity, to have compassion on*, c. פֶּל Ps. 72, 13; also *to be grieved* for any thing. Jon. 4, 10 *אָתָּה חָכַסְתָּ עַל-הַרְקִינִיּוֹן thou wast grieved for the ricinus which perished*; comp. Gen. 45, 20.—Hence

2. *to spare, to treat with pity*, c. פֶּל, Neh. 13, 22. Jer. 13, 14. Ez. 24, 14. Joel 2, 17. Aram. חָוִיס c. פֶּל id.

NOTE. In connection with this root, it is to be observed that the ideas both of *pity* and of *sparing* are attributed more frequently to the eye than to the person himself; as elsewhere *weakness and strength* to the hands, comp. רָפָה, חָוִיס; *longing or pining* also to the eye, see פָּלָה. Hence we may gather, that the primary idea of the verb is that of a *gentle and benign countenance*; like Engl. *to overlook*, Germ. *nachsehen*, *Nach-sicht*. So Deut. 7, 16 *לֹא-תִהְיֶה עֵינְךָ עֲלֵיהֶם spare them not, pr. let not thine eye have pity on them*, i. e. behold them not with a feeling of pity. 13, 9. 19, 13. 21, 25; 12. Is. 13, 18. Ez. 5, 11. 7, 4. 9. Gen. 45, 20 *עֵינֶיךָ אֶל-תִּהְיוּ עַל בְּלִיָּתְךָ be not grieved for your stuff left behind, pr. let not your eye grieve*. Once ellipt. 1 Sam. 24, 11 *וְתָחַס עֵינִיךָ but (mine eye) spared thee*. In like manner the Arabs attribute pity to the eye; Vit. Timur. T. L p. 542. l. 14.

חֹף or חָף m. (r. חָפַת II) *a coast, shore*, as washed by the sea, Gen. 49, 13. Deut.

1, 7. Josh. 9, 1.—Arab. حَقْفٌ, حَاكَّةٌ, margin, sea-coast. Of the same origin are also سَاحِلٌ and سَعْفٌ sea-coast.

חֹפִים (perh. coast-man, from חֹף) Hupham, pr. n. of a son of Benjamin Num. 26, 39; for which Gen. 46, 21 חָפִים.—Patronym. חֹפְמִי Huphamite, Num. 1. c.

\* חֹצֵץ obsol. root. Syr. Pa. سَاحٍ to *gird*; comp. حَاطَ, سَبَّ, to surround.—Hence חֹצֵץ wall; also

חֹצֵץ m. pr. *wall, side* of a building; then spec. *the outside* of a house; whence the antithesis מִבְּרֵית וּמִחוּץ *on the inside and on the outside*, pr. on the house-side and on the wall-side or outside, Gen. 6, 14. Ex. 25, 11. Hence

1. Subst. *whatever is out of doors* or abroad, i. e. a) Out of a house, *the street*, Jer. 37, 21 *הַחֹצֵץ הָאֲפִים the bakers' street*, in Jerusalem. Is. 51, 23. Prov. 7, 12. Plur. חֹצְצוֹת *streets* Is. 5, 25. 10, 6. 15, 3. Jer. 7, 17. al. 1 K. 20, 34 *and thou shalt make the streets for thee in Damascus, as my father made in Samaria*; i. e. build whole streets of houses. Others, *markets*. b) Out of a city, *the country, the fields, pastures, the desert*, Aram. חֹצֵץ, Job 5, 10. 18, 17. Hence in opp. מִחוּץ וְהַחוּצָה *the (tilled) land and the deserts*, Prov. 8, 26; comp. Mark 1, 45.

2. Adv. *out of doors, without, abroad*, Deut. 23, 14; e. g. מוֹלְדֵת-חוּץ *born abroad*, out of the house, Lev. 18, 9. Also *forth, forth abroad*, Deut. 23, 13. Also with ה loc. חוּצָה *abroad, without*, 1 K. 6, 6; *forth abroad* Ex. 12, 46; c. art. חוּצָה *forth abroad* Judg. 19, 25. Neh. 13, 8, pr. into the street; and so חוּצָה Gen. 15, 5.—With prepositions: a) מִחוּץ *without, abroad*, i. e. out of a tent Gen. 9, 22; a house Ex. 21, 19; a city Gen. 24, 31. b) לְחוּץ poet. id. Ps. 41, 7, and חוּצָה 2 Chr. 32, 5. c) מִחוּץ *from without, on the outside*, opp. מִבְּרֵית Gen. 6, 14. מִחוּץ id. Ez. 41, 25. d) מִחוּץ *without*, implying rest, e. g. מִחוּץ לְעִיר *without the city* Gen. 19, 16. 24, 11. חוּצָה Ez. 40, 40. 44. e) מִחוּץ לְ

*without, out of*, after a verb of motion, Num. 5, 3. 4 *אֶל־מַחֲנֵה לְמַחֲנֵה* *without the camp* Deut. 23, 11. Lev. 4, 12. f) Metaph. *הוֹרֵן מִן* *except, besides*, i. q. *more than*, Ecc. 2, 25. So Chald. *בֵּר מִן*, Syr. Samar. and Zab. *حَضَر مِّنْ*.

Hence *הַיְצוֹן*.

\* *חָקִי* a root not in use, i. q. *חָקִי* *to surround, to embrace*. It seems to have come from *חָבַק*, the *ב* being softened.—Hence *חֵיק* and

*חֹיק* or *חֹיק*, i. q. *חֵיק*, *the bosom*, Ps. 74, 11 Cheth.

*חֹיקֵק* see *חֹקֵק*.

\* *חֹרֵר* fut. *יִחְרֹר* 1. *to become white*; and hence of the face, *to become pale for shame* Is. 29, 22; comp. Zeph. 2, 1. Aram. *חֹרֵר*, id. Arab. Waw quies-

cent *حَار* to be fulled white, as a garment.—Hence *הוֹר*, *הוֹר* I, and *חֹרֵר*, *חֹרֵר*.

2. Trop. *to be splendid, noble*, i. q. *חֹרֵר* no. 2.—Hence pr. n. *הוֹרֵם*, *הוֹרֵה*.

\* *חֹרֵר* obsol. root, prob. *to hollow out, to bore*, or the like, as appears from the derivatives *חֹרֵר*, *חֹרֵר* II, a hole, cavern, and the pr. names *חֹרֵר*, *חֹרֵר*. Comp. some of the derivatives of r. *חָרַר*, as

*חֹרָן* foramen ani, *חֹרֶן* mouth of a river, bay of the sea. Kindred are the

roots *פִּיר* and *עָרַר*; whence *מַעְרָה*, *מַעְרָה*, cavern.

I. *חֹרֵר* and *חֹר* m. (r. *חֹרֵר*) *fine white linen*, Sept. *βύσσος*, Esth. 1, 6. 8, 15.

II. *חֹרֵר* m. (r. *חֹרֵר*) 1. i. q. *חֹרֵר* II, a hole, as of a serpent Is. 11, 8; also of a narrow and filthy subterranean prison, Is. 42, 22. Comp. the *black hole* of Calcutta.

2. *Hur*, pr. n. a) A king of Midian, Num. 31, 8. Josh. 13, 21. b) The husband of Miriam, Moses' sister, Ex. 17, 10. 24, 14. c) 1 Chr. 2, 19. 50. 4, 1. 4; comp. 2, 20. Ex. 31, 2. d) Neh. 3, 9. e) 1 K. 4, 8.

I. *חֹרֵר* m. (r. *חֹרֵר*) i. q. *חֹרֵר* I, *white linen*, only plur. *חֹרֵר* poet. for *חֹרֵרִים*, *white inens*, cloths of linen or byssus, Is. 19, 9.

Kindred is Arab. *حَرِيرٍ* white silk; Eth *ḥāḥ* cotton, according to Ludolf in Lex. Æth. p. 36.

II. *חֹרֵר* m. (r. *חֹרֵר*) 1. *a hole*, 2 K. 12, 10; spoken of a window Cant. 5, 4; of the socket of the eye Zech. 14, 12.

2. *a cave, cavern* Job 30, 6. 1 Sam. 14, 11; of the dens of wild beasts Nah. 2, 13.

III. *חֹרֵר*, plur. *חֹרֵרִים* nobles, see *חֹרֵר*.

*חֹרֵר* Chald. m. *white*, Dan. 7, 9. R. *חֹרֵר*.

see *חֹרֵר*.

*חֹרֵר* (perh. worker in linen, fr. *חֹרֵר* I, like Arab. *حَرِيرِي* Hariri,) pr. n. m. *Huri*, 1 Chr. 5, 14.

*חֹרֵר* (id. Chald.) *Hurai*, 1 Chr. 11, 32; see *חֹרֵר*.

see *חֹרֵר*.

*חֹרֵם* (noble, high-born, r. *חֹרֵר* no. 2) *Huram*, pr. n.

a) A king of Tyre, contemporary with David and Solomon, 1 Chr. 14, 1. 2 Chr. 2, 2, and so always in the Chronicles. But in the books of Samuel and Kings this name is written *חִירָם* *Hiram*, 2 Sam. 5, 11. 1 K. 5, 1-18. 9, 11. 12; by Greek writers *Ἰέρωμος*, Jos. c. Apion. 1, 17, 18.

b) A Tyrian artificer sent by Hiram to Solomon, 2 Chr. 4, 11; elsewhere *חִירָם* *Hirom* 1 K. 7, 40, *חִירָם* *Hiram* 2 Chr. 1. c. Cheth. Also *חִירָם אָבִי* 2 Chr. 2, 12, *חִירָם אָבִי* 4, 16; where however *אָבִי* and *אָבִי* do not belong to the name, but are appellatives: *Huram my (his) father*, i. e. counsellor, master-workman.

c) A Benjamite 1 Chr. 8, 5.

*חֹרָן* *Hauran*, pr. n. of a region beyond Jordan, eastward of Gaulanitis (גֹּלָן), and west of Trachonitis or *el-Lejah*, extending from the Jabbok to the territory of Damascus, Ez. 47, 16. 18. Gr. *Ἀυγαῖτις*, *Ἀυγαῖτις*, Arab. *حَوْرَان* *Haurân*, so called prob. from the multitude of *caves* (*חֹרֵר*) found there, which even at the present day serve as dwellings for the inhabitants. See a full description of this region in Burckhardt's Travels in Syria, etc. p. 51 sq. 211 sq. 285, 291 sq.



\* **חָשַׁח** 1. to haste, to make haste.

Arab. حاش mid. Ye, to flee hastily. This root is onomatopoeitic, imitating the sound of rapid and hasty motion, like Germ. *huschen*, transit. *haschen*, also *hasten*, *Hast*, *hetzen*, Engl. *to haste*, *to*

*chase*. Kindr. are Arab. هَزَّ i. q. Germ. *hissen*, *hetzen*, to rouse up, to urge on, to chase. هَزَز id. هَزَعَ to rouse, to chase, intrans. to be swift, خَشِيَ to fear, Heb.

עָזַב, *to flee, to take refuge*, עָזַב, *to flee, to take refuge*, *עָזַב*, q. v.—Constr. a) Absol. 1 Sam. 20, 38; also i. q. *to come hastily*, to approach speedily, Deut. 32, 35. b) With infin. and לֵךְ, *to make haste to do any thing*, Ps. 119, 60. Hab. 1, 8. Also with dat. of a noun, Ps. 22, 20 לְעֹזְרִי הַיְשָׁה *make haste for my help*, i. e. to help me. 38, 23. 40, 14. 70, 2. 71, 12; and in the same sense dat. of pers. Ps. 70, 6 אֱלֹהִים לִי הַיְשָׁה *O God, make haste for me, help me quickly*. 141, 1. Part. pass. with active power, plur. הַיְשָׁה, *hasting, hasty, quick*, Num. 32, 17.

2. Trop. a) Of vehement emotion, internal *haste* or ardour. Job 20, 2 בְּצִבּוֹר כִּי *because of my hasting within me*, i. e. the fervid impulse by which I am driven. b) Of the passions, appetites, lusts. Ecc. 2, 25 מִי יֹאכֵל וְיִשְׂכֶּה *who doth banquet or who is hasty* i. e. eager therein? i. q. who doth gratify his appetite, or enjoy the pleasures of life? In the Mishna it is not unfrequently used of the feelings of pleasure and of pain. Syr. <sup>ف</sup> to feel, to perceive, <sup>ف</sup> emotion of mind, passion, <sup>ف</sup>

lust, Arab. حَسَّ to feel, whence حَسَّ  
and kindr. حَاسَّة, Ethiop. ሐዘኑ feel-  
ing, sense.

HIPH. 1. *to hasten*, to urge on, Is. 5, 19. 60, 22.

2. i. q. Kal intrans. *to haste, to make haste*, Ps. 55, 9. Judg. 20, 37. Job 31, 5 וַתֵּשֶׁתּוּ for וַתֵּשֶׁתּוּ; see in r. עִשָּׂה.

3. Pr. to make haste to flee, i. e. *to flee hastily*, Is. 28, 16.

Deriv. **הִישׁ** and the four following pr. names.

הִשָּׁחַח (haste) *Hushah*, pr. n. 1 Chr.

4, 4; see שִׁחָה. Patron. חוּשָׁתִי *Husha-*  
*thite*, 2 Sam. 21, 18. 1 Chr. 11, 29. 20, 4.

חֹשֵׁי (hasting) pr. n. *Hushai*, David's friend and ally in the war against Absalom, 2 Sam. 15, 32 sq. 16, 16 sq.

חֻשִׁים (the hasting) *Hushim*, pr. n. m.

a) A son of Dan, Gen. 46. 23; see דָּנָן.  
b) 1 Chr. 7, 12. c) 1 Chr. 8, 8. 11.

חִשָּׁם (haste) *Husham*, pr. n. of a king of Edom, 1 Chr. 1, 45. Written defect. חֶשֶׁם Gen. 36, 34, 35.

חיה a spurious root. For חיה Hab.  
2, 17, see r. חיה Hiph. no. 2.

חֹתֶם m. (r. חָתָם) 1. *a seal, signet-ring*, Ex. 28, 11. 21. Job 38, 14. 41, 7. Jer. 22, 24. al. The Hebrews, like the Persians of the present day, sometimes wore their signet-ring suspended upon the breast by a string, Gen. 38, 18; to which allusion is made in Cant. 8, 6.

Arab. خَاتِم and خَاتَم.

2. *Hotham*, pr. n. m. a) 1 Chr. 7, 32.  
b) 11, 44.

חֲזַאֵל and חֲזַהֵאֵל 2 Chr. 22, 6 (whom God beholds i. e. cares for, ר. חֲזַהֵאֵל) pr. n. *Hazael*, king of Syria, 1 K. 19, 15. 17. 2 K. 8, 9. 12. ח' בֵּיתָה *house of Hazael*, i. e. Damascus, Am. 1, 4. Lat. *Azelus* Justin. 36. 2.

\* **הָיָה** fut. **יִהְיֶה**, apoc. **יִהְיֶה** Mic. 4, 11, in Pause **יִהְיֶה** Job 23, 9; *to see, to look*, Engl. *to gaze*, the common-verb in Aramæan (**ܫܐܝܢ**, **ܫܐܝܢܐ**, **ܫܐܝܢܐ**) for Heb. **רָאָה**; in Heb. mostly poetic, like Engl. *to behold*, Germ. *schauen*, Ps. 46, 9, 58, 9. al.—Spec.

1. *to see God*, sometimes of the actual vision of the divine presence, Ex. 24, 11. Job 19, 26, comp. 38, 1; elsewhere spoken of those who worship in the temple Ps. 63, 3. So *to behold the face of God* is metaph. i. q. *to enjoy his favour*, to find him propitious, the figure being drawn from the practice of kings, who admit to their presence only those whom they favour, Ps. 11, 7. 17, 15.

2. Spoken espec. and as the usual word for what is presented by a divine influence to the prophet's mind, either in visions properly so called, or in reve-

lations, oracles. Hab. 1, 1 **חֲמִשָּׁה אֲשֶׁר רָאָה ה'** *the oracle which Habakkuk saw*, i. e. which was divinely presented to his mental vision, revealed to him. Is. 1, 1. 2, 1. 13, 1. Num. 24, 4. Am. 1, 1. Ez. 13, 6 **חֲזוּ שְׁנֵי** *they behold lies*, false revelations. Zech. 10, 2. With **לְ**, *to announce or declare visions or revelations to any one*, Lam. 2, 14 **חֲזוּ לְךָ שְׁנֵי** *thy prophets announce unto thee lies*, false revelations. Is. 30, 10.

3. *to look upon, to gaze upon, to contemplate*, c. **בְּ** Is. 47, 13; espec. with pleasure, *to delight in beholding, to feast the eyes upon*, Ps. 27, 4. Cant. 7, 1. Job 36, 25. Mic. 4, 11. With an acc. *to look upon* with favour, to care for; Ps. 17, 2 *let thine eyes look upon the right*, i. e. regard justice. Also *to look out for one-self, to choose, to select*, Ex. 18, 21. Is. 57, 8; comp. **רָצָה לִי** Gen. 22, 8.

4. Trop. *to see, i. e. to perceive, to experience, to feel*, mentally; comp. **רָצָה** no. 3. Job 15, 17. 24, 1. 27, 12. 34, 32. By a bold metaphor ascribed to the roots of a plant, which *feel* the stones, i. e. meet with, strike upon the stones; Job 8, 17 *it (thy root) seeth the stony place*.

Deriv. **חָזָה**—**חֲזוּת**, **חֲזוֹן**, **חֲזוֹנִין**, **חֲזוֹנָה**, **חֲזוֹנָה**, and the pr. names **חֲזוֹנָל**, **חֲזוֹנָל**, **חֲזוֹנָל**.

**חָזָה** and **חֲזָה** Chald. *to see*, c. acc. Dan. 5, 5. 23, 3. 19 **חָזָה עַל הַיָּם** *one seven times more than (ever was) seen*. Inf. **מִחֲזָה** Ezra 4, 14. Also absol. *to behold, to look on*, Dan. 2, 34. 7, 4. 9. 21.

**חֲזָה** m. (r. **חֲזָה**) *the breast* of animals, pr. the part seen, front. Ex. 29, 26. 27. Lev. 7, 30, 31. Plur. **חֲזָה** Lev. 9, 20, 21. —Chald. in plur. **חֲזָה** q. v.

**חֲזָה** m. (r. **חֲזָה**) 1. *a seer, prophet*, a word mostly of the silver age of Hebrew, signifying i. q. **נָבִיא**, 1 Chr. 21, 9. 25, 5. 29, 29.

2. Segolate (like **רָצָה** Is. 28, 7) and abstr. i. q. **חֲזוֹן** no. 3, q. v. pr. *a vision*; then *a league, covenant, agreement*, Is. 28, 15. See Comment on Is. l. c.

**חֲזוֹ** (perh. for **חֲזוֹן** vision) **Hazo**, pr. n. of a son of Nahor, Gen. 22, 22.

**חֲזוֹ** Chald. m. emphat. **חֲזוֹ**, plur.

constr. **חֲזוֹ**, *a vision*, Dan. 2, 28. 4, 2. 7. 7, 7. 13. 20. Syr. **ܚܙܐ**.

**חֲזוֹן** m. (r. **חֲזָה**) 1. *a vision*, spoken of a night-vision or dream, Is. 29, 7. Spec. *a vision from God* respecting future events, prophetic vision, Lam. 2, 9. Mic. 3, 6. Ps. 89, 20. Dan. 1, 17.—Hence

2. *an oracle, prophecy*, Hos. 12, 11. Hab. 2, 2. 3. Obad. 1. Nah. 1, 1. Collect. Is. 1, 1, where it is for **חֲזוֹן**.

3. *a revelation, divine communication*, 1 Sam. 3, 1. Prov. 29, 18.

**חֲזוֹת** f. *a vision, revelation*, 2 Chr. 9, 29. R. **חֲזָה**.

**חֲזוֹת** Chald. *sight, view, prospect*, Dan. 4, 8. 17.

**חֲזוֹת** f. Kamets impure, r. **חֲזָה**.

1. *look, appearance*, espec. something conspicuous, remarkable, comp. **מִרְצָה**. Dan. 8, 5 **קֶרֶן חֲזוֹת** *a horn of appearance*, i. e. conspicuous, large. v. 8 **וַתֵּצֵא אֲרֵבַע חֲזוֹת** *and there came up four conspicuous horns*; for so the sense seems to demand, on account of v. 5.

2. *a vision*, i. e. prophetic, Is. 21, 2.

3. *a revelation, revealed law*, Is. 29, 11; and hence, *league, covenant*, these two ideas being kindred in the mind of the Hebrew, whose whole religion was a covenant with God, Is. 28, 18, comp. **חֲזָה** v. 15.—Hitzig derives the signif. of *covenant* from the fact that in making a covenant the prophets were consulted; comp. **מִסְכָּה** libation and covenant.

\* **חָזָה** obsol. root, Arab. **حَزَّ** *to pierce through, to transfix*, e. g. with an arrow; **حَزَّ** *to cut in, to perforate, to wound*. Kindred is **חָצַץ**.—Hence **חֲזוֹ**.

**חֲזִיאל** (vision of God) **Haziel**, pr. n. m. 1 Chr. 23, 9. R. **חֲזָה**.

**חֲזִיָּה** (whom Jehovah beholds) **Hazaiah**, pr. n. m. Neh. 11, 5. R. **חֲזָה**.

**חֲזִיֹן** (vision) **Hezion**, pr. n. m. 1 K. 15, 18. R. **חֲזָה**.

**חֲזִיֹן** m. (r. **חֲזָה**) constr. **חֲזִיֹן**, plur. **חֲזִיֹנוֹת**.

1. *a vision*, Job 4, 13. 7, 14. 20, 8.

2. *a revelation*, 2 Sam. 7, 17. **חֲזִיֹן** Is. 22, 5 (comp. v. 1) *valley of vision*, or collect. of visions, i. e. Jerusalem, as the



seat and home of the divine revelations, comp. Is. 2, 3. Luke 13, 33; perhaps also in allusion to הצירון (whence Sept. *Zuor*), or to מרניה, which latter is explained as signifying 'vision of Jehovah,' Gen. 22, 2. 2 Chr. 3, 1. The city is situated on the side of a valley.

הַחֲוִי or חֲוִי m. (ר. חוּי) pr. arrow, hence lightning, Zech. 10, 1; more fully קלות חֲוִי thunder-flash Job 28, 26. 38, 25.

חֲזִיר m. a swine Lev. 11, 7. Syr.

חֲזִירָא, Arab. حَزِيرٌ id. with Nun inserted; whence is perh. derived the verb חָזַר to have small eyes or swines' eyes. See r. חֲזִיר.

חֲזִיר (swine) *Hezir*, pr. n. m. 1 Chr. 24, 14. Neh. 10, 21 [20].

\* חָזַק fut. יַחֲזִיק 1. to bind fast, to gird tight, e. g. bands, ligatures. Arab. حَزَق and حَزَق id. Syr. to gird. Of the same family are Heb. חָשַׁק, Gr. ἰσχυρ, ἰσχύω, ἰσχύς, both in the sense of adhering and of being strong.—Intrans. to be bound fast, made tight, Is. 28, 22. Hence

2. Intrans. to hold fast to any thing, to cleave, to adhere firmly. 2 Sam. 18, 9 וַיַּחֲזֵק רֹאשׁוֹ בְּאַלֶּה and his head caught fast in the terebinth. Trop. בְּחִזְקָה to hold fast to the law, to be zealous in it, 2 Chr. 31, 4. With ל c. infin. to persist in any thing, to be constant, diligent in it, Deut. 12, 23. Josh. 23, 6. 1 Chr. 28, 7.

3. to make firm, strong, to strengthen. Verbs of binding, binding together, girding, are thus transferred also to the idea of strength, because things are made firmer and stronger by girding or binding together; as also persons with their loins girded feel stronger and more active; see the roots בָּרַם, חָבַל, חוּל no. 5; קָשַׁר; also the similar Arabic usage in Bochart Hieroz. I. p. 514 sq.—Trans. Ez. 30, 21; hence i. q. to help, 2 Chr. 28, 20.—Often intrans. to be or become strong; spoken of a prosperous people Josh. 17, 13. Judg. 1, 28; of a famine, which becomes severe, Gen. 41, 56. 57. 2 K. 25, 3. Jer. 52, 6; of a strong and fixed purpose, will, 2 Sam. 24, 4. 1 Chr.

21, 4. With בָּן to be stronger than, to prevail over, 1 Sam. 17, 50; c. עַל id. 2 Chr. 8, 3. 27, 5; acc. 1 K. 16, 22. Trop. a) Of bodily health, to grow strong, to recover, Is. 39, 1. b) Of the mind, to be strong, firm, undaunted, as in the formula חָזַק וְנָאֲמִץ (Hom. ἰσχεο) be strong and of good courage Deut. 31, 23, comp. Dan. 10, 19; also in the same sense spoken of the hands of any one, Judg. 7, 11. 2 Sam. 16, 21. Comp. in חָזַק ult. c) to be confirmed, established, e. g. a kingdom, dominion, 2 K. 14, 5. 2 Chr. 25, 3. d) In a bad sense, to be firm, hardened, obstinate, of the heart, Ex. 7, 13. 22; comp. Mal. 3, 13.

4. to be strong upon any one, i. e. to be urgent, to press upon, c. עַל Ex. 12, 33. Ez. 3, 14; acc. Jer. 20, 7.

PIEL חָזַק 1 Causat. of Kal no. 1, to bind a girdle around any one, to gird, with two acc. Is. 22, 21; with acc. of the member girded Nah. 2, 2.

2. to make firm, strong, to strengthen; espec. to fortify a city, 2 Chr. 11, 11. 12. 26, 9; to repair ruins, to build anew, 2 K. 12, 8. 9. 13. 15; c. ל 1 Chr. 26, 27; comp. Neh. 3, 19.—Spec. a) to heal, to cure, comp. Kal no. 3. a. Ez. 34, 4. 16. b) to strengthen one's hand, i. q. to encourage him, Judg. 9, 24. Jer. 23, 14. Job 4, 3. 1 Sam. 23, 16; without יָד id. Deut. 1, 38. Is. 41, 7; with ל to or for any thing 2 Chr. 35, 2. חָזַק לְיָדָיו to strengthen one's own hands, i. q. to take courage, Neh. 2, 18. c) to help, to assist one, 2 Chr. 29, 34. Ezra 6, 22. 1, 6 and all their neighbours חָזְקוּ בְּכֶלֶי-כֶּסֶף aided them with vessels of silver, etc. i. e. made them presents. d) In a bad sense, to make obstinate, Ex. 4, 21. חָזַק פָּנָיו to harden one's face, i. e. to be obstinate, perverse, Jer. 5, 3. Ps. 64, 6 קָדַר רֹסֶם לָמוֹת חָזְקוּ לָמוֹת חָזְקוּ they are obstinate in wickedness.

HIPH. חָזַק 1. to bind fast to any thing, i. q. to fasten to or upon; so in the formula חָזַק יָדוֹ בְּחָזְקוֹ to fasten one's hand upon any thing, i. e. to lay hold of, to take, comp. Gr. ἰσχω to hold. Gen. 21, 18 חָזַק יָדוֹ אֶת-יְרֵכָהּ fasten thine hand upon him, i. e. take him, hold him.—So with יָד impl. with בְּ of pers. or thing, to lay hold of, to take, to seize a person or thing, (comp. Gr. κρατῆν ἑως,) Ez.

4, 4. Deut. 22, 25. 25, 11; also c. ז' 2 Sam. 15, 5; ע' Job 18, 9; poet. c. acc. Is. 41, 9. 13. Jer. 6, 23. 24, 8, 21. 50, 43. Mic. 4, 9 חילקו החיותך pangs have seized thee, and in the like sense Jer. 49, 24 רצט החיותך she hath seized on terror. So in Lat. *ignis comprehendit ligna*, and vice versa *domus comprehendit ignem*; Engl. *the fire seizes the house*, and *the house takes fire*. Comp. Heb. ח' Job 18, 20. 21, 6. Gr. ἔλω, see Passow ἔλω no. 1. b.—Spec. a) i. q. to hold fast, to retain, Ex. 9, 2. Judg. 19, 4. b) to take in, to hold, as a vessel, 2 Chr. 4, 5. c) to take or get possession of, Dan. 11, 21.

2. to hold fast to any thing, to cleave unto, e. g. integrity, innocence, with ב' of thing, Job 2, 3. 9. 27, 6; with ע' of pers. Neh. 10, 30.

3. to make firm, strong, e. g. a) Of buildings, to repair, to rebuild, Neh. 5, 16. Ez. 27, 9. 27. Nah. 3, 14. b) Of persons, to strengthen Ez. 30, 25. Intrans. to become strong, powerful, (comp. Lat. *robur facere*, Ital. *far forze*.) 2 Chr. 26, 8. Dan. 11, 32. c) to help, to aid, c. ב' Lev. 5, 35; comp. ב' ח' helper Dan. 11, 1, c. acc. v. 6.

HITHP. 1, to be strengthened, established, confirmed, as a new king, 2 Chr. 1, 1. 12, 13. 13, 21. Also to strengthen oneself, i. e. to collect one's strength, powers, Gen. 48, 2; to take courage, 2 Chr. 15, 8. 23, 1. 25, 11.

2. to show oneself strong, courageous, brave, 2 Sam. 10, 12; ל' against any one 2 Chr. 13, 7. 8.

3. to show oneself strong for any one, i. e. to help, to aid, with ב' and ע' 2 Sam. 3, 6. 1 Chr. 11, 10. Dan. 10, 21.

Deriv. the eight following and יחזקתה, יחזקת.

ח' m. verbal adj. 1. firm, in a bad sense, hardened, e. g. ח' ח' hardened in heart, forehead, i. e. obstinate, perverse, Ez. 2, 4. 3, 7. 9, comp. v. 8.

2. strong, vigorous, Num. 13, 18. Ps. 35, 10. Also powerful Is. 28, 2. Amos 2, 14; and in a bad sense, violent, Job 5, 15. Freq. is the phrase ח' ח' a strong hand; spoken of men i. q. an armed force, Num. 20, 20, coupled with ח' .

Ex. 3, 19. 6, 1; oftener of God, his mighty power, espec. exerted for the deliverance of his people, Ex. 13, 9. 32, 11. Deut. 3, 24. Ps. 136, 12. al.

3. strong, i. e. vehement, violent, e. g. wind Ex. 10, 19; disease 1 K. 17, 17; famine 1 K. 18, 2.

ח' adj. strong, powerful, waxing strong, Ex. 19, 19. 2 Sam. 3, 1. R. ח' .

ח' m. c. suff. ח' , strength, in the sense of help, aid, Ps. 18, 2. R. ח' .

ח' m. strength, might, Ex. 13, 3. 14. 16. Am. 6, 13. R. ח' .

ח' pr. infin. fem. of the verb ח' , the being or becoming strong; as 2 Chr. 12, 1 and 26, 16 ב' ח' in his becoming strong, i. e. when he had strengthened himself, had become strong. Is. 8, 11 ב' ח' in the being strong of his hand, i. e. when God's hand was strong upon me, when his Spirit impelled me; comp. the verb in Ez. 3, 14. Jer. 20, 7. Dan. 11, 2 ב' ח' in his being strong in his wealth, i. e. trusting in his riches.

ח' f. (r. ח' ) 1. strength, force; by force, violently, 1 Sam. 2, 16. Ez. 34, 4; vehemently, greatly, Judg. 4, 3. 8, 1.

2. a strengthening, repairing, of a building, 2 K. 12, 13. Comp. the verb Pi. no. 2.

ח' (strong) Hizki, pr. n. m. 1 Chr. 8, 17.

ח' and ח' (for ח' Hos. 1, 1. Is. 1, 1, and this for ח' Jehovah strengthens) pr. n. Hezekiah, Gr. Ἐζκίας, Lat. *Ezechias*. a) A pious king of Judah 728–699 B. C. 2 K. c. 18–20. 2 Chr. 29, 18 sq. c. 30–32. Is. c. 36–39. Prov. 25, 1. b) An ancestor of the prophet Zephaniah, supposed by many to be the same with king Hezekiah, Zeph. 1, 1. c) 1 Chr. 3, 23. d) Neh. 7, 21. 10, 18.

\* ח' obsol. root; Chald. ח' , Syr. ח' , to return, to go about. Arab. حزر to have small eyes like a swine; but perhaps this is a denominative.

Deriv. ח' , pr. n. ח' .

ח' m. (r. ח' ) c. suff. ח' , plur ח' Dag. forte impl. Lehrs. § 38. 1



The form is contracted for **הִנֵּחַ**, as **הִנֵּחַ** for **הִנֵּחַ בֹּס**, etc.

1. *a hook, ring*, inserted in the nostrils of animals, to which a cord was fastened, in order to drag them about, or subdue and tame them, 2 K. 19, 28. Is. 37, 29. Ez. 19, 4. 29, 4. 38, 4. Comp. Job 40, 26, and **הִנֵּחַ** no. 1.

2. *a hook or clasp*, according to Kimchi, for fastening the garments of females, Ex. 35, 22. Comp. Fr. *épingle*, Germ. *Spendel*, from *spinula*, see Tacit. Germ. 17.—Others understand *a nose-ring*, elsewhere called **נֶזֶם**, see Bochart Hieroz. I. p. 764.

**חָיַי** i. q. **חָה**, plur. **חָהִיִּים** Ez. 29, 4 Cheth.

\* **חָטָא** fut. **חָטֵא**, inf. constr. **חָטֵא**, **חָטִי**, once **חָטִי** Gen. 20, 6; part. **חָטֵא**, also **חָטָא** Ecc. 8, 12.

1. Pr. *to miss*, not to hit the mark, spoken of an archer, slinger, see Hiph. in Judg. 20, 16; also of the feet, *to miss*, *to make a false step*, to stumble and fall, Prov. 19, 2. The same primary idea lies in Arab. **خَطِئَ** to

miss, opp. **صَابَ** to hit the mark; also in Gr. *ἀμαρτάνω*, spoken of a weapon Hom. Il. 10. 372. ib. 4. 491, of a way Od. 7. 292.—So too as opp. **מָצָא** to light upon, to find. Prov. 8, 36 **חָטָא הָיָם נָפְשִׁי** *whosoever misseth me (doth not find me) harmeth his own life*, opp. **מָצָא** v. 35. Job 5, 24 *thou musteredst thy pasture (flocks)*, **וְלֹא חָטָא** *and missest nought*, nothing is gone, all thy flocks are there. In this sense corresponds Ethiop. **ጥፋሕ** not to find, not to have.

2. *to sin*, i. e. to err from the path of right and duty; Syr. Chald. Arab. id. Job 1, 22. 2, 10. al. sæpiss. **חָטָא חָטָא** *to sin a sin* Lev. 4, 3. 28. 35. 5, 6. 10. 19, 22. With **ל** of him *towards* or against whom one sins, e. g. **חָטָא לַיהוָה** Gen. 20, 6. 9. 1 Sam. 2, 25. 7, 6. al. With **ב** of pers. and thing in which one sins, Gen. 42, 22. Lev. 4, 23. Neh. 9, 29; **עָל** Lev. 5, 4. Num. 6, 11. Neh. 13, 26. Prægn. Lev. 5, 16 **אֲשֶׁר חָטָא מִזִּבְחֶיךָ** *what he hath taken sinfully of the holy things*, sc. through ignorance.

3. *to sin away* any thing, i. e. *to forfeit* by sinning, *to incur* as penalty, c. acc.

Lev. 5, 7, comp. v. 11. Prov. 20, 2 **חָטָא נַפְשִׁו** *he forfeiteth his own life*, i. e. exposes it to danger, comp. Hab. 2, 10. Gen. 43, 9 *if I bring him not again*, **וְהָטָאתִי וְגו'** *then will I bear the blame all my life*.

PIEL **חָטָא** 1. *to bear the blame or loss of any thing, to atone for*, c. acc. Gen. 31, 39.—Hence

2. *to offer as a sin-offering*, as a sacrifice of atonement or expiation; Lev. 6, 19 [26] **הַמִּזְבֵּחַ אֹהֶה** *he who offereth it for sin*, as a sin-offering. 9, 15 **וַיִּזְבְּחֵהוּ וְנִדְּחָהוּ** *and offered it as a sin-offering*. Also

3. *to make atonement, to expiate*, i. e. *to cleanse by a sacred rite, to purify*, i. q. **כִּפֵּר**, as men Num. 19, 19. Ps. 51, 9; a building, vessels, etc. Lev. 14, 49; c. **עָל** Ex. 29, 36. Sept. *καθαρίζω*.

HIPH. **חָטָא** 1. Causat. of Kal no. 1, *to let miss*, not to make hit the mark; so a slinger Judg. 20, 16. Arab. Conj. IV.

2. Causat. of Kal no. 2, *to cause to sin, to lead into sin*, c. acc. Ex. 23, 33. 1 K. 15, 26 **וַיַּחֲטִיאוּ אֶת־יִשְׂרָאֵל** *and in his sin, which he made Israel to sin*, i. e. idolatry, as often. 16, 26. 2 K. 3, 3. 10, 29.

3. *to cause to be accused of sin*, Deut. 24, 4. Ecc. 5, 5. Also i, q. **הִרְשִׁיעַ**, *to pronounce guilty, to condemn*, as before a tribunal, Is. 29, 21.

HITHP. 1. i. q. Kal no. 1, *to miss one's way, to lose oneself*, spoken of a person in astonishment and terror missing his way in precipitate flight, Job 41, 17 [25]. Comp. Schultens Opp. min. p. 94.

2. Reflex. of Piel no. 3, *to purify oneself by a sacred rite*, Num. 19, 12 sq. 31, 20.

Deriv. the five following.

**חָטָא** m. c. suff. **חָטָאִי**; plur. **חָטָאִים**, constr. **חָטָאִי**, which latter is from **חָטָא**.

1. *a sin, fault*, Lev. 19, 17. 22, 9. **חָטָא** *it is sin unto any one*, he is guilty of a sin, Deut. 15, 9.

2. *punishment of sin, calamity*, Lam. 3, 39.

**חָטָא** m. (Kamets impure) 1. *a sinner*, not in the sense in which all are sinners, but as *went to sin*, Gen. 13, 13. Is. 1, 28. Ps. 1, 1. 5. al. sæp.

2. *one, held guilty, an offender*, 1 K. 1, 21.

חַטָּא f. (r. חָטָא) 1. *a sin*, Gen. 20 9. Ps. 32, 1.

2. *a sin-offering*, Ps. 40, 7.

חַטָּא f. (r. חָטָא) 1. Fem. of חָטָא, *a sinner*, Am. 9, 8.

2. i. q. חָטָא a) *a sin* Ex. 34, 7. b) *a sin-offering*, Ezra 6, 17 Keri. c) *punishment*, like חָטָא no. 4, Is. 5, 18.

חַטָּא f. once חָטָא Num. 15, 24, constr. חַטָּא, plur. חַטָּאוֹת. R. חָטָא.

1. *a miss, misstep, slip* of the foot, Prov. 13, 6.

2. *a sin*, Gen. 4, 7. Is. 6, 7. al. sæp. Rarely for the habit of sinning, *sinfulness*, Prov. 14, 34. Is. 3, 9.—Meton. of that in which one sins, *the cause or occasion of sin*, as idols, Hos. 10, 8. Deut. 9, 21; comp. 2 K. 13, 2. מֵי חַטָּא *water of sin*, i. e. of expiation or purification for sin, Num. 8, 7.

3. *a sin-offering*, Ex. 29, 14. Lev. 4, 1-35. 6, 18. 23. al. On the difference between it and אֲשָׁם, see this latter, no. 3. p. 95.

4. *punishment for sin*, Lam. 4, 6. Zech. 14, 19. Hence for *calamity, misfortune*, Is. 40, 2.

\* חָטַב 1. *to cut wood, to hew*, Deut. 29, 10 sq. Josh. 9, 21. 23. 2 Chr. 2, 10. Jer. 46, 22. Arab. حَطَب wood cut or hewed, حَطَب to go after wood. Kindr. is חָצַב to hew stones; also קָצַב and the roots there given.

2. Intrans. like Arab. mid. *E*, pr. *to be cut* with a whip, rod, etc. Hence *to be marked with stripes, to be striped, variegated*; comp. חָבַר no. 3. Arab. حَطَب to be variegated, versicoloured; Syr. مَسْمُود an embroidered garment, pr. striped.—Hence Part. pass. plur. חַטְבוֹת, Prov. 7, 16 *I have decked my bed with coverings* מְצֻרֵם חַטְבוֹת *variegated (striped) with the thread of Egypt*; where מְצֻרֵם as adj. is to be referred to חַטְבוֹת.

Pual pass. of no. 1, *to be hewn out, sculptured*, Ps. 144, 12.

חַטְבוֹת see in חָטַב no. 2.

חֲטָה f. (r. חָטָא no. 3) *wheat*, as being of a reddish tinge. Arab. حِنْطَة, حِنْط, *chint*,

Chald. חֲטָה. In the sing. mostly of the *plant* as growing in the fields, Ex. 9, 32. Deut. 8, 8. Job 31, 9. Is. 28, 25. Joel 1, 11. But the following formulas are to be understood of the *grain*, e. g. חֲטָה חֶלֶב *fat of wheat* Ps. 81, 17, and חֲטָה חֶלֶב *kidney-fat of wheat* Deut. 32, 14; for here the fat denotes the marrow or flour, farina, *μυελὸν ἀνδρῶν*, and is also called חֶלֶב חֲטָה Ps. 147, 14.

PLUR. חֲטָה *wheat*, i. e. the grains, collect. the grain. Sing. חֲטָה of a single grain, Mishna Chelaim 1. § 9. Hence חֲטָה חֲטָה Jer. 12, 13; חֲטָה חֲטָה Gen. 30, 14. Judg. 15, 1; חֲטָה חֲטָה 1 Chr. 21, 20; פֶּרֶךְ חֲטָה 2 Chr. 27, 5. By Chaldaism חֲטָה Ez. 4, 9.

חֲטָה (prob. assembled, r. חָטַשׁ) *Hat-tush*, pr. n. m. a) 1 Chr. 3, 22. Ezra 8, 2. b) Neh. 3, 10. c) Neh. 10, 5, 12, 2.

\* חָטַט obsol. root, Aram. حَطَّ *to dig*, to explore, Arab. حَطَّ *to cut in, to write*.—Hence pr. n. חֲטִיטָה.

חָטָה Chald. m. *a sin*, c. suff. חֲטָה Dan. 4, 24. R. חָטָה i. q. Heb. חָטָה.

חָטָה Chald. i. q. Heb. חָטָה, *a sin-offering*, Ezra 6, 17 Cheth. R. חָטָה.

חֲטִיטָה (a digging, exploring) *Hatita*, pr. n. m. Ezra 2, 42. Neh. 7, 45. R. חֲטִיטָה.

חֲטִיל (wavering) *Hattil*, pr. n. m. Ezra 2, 57. Neh. 7, 59. R. חֲטִיל.

חֲטִיפָה (seized, captive) *Hatipha*, pr. n. m. Ezra 2, 54. Neh. 7, 56. R. חֲטִיפָה.

\* חָטַל obsol. root, Arab. حَطَلَ *to be pendulous, loose, to wave to and fro*; kindr. חָטַר. Hence pr. n. חֲטִיל.

\* חָטַם *to muzzle* an animal; Arab.

حَطَم, whence حَطَام a muzzle. Kindr. are חָטַם, חָטַם, also חָטַם; comp. on the signif. of the syllables חָטַם, חָטַם, חָטַם, what is said in the note under art. חָטַם. Of a kindred power with this root are Lat. *domare*, Germ. *dämmen*, *zudämmen*, *zähmen*, Engl. *to tame*.—Metaph. Is. 48, 9 אֶחָטְמֶךָ pr. *I muzzle (myself) towards thee*, i. e. refrain myself.

\* חָטַם fut. חָטַם, i. q. חָטַם, *to catch to seize, to make captive*, Judg. 21, 21. Ps.



10, 9 bis. Aram. **ܫܬܦ**, Arab. **حَظَفَ** id.

—Hence pr. n. **חֹטֵרָא**.

\* **חֹטֵר** obsol. root, *to wave, to brandish* a rod, spear, etc. *to wag* the tail; Arab. **خط**. Kindr. are the roots **חָטַל**, **חָטַל**, **عَطَل**, and others, whose primary syllable is *dal, tal, sal*, implying the idea of being pendulous, or waving, or swinging to and fro; see under **חָטַל** p. 225. Hence

**חֹטֵר** m. *a rod*, i. e. slender and flexible, Prov. 14, 3; *a shoot, twig*, Is. 11, 1.

Arab. **خِطَر** twig, branch, Syr. **ܫܬܦܐ** a staff, rod. Samar. **𐤇𐤕𐤕**, Aleph and Heth being interchanged.

\* **חֹטֵשׁ** obsol. root, perh. i. q. **חָטַשׁ** *to gather together, to assemble*, as a people.—Hence pr. n. **חֹטֵשׁ**.

**חִיָּה** constr. **חַיָּה**, fem. **חַיָּה**; plur. **חַיִּים**, fem. **חַיִּוֹת**. R. **חַיָּה**.

A) Adj. 1. *alive, living*, Gen. 43, 7 **חַיִּים הָעוֹד אָבִירָם הָיָה** *is your father yet alive?* v. 27. 28. 45, 3. 20. 46, 30. **כָּל-חַיִּי אֵלֵינוּ** *every living thing*, Gen. 6, 19. 8, 21. Job 12, 10; espec. all men, every man, Gen. 3, 20. Ps. 143, 2. Plur. **חַיִּים** *living, alive*, Num. 16, 30. 33; and without subst. *the living*, Ecc. 4, 2. 15. 6, 8. Is. 8, 20. **אֶרֶץ חַיִּים** *the land of the living*, app. Sheol, Ps. 27, 13. Is. 53, 8. Ez. 26, 20; c. art. **הַחַיִּים** **אֵל** Ps. 142, 6. Job 38, 13.—Very often of God, who is called **אֵל הַחַיִּים** *the living God*, i. e. eternal, efficient, true, (opp. to *dead idols* Ps. 106, 28,) Josh. 3, 10. Hos. 2, 1; **אֱלֹהִים חַיִּים** 2 K. 19, 4. 16; comp. 1 Thess. 1, 9. **בְּחַיִּי** *by the living forever*, i. e. God, Dan. 12, 7. So in the usual formula of an oath: **חַיִּי הָיָה** *living is Jehovah*, i. e. as Jehovah liveth, Ruth 3, 13. 1 Sam. 14, 45. 2 Sam. 4, 9; **חַיִּי הָאֱלֹהִים** 2 Sam. 2, 27; poet. **חַיִּי אֵל** Job 27, 2; also **אֲנִי חַי** *as I live*, where Jehovah himself speaks, Num. 14, 21. 28. Is. 49, 18. Jer. 22, 24. Ez. 5, 11. 14, 16. 18; so Deut. 32, 40. Without oath, Ps. 18, 47. 2 Sam. 22, 47.

2. *lively, vigorous, strong*, 2 Sam. 23, 20 Cheth. in Keri **חַיִּל** **אִישׁ חַיִּל**; comp. **חַיָּה**. Also *flourishing, prosperous*, 1 Sam. 25, 6.

3. *living again, reviving*; whence metaph. **כָּצַח חַיָּה** Gen. 18, 10. 14. 2 K.

4, 16. 17, *with the reviving year*, i. e. *the coming spring*, when the winter shall be past and nature revives; **περιπλουι-  
νον ἐνιαυτοῦ** Od. 11. 247.

4. *live, fresh, raw*, of flesh, 1 Sam. 2, 15. Lev. 13, 14 sq.

5. *living, fresh*, e. g. of a plant, green, not dry, Ps. 58, 10; of flowing water as opp. to stagnant and putrid, which latter is called in Arab. **الماء الميت** *dead water*, Gen. 26, 19. Lev. 14, 5. 20.

B) Subst. *life*, Lev. 25, 36. 1 Sam. 25, 6 **וַאֲמַרְתֶּם כֹּה לָחַי** *and thus shall ye say: For life*, a form of salutation, Lat. *salve*; **לָחַי** in pause for **חַיָּה**. Often in the formula of an oath by things other than God; in the accus. as **חַי פַּרְעֹה** *by the life of Pharaoh* Gen. 42, 15. 16; **חַי** *by the life of thy soul*, by thy life, 1 Sam. 1, 26. 17, 55. Am. 8, 14. The name Jehovah in the like formula is preceded by **חַי**, see in A. no. 1; whence **חַי יְהוָה וְחַי נַפְשִׁי** 1 Sam. 20, 3. 25, 26. —Far more usual in this sense is the

PLUR. **חַיִּים**, once **חַיִּין** Job 24, 22, *life*, Gen. 2, 7. 3, 14. 15. 7, 15. al. **רוּחַ חַיִּים** *breath of life* Gen. 6, 17; **סֵפֶר חַיִּים** *book of life*, Ps. 69, 29; **עֵץ הַחַיִּים** *tree of life*, i. e. of long life, **φαιεικέλος**, of immortality, Gen. 2, 9, comp. 3, 22. —Hence a) *living, sustenance, bios*, Prov. 27, 27. b) *refreshment, recreation*, Prov. 3, 22. 4, 22. c) *welfare, prosperity, happiness*, Ps. 34, 13. Prov. 4, 22. 23. 12, 28. 13, 14. 14, 27. **אֶרֶץ חַיִּים** *the way of life*, of happiness, Prov. 2, 19. 5, 6. Comp. Syr. **ܫܬܐ** Luke 3, 6. 19, 9, for Gr. **σωτηρία**.

**חַי** Chald. emph. **חַיָּה**, plur. **חַיִּין**.

1. Adj. *alive, living*, Dan. 4, 31. 6, 21. 27. Plur. *the living*, Dan. 2, 30. 4, 14.

2. Subst. in plur. **חַיִּין**, *life*, Ezra 6, 10. Dan. 7, 12.

**חַיָּאֵל** (perh. for **חַיָּה אֵל** *God liveth*) **Hiel**, pr. n. m. 1 K. 16, 34.

**חִידָה** f. pr. something *entangled, intricate*; see r. **חִידָה**, espec. no. 2; comp. Dan. 5, 12.—Hence

1. *trick, stratagem*, Dan. 8, 23.

2. *intricate speech, a riddle, enigma*, 1 K. 10, 1; comp. **מְלִיצָה**. *To propose a riddle* is expressed by **חִידָה** q. v. *to solve a riddle* by **חִידָה** Judg. 14, 14.

3. i. q. **מְשָׁל**, *a sententious saying*,

*maxim*, Prov. 1, 6; *a parable* Ez. 17, 2; *a poem, song*, Ps. 49, 5, 78, 2, comp. Hab. 2, 6; *an oracle, vision*, Num. 12, 8.

\* **חִיָּה**, inf. absol. **חִיָּה** Ez. 18, 9 and **חִיָּה** 3, 21. 18, 28; inf. constr. c. suff. **חִיָּהוּ** Josh. 5, 8, with pref. **לְחִיָּהוּ** Ez. 33, 12; Imp. with pref. **חִיָּה** Gen. 20, 7, plur. **חִיָּהוּ** 42, 18; Fut. **יְחִיָּה**, apoc. **יְחִי**, **יְחִי**.

1. *to live*, the usual and frequent word.

Arab. **حَيَ**, which form is also in Heb. see **חִיָּה**; Eth. **ሕዋ**, Syr. **سأ** id. The primary idea is that of *breathing*, as the manifestation of animal life, comp. **נָפֶשׁ**; and its more ancient form is **חָיָה** q. v. The same origin belongs to the Gr. **ζῶω**, **ζῶω**, kindr. with **ἄω**, **ἄγω**, to breathe, and used by Æschylus also of the winds as breathing, blowing; comp. Passow in **ζῶω**.—Construed: a) With acc. of time, Gen. 5, 3 *and Adam lived a hundred and thirty years*. 11, 11 sq. b) With **ב** of place Lam. 4, 20; also of that on or from which one lives 2 K. 4, 7; and of that *by* which one lives and prospers Hab. 2, 4. c) With **עַל**, to live on any thing, see **עַל** 1. a. ε.—Further, **חִיָּה** to live is also put: aa) i. q. *to live well, to prosper, to thrive*, Deut. 8, 1. 30, 16. Neh. 9, 29. **יְחִי הַמֶּלֶךְ** *let the king live, prosper, flourish*, 1 Sam. 10, 24. 2 Sam. 16, 16. **יְחִי לְבַבְכֶּם** *let your heart live*, i. e. be lively, cheerful, joyful, Ps. 22, 27. 69, 33. bb) *to live, to be preserved alive*, Josh. 6, 17. Num. 14, 38. Espec. in the formula **חִיָּהוּ נָפֶשׁ** *my soul liveth, I remain alive*, Gen. 12, 13. 19, 20. Is. 55, 3. Jer. 38, 17, 20. Contra, **לֹא יְחִיָּה** *he shall not live, he shall die*, Gen. 31, 32. Ex. 19, 13. Zech. 13, 3. 2 K. 20, 1.

2. *to live again, to revive*, Job 14, 14. Ez. 37, 5 sq. 1 K. 17, 22. Hence a) *to become well, to recover one's health*, Gen. 20, 7. Josh. 5, 8; with **מִן** of disease, 2 K. 1. 2. 8, 8. b) *to recover, to revive*, spoken of one overcome with grief or fatigue, Gen. 45, 27. Judg. 15, 19.

PIEL **חִיָּה** 1. *to make live, to give life* to any one, Job 33, 4. A woman is said *to make live or to quicken* the seed of a man, when she conceives by him, Gen.

19, 32. 34; and in like manner Hos. 14, 8 **יְחִי דָגָן** *they shall quicken the corn*, make it live and flourish, sc. in the deserted land, by tilling and sowing the fields anew. Metaph. Hab. 3, 2 *Jehovah, let thy work live*, i. e. accomplish it, complete it. Also *to make live prosperously, to make prosper, to give life and prosperity to any one*, Ecc. 7, 12. Job 36, 6. Ps. 119, 156.

2. i. q. *to preserve alive, to let live*, comp. Kal no. 1. bb. Gen. 12, 12. Ex. 1, 17. Ps. 40, 3. 138, 7; **חִיָּה נֶפֶשׁ** id. 1 K. 20, 31. Ps. 22, 30. **חִיָּה זֶרַע** *to preserve seed* Gen. 7, 3. **חִיָּה בָקָר** *to keep cattle*, lit. to keep them alive, Is. 7, 21.

3. i. q. *to revive, to bring to life again, to restore to life*, 1 Sam. 2, 6. Ps. 30, 4. Deut. 32, 39. Hence *to revive, to comfort, to refresh*, Ps. 71, 20. 85, 7. Trop. *to revive a city*, i. e. *to rebuild, to repair*, 1 Chr. 11, 8. Neh. 3, 34 **אֶת־הָאֲבָנִים** *will they revive the stones again?* i. e. again build them up. So Syr. **سُحِّر** *suscitare ruinas*.

HIPH. **חִיָּה** 1. i. q. Pi. no. 2, *to preserve alive, to let live*, Gen. 6, 19. 20; with **נֶפֶשׁ** Gen. 19, 19; *to save one's life*, i. e. to preserve from death, Gen. 47, 25. 50, 20; c. **לֵךְ** 45, 7. Also, *to permit to live, to grant one's life*, Josh. 6, 25. 14, 10. 2 Sam. 8, 2.

2. i. q. Pi. no. 3, *to restore to life*, 2 K. 5, 7. 8, 1. 5.

Deriv. **חִיָּה**, **מְחִיָּה**, and pr. n. **חִיָּאֵל**, **יְחִיָּאֵל**.

**חִיָּה** and **חִיָּא** Chald. id. Dan. 2, 4 **מַלְכָּא לְעֻלְמִין חִיָּה** *O king, live for ever!* a form of salutation towards a king. 3, 9. 5, 10. 6, 7. 22. Comp. Neh. 2, 3 **חִיָּה** *לְעוֹלָם יְחִיָּה*. 1 K. 1, 31.

APH. Part. **מְחִיָּה** *saving alive, preserving alive*, Dan. 5, 19. Comp. Syr. **مَحْيَا**.

**חִיָּה** adj. plur. f. **חִיּוֹת**, *lively, vigorous, strong*, Ex. 1, 19. See **חִי** no. 2. R. **חִיָּה**.

**חִיָּה** f. constr. **חַיָּה** and poet. **חַיָּהוּ** Vav parag. Gen. 1, 24. Ps. 50, 10. 79, 2. 104, 11, comp. Heb. Gram. § 88, 3. b; c. suff. **חַיָּהוּ** Is. 40, 16; pr. fem. of adj. **חַי**, i. e. *living*, where see; then as subst. *living thing*. Hence

1. *an animal, beast*, e. g. **חַיָּה רָעָה** *a ravenous beast* Gen. 37, 20. 33. Plur. **חַיּוֹת**



Ps. 104, 25. Is. 35, 8. Ez. 1, 5; **חיה קנה** *the beast of the reeds*, i. e. the crocodile, Ps. 68, 31. Oftener in the Sing. collect. **כל־חיה** *every living thing*, all beasts, Gen. 8, 19. 9, 5. Lev. 11, 46. The word is thus used: a) In the widest sense, of all kinds of beasts, including also aquatic animals, Lev. 1. c. b) Oftener of quadrupeds, as opp. to birds, Gen. 1, 30. 2, 19. 8, 19. 9, 2. Lev. 11, 2. 27. 17, 3. Is. 46, 1. c) Of wild animals, as opp. to tame cattle (**בהמה**) Gen. 1, 25. 2, 20. 7, 14. 21. 8, 1. 9, 10; spec. of wild beasts, where it is sometimes more fully **חיה השדה** Ex. 23, 11. Lev. 26, 22. Deut. 7, 22. Hos. 2, 14. 13, 8. Jer. 12, 9. Ez. 33, 27; also **חיה רעה** collect. Ez. 14, 14. 34, 25. **חיותיו** gregarious animals, Zeph. 2, 14. Arab. **حياة** denotes spec. a serpent.

2. Collect. pr. *the living*; hence a *band of men, troop*, 2 Sam. 23, 11. 13. Poet. a *people* Ps. 68, 11; and so Ps. 74, 19 **אל־תהן לחיה נפש חונה** *deliver not over to the bloody-minded troop thy turtle-dove*, where **נפש** signifies a desire of slaughter and vengeance; see **נפש** no. 3.

3. *life*, but only poetic, i. q. **חיים**, Job 33, 18. 22. 28. Ps. 143, 3. So in **חיה נפש**, c. art. **חיה נפש**, *animal of life*, i. e. living animal, see **נפש** no. 4.—*Life* is also put for *vigour, strength*, Is. 57, 10 **חיה ידך** *thou findest yet strength in thy hand*.—Hence

4. i. q. **נפש** no. 2, *life, vital spirit, anima*, to which is ascribed hunger, thirst, loathing, Job 33, 20. **חיה מלא** Job 38, 39 i. q. **נפש מלא**, *to fill the spirit*, i. e. *to satisfy, to satiate*.

**חיה** Dan. 7, 5, Chald. f. emph. **חיה**, *an animal, beast*, Dan. 4, 12 sq. 7, 3. 12. 17. It is for **חיה**, the double Yod being changed into יו.

**חיה** f. *life*, 2 Sam. 20, 3. R. **חיה**.

\* **חיה** i. q. **חיה**, *to live*, a verb of the form **חָיָה**, like Arab. **حَيَّ**. Here belongs 3 Præ. **חיה**, Gen. 5, 5 **אשר־חיה** *all the days of Adam, which he lived*. 3, 22 **ואכל וחי לעולם** *lest he eat and live for ever*. Num. 21, 8.—From these are to be distinguished the passages in which

**חיה** is an adjective, as **חיה אביכם** *is your father yet alive?* Gen. 43, 7.

Deriv. **חיה**, **חיה**, **חיה**.

**חיה** see **חיה**.

**חיה** m. also **חיה** Is. 36, 2. Job 20, 18; constr. **חיה**, c. suff. **חיהי**, plur. **חיהים**. R. **חיה** no. 5.

1. *strength, might, valour*, Prov. 31, 3. Zech. 4, 6; espec. in war, Ps. 18, 33. 40. 33, 16. **חיה נטה** *to display valour, to do valiantly*, Num. 24, 18. Ps. 60, 14. **אנשי חיה** *men of valour, valiant men*, Judg. 3, 29. 1 Sam. 31, 12; metaph. Is. 5, 22; **חיה בנח** id. 2 Sam. 2, 7. 13, 28.—Hence

2. *forces, a host, army*, Ex. 14, 28. 1 K. 20, 25. **חיה נטה** *captain or leader of the host*, 2 Sam. 24, 2. **אנשי חיה**, *men of the host, men of war, soldiers*, Deut. 3, 18. 1 Sam. 14, 52. Ps. 110, 3 **ביום חיה** *in the day of thy warfare*, i. e. of thy warlike expedition, campaign.

3. *ability, i. q. substance, wealth, riches*. Gen. 34, 29. Job 20, 15. Is. 8, 5. Jer. 15, 13. Zeph. 1, 13. al. **חיה נטה** *to get riches, to acquire wealth*, Deut. 8, 17. 18. Ruth 4, 11. Prov. 31, 29. **חיה נטה** 2 K. 15, 20.

4. Trop. moral strength, *good quality, integrity, virtue*. **אנשי חיה** *active, capable men* Gen. 47, 6. Ex. 18, 21. 25. **חיה נטה** *a capable woman*, well qualified for her station, Ruth 3, 11. Prov. 12, 4. 31, 10. **חיה נטה** *an honest man* 1 K. 1, 52.

5. *strength of a tree, poet.* for its fruit, Joel 2, 22; comp. **כח** Job 31, 39.

**חיה** Chald. m. 1. *strength, valour*,

Dan. 3, 4.

2. *forces, a host, army*, Dan. 3, 20. 4, 32. **חיה** and **חיה** m. strictly i. q. **חיה**. Spec.

1. *a host, army*, 2 K. 18, 17. Is. 36, 2. Once **חיה** Obad. 20; also Ps. 10, 10 Keri, where **חיה־אדם** may be rendered *the host of the afflicted*; but it is better to follow the Chethibh, see **חיה**.

2. *fortification, intrenchment*, espec. the exterior low wall or *rampart* which surrounds and covers the trench, 2 Sam. 20, 15. Is. 26, 1. Nah. 3, 8. Lam. 2, 8. Comp. 1 K. 21, 23. Ps. 48, 14. 122, 7 Sept. **ἰσχυρισμός, ἰσχυρισμός**, Vulg. *antemurale*.—In the Talmud **חיה** is the exterior space surrounding the wall of the temple; see Lightfoot Opp. T. II. p. 193.

היל m. also once הילה f. Job 6, 10.

1. *pain, pang*, espec. of childbirth, Ps. 48, 7. Jer. 6, 24, 22, 23. Mich. 4, 9. R. היל no. 3.

2. *trembling, terror*, Ex. 15, 14. R. הול no. 4.

הילה Ps. 48, 14, according to the common reading i. q. היל no. 2; but Sept. Vulg. Syr. Chald. Jerome, and 18 Mss. read with Mappik הילה, from היל q. v. no. 2, and this is to be preferred.

הילם 2 Sam. 10, 16, and הילם v. 17, *Helam*, pr. n. of a city near the Euphrates, where David gained a victory over Hadadezer. R. הול, subst. היל.

הילן *Hilen*, pr. n. of a city of the priests, in the tribe of Judah, 1 Chr. 6, 43 [58]. Written also הולן *Holon*, Josh. 21, 15. al.

הין m. (r. הנו) i. q. הן, *grace, beauty*; Job 41, 4 [12] הין תרופי *the beauty of his trappings*, armature, i. e. of the crocodile. The form is contr. for הנו, as הנו for הנו, as הנו for הנו.

הין m. (r. הוין) *a wall, side of a house*, Ez. 13, 10. Arab. حائط id.

היצון adj. (r. הוין) f. היצונה, *outer, exterior*, Ez. 10, 5, 40, 17, 31. Hence *civil*, as opp. to *sacred*, 1 Chr. 26, 29; comp. Neh. 11, 16. להיצון *without*, on the outside, 1 K. 6, 29, 30.

היק m. rarely היק Prov. 17, 23, c. suff. היק Ps. 35, 13, and היק Job 19, 27. R. היק q. v.

1. *bosom* of a garment, Ex. 4, 6, 7. Prov. 6, 27, 16, 33. שחר בהק *a present in the bosom*, i. e. given secretly, Prov. 21, 14; comp. 17, 23. Comp. Lat. *sinum laxare* v. *expedire*, spoken of a person expecting a gift, see Senec. Epist. 119. Thyest. 430.

2. *bosom* of a person, as שוכב בהיק *to lie in the bosom*, e. g. of a wife 1 K. 1, 2. Mic. 7, 5; of a mother 1 K. 3, 20, spoken of a child; comp. Ruth 4, 16. Hence of the tenderest conjugal affection, אשה היקה *the wife of thy bosom*, the object of thy love, Deut. 13, 7, 28, 54, comp. 56. שלם Jer. 32, 18, אלהים Ps. 79, 12, *to repay or restore into one's bosom*, requite, (as God the actions of men,) i. q. elsewhere השר בראש Judg. 9, 57.

1 Sam. 25, 39. Joel 4, 7. Comp. the similar Arabic phrase رَد في خورج *'redit in jugulum alicujus'*, Hist. Tim. T. I. p. 30. Mang.—Spoken of the internal bosom, *the breast, mind*, Job 19, 27. Ecc. 7, 9.

3. Metaph. *the bosom* of a chariot, the inside, hollow part, 1 K. 22, 35; *the bosom* of an altar, the cavity or hollow in the hearth, where the fire is kept burning, Ez. 43, 13.

הירה (noble birth, r. היר) *Hirah*, pr. n. m. Gen. 38, 1, 12.

הירם and הירם see הירם.

\* הירש i. q. הוש, *to hasten, to make haste*, imper. הירש Ps. 71, 12. Cheth. Hence

הירש adv. *hastily, soon*, Ps. 90, 10.

הך m. (r. הנה) c. suff. הדי, *the palate*, together with the corresponding lower part of the mouth, *the inside mouth*, the

*jaws*, like מלך הדי. Arab. حنك the palate and corresponding lower part of the mouth, beak, Syr. سبطا palate.—Hence Job 20, 13 ברוך הדי *in the midst of his mouth*. 33, 2. Spec. a) As the organ of taste, Job 12, 11, comp. 6, 30. Ps. 119, 103. b) As an organ of speech, Prov. 8, 7 יהיה הדי *for my mouth* (palate) *speakeeth truth*. Job 31, 30 *nor have I suffered my mouth* (palate) *to sin*; comp. Hos. 8, 1 *the trumpet to the mouth*! Comp. הדי.—In Cant. 7, 11, *palate* seems put by way of delicacy for the moisture which accompanies a kiss, comp. 5, 16. Lette ad Amrulk. Moall. p. 180: See fully in adj. הדי no. 1.

\* הדי *to look, to look out*; hence with הדי *to look for, to wait for, to desire*. In Kal once Part. constr. הדי לו *those who wait for him* Is. 30, 18.—More usual in

PIEL הדי id. 2 K. 7, 9; c. acc. et הדי Job 32, 4; espec. ליהיה הדי *to wait* (full of hope and confidence) *for Jehovah*, Ps. 33, 20. Is. 8, 17. With infin. and הדי, Is. 30, 18 ואלן יהיה הדי *and therefore Jehovah waiteth, that he may be gracious unto you*, he desires nothing more than to favour you again, and therefore he delays punishment. In the parallel member is הדי *he doth arise* sc. in order to do this or that, which thus comes near



to the Arab. **حَكَم**, i. q. *ḥakama*.—Inf. in the Chald. manner, **חָכַר** Hos. 6, 9.

**חֲכָה** f. (r. **חָקַה**) a hook, angle, so called as contracting the mouth of a fish, etc. Job 40, 25. Is. 19, 8.

**חֲכִילָה** (darksome) *Hachilah*, pr. n. of a hill near the desert of Ziph, 1 Sam. 23, 19. 26, 1. 3. R. **חָכַל**.

**חָכִים** Chald. adj. *wise* Dan. 2, 21; spec. a *wise man, magus, magician*, Dan. 2, 12 sq. 4, 3. 5, 7. 8. R. **חָכַם**.

\* **חָכַל** obsol. root, to be dark, black; kindr. with **חָכַל**, and spoken in the derivatives of the *dark flashing* eyes of a person excited with wine: a) In a good sense Gen. 49, 12; see **חָכְלִי**. b) In a bad sense and referring to the *fierceness* arising from intoxication, Prov. 23, 29; see **חָכְלִיּוֹת**. See Thesaur. App.

Deriv. the three following:

**חֲכִילָה** (whose eyes Jehovah enlivens) pr. n. m. *Hachaliah*, Neh. 10, 2.

**חָכְלִי** adj. *dark, dark-flashing*, spoken of the eye, see r. **חָכַל**. Gen. 49, 12 **חָכְלִי עֵינָיִם מִיַּיִן** *his eyes darkly flashing from wine*, implying abundance of wine; *dark eyes* are here contrasted with *white teeth*. Aquila well *κατάσκοποι* satiated with colour, dark; Sept. *χυσοποιοί*.

**חָכְלִיּוֹת** f. Prov. 23, 29 **חָכְלִיּוֹת עֵינָיִם** *dark flashing of the eyes*, fierceness, as arising from intoxication. See r. **חָכַל**.

\* **חָכַם** fut. **יִחְכַּם**, to be or become wise, to act wisely, Prov. 6, 6. 23, 19. Ecc. 2, 19. 1 K. 4, 31. Job 32, 9. al. Arab. **حَكَم** to judge, to govern, **حَكْم** judgment, **حَاكِم** and **حَكَم** a judge; Aram. to know, rarely to be wise.

PIEL to make wise, to teach wisdom, Job 35, 11. Ps. 105, 22.

PUAL part. *made wise*, i. e. taught wisdom, wise, Prov. 30, 24; of a magician, Ps. 58, 6.

HIPH. i. q. Pi. Ps. 19, 8.

HITHP. 1. to be wise in one's own eyes, Ecc. 7, 16.

2. to show oneself wise, i. e. cunning;

with **לֵּ** to outwit, to deceive, Ex. 1, 10. Comp. Gr. *σοφός* cunning.

Deriv. the six following, and Chald. **חָכְמִים**.

**חָכֵם** adj. i. q. Gr. *σοφός*, *wise*.—Spec.

1. *knowing, skilful, skilled* in the arts, Is. 3, 3. 40, 20. 2 Chr. 2, 6. 12; more fully **חָכֵם-לֵב** Ex. 28, 3. 31, 6. 35, 10. 36, 1. 2. 8. Comp. Hom. *εἰδύϊαι τεχνίδης*. Jer. 10, 9 **מַעֲשֵׂה חָכְמִים** *the work of skilful artisans*. 9, 16 **חָכְמִוֹת** (קִרְיָה) i. e. mourning women *skilled* in lamentation.

2. *wise*, i. e. *intelligent*, *φρόνιμος*, sensible, judicious, endowed with reason and using it, Deut. 4, 6. 32, 6. Prov. 10, 1. 13, 1. Hos. 14, 10. Often coupled with **נָבוֹן** Deut. 11. cc. and opp. **נָכַל** *ibid.* **אָרִיל** Prov. 17, 28. Ecc. 6, 8. Also *sagacious, shrewd*, never at a loss, 2 Sam. 13, 3. Jer. 18, 18. Is. 19, 11. 29, 14; *wise* from the experience of life and human affairs Prov. 1, 6. Ecc. 12, 11; also *skilled* in divine things Gen. 41, 8; and hence spoken of magicians and enchanters Ex. 7, 11; comp. Chald. **חָכְמִים**. Further, *skilful to judge*, wise in judging, 1 K. 2, 9; and hence *cunning, artful*, 2 Sam. 13, 3. Job 5, 13; firm and constant in mind, consistent, Is. 31, 2.—The wide circle of virtues and mental endowments which the Hebrews comprised under this word, is best gathered from the history and character of those whose wisdom became proverbial among the Hebrews, e. g. Solomon 1 K. 5, 9 sq. Daniel Ez. 28, 3; the Egyptians 1 K. 1. c. Thus the wisdom of Solomon is manifested in his acute judgment 1 K. 3, 16 sq. 10, 1 sq. in his knowledge of very many objects, espec. of nature 5, 13; in the multitude of verses and sentences which he either composed himself or retained in his memory 5, 12. Prov. 1, 1; in a right judgment as to human affairs, etc. Elsewhere wisdom also includes skill in civil matters, Is. 19, 11; the faculty of prophesying, and interpreting dreams, Dan. 5, 11; and the art of enchantment and magic, Ex. 7, 11. A higher and more enlightened wisdom is ascribed to angels, 2 Sam. 14, 20; to God, Job 9, 4. 28, 1 sq.—The seat of wisdom is placed in the heart; hence

often חכם לב Prov. 16, 23, and חכם לב 11, 29, 16, 21.—Plur. חכמים *wise men, magi, magicians*, Ecc. 9, 17. Gen. 41, 8. Jer. 50, 35. Esth. 1, 13.

חכמה f. (ר. חכם) 1. *skill* in an art, *dexterity*, Ex. 28, 3, 31, 6, 36, 1, 2.

2. *wisdom*, for the notion and extent of which, see in חכם no. 2. Job 11, 6, 12, 2, 12, 15, 8, 26, 3, 20, 18. It comprises various learning Dan. 1, 17; also reverence and piety towards God Job 28, 28; is attributed to a leader Deut. 34, 9; to a king Is. 11, 2; and in a higher and more perfect sense to God, Job 12, 13, 28, 12 sq.

חכמה Chald. id. Dan. 2, 20.

חכמני (wise) *Hachmoni*, pr. n. m. 1 Chr. 11, 11, 27, 32.

חכמות f. sing. (perh. for חכמית) *wisdom*; constr. with sing. Prov. 9, 1, comp. 14, 1; perh. Prov. 1, 20, where however חכמה can also be plural. With plur. Prov. 24, 7. Elsewhere only once, Ps. 49, 4. R. חכם.

חכמות id. with sing. Prov. 14, 1.

חל see חיל.

חל m. *unholy, profane, common*, opp. to holy, consecrated, Lev. 10, 10, 1 Sam. 21, 5, 6. R. חלל Pi. no. 3.

\* חלל to rub, to wear away; then to be sick, i. q. חלה no. 2, 3. Once fut. ויחלל 2 Chr. 16, 12.

Deriv. החלל and

חללה f. 1. *rust*, on a brazen pot, Ez. 24, 6, 11, 12.—Prob. pr. external disease, scab, leprosy of metal. Arab.

חלי is spoken of pustules on the lips, an eruption.

2. *Helah*, pr. n. f. 1 Chr. 4, 5, 7.

חללים see חלי.

חללים see חילם.

\* חלב obsol. root, to be fat. The primary idea lies in the smoothness and slipperiness of fat things; corresponding are Gr. λιπά, λιπάω, λιπώ, ὑλείφω, Lat. *lippus*.—Hence pr. n. אֶחָלָב, and the five here following.

חלב m. c. art. החלב, constr. חלב (as if from חלב), c. suff. חלבי, *milk*, i. e. new

milk, different from חמץ, and so called from its fatness, Gen. 18, 8, 49, 12. Prov. 27, 27. Is. 7, 22. Yet in 1 Sam. 17, 18 it seems to be for curdled milk; see in חריץ. For the phrase אָרַץ וְבַת חֵלֶב אָרַץ see under art. זיב. Poet. to suck the milk of nations, i. q. to make their riches one's own, to get possession of their wealth, Is. 60, 16.—Arab. حَلَبٌ,

חלב id. whence חלב to milk, Eth.

חלב milk.

חלב m. also חלב Is. 34, 6. c. suff. חלב; plur. חלבים, constr. חלבי Gen. 4, 4.

1. *fat, fatness*, of victims Lev. 3, 3, 4, 9, 10, 15 sq. Is. 1, 11; of persons Judg. 3, 22, 2 Sam. 1, 22, Job 15, 27. Plur. Gen. 4, 4, Lev. 8, 26, 10, 15.—Metaph. a) For the best, richest part of any thing, as חלב הארץ the fat of the land, i. e. its best fruits, richest productions, Gen. 45, 18; חלב השמים Ps. 81, 17, and חלב חטים 147, 14, the fat of wheat; also חלב בליטה Deut. 32, 14 (comp. Is. 34, 6) the kidney-fat of wheat, i. e. the finest wheat, the finest flour. b) For a fat heart, i. e. covered thick with fat, and therefore torpid, dull, unfeeling, Ps. 17, 10; comp. Ps. 73, 7; also Gr. *pinguis*, Lat. *pinguis*, for dull, stupid. Some have

here compared Arab. حَلَبٌ pericardium; but this seems rather to be so called from its fatness; although under the root חלב the Arabs comprise almost every thing.

2. *Heleb*, pr. n. of one of David's military chiefs, 2 Sam. 23, 29; for which 1 Chr. 11, 30 חלדי, and also 1 Chr. 27, 15 חלדי.

חלבה (fatness, fertile region) *Helbah*, pr. n. of a city in the tribe of Asher, Judg. 1, 31. R. חלב.

חלבון (fat, fertile) *Helbon*, pr. n. of a Syrian city, celebrated for its wine, Ez. 27, 18; Gr. *Χαλβών*. On its excellent wine, see Strabo XV. p. 1068 (al. 735). The city is famous in Arabian history in

the middle ages, under the name حَلَب Haleb, now Aleppo; see Freytag Hist. Halebi. Bochart Hieroz. I. 543. Abul-



fedā Syria p. 118. Golius ad Alferganum p. 270 sq.—J. D. Michaelis, Supplem. p. 748 sq. conjectures without sufficient ground that the city *Kennes-rin*, or Old Aleppo, is to be understood.

**הַלְבָּנָה** f. *galbanum*, Gr. *γαλβάνη*, a gum of a strong odour, flowing from the *ferula galbanifera*, which grows in Syria and Arabia, *Bubon galbanum* Linn. Ex. 30, 34. Syr. **ܠܒܢܐ** gum. Comp. Celsii Hierob. T. I. p. 267.

\* **הָלַךְ** a root not in use, pr. *to be smooth, slippery*; then also of smooth and swift motion, *to glide, to slip away, to fleet*; kindr. with **הָלַט**, **הָלַח**, **הָלַךְ**. See Thesaur. p. 474.

Deriv. the five following.

**הָלַךְ** m. in pause **הָלַךְ** 1. *life*, as fleeting and transient, Ps. 39, 6. 89, 48. Job 11, 17.

2. *this world*, as fleeting, transient, vain, Ps. 49, 2. 17, 14.

**הָלַךְ** pr. n. see **הָלַב** no. 2.

**הָלַךְ** m. *a weasel*, Lev. 11, 29. So called from its swift gliding motion, or from its gliding into holes; comp. Syr. **ܠܒܢܐ** insinuavit se. So Sept. Vulg. Targ. Jon. and so Talmud. **הוֹלֵדָה** a weasel.—

Syr. **ܠܒܢܐ** and Arab. **خلد** signify *a mole*.

**הָלַךְ** (weasel) *Huldah*, pr. n. of a prophetess, 2 K. 22, 14. 2 Chr. 34, 22.

**הָלַךְ** (worldly, see **הָלַךְ** no. 2) *Heldai*, pr. n. m. a) See **הָלַב** no. 2. b) Zech. 6, 10; and also to be read in v. 14 for **הָלַב**.

\* **הָלַח** 1. *to rub smooth, to polish*, kindr. **הָלַט**; intrans. *to be polished*; pr. from the idea of smoothness, lubricity, so that **הָלַח** (**הָלַי**) is kindred to the verbs **הָלַב**, **הָלַח**, **הָלַךְ**, and also **הָלַי** q. v. Hence **הָלַי**, **הָלַיָה**, necklace, female ornaments, so called as being polished.—Syr. **ܠܒܢܐ** to be sweet, pleasant, (pr. smooth,) Pa. to adorn, **ܠܒܢܐ** sweet. So of sweet and pleasant sounds, as Eth. **ረዕዮ** to sing, whence Heb. **מְהִלָּה** q. v.

2. *to be worn down in strength, to be weak*, Judg. 16, 7 sq. Is. 57, 10.

3. *to be sick, diseased*, Gen. 48, 1. **הָלַח**, as Gr. *νοστίον νόσος*, 2 K. 13, 14. **הָלַח** **אַחֲרֵי-רַגְלָיו** *to be diseased in the feet, lame*, 1 K. 15, 23; of disease from a wound or hurt, 2 K. 1, 2. **הָלַח הוֹלָה** *a deadly evil, sore evil*, i. e. scarcely curable, Ecc. 5, 12. 15. **הָלַח** **אַחֲרָה** *sick with love* Cant. 2, 5. 5, 8.

4. *to be pained, hurt*, Prov. 23, 35. Jer. 5, 3.—Hence metaph. *to be concerned, anxious, grieved*, c. **עַל** 1 Sam. 22, 8. Comp. Eth. **ረዕዮ** to be anxious, for Gr. *μεριμνῶν* Matt. 6, 28; see Lud. de Dieu ad h. l.

NIPH. **נָחַלָה** 1. *to be worn down in strength, to be wearied*, Jer. 12, 13.

2. *to be made sick, to be sick*, Dan. 8, 27. Part. fem. **נָחַלָה**, e. g. **נָחַלָה** *a deadly wound*, i. e. severe, scarcely curable, Jer. 14, 17. 30, 12; comp. 10, 19. Nah. 3, 19. So ellipt. **נָחַלָה** id. Is. 17, 11.

3. *to be concerned, anxious, grieved*, c. **עַל** Am. 6, 6.

PIEL **הָלַח**, imperative **הַל** 1 K. 13, 6.

1. Pr. *to rub or stroke the face of any one*, from the primary force of the root; see in Kal no. 1, and comp. Gr. *αηλέω* to soothe, to caress. Always fully, **הָלַח** **פְּנֵי פ'** *to stroke one's face*, i. q. to soothe, to caress; spoken: a) Of one who strives to please a king or noble, i. q. to caress, to flatter, to court, Job 11, 19. Prov. 19, 5. Ps. 45, 13 *the richest of the nations shall make court to thee with gifts*. b) Of one who entreats God's favour, i. q. to beseech, to supplicate, Ex. 32, 11. 1 Sam. 13, 12. 1 K. 13, 6. 2 K. 13, 4. Dan. 9, 13. al. Comp. Iliad 8. 371. ib. 10. 454 sq.

2. *to make sick, to afflict with disease*, Deut. 29, 21. Ps. 77, 11 **הָלַחְתִּי הַיָּא** *this maketh me sick*, ill.

PUAL pass. *to be made weak*, so of a shade in Sheol, Is. 14, 10.

HIPH. præt. **הָחִלָּה**, by Syriasm for **הָחִלָּה**, Is. 53, 10.

1. *to make sick, diseased, incurable*, e. g. a wound Is. l. c. Mic. 6, 13. Also *to make oneself sick*; Hos. 7, 5 *in the day of our king* **הָחִלָּה שָׂרִים חֲמַת מִיָּוֶן** *the princes make themselves sick with the glow of wine*.

2. Trop. *to afflict, to grieve*, Prov. 13, 12.

Норн. *to be hurt, wounded*, 1 K. 22, 34.

НѢТР. 1. *to make oneself sick, to fall sick*, for grief, 2 Sam. 13, 2.

2. *to feign oneself sick*, 2 Sam. 13, 5. 6.

Deriv. from the signif. *to polish* etc. see in Kal no. 1; from the signif. *to be sick*, חָלַי, מַחֲלָה, מַחֲלָה, מַחֲלָה.

חֶלֶה f. *a cake* 2 Sam. 6, 19; espec. as offered in sacrifices, Lev. 8, 26. 24, 5. R. חֶלֶל no. 1, *to bore, to pierce*; since such cakes were perforated like biscuits, as among the Arabs and modern Jews.

חֲלוֹם and חֲלֹם m. plur. חֲלוֹמוֹת, *a dream*, Gen. 20, 3. 6. 31, 10. 11. 24. Dreams are put for *trifles, follies, nugæ*, Ecc. 5, 6; comp. v. 2. R. חֶלֶם.

חֲלוֹן comm.\* Josh. 2, 18. Ez. 41, 16; plur. חֲלוֹנוֹת—Joel 2, 9, and חֲלוֹת—Ez. 40, 16; *a window, hole for the light*, from r. חָלַל *to perforate*. חֲלוֹן בְּצֶדֶת חֲלוֹן through a window, out of a window, Gen. 26, 8. Josh. 2, 15. Judg. 5, 28.

חֲלוֹן and חֲלוֹן (sandy, comp. חוֹל) pr. n. *Holon*. a) A city of the priests in the tribe of Judah, Josh. 15, 51. 21, 15; the same called חֲלוֹן 1 Chr. 6, 43. b) A city of Moab, Jer. 48, 21.

חֲלוּת m. (r. חָלַה) *a passing away, departure, decease*, as of parents. Prov. 31, 8 חֲלוּת בְּנֵי חֲלוּת children of decease, i. e. orphans. Symm. *νιοὶ τῶν ἀποικοιμένων*. Arab. خلف II, *to leave children at death*, Mark 12, 19. 20. Acts 18, 21.

חֲלוּשָׁה f. *overthrow, defeat*, Ex. 32, 18. R. חֲלוּשָׁה.

חֲלָה Halah, pr. n. of an Assyrian province, into which a part of the ten tribes were transported by Shalmaneser. Prob. *Calachene*, Καλαχηνή Strab. XVI. 1, Καλακινή Ptol. VI. 1, the northernmost province of Assyria proper, on the eastern bank of the Tigris. 2 K. 17, 6. 18, 11. 1 Chr. 5, 26. Comp. חֲלָה no. 2.

חֲלָחַל Halhul, pr. n. of a town in the mountains of Judah, Josh. 15, 58. Jerome places it near Hebron; and its remains still bear the name *Hūlhāl*; Bibl. Res. in Palest. I. p. 319.

חֲלָחַל f. (r. חָלַח Pilp.) 1. *pain, pang*, of a woman in travail, Is. 21, 3.

2. *trembling, terror*, Nah. 2, 11. Ez. 30, 4. 9.

\* חָלַט ἄπαξ λεγόμεν. in Hiph. i. q. Arab.

חָלַט, חָלַט, *to be quick and hasty* in

any thing, *to press, to urge*; for the primary idea see in kindr. חָלַד. 1 K. 20, 33 וַיִּמְחֲרוּ וַיִּחְלְטוּ וַיִּמְחֲרוּ and they hastened and urged whether it was from (or of) him. The form וַיִּחְלְטוּ is for Hiph. וַיִּחְלְטוּ, as וַיִּבְרְכוּ for וַיְבָרְכוּ 1 Sam. 14, 22. 31, 2. Lehrg. p. 322.

חָלִי m. plur. חֲלָאִים for חֲלָאִים Lehrg. p. 575. R. חָלִי no. 1.

1. *necklace, trinket*, so called as being polished, Prov. 25, 12. Cant. 7, 2. Arab.

חָלִי id.

2. *Hali*, pr. n. of a town in the tribe of Asher, Josh. 19, 25.

חָלִי m. in pause חָלִי, c. suff. חֲלָיו, plur. חֲלָאִים. R. חָלִי.

1. *sickness, disease*, both internal Deut. 7, 15. 28, 61; and external Is. 1, 5.

2. *anxiety, affliction, grief*, Ecc. 5, 16 חָלִי לִי for חֲלָיו.

3. *an evil, calamity*, Ecc. 6, 2.

חֲלָה fem. of חָלִי, *a necklace, trinket*, Hos. 2, 15. R. חֲלָה no. 1.

חָלִי m. 1. Subst. *a pipe*, as an instrument of music; so called as being perforated, see r. חָלַל no. 1. Is. 5, 12. 30, 29. 1 K. 1, 40.

2. Adj. *unholy, profane*, see r. חָלַל Pi. no. 3; also as Neut. *something profane*, whence with He parag. חֲלָלָה, חֲלָלָה (Milél), pr. *ad profana, profane be it*, i. q. *absit, far be it*, Talmud. חוֹלִין, an exclamation of abhorrence. So 1 Sam. 20, 2 חֲלָלָה לֹא תָמוּת *far be it! thou shalt not die*, comp. 2, 30. Construed a) חֲלָלָה לִי with וְנָ and inf. *far be it from me to do so* and so, Gen. 18, 25. 44, 7. 17. Josh. 24, 16; comp. Job 34, 10. b) With עַם before a fut. Job 27, 5. 1 Sam. 14, 45 without חָלִי. 2 Sam. 20, 20.—To both these constructions there is sometimes added בְּיָהוָה, 1 Sam. 24, 7. 26, 11. 1 K. 21, 3, so that the sense is: 'profane or accursed be it from Jehovah,' *God forbid*, Sept. *μὴ γένοιτο*, or, the primary signification being neglected: 'wo to me from Jehovah, if



etc.' Josh. 22, 29 **לֹא אֶתְּנֶה לָנוּ מִצִּיּוֹן לְמִדְבָּר** *we to us from him (Jehovah), if we rebel against Jehovah.*—A somewhat different turn is in 1 Sam. 20, 9 *far be it from thee (for me), that if I knew . . . I would not tell thee.*

**הַלְבִּיטָה** f. (ר. הִלָּךְ) 1. a change, sc. of morals, life, Ps. 55, 20. Espec. of garments, 2 K. 5, 5 **עֲשֵׂר הַלְבִּיטוֹת בְּגָדִים** *ten changes of raiment*, i. e. ten suits, so that one can change himself. v. 22, 23. Judg. 14, 12, 13. Gen. 45, 22; also without **בְּגָדִים** Judg. 14, 19.

2. change, exchange, alternation, espec. of soldiers keeping watch alternately and relieving each other; hence metaph. Job 14, 14 *all the days of my warfare will I wait עֲדֵיבוא הַלְבִּיטָה* *until my exchange come*, until I am relieved by others; the miserable state of the shades in Sheol being compared to the hard service of a soldier on guard. Also spoken of new troops succeeding in place of those fatigued; Job 10, 17 **הַלְבִּיטוֹת עָמִי** by Hendiadys, *changes and a host are against me*, i. e. hosts continually succeeding each other. So of similar changes or alternations of labourers, adv. in *alternate courses*, *alternately*, 1 K. 5, 28 [14].

**הַלְבִּיטָה** f. *spoil, booty*, stripped from the dead bodies of the slain, 2 Sam. 2, 21. Judg. 14, 19. R. הִלָּךְ.

\* **הָלַךְ** obsol. root, Arab. **حلك** *to be black*; metaph. *to be dark, sad, wretched*, as **عمر حالك** *a wretched life.*—The primary idea is prob. to burn, to scorch; and then this root is a softened form from Chald. **הָרַךְ**, Arab. **حرق**, to scorch; comp. **חַיָּים** black, from r. **חָיָה** and **חָיָה**. Hence

**הַלְכָה** or **הַלְכָא** m. adj. quadril. (for ה or א added at the end, see Lehrg. p. 865.) Ps. 10, 8; in pause **הַלְכָה** v. 14; Plur. **הַלְכָאִים** v. 10 Cheth. *wretched, afflicted, the poor*; so the ancient versions correctly.—[The vowels belong to Keri, which takes **הַל** as i. q. **חַיָּה** *host*; hence **הַלְכָה** *thy host*; also **חַיָּה** *the host of the afflicted*, see **פָּאָה**. Hengstenberg (ad v. 8) regards **הַלְכָה** as compounded from the two roots **הָלַךְ** to be weak, ill, and **פָּאָה** to be afflicted.—R.]

\* **הָלַךְ** 1. to bore through, to perforate, to pierce, Arab. **خَلَّ** Conj. I and V; also reflex. or intrans. to be pierced, wounded, Ps. 109, 22.—Hence **הָלַךְ**, **הָלִיךְ**, **הָלָה**, **הָלִיךְ**, **הָלִיךְ**, **הָלִיךְ**. Comp. Pi. and Po.

2. to lay open, to loose, to dissolve, Arab. **خَلَّ**; similar are Gr. **χαλάω**, **λύω**. Comp. Pi. and Hiph.

3. Denom. from **הָלִיךְ**, to play the pipe, to pipe, comp. Piel no. 4. Part. **הָלִיךְ** Ps. 87, 7.

PIEL 1. to pierce, to wound, Ez. 28, 9.

2. to loose a covenant, i. e. to break, to violate, Ps. 55, 21. 89, 35.

3. to lay open, to give access to; hence to make common, to profane, to defile, since holy things were not open to the people; e. g. a sanctuary Lev. 19, 8, 21, 9 sq. Mal. 2, 11; the sabbath Ex. 31, 14; the name of God 19, 22. Mal. 1, 12; priests Is. 43, 28; a father's bed by incest Gen. 49, 4; also splendour, i. q. to pollute, destroy, Is. 23, 9.—Prægn. Ps. 89, 40 **תָּהָלַךְ לְאַרְצָה נִירוֹ** *thou hast profaned his crown* (casting it) to the ground, comp. 74, 7. Ez. 28, 16. **הָלַךְ בָּהּ** to make common (pollute) one's daughter, to prostitute her, Lev. 19, 29; comp. 21, 7, 14. **הָלַךְ הַכֶּרֶם** to make common a vineyard (which had been consecrated for the first three years Lev. 19, 23), i. e. to gather its fruits for common use, Deut. 20, 6, 28, 30. Jer. 31, 5.—Hence **הָלַךְ**, **הָלִיךְ**.

4. Denom. from **הָלִיךְ**, to play the pipe, to pipe, 1 K. 1, 40.

PUAL pass. of Pi. no. 1, Ez. 32, 26; pass. of no. 3, Ez. 36, 23.

Po. **הָלַךְ** to pierce, to wound. Is. 51, 9 **מִי הָלַךְ הַחַדְלָה הַגָּדוֹל** *who hath pierced the great dragon*, i. e. Egypt. Pass. part. **הָלִיךְ** pierced, wounded, Is. 53, 5. Sept. **ἐτραυματίσθη**.

NIPI. **הָלַךְ** from **הָלַךְ**, inf. **הָלַךְ** (like **הָלַךְ**), fut. **הָלַךְ**, **הָלַךְ** Lev. 21, 9, pass. of Piel no. 3, to be profaned, defiled, Ez. 7, 24, 20, 9, 14, 22. Lev. 21, 4.

HIPH. **הָלַךְ** 1. to loose, to set free. Hos. 8, 10 **וְהָלַכְתִּי מִתַּחַת מִשְׁעָבָם** *and they (the hostile nations) shall presently set them free from the burden of the king*, i. e. from his oppressive rule.

2. to loose, i. e. to break one's word, faith, Num. 30, 3.

3. i. q. Piel no. 3, *to profane, to defile*, Ez. 39, 7.

4. *to begin*, like Engl. *to open*, as also in many synonymous words, e. g. Arab.

فتح *to open, to begin*; Syr. *ܠܢܐܢܐ* *to loose, to open, to begin*; Germ. *eröffnen*.

—Constr. with *ל* and inf. Gen. 6, 1. 10, 8; without *ל* Deut. 2, 25, 31. 1 Sam. 3, 2. Rarely followed by a finite verb, as Deut. 2, 24 *חלל רש*. 1 Sam. 3, 12 *חלל נח* *beginning and finishing*, i. e. from beginning to end. Gen. 9, 20 *נח חלל* *and Noah began to be a husbandman*, was the first husbandman. —Also *to have a beginning, to be begun*, Num. 17, 11 [16, 46]. 2 Chr. 29, 27.

Hoph. pass. *to be begun, ceptum est*, Gen. 4, 26.

Deriv. *חלל*, *חלל*, *חלל*, *חלל*, *חלל*, and *חלל*.

חלל m. adj. 1. *pierced, wounded*, i. e. mortally, Job 24, 12. Ps. 69, 27. Jer. 51, 52. Often also *killed, slain*, in a private feud Deut. 21, 1. 2. 3. 6; oftener in battle Josh. 11, 6. Judg. 9, 40. al. Collect. Deut. 32, 42. Ez. 6, 7. *חלל חרב* *slain with the sword* Num. 19, 16. Ez. 31, 17, 18; and trop. on account of the antith. *חלל-רעב* *slain of famine* Lam. 4, 9; comp. Is. 22, 2.—In respect to the active signif. of *slayer*, i. e. soldier, which some have unnecessarily proposed, see Comment. on Is. 22, 2. Thesaur. p. 478.

2. *profane, polluted*, Ez. 21, 30 [25]; see the root *Pl*. no. 3. Fem. *חללה* (joined with *זונה*) one *profaned, polluted*, a prostitute, Lev. 21, 7. 14.

\* *חלם* fut. *יחלם*. 1. i. q. Arab. *حَلَمَ* Conj. I, V, *to be fat, full, rounded*, kindr. with *חלב*; and as this takes place at puberty, hence *to arrive at puberty, to become ripe, manly*, like *עלם*, *גלם*, *puber, coeundi cupidus fuit*.—Job 39, 4 [7] *their young ones יחלמו grow up ripe, puberes fiunt*, full of manly vigour; spoken of the ibex.

2. *to dream*; spoken primarily of the sensual dreams of puberty; comp. *חלם* nocturnal pollution, a dream; *חלם* to suffer nocturnal pollution, to dream;

VIII, to arrive at puberty; Syr. and Ethiop. to dream; see Thesaur. p. 479.

—Gen. 37, 5 sq. 42, 9. Is. 29, 8. *חלום* *a dreamer of dreams*, i. q. *נביא*, since dreams were regarded as a medium of divine communication, Deut. 13, 2. 4. Comp. Joel 3, 1. Num. 12, 6.

Hiph. 1. Pr. to make fat, sound, well; hence *to heal, to let recover*, Is. 38, 16. Syr. Pe. Ethpe. to be sound, strong, robust.

2. *to cause to dream*, Jer. 29, 8.

Deriv. *חלום*, *חלמיה*, *חלמיה*.

חלם m. 1. Chald. emph. *חלמא*, *a dream*, Dan. 2, 4 sq. 4, 2 sq.

2. *Helem*, pr. n. m. see *חלמי* b.

חלם see *חלום*.

חלמיה f. *ἄπασ' λεγόμεν*. Job 6, 6, a much vexed passage, where however all agree that the context requires this word to mean some kind of *insipid, tasteless food*. The exact signification can be determined only by the etymology. The form *חלמיה* then (from r. *חלם*, after the form *פאציה*) denotes pr. *somnolency, dreaminess*, and hence *fatuity, simplicity, folly* (comp. Ecc. 5, 2. 6), any thing *simple, foolish*; which may then be trop. referred to tasteless food, just as vice versa the notion of *insipidness* is transferred from food to discourse; comp. *μωρός* in Dioscorides, spoken of tasteless roots. What this food was, is clearly shown by the Syriac translator, who renders it *سحطنا*, a word similar to the Heb. name, and denoting *portulaca, purslain*, an herb formerly eaten as salad, and proverbial for its insipidity among the Arabs, Greeks, and Romans;

comp. *أَحْبَقُ مِنْ رَحْلَةٍ* *portulaca stultior*, see Meidanii Prov. no. 344, p. 219 ed. H. A. Schultens; Golius ad Sententias Arab. no. 81. So Greek *μωρόν λάχανον*, whence *βλίτον*, *βλιτάς*, *βλιτομάμας* Aristoph. Nub. 997, of a silly person; and so Lat. *bliteus* Plaut. Trucul.

4. 4. 1. Hence called *البَقْلَةُ الحَبَاءُ* *olus fatuum, silly herb*, which very word the Arabic translator of Job puts for the Syr. *سحطنا*. Hence in Job l. c. *יירר חלמיה* *purslain-slime*, prob. spoken contemptuously for *purslain-broth*, as in



German any long and tedious discourse is jestingly called *Kohl-Brühe*, cabbage-broth. See Thesaur. p. 480.—The Rabbin and Targums regard *הַלְמִיָּה* as the same with Chald. *הַלְמִיָּה* and *הַלְבִּין* yolk of an egg, from r. *הַלֵּם* i. q. *הַלֵּב* no. 1; and *slime of a yolk* they explain by the white of an egg, as a tasteless, insipid food. This in itself is not ill; but the former interpretation is to be preferred, on account of the analogy of so many languages.

*הַלְמִיָּה* m. quadrilit. *flint, silex*, any hard stone, Job 28, 9. Ps. 114, 8; more fully *צִיֵּר הַהַלְמִיָּה* Deut. 8, 15. 32, 13.

The Arabic has *حَلَبُوس*, according to others *حَلَنْبُوس*, pyrites. The primary idea seems to be that of *smoothness*, which is found in several roots beginning with *הל*, e. g. *הַלֵּב*, *הַלֵּה*, *הַלֵּק*; comp. Lat. *glaber, gladius*, Germ. *glatt*. Comp. also Gr. *χαλῆς* silex.

*הֶלֶן* (strong, r. *הֵלֶן*) *Helon*, pr. n. m. Num. 1, 9. 2, 7.

*הֶלֶן* see *הֶלֶן*.

\* *הֶלֶן* fut. *יִהְיֶה*, to slip, to glide, spoken of the swift motion of any thing smooth; the primary idea being that of *smoothness* and *slipperiness*, as of fat things; comp. *הֶלֶב*, also *הֶלֶד*, *הֶלֶט*, Gr. *ἁλίστω*; and so Germ. *schlüpfen*, Engl. *to slip*, with the sibilant prefixed.—Hence

1. to glide along, to pass by, Job 4, 15. 9, 11. 26. Cant. 2, 11. Also, to pass on 1 Sam. 10, 3; to pass away, to perish, Is. 2, 18; to pass beyond sc. a law, to transgress, Is. 24, 5. [Here too may be referred: Ps. 90, 5, 6, of herbage, to pass away, to wither and die; also Hab. 1, 11 *אִזְ הַלֵּה רִיחַ וַיַּעֲבֹר וְאִשָּׁם* then his spirit passes over and he transgresses and is guilty, i. e. his spirit overflows, becomes proud and arrogant. The signif. to flourish, to revive, given in no. 2. b, is doubtful in Kal.—R.

2. to pass through; hence causat. a) to pierce, to transfix, Judg. 5, 26. Job 20, 24. b) to let spring up, as new shoots pierce the ground, i. e. to grow green, to flourish, as a plant Ps. 90, 5. 6. Trop. of the mind, to revive, to be renovated, Hab. 1, 11. But see in no. 1.

3. Intens. to pass on against any one, to, assail, Job 11, 10; to rush on, as the wind Is. 21, 1; a stream Is. 8, 8.

4. to change, intrans. i. q. to be changed, pass. of Pi. and Hiph. Ps. 102, 27.

PIEL to let pass away, to change, e. g. garments Gen. 41, 14. 2 Sam. 12, 20. Syr. Pa. id.

HIPH. 1. to change, i. q. Piel, Gen. 35, 2. Lev. 27, 10. Ps. 102, 27; to alter Gen. 31, 7. 41.

2. to change for new, to renew, to revive, to make flourish again, e. g. a tree Is. 9, 9. Also intrans. to revive, to flourish again, pr. to produce new sprouts, foliage, Job 14, 7. Hence with *בָּה*, to renew one's strength, to gain new strength, Is. 40, 31. 41, 1; and so ellipt. without *בָּה*, Job 29, 20.

Deriv. *הַלְיָפָה*, *הַלְיָפָה*, *הַלְיָפָה*, *הַלְיָפָה*.

*הֶלֶן* Chald. to pass, spoken of time, Dan. 4, 13. 20. 29.

*הֶלֶן* 1. pr. subst. exchange; hence as Prep. in exchange for, instead of, for, Num. 18, 21. 31.

2. *Heleph*, pr. n. of a place in Naphthali, Josh. 19, 33.

\* *הֶלֶן* fut. *יִהְיֶה* 1. to draw out e. g. the breast to suckle Lam. 4, 3. Also to draw off, to pull off, sc. the shoe, Deut. 25, 10. Arab. *خلع* id. *ץ* and *ע* being interchanged.

2. to withdraw oneself, to depart, with *מִן*, Hos. 5, 6. Arab. *خلع* discessit e loco.

3. Part. pass. *הֶלֶן* *expeditus, stripped*, spoken of a warrior disencumbered from all impediments expedite for war or battle, i. q. armed, ready, alert for conflict, comp. Lat. 'expedire se ad pugnam' Liv. 38, 21. Tac. Hist. 2, 99. So Josh. 6, 7. 9. 13. Num. 32, 21. 27. Deut. 3, 18. More fully *יִהְיֶה מְעֻדָּה* Num. 32, 29; *יִהְיֶה מְעֻדָּה* 1 Chr. 12, 23; plur. *הֶלֶן* Num. 31, 5. Josh. 4, 13. *יִהְיֶה מְעֻדָּה* Is. 15, 4, i. q. *יִהְיֶה מְעֻדָּה* Jer. 48, 41.

PIEL intens. 1. to pull off garments by force, i. e. to strip, to spoil, with acc. of pers. Ps. 7, 5 and if I have spoiled him that without cause is mine enemy. Syr. Pe. and Pa. id.

2. to draw out, to take away, e. g. stones from a wall, Lev. 14, 40, 43.

3. to deliver sc. from danger, 2 Sam. 22, 20. Ps. 6, 5. 50, 15. 81, 8.

NIPH. 1. Pass. of Kal no. 3, to expedite oneself for war or battle, to arm oneself, Num. 31, 3. 32, 17.

2. Pass. of Piel no. 3, to be delivered sc. from danger, Ps. 60, 7. 108, 7.

HIPH. to make alert, strong, vigorous, e. g. the bones, Is. 58, 11.

Deriv. הליצה, בהלצה, and the two here following.

הלץ only Dual הליצים the loins, where one girds himself for strength, vigour, activity; see r. הלץ Kal no. 3. Hence to gird up the loins, to prepare for an encounter, Job 38, 3. 40, 7; to come forth out of one's loins, i. e. to be begotten of him, Gen. 35, 11.—Chald. הריצין, Syr. سَلَا, ל or ר being dropped.

הלץ in pause הלץ (perh. loin, i. q. הלץ) Helez, pr. n. m. a) 1 Chr. 2, 39. b) 2 Sam. 23, 26; for which הלץ 1 Chr. 11, 27. 27, 10.

\* הלץ fut. יהלץ 1. to be smooth.

Arab. حَلَقَ and حَلَقَ id. but حَلَقَ act. to form, to make, pr. to smooth off;

to which is kindr. حَلَقَ to cut off the hair, pr. to make smooth the head or chin. This signif. of smoothness is found in several families of roots beginning with gl, and espec. glc, in the occidental languages also; as Gr. χαλκός, χάλις smooth silex, calculus; νόλαξ a smooth man, flatterer, i. q. הלץ no. 2; γλκύς of which the primary idea lies in touch; γλοιός, γλοιχρος, Lat. glaciēs, glaber, gladius, glisco, gluten; Germ. glatt, gleiten, Glas, gleissen i. q. glänzen; Engl. to glide, glass, glue, etc. comp. Heb. גָּלַ, גָּלַ, to polish.—Metaph. to be smooth, bland, flattering, e. g. the heart Hos. 10, 2; the lips, words, Ps. 55, 22.

2. to divide, to distribute, to appropriate, espec. by lot, Josh. 14, 5. 18, 2. 22, 8. This signif. is derived from the noun הלץ, which denotes pr. a smooth stone used as a lot, comp. Chald. הלץ a reckoning-stone, lot, חֲלָצָה id. Secondary forms

are Arab. حَلَقَ to destine, to predetermine, Eth. ለፋ to number, to reckon among, ለፋ number, lot; comp. Aram. סַחַל, חֲלָצָה lot, חֲלָצָה land divided by lot, an inheritance.—2 Sam. 19, 30. 1 Sam. 30, 24 יִחָדּוּ יְהֻלְקוּ they shall divide (share) together, i. e. alike, in equal portions. Prov. 17, 2 he shall share the inheritance along with the brethren, i. e. shall have an equal portion, comp. Job 27, 17. With עם to divide with any one, to be partner with him, Prov. 29, 24; with ל to divide out to any one, to impart to him, Deut. 4, 19. 29, 25. Neh. 13, 13; with ב of thing, Job 39, 17 וְלֹא הָיָה בְּבִינָה nor hath he imparted to her with (of) understanding. Comp. הלץ no. 2.

3. to divide out as spoil, i. q. to spoil, from הלץ no. 2. 2 Chr. 28, 21 Ahaz spoiled the house of the Lord and the house of the king and the princes. Sept. well ἔλαβεν τὰ ἐν τῷ οἴκῳ, the house being put for what is therein contained, see ביה no. 10.

NIPH. 1. to be divided out, distributed, Num. 26, 53. 55.

2. to divide or distribute oneself, Job 38, 24. Prægn. Gen. 14, 15 וַיִּחָלֶק עֲלֵיהֶם and he divided himself against them, i. e. divided his forces and attacked them. Job 38, 24.

3. to divide among themselves, like Hithp. 1 Chr. 23, 6 וַיִּחָלְקוּם and he divided them into courses. 24, 3. But the better reading is וַיִּחָלְקוּם, see Lehrs. p. 462.

PIEL 1. Like Kal no. 2, to divide out, to distribute, e. g. spoil, prey, Gen. 49, 27. Ps. 68, 13; with ל to distribute among, 2 Sam. 6, 19. Is. 34, 17. 1 K. 18, 6 וַיִּחָלְקוּ אֶת־הָאָרֶץ לָהֶם they divided the land between them. Also c. ל i. q. to apportion, to assign, Job 21, 17. Is. 53, 12 אֶת־חֶלֶק־לִי אֶת־בְּרִיבִים I will assign him a portion among the great.

2. to disperse, Gen. 49, 7. Lam. 4, 16.

PUAL to be divided out, distributed, Is. 33, 23. Am. 7, 17. Zech. 14, 1.

HIPH. 1. Trans. of Kal no. 1, to make smooth, to shape, as an artisan Is. 41, 7. Metaph. to make smooth the tongue, i. q. to flatter, Ps. 5, 10. Prov. 28, 23; and so to make smooth one's words, id. Prov



2, 16. 7, 5; also without accus. Prov. 29, 5 *מְחַלֵּץ עַל-רֵעֵהוּ* a man who flattereth another. Ps. 36, 3.

2. Causat. of Kal no. 2. Jer. 37, 12 *לְהִלָּק מִשָּׁם* to obtain from thence his portion, his inheritance; so Vulg. Targ. But Kimchi: *that he might slip away from thence*, a signif. which might easily come from that of smoothness.

HITHP. to divide among themselves, Josh. 18, 5.

Deriv. חֵלֶק -- חֲלָקְלָקוֹת, מְחַלֵּקֶת.

חֵלֶק m. adj. 1. smooth, opp. to hairy, rough, Gen. 27, 11; hence bare, bald, of a mountain Josh. 11, 17. 12, 7. Trop. smooth, i. e. bland, flattering, of the palate (i. e. mouth, words) of a harlot, Prov. 5, 3; comp. 26, 26.

2. slippery, deceitful, false, Ez. 12, 24; comp. 13, 7.

חֵלֶק Chald. lot, portion, part, Ezra 4, 16. Dan. 4, 12. 20. Comp. Heb. חֵלֶק.

חֵלֶק m. c. suff. חֲלָקִי; plur. חֲלָקִים, constr. חֲלָקִי, once חֲלָקִי Dag. euph. Is. 57, 6.

1. smoothness, polish, Is. 57, 6 spoken of idol-worshippers: *בְּחֲלָקֵי נַחַל חֲלָקֵי* with the smooth (stones) of the torrent is thy portion; these, these are thy lot, i. e. with idols formed of smooth stones set up (comp. 1 Sam. 17, 40) is thy intercourse, these are thy gods; as immediately follows: *even to them hast thou poured out a drink-offering*, etc. So Targ. and most intpp. Others: *in the bare (smooth) places of the valley is thy lot*, i. e. in the open (not wooded) places dost thou worship idols. In either case there is a play upon the double meaning of חֵלֶק i. e. smoothness, also portion.—Metaph. smoothness, flattery, Prov. 7, 21.

2. part, portion, share, lot, Job 32, 17. Josh. 18, 5. 6. 9. חֵלֶק בְּחֵלֶק portion as portion, like portions, Deut. 18, 8. Spoken of the portion of the sacrifices allotted to the Levites Lev. 6, 10; of a portion of spoil Gen. 14, 24. Num. 31, 36. 1 Sam. 30, 24. Hence for spoil itself, Job 17, 5 *לְחַלֵּק בְּיָד רֵעִים* who betrayeth friends to the spoil, i. e. concur. spoilers. Hab. 1, 16. Especially of a lot or portion by inheritance, Josh. 14, 4. 15, 13. 18, 7 the Levites shall have no portion (חֵלֶק) among you.

חֵלֶק the portion of my people i. e. the land of Israel, Mic. 2, 4; comp. Is. 61, 7.—In phrases: a) *יֵשׁ לוֹ חֵלֶק (אֵין) אִתּוֹ* he has (or has not) lot and possession with any one, i. e. receives a like portion, partakes with him (*κοινωνεῖν τι*) Deut. 10, 9. 14, 27. 29. 18, 1; *אֵת פ'* ib. 12, 12. Metaph. to participate with, to consort with, Ps. 50, 18; comp. Dan. 4, 12. b) *יֵשׁ לוֹ חֵלֶק (אֵין) בְּ* he has (or has not) part in any thing, partakes in it (*κοινωνεῖν τινος*) Num. 18, 20. Ecc. 9, 6. Hence *לֹא חֵלֶק לוֹ בְּ* to have no part in any one, i. q. to have nothing to do with him, 2 Sam. 20, 1. 1 K. 12, 16. Gen. 31, 14. Josh. 22, 25. 27; also Neh. 2, 20. c) *חֵלֶק יַעֲקֹב* the portion of Jacob, i. e. Jehovah, whom it is allotted to Israel to worship, Jer. 10, 16. 51, 19; comp. Deut. 4, 19. Ps. 16, 5. 142, 6. Vice versa, חֵלֶק יְהוָה the portion of Jehovah, i. e. the people of Israel, whom God has allotted to himself to protect and cherish, Deut. 32, 9. d) *lot, portion* in this life, *μοῖρα*, Ecc. 2, 10. 3, 22. 5, 17. Job 20, 29. 31, 2 *חֵלֶק אֶחָד* lot appointed of God.

3. a portion of land, q. d. fields, territory, 2 K. 9, 10. 36. 37. So by transpos. Chald. חֲקֵלָא and Ethiop. ስፍላ field. Hence the land, terra firma, as opp. to the sea, Am. 7, 4.

4. Helek, pr. n. of a son of Gilead, Num. 26, 30. Josh. 17, 2.—Patronym. חֵלְקִי Helekite Num. 1. c.

חֵלֶק adj. (r. חֵלֶק) smooth; 1 Sam. 17, 40 *חֲמִשָּׁה חֲלָקֵי אֲבָנִים* five smooth ones of the stones, i. e. five smooth stones. For this idiom comp. Is. 29, 19. Hos. 13, 2; see Lehrs. p. 678.

חֵלְקָה f. i. q. חֵלֶק 1. smoothness, smooth part, Gen. 27, 16. Plur. smooth i. e. slippery places Ps. 73, 18. Metaph. flattery Prov. 6, 24. Plur. חֲלָקוֹת smooth things, flatteries, Is. 30, 10. *שִׁפְתֵי חֲלָקוֹת* flattering lips Ps. 12, 3. 4.

2. portion, part; with שָׂדֶה added, portion of a field Gen. 33, 19. Ruth 2, 3; so without שָׂדֶה id. 2 Sam. 14, 30. 31. 23, 12.

3. Constr. חֲלָקָה as pr. n. Helkath. a) A city of the Levites in Asher, Josh. 19, 25; written חֲלָקָה 21, 31. b) חֲלָקָה הַצִּדְדִּים Helkath-hazzurim (field of swords) a place near Gibeon, 2 Sam. 2, 16.

חִלְקָה f. plur. חִלְקוֹת *flatteries*, Dan. 11, 32. R. חִלֵּק Hiph.

חִלְקָה f. *partition, division*, 2 Chr. 35, 5. R. חִלֵּק.

חִלְקִי (for חִלְקֵי־יְהוָה Jehovah his portion) *Helkat*, pr. n. m. Neh. 12, 15.

חִלְקֵי־יְהוָה and חִלְקֵי־יְהוָה (portion of Jehovah, i. e. specially assigned to God,) pr. n. *Hilkiyah*. a) A high priest in the reign of Josiah, 2 K. 22, 8. 12. b) The father of Jeremiah, Jer. 1, 1. c) The father of Eliakim, 2 K. 18, 18. 26. Is. 22, 20. 36, 3. d) 1 Chr. 26, 11. e) Jer. 29, 3. f) 1 Chr. 6, 30. g) Neh. 8, 4.

חִלְקֵי־יְהוָה plur. f. (ר. חִלֵּק) 1. *slipperiness*, q. d. *smooth or slippery places*, Ps. 35, 6. Jer. 23, 12.

2. *flatteries, blandishments*, Dan. 11, 21. 34.

\* חִלֵּשׁ 1. Fut. יִחְלֹשׁ, *to prostrate, to overthrow, to discomfit*, Ex. 17, 13; with עַל Is. 14, 12, like Engl. *to triumph over*.

Arab. حَلَسَ *to prostrate*, حَلَسٌ *manful, brave*.—Hence חִלְיוֹשָׁה.

2. Fut. יִחְלֹשׁ intrans. pr. *to be prostrate, i. e. to be weak, frail, to waste away*, Job 14, 10. Syr. Ethpa. *to be weakened*, חֲלַשׁ *weak*.—Hence

חֲלֹשׁ m. *weak*, Joel 4, 10.

I. חָם m. (ר. חָמָה) only c. suff. חָמִיךָ, *father-in-law*, Gen. 38, 13. 25. 1 Sam. 4, 19. 21. Fem. חָמִיתָ q. v. It follows the analogy of the irregular nouns חָם, חָם, Lehrg. p. 479, 605, 606.

Arab. حَمٌّ, حَمٌّ, father-in-law, a relative of husband or wife, Eth. ሕፃፍ father-in-law, ጥሕፍፍ to contract affinity, to become a son-in-law, Samar. ܚܡܝܐ father-in-law, also one betrothed. Corresponding is the Greek γαμβρός for γαμερός father-in-law, son-in-law, bridegroom, kinsman, from γάμος, γαμέω. See r. חָמָה, also חָמָה.

II. חָם (ר. חָמָה) 1. Adj. *warm, hot*, e. g. of bread just baked Josh. 9, 12. Plur. חָמִים Job 37, 17.

2. *Ham*, pr. n. a) A son of Noah, whose posterity are described in Gen. 10, 6–20 as occupying the southernmost

regions of the known earth, thus according aptly with his name, i. e. warm, hot.

b) A name of Egypt, prob. its domestic name among the Egyptians themselves; but so infected by the Hebrews as to refer it to Ham the son of Noah, as the progenitor of the Egyptians as well as other southern nations. Ps. 78, 51. 105, 23. 27. 106, 22.—In the Coptic language, the name of Egypt is written ΧΗΜ in the Sahidic dialect KHMÉ; which words, according to Plutarch, have the signification of blackness and heat; de Iside et Osir. VII. p. 437. Reisk. So also according to their Coptic etymology; see Peyron Lex. p. 66. In the hieroglyphic language it is written with two letters, KM. The same name for Egypt is likewise found in the Rosetta Inscription, in which this word occurs more than ten times, (line 1, 6, 7, 8, 11, 12, 13,) and is read by Champollion Chmè. See Jablonski Opusc. ed. de Water I. p. 404 sq. Champollion l'Egypte sous les Phar. I. p. 104 sq. Gramm. p. 152. Åkerblad Lettre à Silv. de Sacy sur l'inscription de Rosette p. 33–37.

חָם m. 1. pr. inf. of r. חָמָה *to be warm*, e. g. חָמָה Jer. 51, 39.

2. Subst. *warmth, heat*, Hos. 1, 6; of the day Gen. 18, 1. 2 Sam. 15, 5; of the sun 1 Sam. 11, 9. Neh. 7, 3; comp. Gen. 8, 22. Is. 18, 4.

\* חָמָה obsol. root, Arab. حَمَّ *to become thick, to curdle, to coagulate*, as milk. The primary idea seems to be that of *growing together, coalescing*; see חָמָה, and the remarks on the syllables חָם, חָם, חָם, under חָמָה.—Hence חָמָה, חָמָה, and חָמָה no. II.

חָמָה. by Chaldaism for חָמָה, *anger, wrath*, Dan. 11, 44.

חָמָה, חָמָה, Chald. f. i. q. Hebr. חָמָה, *heat, anger, wrath*, Dan. 3, 13. 19.

חָמָה f. (ר. חָמָה) 1. *curdled milk, curds*, Gen. 18, 8. Judg. 5, 25 where comp. Jos. Ant. 5. 5. 4 γάλα διεφθόρος ἰδῆν, milk in this state having an inebriating power. Is. 7, 22. 2 Sam. 17, 29. Poet. also for *milk* in general, Job 20, 17. Is. 7, 15. Deut. 32, 14. *To eat curdled milk and honey* Is. 7, 22, i. e. by those



who remain in the land after it is desolated by the enemy, without fruits and grain; see in **כי** B. 2. a.—Sept. *βοῦτυγόν*, Vulg. *butyrum*, which in most places is inept; see Thesaur. p. 486.—Plur. **חמאות**, see **בַּחמאות**.

2. *cheese*, Prov. 30, 33.

Deriv. by syncope **חָמָה** II. q. v.

\* **חָמַד** fut. **וַחמֵד** and **וַחמִד**, whence plur. 1 pers. **נַחמְדָה** Is. 53, 2.

1. to desire, to covet, Ex. 20, 17. 34, 24. Mic. 2, 2.

2. to delight in any thing, to take pleasure in, Ps. 68, 17. Is. 1, 29. Prov. 12, 12; also with dat. pleon. **לִי**, Prov. 1, 22.—Part. pass. **חָמִיד** pr. *desired, delighted in*; hence *something desirable, pleasant, a delight*, what is dearest to any one, Job 20, 20. Ps. 39, 12. **חֲמוּדֵיהֶם** Is. 44, 9 *their delights*, i. e. idols, comp. Dan. 11, 37.

NIPH. part. **נַחמֵד** *desired*, i. e.

1. *desirable, pleasant, grateful*, Gen. 2, 9. 3, 6.

2. *precious*, Ps. 19, 11. Prov. 21, 20.

PIEL i. q. Kal no. 1. Cant. 2, 3 **בַּצֵּלִי וַחמִדְתִּי** *in his shade I desire to sit down*. Heb. Gr. § 139. 3.

Deriv. **מַחמֵד**, **מַחמִד**, and the four here following.

**חָמֵד** m. *desirableness, pleasantness, beauty*; Ez. 23, 6 **בַּחמֵדִי הָמֵד** *comely young men*. Is. 32, 12 **חָמֵד שְׂדֵי** *pleasant fields*, comp. Am. 5, 11. Is. 27, 2 in some copies; others **חָמֵד**.

**חָמַדָּה** f. (r. **חָמַד**) 1. *desire*, 2 Chr. 21, 20 *he departed חָמַדָּה בְּלֹא חָמַדָּה* *undesired*, i. e. regretted by none.

2. *object of desire, a delight*, 1 Sam. 9, 20. Dan. 11, 37 **חָמַדָּה נָשִׁים** *the delight of women*, where the context requires us to understand some idol specially worshipped by the Syrian women, as As-tarte, Anaitis.

3. *pleasantness, excellence*. Jer. 3, 19. **חָמַדָּה אֶרֶץ חָמַדָּה** *a pleasant land*. Ez. 26, 12. **חָמַדָּה כֵּלֵי** *precious vessels* 2 Chr. 32, 27. 36, 10. Nah. 2, 10.

**חֲמוּדוֹת** and **חֲמוּדוֹת** f. plur. *precious things*, Dan. 11, 38. 43. **בְּגָדֵי חֲמוּדוֹת** *goodly raiment, precious vessels*, Gen. 27, 15. 2 Chr. 20, 25. **לֶחֶם חֲמוּדוֹת** *savoury food, delicacies*, from which a person fasting was wont to abstain, Dan.

10, 3. **אִישׁ חֲמוּדוֹת** Dan. 10, 11. 19, and without **אִישׁ** 9, 23, *man of God's delight*, i. e. *beloved of God*. R. **חָמֵד**.

**חָמֵדָן** (pleasant) *Hemdan*, pr. n. m. Gen. 36, 26. In 1 Chr. 1, 41 it is written **חָמֵדָן**, by an error of the transcribers.

\* **חָמַדָּה** obsol. root. 1. to join together, spec. to join in affinity; hence **חָמ** father-in-law, **חָמוֹה**. Comp. **חָמָא**, and also the force of the syllables **חָמ**, **עָמ**, **גָּמ**, under **עָמֵם**.

2. to surround with a wall; pr. to keep or hold together things conjoined. Arab. **حَمَل**. Hence **חֲמוּהָ**, and pr. names **חָמָה**, **חָמֵה**.

**חָמָה** f. (r. **חָמָם**) 1. *warmth, heat of the sun*, Ps. 19, 7.

2. Poet. for *the sun* itself, Job 30, 28. Cant. 6, 10. Is. 30, 26. So often in the Mishna.

I. **חָמָה** f. once **חָמָא** Dan. 11, 44, constr. **חָמָה**; for **חָמָה** from r. **חָמָם**.

1. *heat*, sc. from wine, Hos. 7, 5; hence meton. for *wine* itself as heating, Hab 2, 15.

2. *heat of anger*, i. q. *anger, wrath*, often coupled with synon. **אַף**, espec. in the later books and in poetry, Gen. 27, 44. Deut. 29, 27. Jer. 7, 20. Esth. 2, 1. 3, 5. Ps. 37, 8. Prov. 15, 1. 21, 14. al. **אִישׁ חָמָה**, **בַּעַל חָמָה**, *a man of wrath*, an angry man, Prov. 15, 18. 29, 22. Often of the *wrath of God*, Is. 27, 4. 34, 2. Ez. 7, 8. Nah. 1, 6. al. **כּוֹס הַחָמָה** Jer. 25, 15, and **כּוֹס הַחָמָה** Is. 51, 17, *the cup of wrath*, of which Jehovah causes the nations to drink; see in **כּוֹס** no. 1, comp. Rev. 16, 19 and Job 21, 20 *he shall drink of the wrath of the Almighty*.—Plur. **חֲמוֹת** Prov. 22, 24. Ps. 76, 11.

3. *poison*, so called as causing inflammation, Deut. 32, 24. 33. Ps. 58, 5. Job 6, 4. Arab. **حُمَة** id.

II. **חָמָה** f. i. q. **חָמָא**, the radical **ח** being dropped, *milk*, Job 29, 6.

**חָמוּאֵל** (wrath of God) *Hammuel*, pr. n. m. 1 Chr. 4, 26. R. **חָמָם**.

**חֲמוּדוֹת** see **חָמוֹה**.

**חָמוּטָל** (father-in-law or kinsman of the dew, or perh. for **חָמוֹה** **טָל**) *Hamutal*, pr. n. of the wife of king Josiah, 2 K.

23, 31, 24, 18. Jer. 52, 1. In these latter passages the Chethibh is חמיל.

חמיל (pitied, spared) *Hamul*, pr. n. m. Gen. 46, 12. 1 Chr. 2, 5.—Patron. חמילי *Hamulite* Num. 26, 21. R. חמל.

חמון (warm, sunny, r. חמם) *Hammon*, pr. n. a) A place in Asher Josh. 19, 28. b) A town in Naphtali, 1 Chr. 6, 61.

חמץ m. (r. חמץ no. 3) *a violent man, oppressor*, i. q. חמץ, Is. 1, 17.—According to others, pass. *one who suffers violence, oppressed*, Sept. ὀδίζομαι, Vulg. *oppressus*; nor would I object, since an intransitive form (חמץ) may assume a passive sense.

חמור m. *circuit, compass*. Cant. 7, 2 חמורי רכבך כמו חלואים *the roundings of thy hips are like neck ornaments*, i. e. like the knobs or bosses of a necklace. The maiden is here painted as καλλιπυγος. R. חמק.

חמור, חמור m. 1. *an ass*, so called from the reddish colour, which belongs not only to the wild ass, but also often to the common ass in southern countries; hence called in Spanish *burro, burrico*. Gen. 12, 16. 24, 35. Ex. 13, 13. Judg. 10, 4. 2 Sam. 17, 23. al. R. חמר no. 2.

2. *a heap*, i. q. חמר; and this rarer form is chosen perhaps on account of the paronomasia in Judg. 15, 16 בלחי החמור החמור *with the jaw-bone of an ass, a heap, two heaps*, sc. have I slain. R. חמר no. 3.

3. *Hamor*, pr. n. of a Hivite, contemporary with Jacob and his sons, Gen. 33, 19. 34, 2. Josh. 24, 32. Judg. 9, 28.

חמורה f. *a heap*, i. q. חמור no. 2, q. v.

חמה f. (r. חמה, after the form אחות q. v.) *a mother-in-law*, Ruth 1, 14. 2, 11. See חה I.

חמורת דאר pr. n. see חמה.

\* חמט obsol. root, Chald. *to bow down, to lie upon the ground*, in the Targums for Heb. כרע.—Hence

חמט m. Lev. 11, 30, prob. a species of lizard. Sept. σαύρα, Vulg. *lacerta*.

חמטה (place of lizards, or i. q. Syr. حُمَّتْ bulwark.) *Humtah*, pr. n. of a city in Judah, Josh. 15, 54.

חמט see חמיל.

חמוץ m. adj. *salted, seasoned*. Is. 30, 24 חמץ בליל *salted provender*, i. e. sprinkled with salt, which is eaten so greedily by flocks and herds as to have occasioned the Arabic proverb: 'sweet fodder (خلة) is the camels' bread; salted, it is their sweet-meats.' See Bochart Hieroz. T. I. p. 113.

חמשי and חמשי m. (fr. card. חמש) fem. חרת, Adj. ordinal, *fifth*, Gen. 1, 33. 30, 17. Lev. 19, 25. Num. 6, 36. al. Fem. ellipt. *the fifth*, the fifth part, Gen. 47, 24. Lev. 5, 16. 17, 15. Plur. irreg. חמשתי Lev. 5, 24; comp. חמשים.

\* חמל fut. יחמל, inf. חמלה Ez. 16, 5, *to be mild, gentle, clement*. Arab. by

transpos. حَلَم to be mild, clement, حَلِمَ μακροθυμία, حَلِيم mild, gentle. The

primary idea is that of *softness*; and this is preserved in Gr. ἡμῶς, ἡμῶς, ἡμῶς.—Hence

1. *to pity, to have sympathy, compassion*, with על of pers. Ex. 2, 6. 1 Sam. 23, 21.

2. *to spare, to treat with pity*, c. על 1 Sam. 15, 3. 15. 2 Sam. 21, 7. 2 Chr. 36, 15, 17; אֶל Is. 9, 18 [19]. Also of things, *to spare, to use sparingly*, c. אֶל Jer. 50, 14; ל c. inf. 2 Sam. 12, 4; על Job 20, 13.—Ez. 36, 21 *and I will spare my holy name*, i. e. have regard for its honour.

Deriv. מחמל, unless this is from Arab. حمل; also pr. n. חמול and

חמלה f. *pity, mercy*, Gen. 19, 16. Is. 63, 9.

\* חמים, praet. חם, fut. יחם, conv. יחם Is. 44, 15. 16. Also fut. יחם Deut. 19, 6; חם Ez. 24, 11; plur. יחמים Hos. 7, 7; fut. impers. ל יחם 1 K. 1, 1; ל יחם Ecc. 4, 11; see below. These forms of the fut. are by some referred to יחם, but they belong rather here; comp. praet. ירע, fut. ירע. Inf. חם, see below.—*To be or become warm*,

kindr. with יחם. Arab. حَم to make warm, mid. Kesr. *to be warm*; حَي to be hot; e. g. the day.—Ex. 16, 21. Is. 44,



16. Impers. לו, fut. לו, *it is warm to him*, he is made warm, gets warmth, 1 K. 1, 1. Ecc. 4, 11.—Trop. of the mind as heated, excited, Ps. 39, 4; and so of heat from wine Jer. 51, 39; from lust Hos. 7, 7. Also of cattle, *to be in heat*, to conceive, Gen. 30, 38. 39; see in לו.—Inf. לו, c. suff. לו Jer. 51, 39. Once לו, with pref. in pause לו for warming sc. oneself, Is. 47, 14.

NIPH. part. plur. לו, *burning, inflamed*, sc. with lust, c. לו Is. 57, 5.

PIEL *to warm, to make warm*, Job 39, 14.

HITHP. *to warm oneself*, Job 31, 20.

Deriv. לו II, לו, לו, לו, and the proper names לו, לו, לו.

לו, only in plur. לו, *images, idols* of some kind for idolatrous worship, Lev. 26, 30. Is. 17, 8. 27, 9. Ez. 6, 4. 6. 2 Chr. 14, 4. 34, 7; in which passages it is several times joined with statues of Astarte, לו; while from 2 Chr. 34, 4 it appears further that the לו stood upon the altars of Baal. Arabs Erpen. and Kimchi long ago explained the word by *suns, images of the sun*; and both this interpretation and the thing itself are now clearly illustrated by ten Punic cippi with inscriptions, consecrated to לו (לו לו) i. e. to *Baal the solar, Baal the sun*. See the subject fully treated in Thesaur. p. 489. Monumm. Phœnic. p. 170 sq.—The form לו solar is from לו the sun; and the plur. לו in the O. T. is put ellipt. for לו, and is found in the same context as elsewhere לו.

\* לו fut. לו 1. *to do violence to any one, to oppress, to wrong*; pr. to be eager, vehement, and hence violent, i. q. לו no. 3. a. Arab. לו in a good sense, to be active, brave, constant, <sup>5</sup>לו warlike valour; comp. לו. Jer. 22, 3. Prov. 8, 36 *he that sinneth against me, he himself wrongeth his own soul, injures himself*. Job 21, 27 *the plans wherewith ye think to oppress me, how ye may overcome me*. לו *to violate a law* Ez. 22, 26. Zeph. 3, 4.

2. *to tear away with violence*, e. g. a

hedge, Lam. 2, 6. Also *to tear off from oneself*, i. q. *to shake off*; Job 15, 33 לו like a vine he shall shake off his unripe grapes.

NIPH. *to be treated with violence*, Jer. 13, 22; i. e. by impl. *to be violently made bare*, as the other clause shows.

Deriv. לו, and

לו m. 1. *violence, oppression, wrong*, Gen. 6, 11. 13. 49, 5. לו Ps. 18, 49. Prov. 3, 31, and לו 2 Sam. 22, 49. Ps. 140, 2. 5, *a violent man, oppressor*. לו *a wrongful witness*, i. e. false, Ex. 23, 1.—A genitive or suffix after this word may refer either to him who does the wrong, or to him who suffers it. Of the former kind are לו *his wrong* i. e. which he does, Ps. 7, 17, לו 58, 3, comp. Ez. 12, 19. Of the latter, לו *my wrong* i. e. done to me Gen. 16, 5, לו *Joel* 4, 19; also Judg. 9, 24. Obad. 10. Hab. 2, 8. 17. Jer. 51, 35. So Lat. *injuria*, e. g. Cæs. Bell. Gall. 1. 30 ‘pro veteribus Helvetiorum injuriis populi Romani,’ i. e. done to the Roman people; see the Commentators, and comp. Heinrich ad Cic. part. inedit. p. 21.

2. Meton. *what is got by wrong, ill-gotten wealth*, Am. 3, 10. Plur. id. Prov. 4, 17.

\* לו fut. לו, inf. לו Hos. 7, 4, *to be sharp, pungent*.

1. As to taste, *to be sour, acid, leavened*, e. g. fermented or leavened bread Ex. 12, 39. Hos. 7, 4; or vinegar, see לו. Also *to be salted, seasoned*, see לו.—

Arab. לו, Syr. לו.

2. As to sight, colour, *to be bright, splendid*, so as to dazzle the eyes; spoken espec. of a bright red or scarlet colour. Part. pass. לו *splendid, gorgeous*, spoken of the scarlet mantle or pallium of a prince, Is. 63, 1; comp. לו v. 2, and Sept. Syr.—In the same manner the Greeks say *κόκκινα ὄζειν* i. e. *κόκκινον ποφύγει ὀξύνεται, ὀξυφύγει ὄζον*, see Bochart Hieroz. I. p. 114. Simonis Arc. Formarum p. 66, 102.

3. Trop. of the mind: a) *to be eager, vehement; to do violence*, like kindr. לו; whence part. לו *a violent man, oppressor*, Ps. 71, 4. Comp. לו and

הִמְיָן no. 2. Eth. ὀσθ to be unjust, violent, to wrong. b) to be sharp, bitter, spoken of pain, see Hithpa.

HIPH. part. intrans. מִתְחַמֵּץ soured, leavened, pr. what has contracted sourness, Ex. 12, 19. 20.

HITHPA. to be embittered, pained, i. e. moved with anger, pain, Ps. 73, 21. Chald. Pa. id.

Deriv. הִמְיָן, הִמְיָן, and the two here following.

הִמְיָן m. 1. any thing soured, leavened, Ex. 12, 15. 13, 3. 7. al.

2. Prob. i. q. הִמְיָן, what is got by wrong, ill-gotten wealth, Am. 4, 5; see r. הִמְיָן no. 3. So Chald.—The common signification of something leavened might also serve; but the other is preferable.

הִמְיָן m. vinegar Num. 6, 3. Ruth 2, 14. Ps. 69, 22. Sept. and Syr. render it ὄμψαζ, sour grapes, in Ps. l. c. and Prov. 10, 26; and this Michaelis also endeavours to vindicate, Suppl. p. 828. But the common signification is not unapt.

\* הִמְיָן 1. to go round, kindr. with הִמְיָן. See Hithpa.

2. to turn about, to go away, to depart, Cant. 5, 6.

HITHPA. to go or wander about, Jer. 31, 22.

Deriv. הִמְיָן.

\* הִמְרָ 1. to boil up, to ferment, to foam. Arab. خمر Conj. I, II, VIII, to ferment, to rise, as leaven; Conj. VIII, to ferment, as wine.—Spoken of the sea Ps. 46, 4; of wine Ps. 75, 9, where others assign to it the sense of redness, see no. 2. Comp. Poalal, הִמְרָ wine, הִמְרָ no. 1.

2. to be red, from the idea of boiling, foaming, becoming heated or inflamed.

Arab. حَمَر Conj. IX, XI, to be red;

Conj. I mid. E, to burn with anger;

Conj. II to write with red ink; أَحْمَر

red, حَمْرَاء redness, حَمْرَاء vehement

ardour; حَمَر to blush, to feel shame.—Spoken of wine according to some Ps. 75, 9; but see in no. 1. Hence הִמְרָ, הִמְרָ no. 1, הִמְרָ no. 2, הִמְרָ.

3. to swell, to rise in bubbles or heaps, from the idea of boiling up, foaming, as

the sea, leaven, etc. Hence הִמְרָ no. 3, הִמְרָ no. 2, הִמְרָ heap.

4. Denom. from הִמְרָ bitumen, to daub with bitumen, to pitch, Ex. 2, 3.

POALAL, pass. הִמְרָ, doubling the last two radicals.

1. to be made to boil, to be in a ferment, to be troubled, Lam. 1, 20. 2, 11. Comp. הִמְרָ no. 3, רָחַם.

2. to become red, e. g. the countenance as inflamed by weeping, Job 16, 16.

NOTE. Forms of this kind, with the radical letters doubled, are chiefly employed where rapid motion is to be expressed; as has been abundantly shown by Hupfeld in his Exercitatt. Æthiop. p. 27, 28.

Deriv. see in Kal no. 1, 2, 3.

הִמְרָ m. ἄσφαλτος, asphaltus, bitumen, which boils up in the manner of boiling oil or pitch, from subterranean fountains not far from Babylon, also from the bottom of the Dead Sea; afterwards it hardens in the sun, and is collected even on the surface of the Dead Sea, which is thence called Lacus Asphaltites; see Tac. Hist. 5. 6. Strabo XVI. p. 763. Diod. Sic. 2. 48. ib. 19. 98, 99. Q. Curt. 5. 16. Comp. also Bibl. Res. in Palest. II. p. 228 sq.—Gen. 11, 3. 14, 10. Ex. 2, 3.

Arab. الخمر el-Hummar. It is so called either from its boiling up from fountains (Gen. 14, 10) from r. הִמְרָ no. 1; or from its redness, the best kind being of that colour, Dioscor. 1. 99 ἄσφαλτος διαφέρει ἢ Ἰουδαϊκῇ τῆς λοιπῆς ἐστὶ δὲ καλὴ ἢ πορφυροειδὲς σιλίβουσα. . . Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδωνί καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ.

הִמְרָ m. (r. הִמְרָ no. 1) wine, so called as being fermented, Deut. 32, 14. Is. 27, 2 in most editions; others הִמְרָ.

Arab. خَمْرَة, Syr. سَمْنٌ id.

הִמְרָ Chald. m. emph. הִמְרָ, id. Ezra 6, 9. 7, 22. Dan. 5, 1. 2. 4. 23.

הִמְרָ an ass, see הִמְרָ.

הִמְרָ m. 1. a boiling, foaming, e. g. of waters, waves, Hab. 3, 15. R. הִמְרָ no. 1.

2. clay, loam, sc. of a reddish colour; see r. הִמְרָ no. 2. E. g. potter's clay Is. 45, 9. 64, 7; as used for sealing Job 38



14; mortar, cement, Gen. 11, 3; mire, Is. 10, 6. Job 10, 9. 30, 19.

3. a heap, Ez. 8, 10 [14]; see r. המיר no. 3.—Hence homer, chomer, a measure for things dry, containing ten ephahs, or  $11\frac{1}{2}$  bushels; Lev. 27, 16. Num. 11, 32. Ez. 45, 11. 13. 14. Called elsewhere בר, q. v.

המירן Hamran, pr. n. see in המירן.

\* I. המיש obsol. root, to be fat, whence המיש II, belly, abdomen. Arab.

is המיש fat, fatness, Camoos p. 826;

but, far more usual is by transpos. שמ

fat, fatness, שמ to be fat, corpulent; also חשמ to become fat after leanness.

\* II. המיש a root having affinity

with המיש and המין, i. q. Arab. חיש

to be fierce, active, brave in battle; II, IV, to provoke to anger; XII to be angry; V to show oneself stern and obstinate in (religion and) war; חיש

brave, warlike, חיש bravery,

valour; comp. חיש to be angry, חיש

to kindle with anger; all which senses

come from the primary idea of sharpness, pungency; see r. המין init.—Hence

PART. pass. plur. המיש, a word of which the etymology was long sought in vain, i. e. fierce, active, eager, brave in battle, Ex. 13, 18. Josh. 1, 14. 4, 12. Judg. 7, 11. (Comp. also the use of המיש in the same connection Josh. 4,

13 comp. v. 12. Num. 32, 30. 32.) Aquil. ἐνωπλισμένοι, Symm. καθωπλισμένοι, Vulg. armati; and so Onk. Syr.—Some have referred this form to המיש III,

comp. חיש, i. e. in battle-array, pr.

quinquepartitum, q. d. quinquefied, as consisting of five parts, the centre, the two wings, and the front and rear guard, Theod. πεμπταῖοντες. Other solutions have also been given; but the one above presented is best suited to the context and to the genius of the language.

\* III. המיש f. constr. המיש; המיש m. constr. המיש, card. numeral five; Arab.

חמש, חמשה, חמש, in the other kindred dialects חמש. In the Indo-european family, this numeral is Sanscr. pāntshan, Zend. and Pehlvi. peantshe, pandj, Pers. پنج, Gr. πέντε (Æol. πέμπε), all of

which have affinity with the Semitic form in the last two radicals; and with a palatal instead of the labial we have also Lat. quinque (quēque), like πῶς κῶς, λύκος lupus, ἵππος equus, ἑπομαι sequor, etc.—Like the number seven, so also five is sometimes put as a round number, Is. 17, 6. 30, 17; especially, it would seem, in what has reference to Egypt, Gen. 43, 34. 45, 22. 47, 2. Is. 19, 18. This usage perhaps passed over to the Hebrews from the religious rites of Egypt, India, and other oriental nations; among whom five minor planets, and five elements and elementary powers, were accounted sacred. Comp. the sacred πεντάς of the Basilidiani, Iren. adv. Hæres. 1. 23. Epiphani. I. p. 68. Colon.

PLUR. המיש fifty, c. suff. המיש, המיש, thy fifty, his fifty, 2 K. 1, 9–12.

המיש יר a captain of fifty sc. soldiers, πεντηκόνταρχος, 2 K. 1, 9–14. Is. 3, 3.

Denom. המיש, המיש I.

המיש PIEL denom. from המיש, q. d. to fifth land, i. e. to exact the fifth part, e. g. of all the produce as a tax, Gen. 41, 34.

I. המיש m. a fifth, fifth part, from המיש five; as ארבע a fourth, from ארבע. Spec. the fifth of all produce, paid by the Egyptians to the king as tribute, Gen. 47, 26.

II. המיש m. (r. המיש I) the belly, abdomen, 2 Sam. 2, 23. 3, 27. 4, 6. 20, 10. Syr. مَدَم id. 2 Sam. 3, 27. 4, 6. Eth.

המיש womb, Talmud. המיש abdomen, ו and ז being interchanged.—From this Semitic word seems to have come Lat. omasum.

המיש see המיש.

\* המיש obsol. root, Arab. حَبَت to be warm, hot, as the day; mid. E, to be spoiled, foul, rancid, as water, butter, etc.

whence חבית and חבית a bottle or skin, and any thing becoming rancid

within it. Or perhaps this root is secondary, and derived from these very nouns; while the primary root may be **חָבִי** to be warm, hot, whence **חֵבִית** for **חֵבִיָּה**. Hence perhaps

**חֶמֶת** m. Gen. 21, 15, 19, constr. **חֶמֶת** v. 14, *a leathern-bottle, water-skin*. R. **חֶמֶת** or **חֶמֶה**. But constr. **חֶמֶת** Job 21, 20. Hos. 7, 5, is from **חֶמֶה** heat, anger.

**חֶמֶת** (fortress, citadel, from r. **חֶמֶה**, kindr. **חֹמָה** wall,) pr. n. *Hamath*, a large and important city of Syria, situated on the Orontes near the northern boundary of the Holy Land, Num. 13, 21, 34, 8. It was anciently the seat of a powerful king, the ally of David; and was called by the Greeks *Epiphania*, while the

Arabs retain the ancient name, **חָמָה** *Hamah*. Fully Am. 6, 2 **חֶמֶת רָבָה** *Hamath the great*; also **חֶמֶת צוֹנָה** 2 Chr. 8, 3. The gentile name is **חֶמְתִּי** *Hamathite* Gen. 10, 18. **אֶרֶץ חֶמֶת** 2 K. 25, 21 *land of Hamath*, i. e. the country or district around. See Abulfeda, who was a prince of this still noble city, Tab. Syriae p. 108, 109. Relandi *Palæstina* p. 119 sq. Burckhardt's *Travels in Syria*, etc. p. 146.

**חֶמֶת** (warm springs, r. **חָמַם**) *Ham-math*, pr. n. of a town of Naphtali near Tiberias, Josh. 19, 35. Josephus calls it *Ἀμμαοῦς*, which he interprets by *ἑρμούς*, B. J. 4. 1. 3. Bibl. Res. in Palest. III. p. 260. The same prob. is **חֶמֶת דָּאָר** Josh. 21, 32.

**חֵן** m. (r. **חָנַן**) c. suff. **חֵנִי** 1. *grace, favour, kindness*, Ecc. 9, 11. a) **מֵצָא חֵן בְּעֵינֵי פְלִנִי** to find favour in the eyes of any one, i. e. with him, Gen. 6, 8, 19, 19, 32, 6, 18, 3 **מֵצָא חֵן בְּעֵינֶיהָ** *if now I have found favour in thy sight*, if thou favourest me. Gen. 30, 27, 47, 29, 50, 4. In the same sense, **נָשָׂא חֵן וְגו'** Esth. 2, 15, 17. b) **תֵּן חֵן בְּעֵינֵי פ'** to give one favour in the eyes of any one, with any one. Ex. 3, 21 **וְנָתַתִּי אֶת־חֵן אֱלֹהֵיךָ** *and I will give this people favour in the sight of the Egyptians*. 11, 3, 12, 36. Gen. 39, 21.—Spec. *compassion* Zech. 12, 10.

2. *grace*, i. q. *gracefulness, beauty, ele-*

*gance*, Prov. 22, 11, 31, 30, 5, 19 **וְצִלָּהּ חֵן** *the graceful chamois*. Ps. 45, 3. Ecc. 10, 12, **אֶבֶן חֵן** *stone of beauty*, i. e. precious stone, Prov. 17, 8.

3. *Hen*, pr. n. m. Zech. 6, 14. But comp. v. 10.

**חֶנֶדֶר** (for **חֵן הַדָּד** favour of Hadad, see **חֶנֶדֶר**) *Henadad*, pr. n. m. Ezra 3, 9. Neh. 3, 18.

\* **חָנָה** fut. **וְחָנָה**, apoc. **וַיִּחַן** 1. *to bend, to bow down, to incline*; kindr. **חָנָן**, **עָנָה**. Arab. **حَسَا** to bend, to incline; metaph. to incline, to be favourably disposed, comp. **חָשַׁן**.—Judg. 19, 9 **הִנֵּה הַיּוֹם הַזֶּה הוֹדֵם הַיּוֹם** *lo! the declining of the day*, i. e. the day is declining.—Hence **חֶנֶרֶת** a spear, lance, so called as being flexible.

2. *to set oneself down in any place, to sit down*, i. e. *to pitch one's tent*, Gen. 26, 17; *to pitch a camp, to encamp*, Ex. 13, 20, 17, 1, 19, 2. Num. 1, 51 **בְּחֻנּוֹתַי** *where the tabernacle is set down*, i. e. pitched. Poet. of locusts, Neh. 3, 17. Spec. a) With **עַל**, *to encamp against a city*, i. q. *to besiege*, Ps. 27, 3, 2 Sam. 12, 28. Is. 29, 3; with **בְּ** id. Judg. 9, 50; also c. acc. id. Ps. 53, 6. b) With **לְ**, *to encamp for or around any one*, i. q. *to defend*, Zech. 9, 8; comp. Ps. 34, 8.

3. Poet. i. q. *to dwell*, Is. 29, 1; comp. **אֶתֶּל** i. q. house.

Deriv. **חֶנֶת**, **חֶנֶרֶת**, **מֶחֶנָּה**, **מֶחֶנֶת**, pr. n. **מֶחֶן**.

**חֶנֶה** f. (r. **חָנַן**) 1. Plur. **חֲנוּת**, *grace, favour, compassion*, Ps. 77, 10.

2. Perh. *entreaty, supplication, prayer*, see the root in Hithp. Job 19, 17 **וְחֲנוּתֵי בְרָעִי** *and my prayers* (are loathsome) *to the sons of my womb*, i. e. to my brethren. The form **חֲנוּתֵי** is then for **חֲנוּתֵי**, see Heb. Gram. § 89, 3. n; not 1 pers. Præt. from **חָנַן**, contrary to the accent.

3. *Hannah*, pr. n. the mother of Samuel, 1 Sam. 1, 2 sq.

**חֲנוּךְ** (initiated or initiating, r. **חָנָה**) pr. n. *Henoch, Enoch*. a) The first-born son of Cain, whose name was also given to a city founded by his father, Gen. 4, 17. b) The father of Methuselah, translated to heaven on account of his piety, Gen. 5, 18–24. The later



Jews, founding a conjecture on the etymology of the name, make him out to have been not only the most distinguished of the antediluvian prophets, but also the inventor of letters and learning; and have forged in his name a spurious book, comp. Jude v. 12. These fables are current also among the Arabs; by whom he is called **ادريس** *Idris*, i. e. the learned. c) The eldest son of Reuben, Gen. 46, 9. Ex. 6, 14. Patronym. **הנוכר** *Henochile* Num. 26, 5. d) A son of Midian Gen. 25, 4.

**הנון** (graciously regarded, favoured, r. **הנן**) *Hanun*, pr. n. a) A king of the Ammonites, 2 Sam. 10, 1. 1 Chr. 19, 2. b) Neh. 3, 30. c) Neh. 3, 13.

**חננין** m. adj. *gracious, merciful, compassionate*, Ps. 111, 4. 112, 4. R. **חנן**.

**חניה** f. (r. **חנה**) plur. **חניות**, a vault, cell, so called from its curved or arched form. Chald. and Syr. **חניה**, **سُنْدَلُ**, a

tradesman's cell, stall, Arab. **كَائِرَتٌ**, **كَائِنَةٌ**. Hence in Jer. 37, 16 the prophet is said to be cast **אֶל-בֵּית הַבּוֹר וְאֶל-הַחֲנוּיִת** into the dungeon and into the vaults, i. e. under ground. So commonly, and not unaptly.—An exposition perhaps more suitable to the context is given by E. Scheid in Diss. Lugdun. p. 988, who understands *curved blocks or stocks, nervi curvi et obtorti*, in which a prisoner sat bent and distorted, elsewhere called **כַּר**, **מִרְפָּצֵת**, q. v. comp. Jer. 20, 2. 3. 29, 26; Gr. **κύρην** from **κύπτω**. Comp.

Arab. **جَنُو** a saddle-bow, saddle-tree, i. e. the curved wood which constitutes the frame.

\* **חנה** not in use, i. q. **חנה** and **חנק** (comp. Gr. **ἄγχο**, Lat. *ango*), to straiten, to choke, to suffocate; intrans. to be narrow, strait, close. Hence deriv. **חה** for **חנה**, and **חיה** for **חנה**.

\* **חניט** to spice, to season with spices. Hence

1. to embalm dead bodies Gen. 50, 2. 3. 26. Arab. **حنط** I, II, id.

2. Poet. the fig-tree is said to spice its fruit, i. e. to fill it with aromatic juice, to ripen, Cant. 2, 13. Arab. **حنط** to

ripen fodder; IV to be ripe, of the harvest, grain.

3. to be reddish; Arab. **حنط** to be red, e. g. leather; see **חטה** wheat.

Deriv. **חטה**, also

**חנטים** m. plur. the embalming of dead bodies, and hence time of embalming, Gen. 50, 3. It follows the analogy of other nouns designating time, as **נערים**, **זקנים**.

**חנטין** Chald. m. plur. wheat, Ezra 6, 9. 7, 22, i. q. Heb. **חטים** q. v. in **חטה**.

**חניאל** (grace of God) *Hanniel*, pr. n. a) A phylarch or chief of the tribe of Manasseh, Num. 34, 23. b) 1 Chr. 7, 39.

**חניה** m. (r. **חנה** no. 2) pr. initiated, hence trained, proved, of tried fidelity,

Gen. 14, 14. Arab. **حَنَّكٌ** tried, proved, **حُنْكَةٌ** experience.

**חניה** f. grace, favour, mercy, Jer. 16, 13. R. **חנן**.

**חניה** f. plur. **חניות** 2 Chr. 23, 9, **חניתה** Is. 2, 4. Mic. 4, 3; a spear, lance, so called as being flexible, 1 Sam. 18, 11. 19, 10. 20, 33. R. **חנה** no. 1.

\* **חנה** 1. to straiten, to choke, Lat. *angere*; also intrans. to be narrow, strait, close, i. q. **חנק**, **חנק**, q. v. Hence **חה** for **חנה**, Arab. **حَنَكٌ**, the jaws, palate. Comp. **חנק** neck, from kindr. **חנק**, and **חנה** to choke.

2. Denom. from **חנה**, **חנק**, the palate, jaws, fauces, pr. **ἐμβύειν**, Lat. *imbuere*, i. e. to stuff into one's mouth or jaws, to give to taste, and then by a common metaphor transferred to the intellect; comp. **חנך** and Job 12, 11. Hence a) to imbue one with any thing, to initiate, to train; (comp. **נשע** to put into one's mouth, also to teach, to train;) Prov. 22, 6 train up a child according to his way, according to his disposition and habits. b) Of things, to initiate, i. e. to dedicate, to consecrate, e. g. a house before taking possession, Deut. 20, 5; the temple 1 K. 8, 63. 2 Chr. 7, 5.—Arab. **حَنَكٌ**

to understand.

Deriv. **חנה**, **חנה**, **חניה**, pr. name **חניה**, also

**הִקְדִּיחַ** f. *dedication, consecration*, e. g. of a house, altar, Num. 7, 11. Ps. 30, 1. Also *sacrifice of dedication* Num. 7, 10.

**הִקְדִּיחַ** Chald. f. id. Dan. 3, 2. 3. Ezra 6, 16. 17.

**הִקְדִּיחַ** adv. from **הִקְ** with the adverbial ending **הִקְדִּיחַ**.

1. *gratis, gratuitously*, for nothing, i. e. without reward, Gen. 29, 15. Job 1, 9; without price or payment, Ex. 21, 2. 11.

2. *frustra, to no purpose, in vain*, Prov. 1, 17; more fully **הִקְדִּיחַ לְאֵין** q. d. *for in vain* Ez. 6, 10. Comp. *δωρεάν* in N. T. gratis, frustra; and *frustra* in Plautus for *gratis*.

3. *without cause, undeservedly*, Job 2, 3. 9, 17. Ps. 35, 7. 69, 5. al. As genit. 1 K. 2, 31 **הַדָּמִי-הַזֶּה** blood without cause, i. e. innocent blood. Prov. 26, 2.

**הַנִּמְאֵל** (perh. i. q. **הַנִּנְאֵל**) *Hanameel* pr. n. m. Jer. 32, 7. 9.

**הַנִּמְאֵל** quadril. found once Ps. 78, 47, where it is parall. with **בָּרֵר** hail, in the other member, and the context implies that it is something destructive to trees. Sept. Vulg. Saad. Abulwalid render it *frost*, which however cannot be supported on etymological grounds. Michaelis more prob. *ants*, i. q. **נִמְאָה**, comp. Arab.

**נִמְאָה** ants, **نَمْلَة** an ant, the letter **ח** being prefixed as in **הַבְּצָלָה**; Suppl. 846. See more in Bochart Hieroz. III. p. 255 ed. Lips.

\* **הִקְדִּיחַ** fut. **הִקְדִּיחַ**, also **הִקְדִּיחַ** Am. 5, 15; the former c. suff. **הִקְדִּיחַ** Ps. 67, 2. 123, 2, **הִקְדִּיחַ** Is. 27, 11; c. suff. 2 pers. **הִקְדִּיחַ** for **הִקְדִּיחַ** Gen. 43, 29. Is. 30, 19; inf. absol. **הִקְדִּיחַ** Is. l. c. constr. c. suff. **הִקְדִּיחַ** Is. 30, 18, **הִקְדִּיחַ** Ps. 102, 14.

1. *to incline, to be favourably disposed*, comp. kindr. **הִקְדִּיחַ**; hence *to regard with favour, to be gracious, merciful, to com-*

*passionate*. Arab. **حَسَّ** to feel desire, compassion towards any one, c. **الى**. —With acc. Ex. 33, 19. Lam. 4, 16. Prov. 14, 31. al. **הִקְדִּיחַ**, (once **הִקְדִּיחַ** Ps. 9, 14,) *be gracious unto me, have mercy upon me, upon us*, Ps. 4, 2. 6, 3. 31, 10.

2. *to give graciously, to bestow in mercy and kindness*, with two acc. of

pers. and thing, Gen. 33, 5. Ps. 119, 29. Judg. 21, 22. Also *to give in charity, to be charitable*, with accus. of pers. Prov. 19, 17; absol. Ps. 37, 21. 26.—For Job 19, 17 see **הִקְדִּיחַ** no. 2.

**הִקְדִּיחַ** (after the form **הִקְדִּיחַ** from r. **הִקְדִּיחַ** from r. **הִקְדִּיחַ**, see Lehrg. p. 371) *to be compassionate, pitied*, to be an object of pity, pass. of Poel, Jer. 22, 23.

**הִקְדִּיחַ** to make gracious, pleasant, fair, e. g. words Prov. 26, 25. Comp. **הִקְדִּיחַ**.

**הִקְדִּיחַ** i. q. Kal no. 1, Prov. 14, 21; *to pity, to grieve for*, Ps. 102, 15.

**הִקְדִּיחַ** to be shown favour, mercy, i. q. **הִקְדִּיחַ** to find favour, mercy, Prov. 21, 10. Is. 26, 10.

**הִקְדִּיחַ** to implore favour, mercy, i. e. *to entreat, to make supplication*, with **לְ** of pers. Esth. 4, 8. Job 19, 16; **אֶל** 1 K. 8, 33. 47. Job 8, 5. Ps. 30, 9; **לְפָנַי** 1 K. 8, 59. 9, 3. 2 Chr. 6, 24.

Deriv. besides those here following, are **הִקְדִּיחַ**, **הִקְדִּיחַ**, **הִקְדִּיחַ**, **הִקְדִּיחַ**, **הִקְדִּיחַ**, and pr. names **הִקְדִּיחַ**, **הִקְדִּיחַ**, **הִקְדִּיחַ**.

**הִקְדִּיחַ** Chald. *to show mercy, to compassionate*, inf. **הִקְדִּיחַ** Dan. 4, 24.

**הִקְדִּיחַ** to entreat, to make supplication, Dan. 6, 12.

**הִקְדִּיחַ** (merciful) *Hanan*, pr. n. a) One of David's officers 1 Chr. 11, 43. b) 1 Chr. 8, 39. 8, 44. c) 1 Chr. 8, 23. d) Jer. 35, 4. e) Others less known, Ezra 2, 46. Neh. 7, 49. 8, 7. 10, 11. 23. 27. 13, 13.

**הִקְדִּיחַ** (God has graciously given) *Hananeel*, pr. n. of a tower in Jerusalem Jer. 31, 38; comp. Zech. 14, 10. Neh. 3, 1. 12, 39.

**הִקְדִּיחַ** (gracious) *Hanani*, pr. n. m. a) A prophet, the father of Jehu, 1 K. 16, 1. 2 Chr. 16, 7. b) A brother of Nehemiah Neh. 1, 2. 7, 2. c) 1 Chr. 25, 4. 25. d) Ezra 10, 20. Neh. 12, 36.

**הִקְדִּיחַ** (whom Jehovah has graciously given) pr. n. *Hananiah*, Gr. *Ananias*, *Ananias*. a) A false prophet in the time of Jeremiah, Jer. 28, 1 sq. b) A companion of Daniel, afterwards called Shadrach, Dan. 1, 6. 7. 2, 17. c) Others less known, 1 Chr. 3, 19. 8, 24. Ezra 10, 28. Neh. 3, 8. 30, 7. 2. 10, 24. 12, 12. 41. Jer. 37, 13.



**הַנְּחִיָּה** (id.) *Hananiah*, pr. n. m. a) A military leader under Uzziah 2 Chr. 26, 11. b) 1 Chr. 25, 23; comp. **הַנְּחִיָּה** v. 4. c) Jer. 36, 12.

**הַנֵּס** once Is. 30, 4, *Hanes*, pr. n. of a city of middle Egypt on the west side of the Nile, called by the Greeks *Heracleopolis*, *Ἡρακλέους πόλις*, Arab. **اهناس**, Egypt. **ζηεc, ζηηc, εζηηc**, anciently a royal residence. See Etienne Quatremère Mémoires sur l'Égypte T. I. p. 500, 501. Champollion l'Égypte sous les Pharaons I. p. 309. Comment. on Is. I. c.

\* **הִנֵּה** fut. **יִהְיֶה** 1. to pollute, to defile, i. q. **בִּנֵּה** Jer. 3, 9.

2. Intrans. to be polluted, defiled, as a land with blood Ps. 106, 38. Is. 24, 5. Jer. 3, 1; or persons with crimes Jer. 23, 11.

**הִיֵּחַ** to pollute, to profane, e. g. a land Num. 35, 33. Jer. 3, 2; so of persons, to make profane, i. e. to seduce to impiety and apostasy, Dan. 11, 32.—Syr. **سَلَف** one unclean, a heathen, **أَسَف** to apostatize from the faith. Sept. well *μιαίνεσθαι, μολύνεσθαι*; but Vulg. wrongly renders **הִיֵּחַ** by *hypocrita*, a meaning drawn from the Talmudic and Rabbinic usage.

Deriv. the three following:

**הָיָה** one profane, impious, godless, pr. polluted; Job 8, 13. 13. 16. 15. 34. 17, 8. al. Sept. *ἀσεβής, ἄνομος, παρὰ νόμος*, twice *ὑποκριτής*; see in r. **הָיָה** Hiph.

**הָיָה** m. profaneness, impiety, wickedness, Is. 32, 6.

**הִנָּחָה** f. id. Jer. 23, 15. R. **הִנָּחָה**.

\* **הִנָּח** in Kal not used, pr. to be strait, close, to choke, of the same family with **אָנַח** (עִיֵּן), and in the occidental languages *ἄγχο, ἀνάγκη, angō, angustus, enge (Zange, Zwang), anxius*.—Hence

**PIEL** to strangle, to throttle, Gr. *ἄγγω, πνίγω*, as a lion his prey, Nah. 2, 13. Arab. **خَنَق**, Ethiop. **ጸጸፍ**, Syr. **سَلَف**, id.

**NIPH.** to strangle oneself, to hang oneself. 2 Sam. 17, 23.

Deriv. **מִנְחָן**.

**הַנְּחִין** (graciously regarded, r. **הִנָּח**) *Hannathon*, pr. n. of a place in Zebulun Josh. 19, 14.

\* **הִסָּד** not used in Kal, but commonly said to have the signif. of *kindness, benignity*, and by antiphrasis that of *reproach, disgrace*. The primary idea seems to be that of *eager and earnest desire, ardour, zeal*, by which one is actuated, i. q. **קָנָה**, and then like **קָנָה** transferred to the trop. senses:

1. to be zealous towards any one, i. e. to feel desire, kindness, love towards him; see Hithpa. and **הָסֵד** no. 1.

2. to be jealous, envious towards any one, to envy, Arab. **حَسَدَ** to envy, **حَسَدٌ** envy; and hence i. q. to hate, to reproach, to treat with reproach and contumely; see Piel, and **הָסֵד** no. 2.

**PIEL** to reproach, to disgrace, to treat with reproach and contumely, Prov. 25, 10. Syr. **سَفَّ** id. in Targ. **הָסֵד** for Heb. **הָרָה** to reproach. Syr. **سَفَّ** oppressed with envy, also beloved, see in Kal.

**HITHP.** to show oneself kind, benign, merciful, Ps. 18, 26. Comp. Kal no. 1.

Deriv. **הָסֵד**, **הָסִיד**, **הָסִידָה**, and pr. n. **הַסִּידָה**.

**הָסֵד** in pause **הָסֵד**, c. suff. **הָסִידִי**; plur. **הָסִידִים**, constr. **הַסִּידִי**, pr. desire, ardour, zeal, see r. **הָסֵד** Kal.—Hence

1. In a good sense, *zeal towards any one, kindness, love*. Spec. a) Of men towards one another, *kindness, good-will*, as shown in doing mutual favours, benefits, Gen. 21, 23. 2 Sam. 10, 2. As referring to the afflicted, *pity, compassion*, Sept. freq. *ἔλεος*, Job 6, 14. Frequent in the formula, **נָשָׂה הָסֵד עִם** to do or show kindness with or to any one, Gen. 1. c. 2 Sam. 3, 8. 9. 1. 7; also with **אִם** Zech. 7, 9; **עַל** 1 Sam. 20, 8; more fully **עִם הָסֵד וְאֶמֶת עִם** Gen. 24, 49. 47, 29. Josh. 2, 14. 2 Sam. 9, 3 **הָסֵד עִם הַמֶּלֶךְ** *I will show him kindness like that of God*. Also **נָשָׂה הָסֵד לְ** to turn kindness upon any one to procure favour for him, Gen. 39, 21; more fully Ezra 7, 28 **וְנָשָׂה הָסֵד לְפָנַי הַמֶּלֶךְ** and God turned kindness upon me before the king, i. e. gave me favour with him; also Dan. 1, 9 **וַיִּשְׁן הָאֱלֹהִים אֶת-דָּנִיֵּאל לְהָסֵד** and God gave Daniel good-will, favour

etc. b) Of men towards God, *piety, goodness, love of God*. אֱנָשִׁי חֶסֶד i. q. חֶסֶדִים *the pious*, Is. 57, 1. Plur. חֶסֶדִים *good deeds, goodness*, 2 Chr. 6, 42. 32, 32. 35, 26. Neh. 13, 14. c) Of God towards men, *goodness, mercy, grace*, Ps. 5, 8. 36, 6. 48, 10. al. Very often coupled with אֱמֶת *truth, fidelity*, (q. v. no. 2,) i. e. *faithful mercy, constant goodness*. Here also occur the same formulas as above in lett. a, as עֲשֵׂה חֶסֶד עִם Gen. 24, 12. 14; c. ל Ex. 20, 6. Deut. 5, 10; עֲשֵׂה חֶסֶד וְאֱמֶת עִם 2 Sam. 2, 6. 15, 20. Trop. of God himself as a merciful benefactor, Ps. 144, 2. Jon. 2, 9.—Plur. חֶסֶדִים *mercies, benefits from God*, Ps. 89, 2. 50. 107, 43. Is. 55, 3 נֶאֱמְרִים חֶסֶדִי *the sure mercies of David*, i. e. the perpetual benefits bestowed on David. d) Once, like *synon.* חֵן, it seems to denote *grace, favour*, i. q. *elegance, beauty*, Is. 40, 6. Sept. *δόξα*, and so 1 Pet. 1, 24.

2. In a bad sense, *zeal against any one, envy*; hence *reproach, disgrace*, see the root in Kal no. 2. Prov. 14, 34. Lev. 20, 17. Some also refer hither Job 6, 14.

3. *Hesed*, pr. n. m. 1 K. 4, 10.

חֶסֶדִיָּה (whom God loveth) *Hasadi-ah*, pr. n. of a son of Zerubbabel, 1 Chr. 3, 20.

\* חָסָה fut. *יִחָסֶה*, Præter. 3 pers. fem. before pause חֶסְתָּה Ps. 57, 2, see Lehrg. p. 429. Heb. Gr. § 74. I. 4; pr. *to flee*; see under r. חָיַט no. 1. Spec.

1. *to flee to a place, to take refuge or shelter*, with אֶ of place, as בָּצַל פ' *in the shadow (protection) of any one*, Judg. 9, 15. Is. 30, 2; בָּצַל בְּקַנְפֵּי יְיָ *in the shadow of Jehovah's wings* Ps. 57, 2. 61, 5.—Hence

2. *to put trust in any one, to trust, to confide*, espec. in God, c. אֶ Ps. 2, 12. 5, 12. 7, 2. 25, 20. 31, 2. 37, 40. al. Absol. Ps. 17, 7. Prov. 14, 32 חֹסֶה בְּמוֹת צַדִּיק *the righteous in his death trusteth* sc. in God.

Deriv. מִחֶסֶה, מִיָּחֶסֶה, and

חָסָה (taking refuge, or a refuge) *Ho-sah*, pr. n. m. 1 Chr. 16, 38. 26, 10.

חֲסִי adj. *strong*, Am. 2, 9; collect. *the mighty, the powerful in a state*, Is. 1, 31. R. חָסֵן.

חָסוֹת f. *refuge*, Is. 30, 3. R. חָסָה.

חָסִיד adj. (r. חָסֵד) 1. *kind, merciful, benevolent*, Ps. 12, 2. 18, 26. 43, 1. לֹא חָסִיד *malevolent, wicked*, Ps. 43, 1.—Spoken in allusion to the stork, Job 39, 13; see in next art.

2. *pious towards God, godly*, e. g. חֲסִידֵי יְהוָה *the pious of Jehovah*, i. e. his pious worshippers, saints, Ps. 30, 5. 31, 24. 37, 28; חָסִיד לוֹ Ps. 4, 4.

3. Of God, *kind, merciful, gracious*, Jer. 3, 12. Ps. 145, 17.

חֲסִידָה f. (r. חָסֵד) *the stork*, pr. *the pious, avis pia*, so called from the affection and tenderness it manifests towards its parents and its young, for which it was celebrated in antiquity; see Plin. H. N. X. 23. *Ælian*. Hist. An. 3. 23. ib. 10. 16. On the contrary, the Arabs call

the male ostrich ظَلِيمٌ *the impious*, on account of its neglect and cruelty towards its young; comp. Job 39, 13 sq.—Lev. 11, 19. Deut. 14, 18. Ps. 104, 17. Jer. 8, 7. Zech. 5, 9. See Bochart Hieroz. II. 327 sq.—In Job 39, 13 חֲסִידָה does not stand for *the stork*, but as an adj. fem. *pia*, pious, affectionate, in allusion however to the stork, thus: *the wing of the ostrich exults, אִם אֶבְרָה חֲסִידָה וְנוֹצָה* but are her pinions and feathers pious? i. e. she is not, like the stork, affectionate towards her young, but treats them with cruelty, v. 14. 15. 16.

חָסִיל m. (r. חָסַל) pr. *devourer*, put for a species of locust, 1 K. 8, 37. 2 Chr. 6, 28. Ps. 78, 46. Is. 33, 4. Joel 1, 4.—Sept. *ἀνελίς* and in 2 Chr. *βουῶν*, which however is rather the *זֶמֶן*.

חֲסִין adj. *strong, mighty*, Ps. 89, 9. R. חָסֵן.

חָסִיר Chald. adj. *wanting, deficient*, sc. in weight, *light*, Dan. 5, 27. R. חָסֵר.

\* חָסַל *to eat off, to devour*, Deut. 28, 38. Chald. id. Kindr. are the roots קָצַר *to cut*, חָסַר, q. v.—Hence חָסִיל.

\* חָסַם *to muzzle an ox* Deut. 25, 4; *to stop the nostrils*, Ez. 39, 11 חֲסַם הָיָא אֶת־חֲנִיבֵיהֶם (the valley) *shall stop the nostrils of them that pass by*, i. e. by



its stench. Others render with the Syriac: *it shall stop the way to them that pass by*, sc. from the multitude of the slain. Kindr. חֶסֶן where see; comp. also חֶסֶן.—Hence חֶסֶן.

\* חֶסֶן 1. *to be strong, mighty*, like Syr. and Chald. חֶסֶן, חֶסֶן. The primary idea lies in *binding together*; comp. in חֶסֶן no. 3.—Hence חֶסֶן, חֶסֶן, חֶסֶן.

2. Trop. *to be rich, wealthy*, see חֶסֶן; hence *to heap together, to lay up, to hoard*, Arab. خزن, whence חֶסֶן storehouse, magazine.

NIPH. *to be laid up, hoarded*, Is. 23, 18. Deriv. see in Kal no. 1, 2.

חֶסֶן Chald. APH. or rather HIPH. after the Hebrew manner, *to possess, to have in possession*, Dan. 7, 18, 22.—Hence

חֶסֶן Chald. m. emphat. חֶסֶן, *strength, might, power*, Dan. 2, 37, 4, 27.

חֶסֶן m. (r. חֶסֶן no. 2) *riches, wealth*, Prov. 15, 6, 27, 24. Jer. 20, 5. Ez. 22, 25; *treasure, abundance*, Is. 33, 6 חֶסֶן חֶסֶן *abundance of deliverance*, parall. חֶסֶן treasure.—Chald. חֶסֶן *to possess*.

\* חֶסֶן in Kal not used, i. q. חֶסֶן, *to strip off bark, to peel, to scale, to scrape*. Arab. حسف to peel dates, and transp. حسف to scrape off; hence Chald. חֶסֶן, Arab. حشفت and حشفت, a scale, sherd, fragment of an earthen vessel, Syr. حشفت id. In the occidental tongues words of the same stock are Gr. σκάπυα, Lat. scabo, squama; Germ. schaben, schuppen, Schuppe, Scherbe, Schiefer, schaufeln; Engl. scab, scale, shell, sherd; in all which a sibilant precedes, as also in Heb. and Arab. حشفت. —Hence quadrilit. חֶסֶן, part. pass. חֶסֶן; Ex. 16, 14 חֶסֶן חֶסֶן *something small scaled off*, like scales.—Hence

חֶסֶן Chald. m. *sherds, burnt clay, earthen-ware*, Dan. 2, 33 sq.

חֶסֶן quadril. see in r. חֶסֶן.

\* חֶסֶן fut. חֶסֶן, plur. חֶסֶן, pr. to diminish, *to be cut short*, intrans.—Kindr. are חֶסֶן, חֶסֶן; comp. חֶסֶן, חֶסֶן.—Hence

1. *to be diminished, to fail*, Gen. 8, 3, 5. 1 K. 17, 14.—Also *to fail, to be wanting*, Ecc. 9, 8; with ל of pers. Deut. 15, 8.

2. *to want, to lack, to be without any thing*, with acc. like other verbs of plenty and want, Deut. 2, 7, 8, 9. Ps. 34, 11. Prov. 31, 11. Gen. 18, 28 חֶסֶן חֶסֶן *perhaps there shall lack five to the fifty righteous*, lit. perhaps the fifty righteous shall lack five. Absol. *to want*, i. e. *to be in want, to suffer need*, Ps. 23, 1. Prov. 13, 25.

Neh. 9, 21. Comp. Arab. حَسَرَ and حَسَرَ to suffer harm or loss.

PIEL *to cause to want or lack*. Ps. 8, 6 חֶסֶן חֶסֶן חֶסֶן *thou hast caused him to lack but little of a god*; see in חֶסֶן B. 1. p. 54. With מן of thing, Ecc. 4, 8.

HIPI. 1. Causat. *to cause to fail*, with accus. Is. 32, 6.

2. Intrans. *to want, to lack*, i. e. *to suffer want*, Ex. 16, 18.

Deriv. חֶסֶן, חֶסֶן, and the five here following.

חֶסֶן verbal adj. *wanting, lacking*, with acc. 1 K. 11, 52; with מן Ecc. 6, 2. חֶסֶן חֶסֶן *lacking bread* 2 Sam. 3, 29. חֶסֶן חֶסֶן *lacking understanding* Prov. 6, 32. 7, 7, 9, 4. Subst. *want of understanding*, Prov. 10, 21.

חֶסֶן m. *want, poverty*, Prov. 28, 22. Job 30, 3.

חֶסֶן m. *want, poverty*, Am. 4, 6. Deut. 28, 48, 57.

חֶסֶן Hasrah, pr. n. m. 2 Chr. 34, 22; for which in the parall. passage 2 K. 22, 14 is חֶסֶן.

חֶסֶן m. (r. חֶסֶן) *deficiency, defect*, Ecc. 1, 15.

חֶסֶן adj. m. *clean, pure*, morally, Job 33, 9. R. חֶסֶן II.

חֶסֶן see חֶסֶן.

\* חֶסֶן prob. i. q. חֶסֶן and חֶסֶן I, *to cover*; whence PIEL, *to do covertly, secretly*, 2 K. 17, 9.

\* חֶסֶן *to cover, to veil*, e. g. the head 2 Sam. 15, 30. Jer. 14, 4; the face Esth.

6, 12. 7, 8. Syr. **سفا**, Arab. **خفا** id. Comp. **חָפָה** I.

PIEL to *overlay* with gold, silver, etc. with two acc. 2 Chr. 3, 5. 7. 8. 9.

PUAL to be covered, Is. 4, 5; see in **חָפָה** no. 1.

NIPH. pass. of Pi. Ps. 68, 14.

**חָפָה** f. (r. **חָפָה** I) 1. a covering, protection, Is. 4, 5 **חָפָה** על-קל-כבוד **חָפָה** over all the glory shall be a covering, i. e. protection. Others here take **חָפָה** as Pual of **חָפָה**.

2. a canopy; hence a bed with a canopy, curtains, *bridal-bed*, *nuptial-couch*, comp. **פָּרַשׁ**. Ps. 19, 6. Joel 2, 16.

3. *Huppah*, pr. n. m. 1 Chr. 24, 13.

\* **חָפַץ** fut. **יִחָפֵץ** to leap or start up; kindr. with **חָפַץ**, **חָפַץ**, comp. **פָּזַץ**, **אָפַץ**, **נָפַץ**.—Spec.

1. to start up, to rise up suddenly, in order to flee, 2 Sam. 4, 4. Job 40, 23. 2 K. 7, 15 Cheth.—Hence

3. to be startled, alarmed, Deut. 20, 3. Ps. 31, 23. 116, 11.

NIPH. to flee away sc. in terror, to shrink away, 1 Sam. 23, 26. Ps. 48, 6. 104, 7.—Hence

**חָפָז** m. haste, hasty flight, Ex. 12, 11. Deut. 16, 3.

**חָפִים** (coverings) *Huppim*, pr. n. m. a) Gen. 46, 21, elsewhere **חִיפִים** q. v. b) 1 Chr. 7, 12. 15.—R. **חָפָה** I.

\* **חָפַץ** obsol. root, Arab. **حَفَنَ** to take with both hands, to fill both hands.—Hence, unless the verb itself be a denominative,

**חָפִץ** only in dual **חָפִצִים**, the two fists, Ex. 9, 8. Lev. 16, 12. Prov. 30, 4. Ez. 10, 2. 7. Ecc. 4, 6. Aram. **ܚܦܨܐ**, Arab. **حَفْنَة**. By transpos. **ܡܚܦܨܐ**, pugnis.

**חָפִי** (perh. fister, fighter, from **חָפַץ**) pr. n. *Hophni*, one of the sons of Eli, 1 Sam. 1, 3. 2. 34. 4, 4.

\* I. **חָפָה** i. q. **חָפָה**, to cover, with **כַּל**, comp. **בָּסָה**; hence to protect, Deut. 33, 12.

Arab. **حَفَّ** to cover with a garment. The idea of covering lies in the syllable **חָפָה**, as also in the kindr. **חָבַה**, **כָּהַ**, **קָהַ**, **עָה**; comp. besides **חָפָה** and **חָפָה**, the

roots **חָבַה** and **חָפָה** to hide; **כָּפַר**, **כָּפַר**, **כָּפַר**, and **כָּפַר**, to cover; **עָה** Is. 31, 5, **עָה**, etc. also **כָּנַה**, **עָה**, in which Nun and Lamed are inserted in the primary syllable, as in **אָלַץ**, **אָלַץ**, etc.

Deriv. **חָפָה**, **חָפִים**.

\* II. **חָפַץ** obsol. root. 1. to rub, scrape, wipe off. Arab. **حَفَّ** rasit, fricuit.

2. to wash off or away, to lave; hence deriv. **חָוַה**, **חָוַה**.

\* **חָפַץ** fut. **יִחָפֵץ** and **יִחָפֵץ** Ps. 37, 23. al.

1. to bend, to curve; Job 40, 17 **יִחָפֵץ**, **יִחָפֵץ** he bendeth his tail, etc. Arab.

**حَقَصَ** to bend wood.

2. Intrans. and metaph. to incline, to be favourably disposed: a) Towards any one, to delight in, to favour, to love, e. g. a person, c. **בָּ** Gen. 34, 19. 2 Sam. 20, 11; God towards man, Num. 14, 8. 2 Sam. 15, 26. Ps. 18, 20. al. Also of things, c. **בָּ** 2 Sam. 24, 3. Is. 56, 4. Ps. 112, 1; acc. Ps. 40, 7. Mic. 7, 18. b) To doing any thing, i. q. to will, to desire, to please; absol. Cant. 2, 7. 3, 5; with a finite verb Is. 42, 21. 53, 10; infin. c. **לֵךְ** Deut. 25, 8. Ps. 40, 9. Job 9, 3. 1 Sam. 2, 25; inf. simpl. Job 13, 3. 33, 32 **חָפַצְתִּי** **צִדִּיקְךָ** I desire to justify thee, i. e. thy justification.

Deriv. the three following:

**חָפֵץ** m. plur. constr. **חָפִצִי** Ps. 35, 27. 40, 15; but **חָפִצִיָּהֶם** Ps. 111, 2; fem. **חָפִצָה**; verbal adj. from r. **חָפַץ**.

1. delighting in, loving any thing. Ps. 5, 8 **חָפֵץ** **רֵשֶׁת אֱהָה**. 34, 13 **חָפֵץ** **חַיִּים** loving life. 35, 27. 111, 2. With infin. and **לֵךְ** Nah. 1, 11. Also desiring, Ps. 40, 15 **חָפִצְתִּי**. 35, 27. Mal. 3, 1.

2. willing, 1 K. 21, 6 **חָפֵץ אֱהָה** if thou art willing, if it please thee. 30, 33. 1 Chr. 28, 9 **נָפַשׁ חָפֵץ** a willing mind.

**חָפֵץ** m. c. suff. **חָפִצִי** 1. inclination to any thing, and hence favour, love, delight in any thing, Prov. 31, 13. **יֵשׁ לוֹ חָפֵץ** one delights in any thing 1 Sam. 15, 22. 18, 25. Ecc. 5, 3. 12, 1. Ps. 1, 2.—Concrete, that which delights, pleases any one, 1 K. 10, 13. **יֵשׁ לוֹ חָפֵץ** to do the pleasure of God, etc. Is. 44, 28. 46,



10. 48, 14. 1 K. 5, 8. 9.—Spec. *desire*, Ps. 107, 30. Job 31, 16.

2. *beauty, elegance*, as causing delight; so *אֲבִנֵי חֶפֶץ* *beautiful stones*, i. e. precious, Is. 54, 12. *אֶרֶץ חֶפֶץ* *a pleasant land* Mal. 3, 12. Plur. *חֶפְצִים* *precious things* Prov. 3, 15. 8, 11.

3. Any application or purpose of mind, *purpose, studium*; hence *a business, a matter, affair*, Sept. *παῦγμα*.—Ecc. 3, 1 *וְזֶמַּן לְכָל-חֶפֶץ* *and a time to every matter*, i. e. all things are frail and fleeting, nothing is stable and enduring. 5, 7 *אַל-יִחַזַּק הַחֶפֶץ עַל הַחֶפֶץ* *marvel not at the matter*. 8, 6. The transition to this signification is manifest in passages like these: Is. 53, 10 *וְיִצְלַח בְּיָדוֹ הַחֶפֶץ יִהְיֶה בְּיָדוֹ* *the pleasure of Jehovah (i. e. his cause, affair) shall prosper in his hand*. 44, 28. 58, 3. 13. Job 21, 21. 22, 3.—Similar is Syr. *ḥafṣ* a matter, business, affair, from *ḥaf* i. q. *חֶפֶץ* *to will*.

*חֶפְצִיהָ* (*my delight is in her*) *Hephzibah* pr. n. of the mother of king Manasseh, 2 K. 21, 1. Also as a symbolic name of Zion, Is. 62, 4.

\* I. *חָפַר* fut. *יִחְפֹּר* 1. *to dig, to excavate*; Arab. *ḥafra* I, VIII, X, to dig the ground, *حَفْرٌ*, *حَفَرٌ*, a well, pit; Syr. *ḥafra* to dig, *ḥafra* a pit, ditch. Hence with mid. rad. softened *חָפַר* q. v. In the Indo-European tongues the idea of *digging* is expressed by transpos. in *ῥάφω*, *ῥάπτω*, Germ. *graben*, Engl. *grave*; and with a sibilant prefixed Lat. *sCRiBo*; with *r* softened *ῥάφω*, *ῥάφω*, *sCaLPo*, *sCuLPo*.—Absol. Jer. 13, 7; with acc. e. g. a pit, well, Ecc. 8, 8. Ps. 7, 16. Gen. 21, 30. Num. 21, 18. So *to dig for* any thing, Ex. 7, 24. Job 3, 21. Poet. of the war-horse pawing the ground, Job 39, 21 *וְיִחְפְּרוּ בְּצִנְקָם* *they paw in the valley*; comp. Virg. Georg. 3. 87, 98 *cavat tellurem*.—Metaph. *to dig a pit for* any one, i. e. to plot against him, c. 7 Ps. 35, 7.

2. *to dig out*, i. e. *to search or spy out, to explore*; Job 39, 29 *from thence he spieth out the prey*. With acc. *to explore a land, to spy out*, Deut. 1, 22. Josh. 2, 2. 3.—For Is. 2, 20 see *הַחֲפִירִים*.

Deriv. *הַחֲפִירִים*, pr. n. *הַחֲפִירִים*.

\* II. *חָפַר* fut. *יִחְפֹּר*, plur. *יִחְפְּרוּ* in

pause *יִחְפְּרוּ*, Arab. *ḥafra*, *to become red, to blush*, kindr. perhaps with *חָפַר* no. 2 to be red. Hence *to be ashamed, to be put to shame*, espec. as being frustrated or disappointed in one's plans and expectations, Ps. 35, 4. 26. 40, 15. 70, 3. 83, 18. Is. 24, 23. Jer. 15, 9; with *פָּנִים* Ps. 34, 6. Job 11, 18 *וְהִפְרַתָּ לָבֶטֶחַ הַשֵּׁקֶב* *now thou art ashamed, then shalt thou lie down in quiet*. With *בֵּן* of that in which one is disappointed, ashamed, Is. 1, 29; comp. *בוֹשׁ*.

*חִפְּרוּ* *to bring to shame, to cause disgrace*, Prov. 19, 26.

2. Intrans. like *Kal*; comp. verbs of colour, Heb. Gram. § 52. 2. n; *to be ashamed, to be put to shame*, Is. 54, 4. Trop. of Mount Lebanon, as grieving for the loss of its beauty, Is. 33, 9. Also *to act shamefully, to come to shame*, Prov. 13, 5.

*חֲפִירָה* see *חָפַר*.

*חֵפֶר* (a pit, well, r. *חָפַר* I) *Hepher*, pr. n.

1. A royal city of the Canaanites, Josh. 12, 17; comp. 1 K. 4, 10.

2. Of several men: a) A son of Gilead Num. 26, 32. 27, 1. Josh. 17, 2. Patronym. *חֵפֶרִי* *Hepherite* Num. 26, 32. b) An officer of David 1 Chr. 11, 36. c) 1 Chr. 4, 6.

*חֲפָרִים* (two pits) *Hapharaim*, pr. n. of a place in Issachar, Josh. 19, 19.

*חֲפִרֵעַ* pr. n. *Hophra*, a king of Egypt, contemporary with Nebuchadnezzar, Jer. 44, 30. Sept. *Ὀυάφρη*, in Manetho *Ὀυάφρης*, the eighth king of the second Saïtic dynasty; the same who is called by the Greeks *Ἀφρῆς*, Hdot. 2. 161, 162, 169. ib. 4. 159. Diod. Sic. 1. 68. See Rosellini Monum. Storici II. 143.

*חֲפִירָה* f. (r. *חָפַר* I) an animal which frequents houses, so called from its digging or burrowing; Jerome, *a mole*; better perhaps, *a rat*. In Is. 2, 20, where we now read divided *בְּרוֹת* i. e. *into the digging of rats*, q. d. rats' holes, the plural form of this noun ought prob. to be restored, as better suited to the context, viz. *לְחֲפִירָהוֹת* *to the rats, or moles*. Comp. *פָּרָה*.

\***חפש** fut. plur. **יִחַפְּשׁוּ**, pr. *to dig*, Sept. *σκαλλω* Ps. 76, 7; Chald. and Samar. **חפס** id. Kindred perhaps with **חפר** I, the **ר** and **ש** being interchanged. In Heb. only trop. *to seek, to search after, to find out*, e. g. wisdom Prov. 2, 4; secret things Prov. 20, 27; one's conduct Lam. 3, 40. Also *to devise, to contrive*; Ps. 64, 7 **יִחַפְּשׁוּ עֲלֹתָם** *they devise wickedness*.

NIPH. pass. *to be searched out*, Obad. 6.

PIEL *to seek, to search*, absol. Gen. 31, 35. 44, 12. With acc. *to search out*, 1 Sam. 23, 23; *to search through* 1 K. 20, 6. Zeph. 1, 12. Metaph. once Ps. 77, 7 **יִחַפְּשׁ רֹחִי** *my spirit maketh search, inquiry*.

PUAL 1. *to be sought*, and so 'to let oneself be sought,' i. e. *to hide oneself*, Prov. 28, 12; comp. v. 28, and Hithpa.

2. *to be searched out, devised*, Ps. 64, 7.

HITHPA. pr. to let oneself be sought, i. e. *to hide oneself*, see Pu. no. 1; hence *to disguise oneself*, 1 Sam. 28, 8. 1 K. 20, 38 **וַיִּתְּכֵם בְּאַפָּר עֲלֵי עֵינָיו** *and disguised himself with a bandage over his eyes*. 22, 30. Job 30, 18 **בְּרִבְכָּתִי וַיִּתְּכֵם** *through the violence (of disease) my garment is disguised*, i. e. my skin or external appearance is changed; comp. v. 19. —Hence

**חֶפֶשׁ** m. *a device, purpose*, Ps. 64, 7. See r. **חֶפֶשׁ** Pu. no. 2.

\***חפש** pr. *to be loose, free*, opp. to what is bound, restrained. Hence

1. *to spread out loose things, to spread loosely*, see **חֶפֶשׁ**. Arab. **خفش** II, to stretch out, to prostrate.

2. *to lie prostrate*, and hence *to be weak, feeble*, exhausted. Comp. **חָלַשׁ**. Arab. **خفش** mid. *E.* Hence **חֶפְשִׁיּוּת**.

3. *to set free*, e. g. a slave. Arab. **حُفْش** *to be poured out freely*. Hence **חֶפְשִׁי**, **חֶפְשִׁי**.

PUAL *to be set free, to be freed*, as a slave, Lev. 19, 20.

Deriv. the four following.

**חֶפֶשׁ** m. *a spreading out, stratio*; once Ez. 27, 20 **בְּגִדֵי חֶפֶשׁ** *tapetes stratae ad equitandum*, i. e. *cloths spread out, carpets*, for riding and driving.

**חֶפְשִׁיּוּת** f. *freedom*, Lev. 19, 20. R. **חֶפֶשׁ** no. 3.

**חֶפְשִׁיּוּת** and **חֶפְשִׁיּוּת** f. *weakness, infirmity, disease*, whence **בֵּית הַחֶפְשִׁיּוּת** *the sick-house, infirmary, hospital*, 2 K. 15, 5. 2 Chr. 26, 21. R. **חֶפֶשׁ** no. 2.

**חֶפְשִׁי** adj. (pr. from a subst. **חֶפֶשׁ** i. q. **חֶפְשִׁיּוּת**, with the adj. ending **י**—) plur. **חֶפְשִׁים**.

1. *prostrate, weak, feeble*, Ps. 88, 6. But see in no. 2.

2. *free, opp. to a slave or captive*, Job 3, 19. **וְשַׁלַּח הֶפְשִׁי** *to let go free*, e. g. a slave, Deut. 15, 12. 13. 18; **וְשַׁלַּח לְחֶפְשִׁי** id. Ex. 21, 26. 27. **וְרָצָא הֶפְשִׁי** *to go out free, to be set free*, see under **רָצָא**. [Ps. 88, 6 **בְּיַמֵּי חֶפְשִׁי** *free among the dead*, sc. from the cares and oppression of life; comp. Job 3, 19.—R.]

3. *free from public taxes and burdens*, 1 Sam. 17, 25.

**חֶפְשִׁיּוּת** see **חֶפְשִׁיּוּת**.

**חֶצֶץ** m. (r. **חֶצֶץ**) c. suff. **חֶצֶץ**, plur. **חֶצִּים**; also **חֶצֶר** (Milél) with Yod parag. 1 Sam. 20, 36. 37. 38 Cheth. 2 K. 9, 24.

1. *an arrow*, 2 K. 13, 17. 1 Sam. 20, 20. **בְּעֵלֵי חֶצִּים** *arrow-men, archers*, Gen. 49, 23. Trop. *the arrows of God* are lightnings, Hab. 3, 11; also poet. evils, calamities, inflicted upon men, Deut. 32, 23 comp. v. 42. Job 6, 4. Ps. 38, 3. 91, 5; espec. famine Ez. 5, 16.—Num. 24, 8 **וְהָצִיז הֶחָצִיז** *he doth shake his arrows in blood*; comp. Ps. 68, 24, and **חֶצֶץ** no. 2.

2. *an arrow-wound, wound*, Job 34, 6. —Vice versa, in Eurip. Iphig. Taur. 314, missile weapons are called **ῥαυμάτια** *ῥαυμάτια*, flying wounds.

3. **חֶצֶץ הַחֶזֶת** 1 Sam. 17, 7 Cheth. *the iron point of a spear*. But in Keri and the similar passages 2 Sam. 21, 19. 1 Chr. 20, 5, the reading is **עֵץ** *wood*, i. e. the handle or shaft of a spear; and this alone is suited to the context.

\***חֶצֶב** and **חֶצֶב** Is. 5, 2, fut. **יִחַצֵּב**.

1. *to cut, to hew, to hew out*, espec. stones; kindr. **חָצַב**. For the primary idea of *cutting*, which lies in the syllable **חֶץ**, see in **חֶצֶץ**.—Deut. 6, 11. 8, 9. Is. 5, 2. 10, 15. 22, 16. Prov. 9, 1. Part. **חֶצְבִּים** *hevers of stone, stone-cutters*, 2 K. 12, 13. 1 Chr. 22, 2. 15. 2 Chr. 24, 12; also *hevers of wood, wood-cutters*, 1 K. 5, 29 [15]. 2 Chr. 2, 1. 17. Metaph. Ps. 29, 7 *the voice of Jehovah cleaveth out*



*flames of fire*, i. e. sends forth forked lightnings; comp. Pu.

2. Trop. *to cut off, to destroy*; Hos. 6, 5 **חָצַעְתִּי בְּנִפְיָאִים** *I cut them off by prophets*, i. e. I announce to them death and destruction. The other member has **הִתְנַחֲמִים**.

NIPH. *to be cut in, to be graven*, on stones, Job 19, 24.

PUAL *to be hewn out, formed*, Is. 51, 1.

HIPH. i. q. Kal. no. 2. Is. 51, 9.

Deriv. **חֲצִיצָה**.

\* **חָצַע** fut. **חָצַעַה**, with Vav conv. **וַחֲצַע**.

1. *to cut in two, to halve*, like kindr. **חָצַע** q. v. Chald. and Syr. **חָצַע**, **سَلَّ**, to cut or dig out.

2. *to divide*, espec. a) Into two parts, *to halve*, Gen. 32, 8. Ps. 55, 24 **לֹא יִחָצְצוּ יְמֵיהֶם** *they do not halve their days*, i. e. do not live out half their lives. With **וַיִּבְרֵן**... **בֵּין** præg. *to divide and distribute between*, among, Num. 31, 27. 42. Is. 30, 28 **צְוָרָא יִחָצְצֶה** *the stream divides him even to the neck*, i. e. rises to the neck and there divides him as it were into two parts. b) Also into several parts, Gen. 23, 1. Judg. 7, 16. 9, 43. Job 40, 30 [41, 6].

NIPH. *to divide oneself, to be divided*, 2 K. 2, 8. 14. Dan. 11, 4. Spec. into two parts, Ez. 37, 22.

Deriv. **חֲצִי**, **חֲצוֹת**, **חֲצִיצָה**, **חֲצִיּוֹת**, **חֲצִיּוֹת**, and pr. names **חֲצִיָּאל**, **חֲצִיָּאל**.

**חָצוֹר** (enclosure, castle) *Hazor*, pr. n. a) A city in Naphtali, fortified by Solomon, Josh. 11, 1. 12, 19. 19, 36. Judg. 4, 2. 1 K. 9, 15. 2 K. 15, 29. [It appears to have been situated on the high ground somewhere to the south of Kedesh; see Biblioth. Sacra, 1846, p. 212 sq.—R.] b) Another in Benjamin, Neh. 11, 33. c) Two cities in the south of Judah, Josh. 15, 23. 25. One is called also **חָצוֹרֹן** v. 25. d) A region of Arabia, Jer. 49, 28.

**חֲצוֹצֶרֶת** see **חֲצוֹצֶרֶת**, a trumpet.

**חָצוֹת** f. sing. only in constr. **חֲצוֹת**, *the middle, midst*, **חֲצוֹת לַלַּיְלָה** *midnight* Job 34, 20. Ps. 119, 62. Ex. 11, 4. R. **חָצָה**.

**חָצִי** m. (r. **חָצָה**) constr. **חֲצִי**, c. suff. **חֲצִי**.

1. *half, the half part*, Ex. 24, 6. Num. 15, 9. 10. Josh. 22, 23. **חֲצִי הָאָרֶץ** *the half of us* 2 Sam. 18, 3; **חֲצִי** Is. 44, 16. 19.

2. *the middle, midst*, 2 Sam. 10, 4. **חֲצִי הַלַּיְלָה** *midnight* Judg. 16, 3. Ruth 3, 8.

NOTE. For **חָצִי** signifying arrow, see in **חָצִי**.

**חָצִי הַמְּנוּחֹת** (midst of resting-places) *Hatsi-hammenuchoth*, pr. n. m. 1 Chr. 2, 52. Hence patronym **חֲצִי הַמְּנוּחֹתִי** v. 54.

**חָצִיר** m. 1. i. q. **חָצִיר**, pr. *an enclosure, court*; then poet. *a dwelling-place, habitation*, i. q. **בֵּית**. Is. 34, 13 **חָצִיר לְבִנוֹת וְנָחָה** *a dwelling-place for ostriches*. 35, 7 *a court for reeds and rushes*. R. **חָצִיר** no. 1.

2. *grass, herbage*, Job 8, 12. 40, 15. Ps. 104, 14. al. Spec. *a leek*, collect. *leeks*, Num. 11, 5. R. **חָצִיר** no. 2.

\* **חָצִין** a root not in use, having the primary force of *strength, firmness*, like the kindr. **חָסֵן**, **חֲסִין**, and Arab. **حَصَنَ** *to be firm, fortified*, whence **حَصْنٌ** fortress.—Hence the two following:

**חָצִין** m. *the arm, fore-arm*, as the seat and symbol of strength. Ps. 129, 7, see in **צִמְרָה** Piel.

**חֲצִין** m. (r. **חָצִין**) *the arm*, on which children are carried, *the bosom*, Is. 49, 22. Hence also *bosom* of a garment, Sept.

**ἀναβολή**, Neh. 5, 13. Arab. **حَضَنَ** arm, bosom; denom. **حَصَنَ** to carry in the arms or bosom. Eth. **ሐረሰ** bosom.

\* **חָצִיָּה** Chald. *to be hard, rough*; hence *to be harsh, severe*; see Thesaur. p. 510.

APH. part. **חֲצִיצָה** strict, severe, of a royal edict, Dan. 2, 15. 3, 22.

\* **חָצַץ** *to divide*, and intrans. *to be divided*. Arab. **حَصَّ** III, IV, *to divide one's portion with another*, **حَصَّةٌ** part, portion. Talmud. *to cut or hew in pieces*, whence **חֲצִיצָה** an axe or adze; trop. *to distinguish*. Kindred roots are **חָצָה**, **חָצָה**, Chald. **חָצִיר**. The primary

force of cutting, hewing, sharpening to a point, is possessed by the syllable **הץ** in common with the kindred **הז**, **הר**, see **הז**, **הר**, **הרש**, **הרש**; also **קץ**, **כס**, **גז**, **גז**, see under **הר**, **הז**, **קצץ**.—Prov. 30, 27 *the locusts have no king*, **יִצְעַק הַצֵּץ כָּלֹו** yet go they forth all of them divided, i. e. in divisions, bands; comp. Gen. 14, 15. Jerome: *per turmas suas*.

PIEL part. **מִהַצִּיצִים** Judg. 5, 11, either: *those dividing* sc. the booty, spoil; comp. Is. 9, 2. 33, 23. Ps. 68, 13; or, with the Targg. and Rabbins, *sagittarii*, archers, as denom. from **הָץ** an arrow; comp. Targ. Judg. 5, 8.

PUAL *to be divided out, to be allotted*, e. g. the months of one's life, Job 21, 21.

Deriv. **הָץ**, and the two following.

**הָצֵץ** m. 1. i. q. **הָץ**, an arrow, poet. for lightnings, Ps. 77, 18.

2. a small stone, gravel-stone, as cut or broken small; collect. *gravel, grit*, Prov. 20, 17. Lam. 3, 16.—Syr. **سُزَا**, Arab. **حَصَى**, Eth. **ḥṣā**.

**הַצִּיצוֹן-תָּמַר**, **הַצִּיצוֹן-תָּמַר** (pruning of the palm) Gen. 14, 7. 2 Chr. 20, 2, *Ha-zezon-tamar*, pr. n. of a city on the western shore of the Dead Sea, renowned for its palm-trees; afterwards called **עֵדֵן גִּדִּי** En-gedi. On the palms of En-gedi, see Plin. H. N. V. 7. Celsii Hierob. II. 491.

**הַצִּצְרָה** and **הַצִּצְרָה** f. a trumpet, Num. 10, 2 sq. 31, 6. Hos. 5, 8. 2 K. 12, 14. This was the *straight* trumpet, different from the *crooked* **שׁוֹפָר** *buccina* or *horn*, which was crooked like a horn; see Joseph. Ant. 3. 12. 6. Jerome ad Hos. 5, 8. Buxtorf Lex. p. 816.—The etymology has occasioned various conjectures. With most interpreters, I have formerly referred it to **הָצֵר**, Arab. **حَضِر** to be present, Conj. X to call together, to convoke; whence then the form **הַצִּצְרָה** after the analogy of Arab. Conj. XII, i. q. to convoke sc. with the trumpet; and hence **הַצִּצְרָה** trumpet, so called as used for convoking an assembly. Others, as recently, Ewald, Heb. Gram. p. 242, suppose the trumpet to be so called as being *narrow and slender*; a meaning which is not found in the root either in Hebrew

or Arabic. But there can be little doubt, that this is an onomatopoetic word, imitating the broken pulse-like sound of the trumpet, like the Lat. *taratantara* in the verse of Ennius ap. Serv. ad Virg. Æn. 9. 503. Germ. *trarara*. Similar to this is the Hebrew word, especially if pronounced in the Arabic manner, **حَضَادَرَه** *hadâderah*.—Hence the denom. verb:

**הַצִּצֵר** *to trumpet, to blow the trumpet*, found only in part. **מִהַצִּצְרִים** (מִהַצִּצְרִים) 1 Chr. 15, 24. 2 Chr. 5, 13. 7, 6. 13, 14. 29, 28 Chethibh. In Keri, one **צ** being dropped, it is every where **מִהַצִּרִים** i. e. **מִהַצִּרִים** Part. Pi. by a needless correction of what was an unusual form.—In 2 Chr. 5, 12 is **מִהַצִּרִים**, which seems to be an error of the transcriber.

\* **הָצֵר** obsol. root. 1. *to surround, to enclose* with a wall, hedge, etc. Arab. **حَصَرَ** to surround, to besiege, Eth. **ሐጸረ** to wall in. Comp. in **הָרֵר**.—Hence **הָצֵר**, **הָצֵר** no. 1, and pr. n. **הַצִּיר**, **הַצִּיר**.

2. *to be green, verdant*. Arab. **خَضِرَ** to be green, sc. a field, grain, etc.—Hence **הָצֵר** no. 2, grass.

NOTE. Etymologists have usually assumed here two different roots. But the connection of the ideas is shown in the Greek **κλότος**, which like **הָצֵר** signifies first *an enclosure, court*, especially for cattle; and then *a pasture*, and by meton. *pasturage*, i. e. *grass, green herbage*, etc. See Passow and other Gr. Lex. art. **κλότος**.

**הָצֵר** constr. **הָצֵר**, c. suff. **הָצֵר**; plur. **הָצֵרִים** constr. **הָצֵרִי**, also **הָצֵרִי** constr. **הָצֵרִי**, comm. gend. *an enclosure*, i. e. an open place surrounded by a fence, paling, wall, etc.—Spec.

1. *a court*, before or surrounded by a building; e. g. a private dwelling, Ex. 8, 9. 2 Sam. 17, 18. Neh. 8, 16. **הָצֵר** **הַמִּשְׁכָּה** *court of the guard* or *prison* Jer. 32, 2. 12. 33, 1. Neh. 3, 25. Of a palace, 1 K. 7, 8. 9. 12. Esth. 2, 11. Before the tabernacle Ex. 27, 12 sq. 35, 17. 18. 40, 8. Also of the temple, which had two courts; one *inner*, **הָצֵר הַפְּנִימִי** Ez. 40, 28. 32, and **הָצֵר** 1 K. 6, 36. Ez. 10, 3;



called also *the court of the priests* 2 Chr. 4, 9; the other *the outer*, הַחֲצֵר הַבְּחוּלָה Ez. 10, 5. 40, 17. 31. Plur. Is. 1, 12. Ps. 65, 5.

2. *a village, hamlet*, Lat. *villa, pagus*, i. e. farm-buildings, farm-hamlets, usually erected around an open space or court, often in the neighbourhood of cities, Josh. 13, 23. 28. 15, 32 sq. 1 Chr. 4, 33. Neh. 11, 25. Diff. from בְּנוֹת הַצִּיר Josh. 15, 47. Spoken also of the movable villages or encampments of nomadic tribes, who usually pitch their tents in a circle, or so as to form an enclosure, Gen. 25, 16. Deut. 2, 23. Is. 42, 11; comp. Ps. 10, 8.—Hence

3. As the name of several cities and villages:

a) אֶדְדָר הַצִּיר-Hazar-Addar (village of Addar) a place on the border of the tribe of Judah Num. 34, 4; called shortly אֶדְדָר Josh. 15, 3.

b) הַצִּיר סוּסָה Josh. 19, 5, and הַצִּיר סוּסִים 1 Chr. 4, 31, Hazar-susah or Hazar-susim (village of horses) in the tribe of Simeon.

c) הַצִּיר עֵינָן Ez. 47, 17, and הַצִּיר עֵינָן 48, 1. Num. 34, 9. 10, Hazar-enan (village of fountains) on the northern border of Palestine.

d) הַצִּיר שִׁוָּעַל Hazar-shual (village of jackals) Josh. 15, 28. 19, 3. 1 Chr. 4, 28. Neh. 11, 27, in the tribe of Simeon.

e) הַצִּיר הַחִיכּוֹן Hazer-hatticon (middle village) Ez. 47, 16, on the borders of Hauran, Auranitis.

f) Plur. הַצִּירוֹת Hazeroth, a station of the Israelites after leaving Sinai, prob. the fountain now called 'Ain el-Hūdhera, الحضر; see Bibl. Res. in Palest. I. p. 223.—Num. 11, 35. 12, 16. 33, 17. Deut. 1, 1.

הֶזְרוֹ Hezro, see in הַצִּיר.

הַצִּיר (enclosed, walled in, r. הַצִּיר) Hezron, pr. n. a) A son of Reuben Gen. 46, 9. Ex. 6, 14. Patronym. is הַצִּירִי Num. 26, 6. b) A son of Perez Gen. 46, 12. Ruth 4, 18. Gr. Ἐρζώμ Matt. 1, 3. c) A city in the south of Judah, called also הַצִּיר Josh. 15, 25.

הַצִּיר (id.) Hezrai, pr. n. of one of David's military chiefs, 2 Sam. 23, 35 Chethibh. In Keri and 1 Chr. 11, 37, הֶזְרוֹ Hezro.

הַצִּירֹת (court of death) Hazarmaveth, pr. n. of a district in Arabia Felix, situated on the Indian ocean and abounding in frankincense, myrrh, and aloe; but noted for the insalubrity of the climate, whence the name; still called

by the Arabs حَضْرَمَوْت, Hadramaut. Gen. 10, 26. 1 Chr. 1, 20. See Abulfedæ Arabia ed. Gagn. p. 45. Niebuhr's Descr. of Arabia p. 283-294. Germ.

הָקִי see הִיק.

הָקִי m. (r. הָקִי no. 3) c. Makk. הָקִי, c. suff. הָקִי, but הָקִי Lev. 10, 13, הָקִים Ex. 5, 14; plur. הָקִים constr. הָקִי and הִיקִי Ez. 20, 18; pr. something decreed, prescribed, appointed; e. g. הָקִי that which is decreed or appointed for me, Job 23, 14.—Spec.

1. An appointed portion, e. g. of labour, a task, Ex. 5, 14. Prov. 31, 15; of food, an allowance, Prov. 30, 8. Gen. 47, 22.

2. An appointed bound, limit, Job 26, 10. Prov. 8, 29. Jer. 5, 22. לְבִלִי הֶקֶט without bound, without measure, immeasurably, Is. 5, 14.

3. An appointed time, set time, Job 14, 13. Mic. 7, 11.

4. A prescribed statute, ordinance, law, Gen. 47, 26. 1 Sam. 30, 25. Ps. 81, 5. In Sing. also collect. of a body of laws (comp. תּוֹרָה) Ex. 15, 25. Is. 24, 5. Plur. statutes, laws, espec. laws prescribed from God to men, Deut. 4, 5. 8. 14. 6, 24. 11, 32. 12, 1; of the laws of nature Job 28, 26. Ps. 148, 6. Also: a) a decree of God Ps. 2, 7; comp. Job 23, 14. b) a statutory portion, appointed portion, as fixed by law, Ex. 29, 28. Lev. 7, 34. 10, 15. Num. 18, 8. c) a custom, having the authority of law, Judg. 11, 39. 2 Chr. 35, 25.

\* הָקָה in Kal not used, i. q. הָקִי, pr. to cut in, to hew, i. q. to hack; hence to engrave, to carve, see Pual no. 1; to delineate, to portray, see Pual no. 2, comp. הָקִי no. 2; also to hack up the ground, to dig, see Hithpa.

Pual part. מְהַקֶּה 1. engraved, carved, 1 K. 6, 35.

2. delineated, portrayed, painted, Ez. 8, 10; comp. 23, 14.

Hithp. to hack up the ground with a

hoe or pickaxe, to dig a trench, etc. So from the primary signification I would explain Job 13, 27 **עַל-שְׂרָשְׁרֵי רַגְלִי הִתְחַקֵּה** around the roots (soles) of my feet hast thou digged, i. e. hast made a trench, so that I can go no further, thou hast stopped my way; comp. 19, 8. Lam. 3, 7. Usually, around the roots of my feet hast thou drawn lines, i. e. made marks how far I may go.

**חָקָה** fem. of **חָק** no. 4, a statute, law, ordinance. Sing. spoken always of a single law; e. g. **חָקָה הַפֶּסַח** the law of the passover Ex. 12, 43. Num. 9, 14. 19, 2. Lev. 3, 17. al.—Plur. statutes, laws, Lev. 18, 5. 26. 20, 13. Ez. 5, 6. 43, 18. Deut. 8, 11. 2 Sam. 7, 19. al. Of the laws of the heavens, of nature, Job 38, 33. Jer. 31, 35. 33, 25. Also customs, 1 K. 3, 3. Mic. 6, 16; of the heathen i. e. idolatry 2 K. 17, 8. Lev. 20, 23.

**חֲקִיפָא** (bent, crooked) *Hakupha*, pr. n. m. Ezra 2, 51. Neh. 7, 53. R. **חָקָה**.

\* **חָקַה** i. q. Arab. **حَقَفَ** to bend oneself, to be crooked. Hence pr. n. **חֲקִיפָא**.

\* **חָקַק** pr. to cut in, to hew, to hew in; comp. the kindred verbs (all of which also are onomatopoeitic) **חָקַה**; **חָקַק** and **חָקַק** to cut or hew with the sword, and then also to stamp violently, to encounter violently; **חָקַק** and **חָקַק** id. Germ. *hacken*, Engl. to *hack*. We may remark in passing, that espec. in verbs **חָקַק**, which double the middle radical, there are many which are onomatopoeitic, and therefore common to several languages, as **חָקַק** to lick, **חָקַק**, to tap, to grope, **חָקַק** hallen, **חָקַק** tinnio, schallen, **חָקַק** to beat, to pound, etc. and also in doubled forms, as **חָקַק** gargarizavit, **חָקַק** pipivit, **חָקַק** tintinnum edidit, etc. Spec.

1. to cut in, e. g. a sepulchre in a rock, to hew in, Is. 22, 16; letters and figures on a tablet, to grave in, to inscribe. **חָקַק**, Is. 30, 8. Ez. 4, 1.

2. i. q. **חָקַק**, to grave, to trace, to portray, Is. 49, 16. Ez. 23, 14.

3. to ordain, to appoint, Prov. 8, 27. 29; to decree, as a judge Is. 10, 1. Part. **חָקַק** poet. for **חָקַק**, judge, leader, ruler, Judg. 5, 9.

Pual part. **חָקַק** pr. what is prescribed, i. e. a law, statute, Prov. 31, 5.

Hoph. fut. **חָקַק** (for **חָקַק** Dag. f. being dropped) to be graven in, inscribed, Job 19, 23.

Po. i. q. Kal no. 3, to decree Prov. 8, 15. Part. **חָקַק** a) a lawgiver, Deut. 33, 21. Is. 33, 22; a judge, leader, ruler, i. q. **חָקַק**, Judg. 5, 14. b) a sceptre, as the badge of power, Num. 21, 18. Ps. 60, 9. Gen. 49, 10.

Deriv. **חָקַק**, pr. n. **חָקַק**, and

**חָקַק** m. only in plur. constr. **חָקַק** decrees Is. 10, 1; resolves, determinations, Judg. 5, 15, where it corresponds to the similar word **חָקַק** in v. 16.

**חָקַק** *Hukkuk*, pr. n. of a town on the confines of Asher and Naphtali, Josh. 19, 34; for which **חָקַק** 1 Chr. 6, 60. Perh. mod. *Yākūk*, Bibl. Res. in Palest. III. App. p. 133. Biblioth. Sacr. 1843, p. 80.

\* **חָקַק** fut. **חָקַק** Job 13, 9, to search, to search out, to examine, pr. the interior of the earth, spoken of mining, Job 28, 3. The primary idea lies in boring and digging; kindred with **חָקַק**, **חָקַק**.—Constr. absol. Deut. 13, 15. Ez. 39, 14; with acc. of pers. or thing, to search out, to explore, e. g. a land Judg. 18, 2; food and drink, i. q. to taste, to try, Prov. 23, 30; wisdom Job 28, 27; the mind or heart of any one 1 Sam. 20, 12. Ps. 139, 1. Prov. 28, 11 the rich man is wise in his own eyes, **חָקַק** but the poor man who hath understanding searcheth him through; Sept. *σαταγνώσεται*, Aqu. Theod. *ἐξιγνώσεται*.

PIEL i. q. Kal, Ecc. 12, 9.

NIPH. pass. of Kal, Jer. 31, 37. 1 K. 7, 47 **חָקַק** **חָקַק** **חָקַק** **חָקַק** the weight of the brass was not to be searched out, ascertained; comp. **חָקַק**.

Deriv. **חָקַק** and

**חָקַק** 1. a searching out, examination, Job 34, 24; Prov. 25, 27 see in **חָקַק** no. 2; hence **חָקַק** **חָקַק** no searching out, past finding out, unsearchable, Prov. 25, 3; so of what is innumerable. Job 5, 9. 9, 10. 36, 26. Also **חָקַק** **חָקַק** searchings of mind, queries, deliberations, Judg. 5, 16.

2. What is known only by searching out, a secret, the inmost part, Job 38, 16 **חָקַק** **חָקַק** the secret recesses of the deep.



Metaph. **הַרְרָא** Job 11, 7, i. q. **אַרְ** **βάρη τοῦ θαιού** 1 Cor. 2, 10.

I. **הַרְרָא** m. only in plur. **הַרְרִים**, nobles, free-born, 1 K. 21, 8. 11. Neh. 2. 16. 4, 13; once fully written **הַרְרִים** Ecc. 10, 17. R. **הַרְרָא** no. 3, q. v.—But **הַרְרִים** *Horites* see in **הַרְרָא** II.

II. **הַרְרָא** a hole, see **הַרְרָא**.

**הַרְרָא** see **הַרְרָא**.

**הַרְרָא** pr. n. see in **הַרְרָא**.

\* **הַרְרָא** or **הַרְרָא** obsol. root, Arab.

**חָרַי** to ease oneself, the vulgar word for this act. Hence, wherever a derivative from it occurs in the text, the Hebrew critics have placed in the margin or Keri a less offensive expression. See the deriv. **חָרַי**, and

**חָרַי** m. plur. constr. **חָרַי** for **חָרַי** 2 K. 6, 25; c. suff. **חָרַי** Is. 36, 12, and contr. **חָרַי** 2 K. 18, 27; excrements, dung. In Is. l. c. and 2 K. 18, 27 is read in Keri the less vulgar **חָרַי**, the vowels of which are written under this word in the text.—2 K. 6, 25 **חָרַי יְדִימִים** doves' dung, which may be taken literally; since it is not incredible that persons oppressed by severe famine should devour even the excrements of animals; comp. Celsii Hierobot. II. p. 32. Rosenmüller ad Bocharti Hieroz. II. p. 573. Still, it is not improbable, that some kind of vegetable food is to be here understood; just as the Arabs call the herb Kali, sparrows' dung, **خرو العصفار**; and as in Germ. asafœtida is called *devil's dung*. See Bochart Hieroz. II. p. 580 sq. But comp. Celsius l. c. p. 233, who clearly shows that Bochart was mistaken in affirming that among the Arabs doves' or sparrows' dung is a common epithet for chickpeas or vetches fried. In Keri 2 K. l. c. is **חָרַי יְדִימִים** q. v.

\* **חָרַב** and **חָרַב** fut. **חָרַב**, once **חָרַב** Jer. 26, 9 in some copies; imperative **חָרַב**.

1. to be dried up, to be dry, spoken of water, streams, Gen. 8, 13. Hos. 13, 15. Ps. 106, 9.—It seems to denote merely the absence or failure of water, and thus differs from **יָבֵשׁ** to be fully dry, dried;

see Gen. 8, 13 comp. 14; also Job 14, 11. Is. 19, 5, where **יָבֵשׁ יְהָרָב וְיָבֵשׁ** expresses gradation. Of the same family is Gr. **αὐγρω**.

2. to be laid waste, to lie desert, e. g. lands, cities; since dry places quickly become waste and desert (comp. Is. 42, 15. 48, 21); Is. 34, 10. Jer. 26, 9; of sanctuaries Am. 7, 9. Also to be wasted, destroyed, of a people, Is. 60, 12; and trans. to waste, to destroy, Jer. 50, 21. 27.

—Arab. **حَرَبَ** to be laid waste, Conj. II, to waste to destroy; kindr. with which is **حَرَبَ** I, III, IV, to wage war.

3. to be amazed, astonished, Jer. 2, 12; since the silence and solitude of the desert overpower the mind. See the synon. **שָׁמַם**.

NIPH. 1. Pass. of Kal no. 2, to be desolated, to be laid waste, Ez. 26, 19. 30, 7.

2. Recipr. to waste one another, to fight together, 2 K. 3, 23.

PUAL pass. of Kal no. 1, to be dried, Judg. 16, 7. 8.

HIPH. 1. to dry up water 2 K. 19, 24. Is. 50, 2. Jer. 51, 36.

2. to desolate, to lay waste cities, lands, Ez. 19, 7. Judg. 16, 24; to destroy a people 2 K. 19, 17. Is. 49, 17.

HOPH. pass. of Hiph. no. 2. Ez. 26, 2. 29, 12.

The deriv. all follow.

**חָרַב** Chald. i. q. Heb.

HOPH. to be laid waste, destroyed, Ezra 4, 15.

**חָרַב** adj. fem. **חָרֵבָה** 1. dry, Lev. 7, 10. Prov. 17, 1.

2. waste, desolate, Jer. 33, 10. 12. Neh. 2, 3. 17. Ez. 36, 36.

**חָרַב** f. in pause **חָרַב**, c. suff. **חָרֵבִי**, plur. **חָרֵבוֹת**, constr. **חָרֵבוֹת**.

1. a sword, as laying waste, destroying; Arab. **حَرْب**, Syr. **سَعَا**, whence

Gr. **ἄρμα**, see Bochart Hieroz. II. p. 760. So **חָרַב לְפִי הָרָבָה** to smite with the edge of the sword, i. e. to slay with the sword, Deut. 13, 16. 20, 13. Josh. 6, 21. 8, 24. 10, 28. **חָרַב בְּחָרֵב** to slay with the sword Josh. 13, 22. **נָפַל בַּח** to fall by the sword, Num. 14, 3. Is. 3, 25. Jer. 11, 22. **חָרֵבוֹת** iniquities (worthy) of the sword i. e.

of death, Job 19, 29. Metaph. of a false and slanderous tongue, Ps. 57, 5.

2. Trop. of other cutting instruments, e. g. a *knife* for circumcising Josh. 5, 2. 3; a *knife* or *razor* Ez. 5, 1; a *graver* or *chisel* Ez. 20, 25; an *axe* Ez. 26, 9. Poet. of the curved tusks of the hippopotamus, Job 40, 19.

3. *dryness, drought*, Deut. 28, 22; unless perhaps it should be written חרב.

חרב and חורב (dry, desert) pr. n. *Horeb*, a lower part or peak of Mount Sinai, so called at the present day, from which one ascends towards the south the summit of Sinai properly so called, or جبل موسى *Jebel Mûsa*. Ex. 3, 1. 17, 6. Deut. 1, 2. 6. 4, 10. 15. 5, 2. 18, 16. 1 K. 8, 9. 19, 8. Mal. 4, 4. Comp. Burckhardt's *Travels in Syria*, etc. p. 566 sq. [But Horeb seems rather to have been a general name for the whole mountain, of which Sinai was a particular summit; see Hengstenberg *Auth. des Pentat.* II. p. 396. *Bibl. Res. in Palest.* I. pp. 177, 551.—R.

חרב m. 1. *dryness* Judg. 6, 37. 39. Hence, *drought, heat*, Gen. 31, 40. Hagg. 1, 11. Is. 4, 6. 25, 4. 5. Also of the dryness and heat of fever, Job 30, 30.

2. *waste, desolation*, Ez. 29, 10. Zeph. 2, 14. חרבי חרב *waste cities* Is. 61, 4.

החרבה f. plur. חרבות, with art. החרבות, constr. חרבות. R. חרב.

1. *dryness*, plur. *dry places, deserts*, Is. 48, 22.

2. *wasteness, desolation*; concr. *waste, desolate*. Lev. 26, 31 נחתי את־עריכם חרבה *I will make your cities desolate*. Ez. 25, 19. 35, 4. Plur. *waste places, ruins*, Ps. 102, 7. Ez. 13, 4. 33, 24. 27. חרבות בנה *to build up waste places, to rebuild ruins*, Ez. 36, 10. 33. 38, 12. Mal. 1, 4. Is. 58, 12. 61, 4; also קימים חרבות id. Is. 44, 26. Somewhat different is: Job 3, 14 *kings and counsellors of the earth* חרבות למנו *who build up ruins for themselves*, i. e. who build up splendid palaces which will soon be ruins. חרבות יתרים *ruins of the rich*, i. e. their ruined houses, etc. Is. 5, 17.

החרבה f. (for חרבה) only with art. החרבה, *the dry, the dry land*, Gen. 7,

22. Ex. 14, 21. 2 K. 2, 8; comp. in יבשׁ R. חרב.

חרבון m. (r. חרב) plur. constr. חרבוני, *dryness, drought, heat of summer*, Ps. 32, 4.

חרבוןא (prob. Pers. خربان *ass-driver*) *Harbona*, pr. n. of a eunuch of Xerxes, Esth. 1, 10; for which in 7, 9 חרבונה.

\* חרבנא ἀπαξ λεγόμεν. *to tremble, to be in trepidation, to fear*. Chald. חרבנא *fear, trepidation*. The primary syllable is רג, which like רע denotes tremulous motion, see רגז, רגע, רגע. —Ps. 18, 46 וַיִּתְרַגְּזוּ מִמְּסָכֹתֵיהֶם *and they were dismayed out of their strong-holds, they came out trembling from their strong-holds and delivered them up*; comp. Mic. 7, 17. Hos. 11, 11. Others here compare Arab. خرج *to go forth*, i. e.

*they came forth from their strong-holds*, but this is languid. In the parall. passage 2 Sam. 22, 46 is וַיִּתְרַגְּזוּ; see in חגר.

\* חרביל obsol. quadril. i. q. Arab.

חַרְבֵּל *to leap, to gallop*, as a horse, locust. It comes from the triliteral חרב to tremble, to be in trepidation, which is also referred to leaping, comp. גיל. By dropping the ר from this root, there remains the triliteral חגל q. v.—Hence

חרבל m. a *locust*, so called from its leaping; see ר. חרביל, and comp. ἀτταός, ἀττίλαος, from αἰττω. Spoken of a winged and edible species of locust, Lev.

11, 22.—Arab. حَرْجَلَة a troop of horses, a flight of locusts, حَرْجَوَان a kind of locusts without wings, l and n being interchanged.

\* חרר fut. יחרר 1. *to tremble*, e. g. a mountain, Ex. 19, 18. Elsewhere only of persons, *to be in trepidation, to be terrified*, Ex. 19, 16. Gen. 27, 33. Ruth 3, 8. Is. 10, 29. al. Ascribed to the heart, 1 Sam. 28, 5; with ל of cause, Job 37, 1. Prægn. a) Gen. 42, 28 וַתִּתְרַדוּ אִישׁ אֶל־אֶחָיו *they trembled one towards another* i. e. they turned trembling one to another, *saying*. b) With אחר, *to follow* any one *trembling*, 1 Sam. 13, 7. c) With לקראת, *to trem-*



ble at meeting any one, to meet him trembling, 1 Sam. 16, 4. 21, 2.

2. Trop. a) i. q. to come trembling, to hasten, (comp. Lat. *trepidare*, Virg. *Æn.* 9. 14,) with בָּן from a place, Hos. 11, 10. 11. b) With אֶל, to tremble for any one, i. q. to care for, 2 K. 4, 13.

HIPH. to terrify, to make afraid, Judg. 8, 12. 2 Sam. 17, 2. Lev. 26, 6. Job 11, 19. Is. 17, 2. al.

Deriv. pr. n. הָרוּד and those here following.

הָרַד adj. 1. trembling, fearful, Judg. 7, 3; with עַל of that for which one trembles 1 Sam. 4, 13.

2. Trop. of reverence towards God, piety, i. e. fearing, revering. Ezra 10, 3 הַתְּהַרִּים בְּנִצְנוֹת אֱלֹהֵינוּ fearing, revering the commandment of our God, comp. 9, 4. Is. 66, 2 הָרַד עַל הָדָר who trembleth at my word; with אֶל v. 5.

הָרַד f. constr. הָרִידָה, plur. הָרִידוֹת Ez. 26, 16. R. הָרַד.

1. a trembling, terror, fear. Gen. 27, 33 and Isaac trembled גִּדְּלָה אִשָּׁא a great trembling, i. e. was in great trepidation and alarm. 1 Sam. 14, 13. Is. 21, 4. al. The genit. following refers to the person feared, as אֲדָם הָרִידָה fear of man Prov. 29, 25; הָרִידָה אֱלֹהִים a terror of God, a great or panic terror, 1 Sam. 14, 15; comp. *θεσπέσιος φόβος* Il. 9. 2.

2. care, concern, 2 K. 4, 13; see the root no. 2. b.

3. *Haradah*, pr. n. of a station of the Israelites in the desert, Num. 33, 24.

\* הָרַד fut. יִהְיֶה, apoc. יִהְיֶה. But הָרַד Is. 24, 6 is from הָרַד.

1. to burn, to be kindled, to glow, kind. הָרַד; spoken only of anger, espec. in the following phrases: a) הָרַד אֶם פ' Ex. 22, 23. 32, 22. Num. 11, 10; with בָּ against any one Gen. 30, 2. 44, 18. Job 32, 2. 3; often of God, Ex. 4, 14. Num. 11, 33. Josh. 23, 16. Is. 5, 25. Hos. 8, 5; rarely with אֶל Num. 24, 10; עַל Zech. 10, 3. b) Impers. הָרַד לוֹ it was kindled to him, i. e. he was angry, wroth, where אֶם anger is usually supplied, Gen. 31, 36. 34, 7. 1 Sam. 15, 11. 2 Sam. 19, 43. al. c) הָרַד בְּעֵינָיו (anger) is kindled in his eyes, anger being chiefly visible in the kindling eyes and inflamed

countenance. Gen. 31, 35. 45, 5.—Sometimes these formulas express the feeling of grief, sadness, rather than anger; and hence are rendered in Sept. by the verb *λυπέομαι*, as Gen. 4, 5. Jon. 4, 4. 9. Neh. 5, 6. On the affinity of these ideas, see in נָצַב.

2. to be angry, wroth, c. בָּ Hab. 3, 8.

NIHF. Part. plur. הָרִידִים, i. q. Kal no. 2, to be angry, wroth, with בָּ of pers. Is. 41, 11. 45, 24. The form הָרִידָה Cant. 1, 6 is from r. הָרַד.

HIPH. הָרִידָה, fut. וַיִּהְיֶה 1. to let burn, to kindle sc. anger, c. עַל Job 19, 11.

2. to be ardent, zealous, to do with ardour, zeal, followed by a finite verb. Neh. 3, 20 אַחֲרָיו הִתְחַדָּה הַחֲזִיק בְּרוּךְ after him Baruch zealously repaired, etc. or, emulating him repaired, etc.

TIHF. fut. יִתְחַדָּה (after the form הִתְנַעַל) to emulate, to rival, Jer. 22, 15; c. אֶת to contend with any one, Jer. 12, 5.

HITHPA. fut. apoc. יִתְחַדָּה, to fret oneself, to be angry, indignant, Ps. 37, 1. 7. 8. Prov. 24, 19.

Deriv. הָרִיד, הָרִי, הָרִיָּה.

הָרִידָה (he was dry) *Harhaiah*, pr. n. m. Neh. 3, 8. R. הָרִי.

הָרוּד (trembling, terror, r. הָרַד) *Harod*, pr. n. of a fountain, or of a place near by it, עֵין הָרוּד Judg. 7, 1.—Hence gentile n. הָרוּדִי *Harodite*, 2 Sam. 23, 25.

הָרוּדִים m. plur. (רָחוּ) strings of pearls, gems, corals, or the like, necklaces, Cant. 1, 10. Syr. *ܫܕܝܢ* and Arab. *خَرَ* a necklace of gems or pearls.

הָרִיד m. Job 30, 7. Zeph. 2, 9; Plur. הָרִידִים Prov. 24, 31, a thorn-bush, bramble, so called from its pricking, burning; from a root הָרַד i. q. הָרַד. Comp. Eth. *ሰላላ* to burn, for *ሰላላ*. See *Celsii Hierobot. T. II. p. 166.*

הָרוּמָה (i. q. אֶם snub-nosed) *Harumaph*, pr. n. m. Neh. 3, 10.

הָרוּן m. (רָחוּ) a burning, something burning, Ps. 58, 10. Of anger, הָרוּן אֶם glow of anger, burning anger, fierce wrath, Num. 25, 4. 32, 14. 1 Sam. 28, 18. Hos. 11, 9. Job 20, 23. Jer. 25, 37.—Hence

2. Trop. anger, wrath, Neh. 13, 18.

Ps. 2, 5. Ez. 7, 12, 14. Plur. חֲרִיִּים *bursts of anger* Ps. 88, 17.

I. חָרַץ m. plur. constr. חֲרִיצוֹת Am. 1, 3; part. pass. from r. חָרַץ to cut in, etc.

1. Pr. something cut in, dug out; hence a) a ditch, trench of a fortified city, Dan. 9, 25; where the verb נִקְּחָה can be referred to חָרַץ only by Zeugma. Chald. חֲרִיצָא. b) Poet. for gold, pr. something dug out, fossil, Ps. 68, 14. Prov. 3, 14, 8, 10, 16, 16. Zech. 9, 3.

2. sharpened, pointed, see the root no. 2; hence as a poetical epithet for the threshing-sledge, tribulum; fully מוֹרֵץ חָרִיץ a sharp threshing-sledge Is. 41, 15; and then without the subst. in the same sense, Is. 28, 27. Job 41, 22. Plur. חֲרִיצוֹת Am. 1, 3. On the form of this instrument see in מוֹרֵץ.

3. Trop. decided, see the root no. 3; and hence decision, judgment. Joel 4, 14 בְּצֶמֶק הַחֲרוּץ in the valley of judgment, i. e. of punishment. Sept. ἐν τῇ κοιλάδι τῆς δίκης.

II. חָרַץ, Kamets impure, for חָרוּץ, r. חָרַץ.

1. Adj. eager, see the root no. 5; hence active, diligent, strenuous, Prov. 12, 27, 21, 5. Plur. חֲרוּצִים Prov. 10, 4, 12, 24, 13, 4.

2. Haruz, pr. n. of the father-in-law of king Manasseh, 2 K. 21, 19.

\* חָרַץ obsol. root, kindr. with חָרַץ, to cut in, to puncture; hence to bore through, to perforate. Arab. خرز to bore through, e. g. pearls or gems, in order to string them. Hence חֲרוּצִים.

חֲרָס pr. n. m. Harhas, 2 K. 22, 14; in 2 Chr. 34, 22 written חֲסָרָה q. v.

חָרָה m. (r. חָרַר) 1. inflammation, burning fever, Deut. 28, 22. Sept. ἐξ-θυσμός, Vulg. ardor.

2. Harhur, pr. n. m. Ezra 2, 51. Neh. 7, 53.

\* חָרַט obsol. root, Syr. حَرَط, pr. to scrape, to scratch; hence to cut in, to grave, to insculp, like kindr. חָרַס, חָרַץ, חָרַשׁ, חָרַשׁ, حَرَسَ, حَرَسَ. See more under r. חָרַר.—Hence חָרַט a graver, חָרִיט.

חָרַט m. 1. a graver, graving-tool, chisel Ex. 32, 4.

2. a stylus, style, with which letters were written or inscribed on wood or stone; hence poet. of a manner of writing, Is. 8, 1 בְּחָרֵט אָנוּשׁ with a man's style, i. e. with the common letters, so as to be read without difficulty by the common people.

חֲרָטִים m. only in plur. חֲרָטִים, sacred scribes, skilled in the sacred writing or hieroglyphics, ἱερογραμματεῖς, a class of Egyptian priests; see Jablonski Proleg. in Panth. Ægypt. p. 91 sq. Creuzer Symbolik und Mythologie, I. p. 245.—Gen. 41, 8, 24. Ex. 7, 11, 22. 8, 3, 14, 15, 9, 11. The same name is applied also to the Magi of Babylon, Dan. 1, 20, 2, 2.—The word seems to be of Hebrew origin, and derived either from חָרַט style, and -ם formative, comp. מְרִיִּים from פָּרָה, פָּרָה from דָּרוֹם, or else a quadrilateral made up from the trilaterals חָרַט to grave, and חָרַס to be sacred. See Michaelis Suppl. 923.

חֲרָטִים Chald. id. Dan. 1, 20, 2, 10. Plur. חֲרָטִים Dan. 2, 27, 4, 4, 6, 5, 11.

חָרִי m. (r. חָרַר) heat, glow, sc. of anger, with אָה Ex. 11, 8. Deut. 29, 23. Is. 7, 4. al. With the idea of grief, 1 Sam. 20, 34.

I. חָרִי m. (r. חָרַר) white bread, made of fine flour; once Gen. 40, 16 חָרִי סֹפִי, Vulg. canistra farinae, Sept. κανὴ χορηγίων.—In the Mishna, Tract. Edaioth 3, § 10, חָרִי is a species of bread or cake;

Arab. حَوَارِي white bread, white flour.

II. חָרִי (a dweller in caverns, troglodyte, from חוּר II, a hole, cavern, and the ending -י) pr. n.

1. Horite, Horites, a people who anciently dwelt in Mount Seir, Gen. 14, 6; and were afterwards driven out by the Edomites, Deut. 2, 12, 22.—Gen. 36, 20–30. Plur. חֲרִיִּים id. Deut. 2, 12.

2. Hori, pr. n. m. a) Gen. 36, 22. b) Num. 13, 5.

חֲרִי יוֹנִים see in art. תְּחָאִים.

חָרִיט m. (r. חָרַט) twice pl. חֲרִיטִים, purses, bags, for money; prob. so called from their long and round form, perh. like an inverted cone, 2 K. 5, 23. Is. 3, 22.

Arab. حَرِيطَة. Comp. Schröder de Vest. mul. Heb. c. 17.



חַרִּיף (Arab. حَرْيف the autumnal rain, from חָרַף autumn,) *Hariph*, pr. n. of a man, Neh. 7, 24. 10, 20.—Instead of this is read יוֹרֵה (autumnal rain) Ezra 2, 18.

חֲרִיצָן verbal n. (r. חָרַץ) 1. *a cutting*, *τμήμα*, piece cut off, slice; 1 Sam. 17, 18 *עֲשָׂרָה חֲרִיצֵי הַחֶלֶב* *ten cuttings (slices) of curds, new or soft cheese*. Sept. *τρυφαλίδες* i. e. according to Hesych. *τμήματα τοῦ ἀπαλῆ τυροῦ*. Vulg. *decem formellæ casei*. Chald. Syr. חֲרִיצָן. Arab. كَرِيص soft cheese.

2. *a threshing-sledge, tribulum*, i. q. חֲרִיץ no. 2; spec. for a sharp threshing-sledge, 2 Sam. 12, 31. 1 Chr. 20, 3.

חֲרִישׁ m. (r. חָרַשׁ) *a ploughing*, old Engl. *earring*, 1 Sam. 8, 12; *time of ploughing*, *ἀγοτός*, Gen. 45, 6. Ex. 34, 21. 1 Sam. 8, 12.

חֲרִישִׁי adj. (r. חָרַשׁ no. 5) *silent, still*, and hence *sultry*, spoken of the east wind, Jon. 4, 8.

\* חֲרִיף a root *ἄραξ λεγόμεν*. Prov. 12, 27 *לֹא יַחֲרֶף הָמְאָה צִידוֹ*, i. e. either: *the slothful man roasteth no game*, comp. Chald. חָרַף to burn, to scorch; or better: *he snareth no game*, pr. does not take it with a net; comp. חֲרָבִים net. Kindr. is אָרַג.

חָרַף Chald. *to burn, to singe*, i. q. Arab. حرق.

ΙΤΗΡΑ. אֶתְחַרְךָ *to be singed*, e. g. the hair, Dan. 3, 27.

חֲרָבִים m. plur. *lattices of windows*, pr. net, net-work, Cant. 2, 9; Sept. *δίκτυα*. Chald. חֲרָבָא a lattice-window. R. אָרַג kindr. with אָרַג.

\* חָרַל see חָרַל.

\* חָרַם pr. *to shut up, to shut in*; see חָרַם net, no. 1.

1. Spec. *to shut in the nose, to draw in, to contract*, comp. חָסַם. Hence part. חָרוֹם Lev. 21, 18 pr. *drawn in as to the nose*, i. e. *snub-nosed, flat-nosed*; Vulg. *parvo naso*. Arab. حَرَم and حَرَم to bore through between the nostrils of a camel and pass in a ring; pr. to contract the nose.

2. *to shut up from common use, to*

*make sacred, to consecrate, to devote to* God, opp. חָלַל. Arab. حَرَم to shut up, to prohibit, sc. from common use; II to make sacred; IV to devote. حَرَم a sacred place, adytum; also the women's apartment, harem. Ethiop. ሐረፍ to esteem unlawful, ሐረፍ to forbid, to prohibit. See Hiph.

HIPH. חָרַם 1. *to consecrate, to devote unto God*, so that the person or thing thus devoted can never be redeemed, Lev. 27, 28. 29. Mic. 4, 13. Ethiop. ሐረፍ to anathematize, to put under a curse.—In the exterminating wars against the Canaanites, cities were often thus devoted; and these when taken were razed to the foundations, and the inhabitants, both man and beast, utterly destroyed; so as to prevent them from ever being redeemed from this vow. Hence

2. *to devote to destruction*, i. q. *to utterly destroy, to exterminate*, e. g. cities and their inhabitants, Deut. 2, 34. 3, 6. 7, 2. 20, 17. Josh. 8, 26. 10, 28. 37. 11, 21. Judg. 1, 17. Is. 37, 11. Jer. 51, 3. Sometimes with לְפִי חָרַם added, Josh. 11, 12. 1 Sam. 15, 8. The formula 'אֶתְחַרְךָ Jer. 50, 21, seems to denote the enemy as pursuing after those who are to be utterly destroyed; comp. בָּעֵר אֶתְחַרְךָ 1 K. 14, 10. 21, 21.—Poetically, God himself is said thus to devote any person or thing, i. e. *to utterly destroy*, Is. 34, 2. Jer. 25, 9; also Is. 11, 15 *וְאֶתְחַרְךָ יְהוָה* and *Jehovah will utterly destroy (dry up) the tongue of the Egyptian sea*; comp. Ps. 106, 9.

HOPE. חָרַם *to be consecrated, devoted*, Ezra 10, 8; of persons i. q. *to be put to death* Ex. 22, 19. Lev. 27, 29.

Deriv. the five following, and חֲרוּמָה.

חָרַם (devoted) *Harem*, pr. n. of a place in the tribe of Naphtali, Josh. 19, 38.

חָרַם for חָרִים (i. q. חָרוֹם flat-nosed) *Harim*, pr. n. m. Ezra 2, 32. 10, 31. Neh. 3, 11.

חָרַם once חָרַם Zech. 14, 11, c. suff. חָרָמִי, plur. חָרָמִים. R. חָרַם.

1. *a net, for fishing or fowling*, so called from its *shutting in* the prey, see the

root init. Hab. 1, 15. 16. 17. Ez. 26, 5. 14. 47, 10. Metaph. *nets*, for female enticements, Ecc. 7, 26.

2. *devotion* of any thing to destruction, *utter destruction*, Mal. 3, 34. Zech. 14, 11. *חרמי* *one devoted by me to destruction* 1 K. 20, 42. Is. 34, 5.—Often *concr. any thing devoted to God* without power of redemption, and, if animated, to be put to death, Lev. 27, 21. 28. 29. Num. 18, 14. Deut. 7, 26. 13, 18. al. Sept. generally *ἀνάσσει*.

*חֶרְמָה* (place desolated, r. *חָרַם*) *Horma*, pr. n. of a royal city of the Canaanites, in the south of Judah towards Edom, afterwards assigned to the tribe of Simeon, Num. 14, 45. 21, 3. Deut. 1, 41. Josh. 12, 14. 19, 4. Anciently called *צֶפֶר* Judg. 1, 17. See Bibl. Res. in Palest. II. p. 591.

*חֶרְמוֹן* (i. q. *חֶרֶם*, *חֶרֶם*, prominent summit, peak, of a mountain; perh. pr. nose of a mountain, comp. *אַנֶּף*) *Hermion*, the high southern part of Anti-Lebanon, Josh. 11, 3. 17. Ps. 89, 13. 133, 3. It lies around the sources of the Jordan, and is now called *Jebel esh-Sheikh*, *جبل الشيخ*. It has two or more summits, and is therefore spoken of in the plur. *חֶרְמוֹנִים* Ps. 42, 7. According to Deut. 3, 9. 4, 48, this mountain was called by the Amorites *שִׁנִּיר*, by the Sidonians *שִׁנְיֹון*, and sometimes also it was named *שִׁנְיָן*; but in Cant. 4, 8. 1 Chr. 5, 23, *Senir* and *Hermion* are distinguished. Probably different summits or parts of the chain bore different names, which were applied in a wider or narrower acceptance at different times. See Bibl. Res. in Palest. III. p. 357. Biblioth. Sacr. 1843, p. 13.

*חֶרְמֶשׁ* m. *a sickle*, Deut. 16, 9. 23, 26. Prob. made up from *חָרַם* to cut off, and *חָרַשׁ* to cut in.

*חֶרֶן* (i. q. Arab. *حَرَان*) parched, dry, r. (*חָרַר*) *Haran*, pr. n. a) A city of Mesopotamia in the time of the patriarchs, Gr. and Lat. *Karōnai*, *Carrae*, Arab. and Syr. *حَرَان*, afterwards celebrated for the defeat of Crassus; Gen. 11, 31. 12, 5. 27, 43. 2 K. 19,

12. Ez. 27, 23. See Golius ad Alferg. p. 249. Schult. Ind. Geogr. v. *Charrae*. b) A man 1 Chr. 2, 46.

*חֶרְנִים* (two caves, dual of *חֶרֶן* i. q. *חור*) *Horonaim*, pr. n. of a Moabitish city, situated upon a declivity, Is. 15, 5. Jer. 48, 3. 5. 34. Gentile n. *חֶרְנִי* *Horonite*, Neh. 2, 10. 19.—Different is *בֵּית חֶרֶן*.

*חֶרְנֶפֶר* (perh. for *חֶרְנֶפֶר* fr. *נָחַר* to snort, to snore, and Syr. *نَفَس* to breathe hard, to pant,) *Harnepher*, pr. n. m. 1 Chr. 7, 36.

\* *חָרַשׁ* and *חָרַשׁ* obsol. root. 1. i. q. *חָרַשׁ*, to scrape, to scratch; intrans. to be scratched, rough; *חֶרֶשׁ* a sherd, potsherd, so called from being rough and scratching, comp. Job 2, 8.—Hence *חֶרְסוֹת* potsherd, also *חָרַס*.

2. Perh. to be dry, arid, hot; the idea of roughness being transferred to what is dry, or shrivelled and cracked from dryness, and so to *heat* as the cause of dryness; see under r. *חָרַר*.—Hence *חָרַס* the sun.

*חָרַס* m. (r. *חָרַס*) in Pause *חָרַס* Judg. 8, 13.

1. the *itch*, as the cause of scratching, Deut. 28, 27.

2. the *sun*, a sense not frequent and rather poetic, Job 9, 7. Judg. 8, 13; with He parag. *חָרַסָה* Judg. 14, 18, like *אֶרְצָה*. *חָרַסָה*. Prob. *חָרַס* is here pr. *heat*, like *חֶרֶם*, see the root no. 2; unless one chooses with Hitzig to take it as denoting the *orb* or *disk* of the sun, Germ. 'die Sonnen-scheibe,' from the idea of scraping, forming, making, as Germ. *Scheibe* from the verb *schaben* to scrape; see Adelung h. v.—As to *חָרַס* Is. 19, 18, (which is read in 16 Mss. and some editions, and is expressed by the Sept. Complut. *Ἀγρῆς*, by Symm. *πόλις ἡλίου*, by the Vulg. *civitas solis*, by Saadiaz *قريّة حرس*, and has also the testimony of the Talmudists in Menachoth, fol. 110. A,) if we follow the certain and ascertained *usus loquendi*, it denotes *city of the sun*, i. e. *Heliopolis* in Egypt, elsewhere called *בֵּית שֶׁמֶשׁ* and *אֵן*; whatever we may determine as to the authenticity of the words: *עִיר הַחָרַס* *בְּאֶמֶר לְאַחַת*.



Or, from the Arabic *usus loquendi*, (comp. *חרס* to defend, to preserve,) it may be rendered, *one shall be called, A city preserved*, i. e. one of these five cities shall be preserved. Whichever interpretation may be chosen, this reading is to be preferred to the other, *עיר החרם*, for which see *הקדם* p. 263.

*חֶרְסִית* f. (from subst. *חֶרֶשׁ*) a pottery, a potter's work-shop. Hence *שַׁעַר הַחֶרְסִית* the pottery-gate Jer. 19, 2 Cheth. a gate of Jerusalem near the valley of Hinnom; see in *שַׁעַר* no. 1. *חֶרְסִית* id.

\* *חֶרֶעַ* a doubtful root, Syr. Ethpa. *to be cunning*; whence *חֶרְעַע*.

\* *חֶרֶה* fut. *יֶחְרֶה* Job 27, 6. Is. 18, 6.

1. to pull, to pluck, to gather fruit, Arab. *خرف*. Kindr. are *זָרַה*, *זָרָה*; comp. in *רָפָא*. Corresp. is Lat. *carpo*, Engl. *to carp*.—Hence *יָחֶה*, *חֶרֶיף*, time of gathering fruits, autumn; and from this again:

2. Denom. *to pass the autumn and winter, to winter*, *χειμαῖω*. Is. 18, 6 *וְכָל-בְּהֵמַת הָאָרֶץ עָלָיו תִּחְבֶּה* and all the beasts of the field shall winter upon it, as Chald. Jerome, Luth. Engl. Vers. correctly. Opp. *קִיץ* to summer, to pass the summer, from *קִיץ*.—The Arabic verb *خرف* has also many denom. significations derived from *خريف*.

3. Trop. *carpere conviciis*, Engl. *to carp*, i. e. *to upbraid, to reproach, to scorn*, c. acc. Ps. 69, 10. 119, 42. Prov. 27, 11. Job 27, 6 *לֹא יִחְרֶה לְבָבִי מִיָּמַי* my heart reproacheth not one of my days, i. e. my conscience upbraids me for no day of my life.

PIEL *חֶרֶה* 1. i. q. Kal no. 3, *to upbraid, to reproach, to scorn*, c. acc. 1 Sam. 17, 26. 36. 1 Chr. 20, 7. Ps. 42, 11. Zeph. 2, 8. 10; spec. God, 2 K. 19, 4. 16. Is. 37, 4. 17; also his anointed, Ps. 89, 52. With *לְ* 2 Chr. 32, 17; *בְּ* 2 Sam. 23, 9. *חֶרֶה* Prægn. Judg. 5, 18 *זָבְלוּ עַם הָחַר נַפְשׁוֹ לְמוֹתָהּ* Zebulun, that people, scorned their life even unto death, i. e. jeopardized their lives, exposed themselves to instant death. In like manner the Arabs use the words

*أهان*, *عرض*, *بذل*, see Comment. on Is. 53, 12.

NIPH. *to be betrothed*, spoken of a woman; Lev. 19, 20 a handmaid *נִחְרַפֶּת* betrothed to a man. So in the Talmud. *חֶרְפָּה* is i. q. *אֶרֶסָה* betrothed. Pr. *to be delivered over to a husband*; like Arab. *بذل*, *رخص*, pr. *to esteem lightly*, and then *to deliver over a woman to a man*; see Schultens Opp. min. p. 145 sq.

Deriv. the three following, and *חֶרִיף*.

*חֶרֶה* (plucking off) *Hareph*, pr. n. m. 1 Chr. 2, 51.

*חֶרֶה* m. (r. *חֶרֶה* no. 1) autumn, the season when fruits are gathered, Arab.

*חֶרֶיף*, see Schult. ad Job 29, 4. Not

unfrequently it includes also the winter, so that *קִיץ וְחֶרֶה* summer and autumn is put for the whole year, Gen. 8, 22. Ps. 74, 17. Zech. 14, 8. *בֵּית הַחֶרֶה* winter-house Am. 3, 15. Metaph. of ripe manly age; Job 29, 4 *בְּיָמַי חֶרְפִּי* in the days of my ripeness, *ἡς ἀκμῆς μου*, of my manly vigour, in the flower of my age. Comp. Gr. *ἀπώγου* Pind. Isthm. 2. 8. Nem. 5. 10; Lat. *auctumnus* Ovid. Met. 15. 200. Hor. Carm. 2. 5. 11.

*חֶרְפָּה* f. (r. *חֶרֶה* no. 3) 1. *reproach*, cast upon another, *scorn, contumely*, Job 16, 10. Ps. 69, 21. 79, 12. Jer. 51, 51. Lam. 3, 61. So *נָטָא הָחֶרְפָּה עָלַי* to take up a reproach against any one, Ps. 15, 3; but also to bear reproach on account of, Ps. 69, 8. Jer. 15, 15; without *עַל* id. Mic. 6, 16. For Zeph. 3, 18 see in *מִשְׁנֵאתָ*. With gen. of him who casts reproach, Zeph. 2, 8. Neh. 5, 9. Is. 51, 7; c. suff. id. Neh. 3, 36. Hos. 12, 15, also of him suffering reproach, Ps. 74, 22. Meton. a reproach, i. e. the object of reproach, a person or thing subject to scorn and contumely, Neh. 2, 17. Ps. 22, 7. Joel 2, 17. 19.—Plur. *חֶרְפּוֹת* reproaches, Ps. 69, 17. Dan. 12, 2.

2. *reproach*, which rests upon any one, i. q. *disgrace, shame*, Gen. 34, 14. 1 Sam. 11, 2. 17, 26. Ps. 119, 22. Is. 4, 1. With genit. of that for which one suffers, Ez. 36, 30. Is. 54, 4 *אֲלֻמְנִיחֶהָ* the reproach of thy widowhood, i. e. which rests upon widows. Josh. 5, 9 the reproach of Egypt,

i. e. the reproach of being uncircumcised, resting on Israel as having dwelt in Egypt. Is. 25, 9. Jer. 31, 19.

3. *pudenda*, Is. 47, 3.

\* **הָרַץ** fut. **יִהְרֹץ** 1. pr. to cut, to cut in, kindr. with **הָרַשׁ**, **הָרַח**. The LXX. sometimes render it by *συντρίμναι* Prov. 21, 5. Is. 10, 23. 28, 22. Hence **הָרַץ** a cutting, slice.—Spec. a) to cut into the skin, to wound slightly; Part. **הָרוּץ** slightly wounded Lev. 22, 22. Arab.

**חָרַס** to cut the skin, **חָרַסָה** a wound skin-deep, **חָרַסָה** id. upon the head.

b) to dig, see **הָרוּץ** I. 1.

2. to cut to a point, to make pointed, to sharpen, comp. Arab. **خَرِصُ** point of

a spear, Schult. ad Prov. p. 251. Only in the proverbial phrase, Ex. 11, 7 **לִבְלֹבֵי בְנֵי יִשְׂרָאֵל לֹא יִהְרֹץ בָּלֵב לְשׁוֹנוֹ** against all the children of Israel not a dog shall sharpen (point) his tongue, i. e. no one shall even slightly offend or provoke them; Vulg. *non mutiet canis*. Josh. 10, 21. Comp. Judith 11, 13 [19].—Hence **הָרוּץ** I. 2.

3. Trop. to decide, to determine, from the idea of cutting off. 1 K. 20, 40 *such is thy sentence*, **אַתָּה הָרַצְתָּ** thou thyself hast decided. Job 14, 5 **אִם הָרוּצִים יָמָיו** if his days be determined. Is. 10, 22 **הָרוּץ בְּלִיּוֹן הָרוּץ** destruction is decreed. Comp. Niph. and **הָרוּץ** I. 3.

4. Trop. to be sharp, spoken of the taste, i. e. to be acid, sour; comp. Arab.

**حَرَصٌ** alkali. Hence **הָרַצְנִים** grape-kernels.

5. Trop. of the mind, to be sharp, eager, active. Comp. in Germ. 'sich's sauer werden lassen.' Hence adj. **הָרוּץ** II. q. v. and once in the verb 2 Sam. 5, 24, **אֲזִי הָיִיתִי** then be thou on the alert, i. e.

bestir thyself, make haste.—Arab. **حَرَصَ** to desire eagerly, to be impelled by eager desire, VIII to covet, to strive after, to be strenuous and ready, **حَرَصَ** studium.

NIPH. part. f. **נִהְרָצָה**, constr. **נִהְרָצָה**, something decided, determined, i. e. a decision, decree, Dan. 11, 36; chiefly in the phrase **בְּהִרְצָה** destruction and

decree, by Hendiadys for *destruction decreed* sc. from God, Is. 10, 23. 28, 22. Dan. 9, 27.—Dan. 9, 26 **נִהְרָצָה שְׁמֵימֹת** desolations decreed.

Deriv. **הָרוּץ** I, II, **הָרִיץ**, **הָרַץ**.

**הָרַץ** Chald. m. *loin, lumbus*, plur. *the loins*, the lower part of the back around which the girdle passes, i. q. Heb. **הַלְצִים**, the letters **ל** and **ר** being interchanged. In Targg. Sing. Deut. 33, 11. 2 K. 1, 8; Plur. **הָרָצִין** Ex. 28, 42. Job 40, 11. Also in Syriac, where Sing. **سُرَى** (Resh being dropped) is often put for *the back*, Rom. 11, 10; see Castell Lex. Syr. ed. Michaelis p. 316.—So Dan. 5, 6 **הִסְרִי הָרָצָה** *the joints of his loins were loosed*, i. e. the joints of his back, the vertebræ.

\* **הָרַצַּב** obsol. quadril. i. q. Arab.

transp. **חָצַרְבַּ** to bind fast a cord, to draw tight, comp. **חָצַרְבַּ** and **חָצַרְבַּ**.—Hence

**הָרַצַּב** plur. **הָרַצְבוֹת** 1. *tight bands*, cords tightly drawn, Is. 58, 6.

2. Impl. *pains, pangs, torments*, Ps. 73, 4. Comp. **הָרַבַּל** and **חֹלֵל** no 3.

**הָרַצְנִים** m. plur. (r. **הָרַץ** no. 4) *grape-kernels, grape-stones*, so called from their acrid taste, once Num. 6, 4. Syr. **سُرَى**, Onk. **פִּירָצִין**, grains. So also the Talmudists; see Mishna Tr. Nasir. 6. § 2. R. Tanchum in Lex. v. **זוג**. See The-saur. p. 527.—Others: *sour grapes*.

\* **הָרַק** fut. **יִהְרֹק**, to grate, to gnash with the teeth, onomatopoetic. Arab.

**חָרַק**, Syr. **سَرَفَ**, **سَرَفَ** grating of the teeth; corresponding is also Gr. **σάξω**, aor. **ἐσάξα**, from the old root **ΚΡΙΠΙ**. Construed, **בְּשָׁרִים** Job 16, 9; and **שָׁרִים** Ps. 35, 16. 37, 12. 112, 10. Lam. 2, 16.

\* **הָרַר** 1. to be dry, arid, parched; Job 30, 30 **הָרַר מִי הָרַר מִי הָרַר** my bones are dried up with heat; comp. Niph. no. 1. Syr. **سَر** to be dried up with heat. Kindr. are **הָרַר**, **הָרַר** no. 2, Lat. *areo*.

9. to burn, to glow. Arab. **حَرَّ** to be warm, hot, to glow, Ethiop. **ረረረ** to be hot, to boil. For this signification of



heat, burning, comp. חרל, חרץ, חרץ, Lat. *areo, ardeo*, old Germ. *har, hyr*, fire, *Heerd, harsten* to roast, Engl. *hearth*. Spoken of glowing metal Ez. 24, 11; of persons as consumed, Is. 24, 6 חריו ישיבי אצק.

3. i. q. Arab. **حَرَّ** for **حَرَّرَ** to be of noble birth, to be free, free-born; whence Heb. חור, חור, free-born, noble; Syr. **ܚܪܐ** to make free, Chald. חרר id. The primary idea seems to lie in the glowing brightness, the purity of one whose rank and character is obscured by no stain.

NIPH. נחר, also נחר Ps. 69, 4. 102, 4, after the form חלל from נחל and נחם; חרה; fut. נחר Ez. 15, 5.

1. to be dried up, Ps. 69, 4. 102, 4.

2. to be burned, scorched, Jer. 6, 29. Ez. 15, 4. 5. 24, 10.

3. Trop. to burn with anger, to be angry, Cant. 1, 6 נחרו בי. Others make this form from חרה.

PILP. inf. חרחר to kindle strife, Prov. 26, 21.

Deriv. חר I, חרחר, חרן, and

חררים m. plur. arid places, parched by the sun, Jer. 17, 6.

\* חרש i. q. חרס q. v.—Hence

חרש m. in pause חרש, a sherd, potsherd, i. e. fragment of an earthen vessel, comp. in חרס no. 1. Job 2, 8. 41, 22. Ez. 23, 34. Hence חרש כלי an earthen vessel Lev. 6, 21. 11, 33. 14, 5. 50, 15, 12; for which poet. simply חרש Prov. 26, 23. Proverbially, a potsherd is put for any thing mean and contemptible, Is. 45, 9; also for any thing very dry Ps. 22, 16. For חרש קיר see in קיר no. 2.—Arab.

חרס a wine-jar, חרס to make earthen wine-jars, Golius ex Maruph.

חרש קיר see in קיר no. 2.

\* חרש fut. יחרש and יחרש, see no. 3, 4.

1. to cut in, to grave, to inscribe letters upon a tablet, Gr. *χαράσσω, χαράσσω*, Jer. 17, 1.—Kindred roots are חרץ, חרש, חרץ, חרץ, which see. Syr. **ܚܪܐ** to cut one's throat.

2. to grave, i. e. to form, to make, to fabricate, e. g. in metal 1 K. 7, 14; in

wood, stone, see חרש; with acc. of material 1 K. 1. c.—Metaph. to work, to devise, to machinate evil, mischief, Prov. 6, 14. 14, 22 where once by Zeugma also חרש טוב; with על against any one 3, 29. So Lat. *fabricari fraudem* Plaut. *Asin. I. 1. 89; doli fabricator* Virg. *Æn. 2. 264; κακὰ τεύχειν, δόλον τεύχειν*, Hom. *Hesiod. τεχνάω* to machinate, *τέκτων* machinator, *τεκταίνεσθαι μηχανήν* II. 10, 19. In Chald. Syr. Ethiop. spoken of magic arts; see in חרש no. 2.

3. Fut. יחרש to plough, Arab. **حَرَثَ** Eth. **ሐረሰ** id. **ܚܪܐ** a ploughman, husbandman, **ܚܪܐ** a plough.—Spoken

of cattle ploughing, Job 1, 14; also of the plougher, with ה of the animal Deut. 22, 10. Judg. 14, 18. Am. 6, 12; with acc. of the field 1 K. 19, 19. Ps. 129, 3 חרשו חרשיו the ploughers ploughed upon my back, i. e. they furrowed my back with stripes.—Metaph. to plough in iniquity, as elsewhere to sow iniquity (Prov. 22, 8), is to prepare for oneself the punishment of it, Job 4, 8. Hos. 10, 13; opp. to reap calamity.

4. Fut. יחרש, to be deaf, Mic. 7, 16; comp. חרש deaf.—Also

5. to be dumb, which often depends on deafness and is joined with it, to be mute, to keep silence. Syr. **ܚܪܐ** mid. E,

Arab. **أَخْرَسَ** id. **أَخْرَسَ** dumb. The origin of this signif. lies in the idea of cutting with repeated strokes, hacking, beating; so that חרש is pr. blunted, dull, as also *ωαφός* is both deaf and dumb from *κόπτειν*, and Germ. *stumm*, dumb, is of the same origin with *stumpf*, dull. So *obtusius* from Lat. *obtundere, tundere*. But the examples show that חרש implies only voluntary silence, and so differs from אָלֵם which refers to that which is involuntary.—Spoken of God, Ps. 50, 3; as not listening to and answering the prayers of men (opp. עֲנֶה). Ps. 35, 22 חרש חרשך יי אלהיך thou beholdest all things, O Lord, keep not silence. 39, 13. 83, 2. 109, 1. With מן præg. Ps. 28, 1 אל תחרש ממני keep not silence from me, turn not away from me in silence.

NIPH. pass. of no. 3, to be ploughed, Jer. 26, 18. Mic. 3, 12.

HIPH. 1. i. q. Kal no. 2, trop. to work, to devise sc. evil, c. עָלָם 1 Sam. 23, 9.

2. i. q. Kal no. 4, to be deaf, pr. to act the deaf man, as if deaf, 1 Sam. 10, 27.

3. Corresp. to Kal no. 5. a) Causat. to put to silence, to make one hold his peace. Job 11, 3 will thy lies make men hold their peace? So Chald. b) Intrans. to keep silence, to be silent, to hold one's peace, Gen. 24, 21. 34, 5. 2 K. 18, 36. Prov. 17, 28. Job 6, 24; as abstaining from complaint, 2 Sam. 13, 20. Job 13, 19. Is. 42, 14; or also from confession, Ps. 32, 3. With לֵּן to be silent towards any thing, to allow it silently, to let pass in silence, Num. 30, 5. 8. 12. 15. With בֵּן to be silent from any one, i. e. not to interrupt him, Job 13, 13; with אֵל id. to keep silence towards, Is. 41, 1. With acc. to be silent as to any thing, to conceal, Job 41, 4. c) Often by impl. to be still, quiet, inactive. Ex. 14, 14 the Lord shall fight for you, וְאַתֶּם וְהַחֲרִישִׁיךָ and ye shall remain quiet. With בֵּן, to withdraw quietly from any one, to leave him alone, Jer. 38, 27. 1 Sam. 7, 8. Also with לֵּן and inf. quietly to neglect doing any thing, comp. Engl. 'to say nothing of doing it,' 2 Sam. 19, 11. Spoken of God, to be quiet as to sin, to bear it in silence, i. q. to forgive, opp. to punishment, Zeph. 3, 17.

HITHPA. to keep oneself still, quiet, Judg. 16, 2.

Derivat. חָרַשׁ—חָרַשְׁתָּ, חָרִישׁ, חָרִישִׁי, מְחַרְשֵׁי, מְחַרְשָׁה.

חָרַשׁ m. (for חָרַשׁ) constr. חָרַשׁ Ex. 28, 11. Is. 44, 12. 13; comp. פָּרַשׁ constr. פָּרַשׁ Ez. 26, 10. Plur. חָרָשִׁים, constr. חָרָשִׁי.

1. a graver, engraver in stone, Ex. 28, 11.

2. a workman, artificer, craftsman, e. g. a) In stone, fully אָבֵן 2 Sam. 5, 11. 1 Chr. 22, 15. b) In wood, a carpenter, Jer. 10, 3; fully גִּצְצִים Is. 44, 12; plur. 2 K. 12, 1. 1 Chr. 14, 1. c) In metals, a smith, 1 Sam. 13, 19. Jer. 10, 9. Hos. 8, 6. חָרַשׁ ה' בְּרָזָל Is. 44, 12; plur. 2 Chr. 24, 12. d) Metaph. חָרָשִׁי מְשֻׁחָה artificers of destruction, skilful to destroy, Ez. 21, 36 [31].

חָרַשׁ adj. (for חָרַשׁ after the form חָרַשׁ) plur. חָרָשִׁים, deaf, see r. חָרַשׁ no.

4. Ex. 4, 11. Lev. 19, 14. Ps. 38, 14. Metaph. of those who refuse to hear the prophets and obey the law, Is. 29, 18. 42, 18. 19. 43, 8.

חָרַשׁ m. 1. artificial work, work of the חָרַשׁ; hence הַחָרָשִׁים הַזֵּה valley of artificial works, valley of craftsmen, near Jerusalem, Neh. 11, 35; comp. 1 Chr. 4, 14.

2. In a bad sense, an artifice, art, spoken of magic arts, like Syr. حَرْشًا, حَرْشًا, comp. حَرْشًا, Chald. חָרַשׁ, magician, enchanter. Is. 3, 3 חָכֵם חָרָשִׁים one skilled in magic arts, a skilful magician; followed by נִבְוֹן לְחַשׁ a skilful enchanter. So Chald. But Sept. Vulg. Saad. understand a skilful artificer.

3. silence, comp. the root no. 5. Hence as Adv. silently, secretly, Josh. 2, 1.

4. Heresh, pr. n. m. 1 Chr. 9, 15.

חָרַשׁ m. pr. part. Kal of חָרַשׁ no. 1, 2, cutting, graving, forming; hence a cutter, graver, i. e. any cutting instrument, tool. Gen. 4, 22 כְּלִי-חָרַשׁ נְחֹשֶׁת every cutting instrument of brass.

חָרַשׁ a thick wood, thicket, forest, either as being to be cut (r. חָרַשׁ), or from Chald. חָרַשׁ to be entangled, interwoven, חוֹרְשָׁה a wood, חֲרִישָׁה thicket of trees; comp. Samar. אַרְשָׁה a wood.—Is. 17, 9. Ez. 31, 3. With He parag. חָרְשָׁה 1 Sam. 23, 16; so too with prep. בְּחָרְשָׁה v. 15, 18. Plur. חָרָשִׁים 2 Chr. 27, 4.

חָרָשָׁה (Chald. enchanter, magician) Harsha, pr. n. m. Ezra 2, 52. Neh. 7, 54.

חָרַשְׁתָּ f. (r. חָרַשׁ) 1. a work, working in wood, stone, etc. Ex. 31, 5. 35, 33.

2. חָרַשְׁתָּ ה' הַגּוֹיִם Harosheth of the Gentiles, pr. n. of a city in the north of Palestine, Judg. 4, 2. 13. 16.

\* חָרַתָּ i. q. חָרַשׁ no. 1, to cut in, to grave, to inscribe, comp. χαράσσω, χαράττω. Once Ex. 32, 16. Chald. חָרַתָּ id.—Hence

חָרַתָּ (prob. i. q. חָרַשׁ thicket) Hereth, pr. n. of a wood in the mountains of Judah, 1 Sam. 22, 5.

חָשׁוּפָה (stripped, r. חָשַׁף) Hasupha, pr. n. m. Ezra 2, 43. Neh. 7, 46.

חָשִׁיף m. (r. חָשַׁף) pr. something peeled off, separated; hence a flock, i. e. a little



*flock.* 1 K. 20, 27 שְׁנֵי הַטְּרִיפֵי זֵאִים *two little flocks of goats*; Sept. δύο ποίμνια αἰγῶν, Vulg. duo parvi greges caprarum. Abulwalid compares تطيعة *a little flock*, so called from being cut off, separated from a larger one.

\* חָשַׁב fut. יַחֲשֹׁב, once אֶחָשֶׁב Job 7, 11; pr. *to hold, to keep*, kindr. with חָזַק q. v. Job 16, 5 וְנִידִי שִׁפְחֵי יַחֲשֹׁב *and the comfort of my lips should hold you*, i. e. hold you up, ironically; parall. אֶצְמָצֶכֶם. Oftener

1. *to hold or keep back, to withhold*, with בִּן *from* any thing, e. g. a) Genr. Gen. 20, 6 *I also withheld thee* לִי מִחַטֹּאתֵי *from sinning against me*. 1 Sam. 25, 39. Ps. 19, 14. Job 30, 10. Absol. that being omitted from which one is withheld; 2 Sam. 18, 16 *Joab held back the people* sc. from pursuing. Prov. 10, 19, 17, 26. Job 7, 11. Is. 58, 1 *cry aloud* (pr. with thy throat), *hold not back*. 54, 2. b) With acc. of thing and בִּן of pers. *to keep back or withhold a thing from any one*, Gen. 39, 9, 22, 12 and *hast not withheld thy son . . . from me*; comp. v. 16 where בִּן is implied. Poet. Ps. 78, 50 *he kept not back their life from death*. c) *to keep from danger*, i. e. *to save, to preserve*, Job 33, 18.

2. *to forbear, to spare*, e. g. a) Things, c. acc. Prov. 13, 24 חֹשֶׁבֶת שִׁבְתּוֹ *whoso spareth his rod, hateth his son*. With an inf. 24, 11 חֹשֶׁבֶת אִם תִּחְשָׁבֶהָ *if thou forbear . . . to deliver*, etc. With ל *to spare for any thing, to reserve*, Job 38, 23. Absol. Prov. 11, 24, 21, 26. b) Persons, i. q. *to deal gently with*, c. acc. 2 K. 5, 20. Absol. Ezra 9, 13 חֹשֶׁבֶת לְמַטֵּה *thou hast forborne below our iniquities*, hast punished us less than our sins deserve. Is. 14, 6.

NIPH. 1. Pass. of Kal no. 1, *to be restrained*, spoken of pain, Job 16, 6.

2. Pass. of Kal no. 2, *to be spared, reserved*, for any thing, Job 21, 30.

\* חָשַׁב fut. יַחֲשֹׁב, i. q. חָסָה q. v.

1. *to strip off bark, to bark, to peel*, e. g. a tree, Joel 1, 7. So of a forest, *to strip off the foliage, to make bare*, Ps. 29, 9.

2. *to strip off a covering, to uncover*, with acc. of covering, Is. 47, 2 חֲשָׁפֵי שָׁדָיִם

*uncover the train.* Jer. 13, 26. With acc. of pers. i. q. *to make naked, bare*, Jer. 49, 10. Is. 52, 10 *the Lord hath made bare his holy arm*. Ez. 4, 7. Is. 20, 4 יִשָּׁפֵר יְהוָה *with the buttocks uncovered*.

3. *to draw water from the surface, to skim off*, Is. 30, 14. Hag. 2, 16.—In Arabic حَسْرَف is a well of living water in sandy ground; but the etymology is different.

Deriv. חָשַׁב, מִחֲשָׁבָה, and pr. n. חֲשִׁיבָא.

\* חָשַׁב fut. יַחֲשֹׁב, but יַחֲשִׁבֵּה Ps. 40, 18, יַחֲשִׁבֵּהוּ Ps. 35, 20.

1. *to think, to regard* as so and so. The primary idea is that of *computing*,

*reckoning*, see Piel no. 1; Arab. حَسَبَ, Syr. سَبَّ, Eth. ሠበ and ሠበ id.

Or perhaps it may be that of *mingling*, like Arab. اشب and خشب; whence חָשַׁב a weaver in colours, pr. mingling threads of different colours.—Is. 10, 7 וְיַחֲשִׁבֶהָ לִבּוֹ *nor doth his heart think so*. Often, *to think to be so and so, to hold or count as*, Gr. λογίζεσθαι *to count*, c. acc. et ל Gen. 38, 15 וַיַּחֲשִׁבֶהָ לוֹזְנָה *and he thought her a harlot*, regarded her as such. 1 Sam. 1, 13. Job 13, 24 וְיַחֲשִׁבֵנִי לְאֹיִבִי *and holdest me for (as) thine enemy*. 19, 15, 35, 2. al. With two acc. Is. 53, 4; acc. et ל Job 19, 11.—With acc. simpl. *to think of, i. e. to regard, to esteem*; Is. 13, 17 וְיַחֲשִׁבֶהָ *אֲשֶׁר בָּסָה* *who regard not silver*. 33, 8, 53, 3. Mal. 3, 16. Comp. Rabb. חָשַׁב one esteemed, honoured.

2. *to think of as belonging to any one, to impute, to reckon to any one*; with acc. of thing and ל of pers. e. g. sin 2 Sam. 19, 20. Ps. 32, 2; a good deed Gen. 15, 6, comp. Ps. 106, 31. Ellipt. perh. Ps. 40, 18, comp. Ps. 32, 3-5.

3. *to think, to meditate, to purpose*. a) With acc. *to think out, to invent, to devise*, e. g. musical instruments Am. 6, 5; artificial work Ex. 31, 4. Hence PART. חָשַׁב an inventor, artificer, as of warlike engines 2 Chr. 26, 15; also an inventive weaver, an artist, Vulg. plumarius, whose work is called חֲשִׁבָה חֲשִׁבָה Vulg. opus plumarium, Ex. 26, 1. 31, 28, 6. 15. 36, 8. 35. 39, 3. 8. Here is to be understood a fabric artificially woven

with figures of various colours, as also of gold and silver, such as flowers, fruits, and birds; used mostly in Babylonia (see **אַהֲרָהָה שֶׁנֶּזֶר** Josh. 7, 21); and diff. from **רָקֵם**, **רֶקְמָה**, in Vulg. likewise *opus plumarium*, which consisted of figures embroidered or stitched upon the cloth, and not woven into it; see in **רָקֵם**. See Braun de Vest. sacerd. I. § 267 sq. The-saur. p. 531, 1310 sq. b) With **ל** and infin. *to think to do any thing, to purpose, to devise*; Ps. 140, 5 **אֲשֶׁר חָשְׁבוּ לְדַחוֹת פִּצְמִי** *who have purposed to overthrow my goings*. 1 Sam. 18, 25. Jer. 18, 8. Lam. 2, 8. Job 6, 26. c) In a bad sense, *to meditate evil against one, to devise, to plot*; so **הַשֵּׁב מִהֲשֹׁבוֹתָ עָלַי** *to devise devices against any one, to lay plots*, Esth. 8, 3, 9, 25. Jer. 11, 19. 49, 30. Dan. 11, 25; **אֶל** Jer. 49, 20. 50, 45. **חָשַׁב רָצָה** Mic. 2, 3. Nah. 1, 11; comp. Gen. 5, 20, where by antith. it is also put in a good sense. **חָשַׁב מִזְמָה**, **חָשַׁב אֵוֶן**, Ps. 10, 2. 21, 12. 52, 4. Ez. 11, 2. Mic. 2, 1. al.

NIPH. 1. Pass. of Pi. no. 1, *to be computed, reckoned, accounted*, 2 K. 22, 7; *to be reckoned or counted to any one*, c. **לָּ** Josh. 13, 3; **עָלַי** 2 Sam. 4, 2.

2. Pass. of Kal no. 1, *to be regarded, counted, esteemed as so and so*; c. acc. Prov. 17, 28 *even a fool, so long as he is silent, יִחָשֵׁב חָכָם is counted wise*. Gen. 31, 15. Neh. 13, 13. With **כֵּן** *to be counted as, to be esteemed like*, Job 18, 3. 41, 21. Hos. 8, 12. (Hence *to be like* Is. 5, 28.) With **לָּ** id. 1 K. 10, 21. Lam. 4, 2; **כֵּן** Is. 2, 22 **בְּמַה יִּחָשֵׁב הוּא** *to what is he to be esteemed like?* i. e. how is he to be estimated? **עִם** Ps. 88, 5.

3. Pass. of Kal no. 2, *to be imputed to any one*, c. **לָּ** Lev. 7, 18. 17, 4. Num. 18, 27. Ps. 106, 31.

PIEL 1. *to compute, to reckon*; see for the primary signification as often preserved in Piel, Lehrs. p. 242. With acc. Lev. 25, 27. 50. 52. 27, 18. 23; **יָחַס** (**אָחַס**) *to reckon with any one*, 2 K. 12, 16.

2. *to make account of, to regard highly*, Ps. 144, 3. Comp. in Kal no. 1.

3. *to think upon, to consider*, Ps. 77, 6. 119, 59.

4. *to think, to meditate, to purpose*, i. q. Kal no. 3; absol. Ps. 73, 16; c. acc. *to think out, to plan*, Prov. 16, 9. In a bad sense, *to devise, to machinate*, Prov. 24,

8; with **עָלַי** of pers. **חָשַׁב מִהֲשֹׁבוֹתָ עָלַי** Dan. 11, 24; **אֶל** of pers. Nah. 1, 9. Hos. 7, 15. —Metaph. of things, *to be about to do or suffer*. Jon. 1, 4 *the ship was about to be broken, wrecked*.

HITHP. reflex. i. q. Niph. no. 1, *to reckon oneself*, c. **בְּ** among, Num. 23, 9.

Deriv. **חֲשִׁיבָה**, **מִחֲשִׁבָה**, and those here following.

**חָשַׁב** Chald. i. q. Hebr. no. 1, *to repute, to regard, to count as so and so*, c. **בְּ** Dan. 4, 32.

**חָשַׁב** m. *girdle, belt* of the high-priest's ephod, **חָשַׁב הָאֶפֶרֶד** Ex. 28, 27. 28. 29, 5. 39, 20. 21. Lev. 8, 7; **חָשַׁב אֶפְדָּתוֹ** Ex. 28, 8. 39, 5. So called from its being woven in colours; see r. **חָשַׁב** no. 3. a.

**חֲשִׁבְדָּה** (for **חָשַׁב בְּדָה** thought in judging, perh. thoughtful judge,) *Hashbadanah*, pr. n. m. Neh. 8, 4.

**חֲשִׁבָה** (esteemed, i. q. **חָשַׁב** with art. Aram.) *Hashubah*, pr. n. m. of a son of Zerubbabel, 1 Chr. 3, 20.

**חֲשִׁבּוֹן** m. (r. **חָשַׁב**) 1. Power of thinking, *reason, intelligence, understanding*, Ecc. 7, 25. 27. 9, 10. Vulg. *ratio*.

2. *Heshbon*, pr. n. of a city, celebrated for its fish-ponds Cant. 7, 5; formerly the seat of an Amorite king Num. 21, 26 sq. afterwards within the bounds of Reuben and Gad and assigned to the Levites, Josh. 13, 17. 21, 39; and still later ranked among the cities of Moab, Is. 15, 4. Jer. 48, 2. Pliny mentions a tribe of Arabs called *Esbonitæ*, H. N. 5. 11; comp. Abulfeda Tab. Syr. p. 11. Now called *Hesbân*, **حسبان**, according to Seetzen and Burckhardt, Travels in Syria etc. p. 365. Comp. Bibl. Res. in Palest. II. p. 278.

**חֲשִׁבּוֹן** m. plur. **חֲשִׁבְנוֹת**, Ecc. 7, 29; pr. *inventions*, from r. **חָשַׁב** no. 3. a. Spec.

1. *warlike engines*, for casting darts, stones, etc. 2 Chr. 26, 15. Comp. Lat. *ingenium*, which in the middle ages came to signify a warlike machine, *ballista*, whence Engl. *engine*.

2. *arts, devices*, Ecc. 7, 29.

**חֲשִׁבְיָהוּ**, **חֲשִׁבְיָהוּ** (whom Jehovah regards) *Hashabiah*, pr. n. of several Levites: a) 1 Chr. 6, 30. b) 9, 14. Neh. 11, 15. c) 1 Chr. 25, 3. 19. Ezra



8, 19. d) 1 Chr. 26, 30, 27, 17. e) Ezra 8, 24. Neh. 12, 24. f) Neh. 3, 17, 10, 12, 11, 22.

הַשְׁבָּנָה (id. נ for י) *Hashabnah*, pr. n. m. Neh. 10, 26.

הַשְׁבְּנִיָּה (id.) *Hashabniyah*, pr. n. m. a) Neh. 3, 10. b) 9, 5.

\* הָשָׁה fut. הִשָּׁה, *to be hush, silent, still*, an onomatopoetic root, comp. Engl. *hush! hist!* Ecc. 3, 7. Is. 62, 1. 6. Ps. 107, 29. Kindr. is הָס, הָסָה.—Spoken also of one not acting, i. q. *to be still, quiet, to rest*; espec. of God as not affording help, Is. 64, 11. 65, 6. With מִן i. q. *to turn away in silence from any one, not to render him aid*, Ps. 28, 1. Comp. הָרַשׁ no. 5.

הִפָּח הַהֲשָׁה 1. Causat. *to silence, to still, to make quiet*, Neh. 8, 11.

2. Intrans. *to keep silence, to be still*, like Kal, (comp. הִתְקַיֵּם, הִתְקַיֵּם,) 2 K. 2, 3, 5, 7, 9. Ps. 39, 3.—Also as in Kal, *to be still, quiet, inactive*, Is. 57, 11. 1 K. 22, 3. Judg. 18, 9.

NOTE. The form הִתְקַשׁ in Job 31, 5 belongs to הָשָׁה; comp. in r. קָיִם.

הַשְׁבִּיב (thinking, r. הִשָּׁב) *Hasshub*, pr. n. m. a) 1 Chr. 9, 14. Neh. 3, 23, 11, 15. b) Neh. 3, 11, 10, 24.

הַשְׁוֶה Chald. m. emphat. הַשְׁוֶה, *darkness*, Dan. 2, 22. R. הִשָּׁה.

הַשְׁוִיָּם see הַשְׁקִים.

הִשָּׁח Chald. 1. *to be needed, necessary*. Ezra 6, 9 מִהֶהֱשָׁחָן *whatever things are necessary*. Syr. هَسَب to be suitable.

2. *to have need*, c. inf. et הִ, Dan. 3, 16.—Hence

הִשְׁחָה f. *need, necessity*, i. e. what is necessary, Ezra 7, 20.

הַשְׁיָכָה see הַשְׁיָכָה.

\* הָשָׁה fut. הִשָּׁה, *to be dark, darkened, obscured, to be shrouded in darkness*. Chald. הִשָּׁה, Syr. هَسَب, id. Spoken of the light of the sun, Job 18, 6. Is. 5, 30, 13, 10; of the stars, Job 3, 8; the day, Ez. 30, 18; of the eyes as dim, not able to see, Lam. 5, 17. Ps. 69, 24, and so of persons Ecc. 12, 3; of the colour of the skin Lam. 4, 8; of the earth darkened by locusts, Ex. 10, 15.

הִפָּח. 1. *to darken, to make dark*;

Am. 5, 8 לַיְלָה הִשָּׁה יוֹם *he maketh the day dark even unto night*; with לָ Am. 8, 9. Metaph. Job 38, 2 מִי זֶה מְחַשֶּׁה עֵצָה וְגו' *who is this that darkeneth my counsel by words without wisdom?* i. e. strives to hinder it.

2. Intrans. *to be dark*, pr. to keep dark, Ps. 105, 28. 139, 12. Jer. 13, 16.

Deriv. the five following; comp. הִשָּׁה.

הִשָּׁה adj. plur. הַשְׁבִּים, *dark, metaph. obscure, mean*, Prov. 22, 29. Chald. הַשְׁבִּים, הַשְׁבִּים id.

הִשָּׁה m. c. suff. הַשְׁבִּי 1. *darkness*, opp. to אֹרֶךְ, Gen. 1, 2 sq. Ex. 10, 21, 22. al. Also of a dark place, as of Sheol, Hades, Job 17, 13. Ps. 88, 13 comp. Job 10, 21; הַשְׁבִּי יָמֵי הַשָּׁה *days of darkness, to be spent in Sheol*, Ecc. 11, 8; of a subterranean prison, Is. 42, 7. 47, 5. 49, 9. הַשְׁבִּי אוֹצְרוֹת הַשָּׁה *treasures of darkness*, i. e. laid up in dark subterranean cells, Is. 45, 3.

2. Metaph. a) *adversity, misery, calamity*, Is. 9, 1. Job 15, 22 לֹא יִצְמִין שִׁבְיָה *he hopeth not to return out of darkness, destruction*. v. 23, 30, 20, 26, 23, 17. Mic. 7, 8. Am. 5, 18, 20. Ps. 18, 29. b) *darkness of mind, ignorance*, Job 37, 19; comp. 12, 22, 25. c) *sorrow, sadness*, Ecc. 5, 16. d) *wickedness*, Prov. 2, 13; comp. τὸ σκότος Rom. 13, 12, and see Job 38, 13, 15. Is. 29, 15.

הַשְׁכָּה f. *darkness*, Gen. 15, 12. Is. 8, 22. Ps. 82, 5; once הַשְׁכָּה Ps. 139, 12. Plur. הַשְׁכָּה id. Is. 50, 10. R. הִשָּׁה.


הַשְׁכָּה or הַשְׁכָּה (Tsere pure) constr. הַשְׁכָּה Ps. 18, 12, *darkness*, sc. of waters, clouds. R. הִשָּׁה.

הַשְׁכָּה f. id. Mic. 3, 6 לְפָנֶיךָ וְהַשְׁכָּה *and darkness shall be around you from divining*, i. e. so that ye cannot divine. Some editions read הַשְׁכָּה, as if præter. 3 pers. fem. impers. *it shall be dark unto you*; but the formeris to be preferred on account of the subst. לַיְלָה in the other member.

\* הָשָׁל in Kal not used, *to prostrate, to enfeeble*; kindr. הָלַשׁ no. 2.

הִפָּח. part. הַשְׁלִים *enfeebled, exhausted*, Deut. 25, 18. Sept. ἀσθενῶντες, Vulg. lassi.

הָשָׁל Chald. *to make thin, small*; hence *to crush, to beat fine*, i. q. הִדַּק.

Dan. 2, 40.—Chald. and Talm. of Jerus. to beat out thin, to draw out with a hammer, חַשְׁלָה pounded barley. Syr.  to draw out thin with a hammer.

\* חָשַׁם *obsol. root, Arab. حشم to be fat, transp. מָשַׁח; metaph. to be rich, opulent, to have many servants. Hence תְּשׁוּמוֹת, תְּשׁוּמוֹנָה, תְּשׁוּמוֹת, and*

**חָשׁוּם** (rich, opulent, Arab. حاشيم having many servants,) *Hashum*, pr. n. m. Ezra 2, 19. 10, 33. Neh. 7, 22. 8, 4. 10, 19.

חָשַׁם see חוֹשֵׁם.

חֶשְׁמוֹן (fatness, fat soil) *Heshmon*, pr.  
n. of a place in the tribe of Judah, Josh.  
15, 27. R. חֶשֶׁם.

חֲשִׁמוֹנָה (id.) *Hashmonah*, pr. n. of a station of the Israelites in the desert, Num. 33, 29.

חֶשְׂמֵל m. *smooth brass*, i. e. *polished, burnished*, Ez. 1, 4. 27. 8, 2.—Bochart, in Hieroz. II. p. 877 sq. supposes this word to be compounded from חֶשֶׁת for חֶשֶׁת brass, and Talmud. מִלָּא gold, so that חֶשְׂמֵל for חֶשֶׁת־מִלָּא would be a mixture of brass and gold, or at least representing the splendour and colour of gold. But this noun מִלָּא itself seems to be of very uncertain authority. And since in Ez. 1, 7 we read in the same connection קֶלֶד חֶשֶׁת־כָּלָל *burnished brass*, it would seem that חֶשְׂמֵל ought to be explained in the same sense, viz. from חֶשֶׁת, the ה being dropped by aphæresis, and מֶל, a syllable which had the sense not only of softness but also of *smoothness* and *polish*, as is manifest from many roots beginning with it, e. g. מֶלֶס, מֶלֶץ, מֶלֶט, מֶלֶק, *μαλίσσω*, *mulceo*, *mollis*, and with a guttural prefixed חֶמֶל; see מֶלֶץ. The LXX translate it ἡλεκτρον, Vulg. *electrum*, by which words however they do not mean *amber*, but a mixed metal composed of gold and silver, and distinguished for its brilliancy; see Pausan. 5. 12. Plin. 33. 4 or 23. Buttman über das Electron, in his Mythol. II. 337 sq. In Rev. 1, 15 in a like connection is read χαλκολίβανον, which might be for χαλκολίπανον *burnished brass*, i. q. חֶשְׂמֵל.

חֶשְׁמָנִים m. plur. (רֶחֶם) ἄπαξ λε-  
γόμεν. Ps. 68, 32, pr. *the fat*, i. e. *the opu-*

*lent, nobles, princes; comp. Arab. حَشِيمٌ*  
a great man with a large train of serv-  
ants. So Kimchi well, אנשים גדולים  
ונגידים.

\* **חֲשֵׁן** obsol. root, i. q. Arab. **حَسَن**  
to be fair, beautiful, Conj. II, IV to adorn.  
In the occidental tongues accord perhaps  
Goth. *skeinan*, Germ. *scheinen*, whence  
*skōni*, *schön*, Engl. *sheen*.—Hence

הַטֶּהֱן m. pr. ornament; spoken of the breast-plate or gorget of the high-priest, woven in colours with figures, ornamented on the outside with twelve gems, on which were inscribed the names of the tribes, and hollow within, where were deposited the sacred lots אֲוִירִים וְהֶמְשֶׁטֶט q. v. whence more fully called הַטֶּהֱן הַמְשֶׁטֶט, Ex. 28, 15. 29, 30. 39, 5 sq. Lev. 8, 8. Comp. אֲוִירִים. Sept. λογίον, Philo λόγιον, Eccus. 45; 10 λογείον κρίσεως.

\* **חָשַׁב** pr. *to join or fasten together*, comp. **חָשַׁב** no. 1, 2. Also intrans. (for **חָשַׁב**) *to be joined or fastened together, to adhere*, see Piel. In Kal only metaph. e. g.

1. *to be attached, to cleave to* any one, i. e. to love with warm affection; comp. Engl. *to stick fast* to any one, Lat. *affixus est*, Cic. ad Q. Frat. 3. 1. So of love towards a maiden, c. 3 Gen. 34, 8. Deut. 21, 11; towards God Ps. 91, 14; of God towards men Deut. 7, 7. 10, 15. Comp. Arab. عشق to cleave to a maiden, to burn with love for her.—Prægn. Is. 38, 17 יְהִישָׁקָהּ בְּפֶשֶׁר מִשְׁחָה בְּלִי יְהִישָׁקָהּ *in love to my soul thou hast delivered me from the pit of perdition.*

2. With infin. and  $\frac{1}{2}$ , *to love to do any thing, to delight in doing, to please*, 1 K. 9, 19. 2 Chr. 8, 6.

PIEL trans. of Kal init. *to join or fasten together, to connect*, Ex. 38, 28.

PUAL pass. of Pi. Ex. 27, 17.

חֶשֶׁק m. c. suff. חֶשֶׁקִי, *delight, pleasure, desire*, 1 K. 9, 1. 19. Is. 21, 4 נִשְׁתָּה חֶשֶׁקִי *the night of my desire*, i. e. long desired.

הַשּׂוּקִים, הַשְּׂקִים m. plur. *joinings*,  
i. e. *poles* or *rods* which served to join



together the tops of the columns around the court of the tabernacle, and from which the curtains were suspended. Ex. 27, 10, 11, 36, 38, 38, 10 sq.

**הַשְּׁקִים** m. plur. *spokes* of a wheel, which connect the rim with the nave, 1 K. 7, 33. R. **הַשֵּׁן**.

\* **הָשִׁיר** obsol. root Arab. **حش** *to gather together, to assemble*. Hence the two following:

**הַשְּׁרָה** f. constr. **הַשְּׁרָה**, *a gathering* of waters, poet. for clouds 2 Sam. 22, 12. In the parall. passage Ps. 18, 12 it is **הַשְּׁבָה**.

**הַשְּׁרִים** m. plur. *the nave* of a wheel, into which the spokes are *gathered*, 1 K. 7, 33. R. **הַשֵּׁר**.

\* **הָשִׁשׁ** obsol. root. Arab. **حش** is *to fodder with hay*; but this is denom. from **حشيش** hay, dry grass; while the primary signif. is in Conj. IV, *to be dried up, to be dry*.—Hence

**הַשֵּׁשׁ** m. *dry grass, hay*. Is. 5, 24 **הַשֵּׁשׁ** **לְהַבָּה** *the dry grass of flame*, i. e. flaming, burning. 33, 11.

**הֵת** m. (r. **הָתַת**) c. suff. **הֵתָם** Gen. 9, 2.

1. Adj. *broken*, e. g. a bow 1 Sam. 2, 4. Trop. *broken* in spirit, *dismayed, terrified*, Jer. 46, 5.

2. Subst. *dismay, terror, dread*, Gen. 9, 2. Job 41, 25.

**הֵת** (terror, dread, r. **הָתַת**) *Heth*, pr. n. of a son of Canaan, Gen. 10, 15; whence **בְּנֵי הֵת** *children of Heth*, Gen. 23, 5 sq. 25, 10, also **הֵתִי** plur. **הֵתִים** *the Hittites*, a Canaanitish tribe dwelling in the vicinity of Hebron, Gen. 23, 7. Josh. 11, 3; sometimes also further north, Judg. 1, 24 sq. They still remained in the times of the kings, and also after the exile, 1 Sam. 26, 6. 2 Sam. 11, 3 sq. 23, 29. Ezra 9, 1. **מֶלְכֵי הֵתִים** 2 K. 7, 6, spoken of all the Canaanitish kings.—Fem. **הֵתִיָּה** Ez. 16, 3. Plur. **הֵתִיּוֹת** 1 K. 11, 1; also **בְּנוֹת הֵת** Gen. 27, 46.

\* **הָתַת** fut. **הִתְּתָה**, *to take, to lay hold of, to seize*; perh. kindr. with **הָתַת**, whence by softening the third radical might come **הָתַב** and **הָתִי**. Spoken once

of a person Ps. 52, 7; elsewhere always of taking up fire, coals, Is. 30, 14 **לְהִתּוֹת אֶשׁ מִבֶּקֶר** *to take up fire from the hearth*. Prov. 6, 27. 25, 22 præg. **אֶתָּה תִּקְחֵם עַל-רֹאשׁוֹ** *for thou shalt take up and heap coals of fire upon his head*; see under **תִּקְחָה**.

Deriv. **מִתְּתָה** fire-pan, and pr. n. **מִתָּה**.

**הִתָּה** f. (r. **הָתַת**) *terror*, Gen. 35, 5.

**הַתּוֹל** m. (r. **תָּהַל**) *a bandage, roller*, for binding up a wound, Ez. 30, 21.

**הִתְתַּחַת** adj. plur. **הִתְתַּחַתִּים**, *timid, terrified, dismayed*, Ecc. 12, 5. R. **הִתָּה**.

**הִתִּי** see **הֵת**.

**הִתָּת** f. (r. **הָתַת**) *terror, dread*, Ez. 32, 23, 27. With suff. **הִתִּיתָם** *the dread of them*, i. e. which they inspire, Ez. 26, 17. 32, 24, 25. 26.—Also as gent. n. fem. see in **הֵת**.

\* **הִתֵּן** in Kal not used, pr. *to cut off*; trop. *to divide*, and so *to determine, to decree*, as in Chald. and Rabbinic; comp. **הִרְצֵן**, **הִרְצֵן**.

NIPH. pass. Dan. 9, 24 *seventy weeks* **נִתְּנָה עָלַי צִוְיָה** *are decreed upon thy people*. Theod. and Gr. Venet. **συνημιθροισαν**, **τέτρηται**. Sept. **ἐποθροισαν**.

\* **הִתַּל** in Kal not used, *to wrap in bandages*, e. g. a wound, see **הַתּוֹל**; also a new-born infant, *to swathe, to swaddle*, see Pual and Hoph. Arab. **ختل** pr. *to cover*, also *to hide, to deceive*.

Pual and Hoph. pass. Ez. 16, 4.

Deriv. **הַתּוֹל**, and the two here following.

**הַתּוֹלָה** f. *a bandage, swaddling-band*, Job 38, 9.

**הִתְלֹן** (wrapped up, hiding-place) *Hethlon*, pr. n. of a city in northern Syria, Ez. 47, 15, 48, 1. R. **הִתָּל**.

\* **הָתַם** fut. **הִתְּתָם** 1. *to shut up, to close*; kindr. with other words of shutting up, closing, as **הָתַם**, **אָתַם**, **עָתַם**; see Piel, Hiph. Arab. **ختم** id. Conj. IV, *to shut fast, to lock*. The general sense of closing is found also in some forms of the Ethiop. root **ተጠጠ**; see Ludolph col. 282.

2. Spec. *to seal, to seal up, to close by a seal*. Chald. Syr. Zab. id. Arab.

חַתֵּם I, II, Eth. **ḥtṣ**, id. So Gr. *σφραγίς* seal, from *σφράσσω* to shut up.  
 a) With acc. Is. 8, 16 **חָתַם הָאִרְכָּה** *seal up the oracle*. Part. pass. **חָתוּם** *sealed*; Cant. 4, 12 **מַעְיָן חָתוּם** *a sealed fountain*, metaph. for a chaste maiden. Deut. 32, 34. Job 14, 17. The ancients were accustomed to make fast with a seal many things for which we use a lock, as doors, gates, fountains, etc. Cant. l. c. comp. Dan. 6, 18. Matt. 27, 66. See Lips. ad Tac. Annal. 2. 2. Salmas. Exercitatt. c. 45.—They also sealed up rolls or volumes, espec. oracles Is. 29, 11. Dan. 12, 4. 9; bills of sale or purchase Jer. 32, 10. 11. 44. The seal also, as in the East at the present day, was the token and confirmation of signature, e. g. in covenants Neh. 10, 1. 2; in letters 1 K. 21, 8. Esth. 8, 10. b) Absol. Jer. 32, 10. 44; with **בְּ** of the ring 1 K. l. c. Esth. l. c. c) With **בְּכָל** *pr. to seal up around any thing*, Job 9, 7. d) With **בְּ**, e. g. **חָתַם בְּיָדוֹ כָּל-אָדָם** *he sealeth up the hand of every man*, i. e. binds up their hands, hinders the use of them, Job 37, 7. Diff. is Job 33, 16 **בְּמִסְרָם חָתַם** *he sealeth up their admonition*, i. e. admonishes them in secret, q. d. under seal; comp. Arab. **حتم** c. **ب** to reveal to any one; see Schult. ad h. l.

3. As a letter or roll when completed was sealed up, hence *to complete, to finish*; Dan. 9, 24 **חָתַם חֲזוֹן וְנְבִיא** *to complete the vision and the prophets*, i. e. until the prophecies are fulfilled. Ez. 28, 12.—Arab. **ختم** to mark with *finis*, to finish.

NIPH. pass. of no. 2, *to be sealed*, with **בְּ** of the ring Esth. 2, 12. 8, 8.

PIEL *to shut up*, see in Kal no. 1; with **בְּ**, q. d. to oppose a barrier to any one, Job 24, 16 **יּוֹמָם חָתְמוּ לָמוֹ** *by day they shut themselves up*.

HIPH. i. q. Pi. *to shut up, to stop*; once Lev. 15, 3 **אוֹ הִתְחַמֵּם בְּשָׂרוֹ מְדוּבָה** *or whether he stop his flesh from the issue*, i. e. the part become so obstructed that the issue cannot flow off freely.

Deriv. **חֹתֵם**, **חֹתֶמֶת**.

**חָתַם** Chald. i. q. Hebr. *to seal, to seal up*, Dan. 6, 18.

**חָתֵם** see **חֹתֵם** *a seal*.

**הַחֲתָמָה** f. *a seal, signet*, Gen. 38, 25.

\* **הִתְּנָה** *to marry*, i. e. 1. *to give in marriage, to marry away a daughter*. Hence PART. **הָתֵן** *a father-in-law*, i. e. the father of the wife, one who gives his daughter in marriage; the father of the husband is called **הָם** q. v. So **הָתֵן מֹשֶׁה** *the father-in-law of Moses* Ex. 3, 1. 4, 18. 18, 1–27. Judg. 1, 16. 4, 11. Fem. **הָתֵנָה** *a mother-in-law*, mother of the wife, Deut. 27, 23.

2. *to take in marriage, to marry a wife*; hence **הָתֵן**, **הִתְּנָה**.

HITHPA. *to mutually give and take daughters in marriage, to contract affinity by marriage*, with any one, c. **אֶת** Gen. 34, 9. 1 K. 3, 1; **בְּ** Deut. 7, 3. Josh. 23, 12. 1 Sam. 18, 22. 23. 26. 27. Ezra 9, 14; **לְ** 2 Chr. 18, 1.

NOTE. In Arabic we find: **ختن** Conj. III, *to contract affinity by marriage*; **خَتْنٌ** father-in-law, son-in-law, any *affinis*. Further, this root signifies: Conj.

I, *to circumcise an infant*; **خَتَّانٌ** *circumcision*; **خَتِينٌ** *an infant circumcised*. That these two significations are connected by a common bond, is shown not only by Ex. 4, 25, see in **הָתֵן** no. 1; but also by another signification of **ختن**, viz. Conj. I, *to give a feast*, both a nuptial feast and one at the circumcision of a child; **خَتَّانٌ**, **خَتْنٌ**,

*a feast*, either at a wedding or a circumcision. The primary idea is perhaps that of *cutting off, circumcising*;

(comp. **خَتْنٌ** *a cutting off*, also the roots **קָטַן**, **הָתַן**, and others beginning with the syllable *kat*;) and then the word for the celebration of this rite was transferred to the like celebration of nuptial rites.

**הָתֵן** m. (r. **הָתֵן** no. 2) *one who marries the daughter of another*, Gr. *γαμβρός*.—Hence

1. In respect to the bride, *a bridegroom, spouse*, Ps. 19, 6. Is. 62, 5. Jer. 7, 34. Joel 2, 16. al.—In Ex. 4, 25 an in-



fant son after being circumcised by his mother, is called by her **חַתָּן דָּמִים** *a bloody spouse*, in allusion probably, to the signif. *circumcision*, i. e. an infant circumcised; see **ר. חַתָּן** note. Aben-Ezra: "mos est mulierum, filium, cum circumciditur, sponsum vocare." Others regard these words as spoken not of the child, but of Moses.

2. In respect to the parents, *a son-in-law*, Gen. 19, 12. Judg. 15, 6. Neh. 6, 18. al.

3. *a relative by marriage, affinis*, 2 K. 8, 27.

**חַתָּה** f. (**חַתָּן**) *espousals, nuptials*, Cant. 3, 11.

\* **חָתַם** fut. **יַחְתֵּם**, i. q. **חָשַׁם**, *to catch, to seize*, in the manner of a lion, Job 9, 12. Comp. Ps. 10, 9.—Hence

**חֶחֱמָה** m. *prey, rapine*, then poet. for **חֶחֱמָה** *a robber*, Prov. 23, 28. Comp. **חֶחֱמָה** for **חֶחֱמָה** 2 Sam. 12, 4.

\* **חָתַר** fut. **יַחְתֹּר**. 1. *to dig or break through* a wall, kindr. with **חָרַשׁ**. Constr. c. acc. **חָתַר בְּתֵּימָם** *to break through houses*, as a thief, to break into them, Job 24, 16. With **בְּ**, as **חָתַר בְּקִיר** id. Ez. 8, 8, 12, 5. 7. 12; also *to break through into*, Am. 9, 2 **חָתַר בְּשֹׁאֵל** 2 *though they break through into Sheol*.

2. *to dig through or plough* the waves by rowing, i. q. *to row*, absol. Jon. 1, 13. Comp. 'arare aquas' Ov. Trist. 3. 12. 36; 'cindere freta' Metam. 11. 468.

Deriv. **מִחְתָּרָה**.

\* **חָתַת** fut. **יַחְתֵּת**, plur. **יַחְתֵּתִי** 1 Sam. 2, 10. al. The same form is also fut. Kal of **נָחַת** q. v. and Job 21, 13.

1. *to be broken, weakened, destroyed*; kindr. with the other onomatopoeic roots

**חָתַת** m. 1. *terror, dismay*, Job 16, 21.

2. *Hathath*, pr. n. m. 1 Chr. 4, 13.

dom Is. 7, 8; of the justice of God Is. 51, 6.

2. Metaph. *to be broken with fear, to be terrified, dismayed, confounded*. Other verbs of breaking are also transferred to terror, as **חָתַת** Job 41, 17, Arab.

**חָתַת**, **חָתַת**, Schult. Opp. Min. p. 93.—So Is. 8, 9. Obad. 9. Jer. 50, 36. Often coupled with synon. **חָתַת**, as Deut. 31, 8 **חָתַת** **וְלֹא תִירָא** *fear not, neither be dismayed*. Josh. 1, 9. 8, 1. 10, 25. With **בְּמִנִּי** *before any one* Jer. 1, 17. Ez. 2, 6. 3, 9; with **מִן** of that *from which one flees in dismay*, Is. 30, 31. 31, 4. Jer. 10, 2. Coupled also with **בוֹשׁ**, where it signifies *to be confounded, faint-hearted*, sc. from fear, terror, Is. 20, 5. 37, 27. Jer. 8, 9. 17, 18. 50, 2; also from shame, Job 32, 15.

NIPH. **נָחַת** (comp. **נָחַל** from **חָלַל** from **חָרַר**) i. q. Kal no. 2, with **בְּמִנִּי** Mal. 2, 5.—Another **נָחַת** is from **נָחַת**.

PIEL. 1. Intrans. but with an intensive power, *to be broken in pieces*, e. g. a bow Jer. 51, 56.

2. Causat. of Kal no. 2, *to terrify, to dismay*, Job 7, 14.

HIPH. **יַחְתֵּת**, fut. **יַחְתֵּתִי**, c. suff. **יַחְתֵּתִי**, once **יַחְתֵּתִי** for **יַחְתֵּתִי** Hab. 2, 17, see Lehrs. p. 369; once in the manner of regular verbs **יַחְתֵּתִי** Jer. 49, 37.

1. *to break, to break in pieces*, Is. 9, 3.

2. *to terrify, to confound, to put to fear and shame*, Jer. 1, 17. 49, 37. Job 31, 34. Hab. 2, 17 **יַחְתֵּתִי בְּחַיֵּי הַבְּהֵמָה** *and the destruction of the beasts (which) terrifies them*, sc. shall cover thee, shall return

upon thine own head.—Arab. **أَخَتَّ** *to be terrified, put to shame*.

Deriv. **חָתַת**, **חָתַת**, **חָתַת**, **חָתַת**, pr. n. **חָתַת**, and

**חָתַת** m. 1. *terror, dismay*, Job 16, 21.

2. *Hathath*, pr. n. m. 1 Chr. 4, 13.

## ט

**Teth**, **טֵת**, Sept. in Lamentations **Ṭṭ**, the ninth letter of the Hebrew alphabet; as a numeral denoting 9; whence i. q. 9+6 for יח 15. The signification is

uncertain. It is commonly explained to mean *a serpent*, Arab. **طَيْط**; others make it something *rolled or twisted to-*

\* טָבַח. 1. *to slaughter, to kill animals*, Ex. 21, 37 [22, 1]. Deut. 28, 31.



Jer. 11, 19; espec. for eating, Gen. 43, 16. 1 Sam. 25, 11. Prov. 9, 2. To slaughter for sacrifice is expressed by the kindred verb זָבַח q. v.—Ethiop. **ጠጠሐ** to slaughter, to butcher, Arab. **طبخ** to cook, to roast; comp. art. **אַבְטִיחִים**.

2. to slay, to kill men, Ps. 37, 14. Lam. 2, 21. Ez. 21, 15.

Deriv. **מַבְחֵה** and the six following.

**טָבַח** m. pr. a slaughterer, slayer; hence

1. a cook, 1 Sam. 9, 23. 24. Arab.

**طَبَّاحٌ** id.

2. an executioner, then a lifeguardsman, body-guard of a king; since these in the East act as executioners. So **טֹרֵה-הַמַּבְחִים** Gen. 37, 36. 39, 1. 40, 3. 4. 41, 10. 12, and later **רֹבֵה הַט** 2 K. 25, 8 sq. Jer. 39, 9. 11. 40, 1–5, the captain of the body-guard, pr. the chief executioner. In Egypt he had a public prison in his house, Gen. 40, 3; in Babylon Nebuzar-adan, who held this office, commanded also a part of the royal army, Jer. 39, 13. 52, 15.

**טָבַח** Chald. i. q. Heb. no. 2, an executioner, and hence lifeguardsman, body-guard, Dan. 2, 14.

**טָבַח** m. in pause **טָבַח**, c. suff. **טָבַחָה**.

1. slaughter, e. g. of cattle, Prov. 7, 22. Is. 53, 7. 65, 12. Also of men, Is. 34, 2. 6. Jer. 48, 15. 50, 27.

2. Meton. cattle slaughtered, meat, butcher's meat, Prov. 9, 2. Gen. 43, 16. Comp. זָבַח no. 1.

3. *Tebah*, pr. n. of a son of Nahor, Gen. 22, 24.

**טָבַחָה** f. a cook, 1 Sam. 8, 13. R. **טָבַחָה**.

**טָבַחָה** f. (r. **טָבַח**) i. q. masc. **טָבַח**.

1. slaughter of cattle, Ps. 44, 23. Jer. 12, 3.

2. cattle slaughtered, meat, 1 Sam. 25, 11.

**טִבְחָת** *Tibhath*, pr. n. of a city of Syria 1 Chr. 18, 8. In the parall. passage 2 Sam. 8, 8, it is written **בִּטְחָת** q. v.

\* **טָבַל** fut. **יִטְבֵּל**, to dip, to dip in, to immerse, with acc. of thing and **בְּ** of the liquid Gen. 37, 31. Lev. 9, 9. Deut. 33, 24. Job 9, 31. Ruth 2, 14; also without

acc. Ex. 12, 22. 2 K. 8, 15. Intrans. *to dip, to immerse oneself*; 2 K. 5, 14 *he went down and dipped himself seven times in Jordan*.—Chald. **טָבַל**, Arab. **طبل**, id.

NIPH. pass. Josh. 3, 15.

Deriv. **טְבִילִים** and

**טְבִילָהּ** (whom Jehovah has immersed, purified,) *Tebaliah*, pr. n. m. 1 Chr. 26, 11.

\* **טָבַע** 1. pr. to sink, to press in, to impress into any soft substance, as clay; then to impress a seal, to seal. Arab.

**طبع**. Hence **טָבַעַת** a seal.—Kindr. is **צָבַע**, to dip in, to immerse, Eth.

**מָפַט** id. as also **טָבַל**. The primary syllable is **טב**, which in the western languages also expresses depth and immersion; comp. Goth. *diup*, Engl. *deep*, Germ. *tief*; also Goth. *doufan*, Germ. *taufen*, Engl. *to dip*; Gr. *δύω* and softened *δύω*.

2. Intrans. *to sink, to be sunk, immersed*, as in the mire, a pit, c. **בְּ** Ps. 9, 16. 69, 3. 15. Jer. 38, 6. Lam. 2, 9 **טָבַעוּ בְּאֶרֶץ** her gates are sunk into the ground. Trop. 1 Sam. 17, 49 **וַהֲטָבַע הָאֶבֶן בְּמִצְחוֹ** and the stone sunk into his forehead, was fixed in it.

Pual i. q. Kal no. 2. Ex. 15, 4.

HOPH. id. Jer. 38, 22; of the foundation of the earth or mountains, *to be sunk, settled*, Job 38, 6. Prov. 8, 25.

Deriv. the two following.

**טָבַעַת** f. plur. **טָבַעוֹת**, constr. **טָבַעוֹת**.

1. a seal, signet-ring, Gen. 41, 42. Esth. 3, 10. Ex. 35, 22. Is. 3, 21. al. The signet-ring was worn by the Hebrews on the right hand, Jer. 22, 24; comp. Ecclus. 49, 11 [13]. The person to whom a king committed his signet-ring became thereby prime minister, Gen. 41, 42. Esth. 3, 10. 8, 2; comp. 1 Macc. 6, 15. Q. Curt. 10. 5.

2. a ring, of any kind, Ex. 25, 12 sq. 26, 24. 28, 28.

**טָבַעוֹת** (rings) *Tabbaoth*, pr. n. m. Ezra 2, 43.

\* **טָבַר** obsol. root, prob. i. q. **צָבַר** to heap up. Hence **טָבָר**, q. v.

**טָבְרִמון** (for **טָב רִמון**, good is Rimmon, comp. in **רִמון** no. 2,) *Tabrimmon*

pr. n. of the father of Benhadad king of Syria, 1 K. 15, 18.

**טַבַּת** perh. i. q. **טַבַּת** the celebrated, r. **טַבַּת** (**טַבַּת**) *Tabbath*, pr. n. of a place not far from Abel-meholah in the tribe of Ephraim, Judg. 7, 22.

**טֵבֶת** *Tebeth*, the tenth Hebrew month, from the new moon of January to that of February, Esth. 2, 16. So Jerome ad Ez. 39, 1: "Decimus mensis, qui Hebraeis appellatur Tebeth, et apud Aegyptios *Τιβύ*, apud Romanos Januarius." Copt. **ⲧⲁⲩⲧ** La Croze Lex. p. 107. Arab. **طوبه**. The etymology is unknown.

**טָהוּר** m. adj. constr. **טָהוּר**, fem. **טְהוּרָה**, *clean, pure*, spec. a) In a physical sense, opp. to filthy, soiled, of a garment Zech. 3, 5; a place Lev. 4, 12; water Ez. 36, 25. b) *pure, unalloyed*, spoken of gold Ex. 25, 11 sq. 28, 36. al. c) In the Levitical sense, opp. to profane, polluted, Lev. 7, 19. 10, 10. 1 Sam. 20, 26. Is. 66, 20; and hence of animals which might be eaten, Gen. 7, 2. 8, 20. d) In a moral sense, Ps. 12, 7. 19, 10. 51, 12 **לֵב טָהוּר** *a clean heart*. Job 14, 4.—See also **טָהַר**.

\* **יִתְהַר** fut. **יִתְהַר** 1. *to shine, to be bright*, like kindr. **צָהַר**, **צָהַר**. Syr. **ܬܫܝܢ** noon, Chald. **ܬܫܝܬܐ** id.—Hence **טָהַר** no. 1, **טָהַר**.

2. *to be or become clean, pure*. a) In a physical sense, opp. to the filth of leprosy, 2 K. 5, 12. 13. b) In the Levitical sense, opp. **טָמֵא**, Lev. 12, 8. 13, 6. 34. 58. Num. 19, 12. 19. al. c) In a moral sense, Ps. 51, 9. Jer. 13, 27. Job 4, 17. Prov. 20, 9.—Arab. **طهر** to be clean, pure, espec. from the monthly courses; kindr. **ظهر** to be manifest, conspicuous. Ethiop. **አጥህ** to purify, to wash oneself with water.

PIEL **טָהַר**, fut. **יִתְהַר** 1. *to cleanse, to purify*. a) Physically, as metals from dross Mal. 3, 3; a land from corpses Ez. 39, 12; the heavens from clouds Job 37, 21. b) Levitically, e. g. things Ez. 43, 26. 2 Chr. 29, 15. 18. Neh. 13, 30; persons Lev. 14, 11. Num. 8, 6. 7. c) Morally, Jer. 33, 8. Ez. 24, 13. Mal. 3, 3.

2. *to pronounce clean*, spoken of per-

sons or things. a) In a Levitical sense, Lev. 13, 6 sq. 16, 30. b) In a moral sense Ps. 51, 4.

PUAL *to be cleansed*, part. fem. Ez. 22, 24.

HITHP. **הִטְהַר** and **הִתְהַר**, *to purify or cleanse oneself, to make oneself clean*.

a) Levitically, Gen. 35, 2. Lev. 14, 4 sq. Num. 8, 7. Ezra 6, 20. Neh. 12, 39. 13, 22. b) Morally, *to cleanse oneself from sin*, c. **בְּ** Josh. 22, 17.

Deriv. the four here following, and **טָהַר**.

**טָהָר** m. Holem pure, constr. **טָהָר**, i. q. **טָהָר**, *cleanness, pureness*, e. g. of hands, innocence, Job 17, 9; of heart Prov. 22, 11 Keri.

**טָהָר** m. 1. *brightness, clearness, purity of ether*, Ex. 24, 10.

2. *purification, cleansing*, Lev. 12, 4. 6.

**טָהָר** m. *brightness, splendour*, see r. **טָהָר** no. 1. Ps. 89, 45 **הַשִּׁבְתָּ מִטָּהָר** *thou makest his brightness to cease*. The verb **הַשִּׁבְתָּ** c. **בְּ** is also found thus construed Ez. 34, 10, according to which it should here be rendered, *thou causest him to cease from his brightness*; or, better, it is a constructio praegn. for, *thou causest to cease and takest away from his brightness*. But as nouns of the form **טָהָר** are of very doubtful authority, it may be worth inquiry, whether by transposing the Sheva we ought not here to read **מִטָּהָר** from the common **טָהָר**. This strikes me now more favourably, than the solution of Aben Ezra and Kimchi which I have formerly followed, Lehrs. p. 87, viz. that Dagesh in the **ט** is euphonic, and **מ** is formative, so that **מִטָּהָר** or **מִטָּהָר** (as is read in some Mss.) would be for **מִטָּהָר** from the subst. **מִטָּהָר**.

**טָהָרָה** f. (r. **טָהָר**) 1. *pureness*, in a moral sense, 2 Chr. 30, 19.

2. *purification, cleansing*, Lev. 13, 35. 14, 2. al. **דָּמַר טָהָרָה** *blood of purification*, i. e. from which a lying-in woman is to be purified, Lev. 12, 4. 5.

**טָהָר**, see **טָהָר** after **טָהָר**.

\* **טָהָר** praet. **טָהָר** Num. 24, 5. Cant. 4, 10; for the fut. is used the form **יִטָּהַר** from **טָהָר**.



1. *to be good, well.* Chald. Syr. id. Arab. طَاب mid. Ye, to be good, sweet, pleasant, espec. of fragrant odour, comp. בָּאֵשׁ, בָּאֵשׁ. Always impers. in the foll. phrases: a) טוב לי *it is well with me*, it goes well with me, etc. Deut. 5, 30, 15, 16, 19, 13. Num. 11, 18. Ecc. 9, 4; also *I am well*, 1 Sam. 16, 16, 23. With אֵל 1 Sam. 20, 12. Job 13, 9 הַטּוֹב בִּי *is it well (for you) that?* etc. For Job 10, 3 see lett. b. b) טוב בעיני *it is good in my eyes*, i. e. *it pleaseth me*, is my pleasure, Num. 24, 1. In the later books with עַל, 1 Chr. 13, 2. Esth. 1, 19 אִם-עַל-הַמֶּלֶךְ טוֹב *if it please the king*, 3, 9, 5, 4, 8, 7, 3. Neh. 2, 5, comp. Ezra 5, 17; once with לְ Job 10, 3 הַטּוֹב לָךְ *doth it please thee?* So Vulg. Chald.

2. *to be goodly, fair, pleasing*, Num. 24, 5. Cant. 4, 10.

3. *to be in good humour*, i. e. *to be cheerful, joyful*, the prevailing usage in Syriac; espec. of the heart, 1 Sam. 25, 36. 2 Sam. 13, 28. Esth. 1, 10.

Hiph. הִטִּיב fut. יְהִיב 1. *to do well, to act right*, c. acc. 1 K. 8, 18. 2 Chr. 6, 8; inf. c. לְ 2 K. 10, 30.—Also *to do good to others*, to confer benefits, Ez. 36, 11.

2. *to make goodly, fair*, Hos. 10, 1.

3. *to make cheerful, to cheer*, Ecc. 11, 9.

NOTE. More frequent is Hiph. הִיטִיב from יָטַב.

Deriv. the five following.

טוֹב m. *good*. A) Adj. having fem. טוֹבָה.

1. *good, καλός, bonus*, in various senses, according to the character of the objects; e. g. of a land, field, pasture, i. e. fertile, fruitful, Ex. 3, 8. Ez. 17, 8, 34, 14; of cattle, in *good case*, fat, (opp. רַע Gen. 41, 26, 27.) Lev. 27, 10 sq. Gen. 18, 7, 27, 9; of a tree, fruitful, 2 K. 3, 19; of fruits, fresh, sound, Jer. 24, 2; of gold, pure, Gen. 2, 12. 2 Chr. 3, 5, 8.—Spec.

a) Spoken of what is grateful to the senses, *good, pleasant, sweet*, etc. a) To the sight, *good to look upon, goodly, fair, beautiful*. Dan. 1, 15 מִרְאֵיהֶם טוֹב וְגו' *their appearance was better, fairer, than*, etc. So of persons Gen. 6, 2. Ex. 2, 2. 1 Sam. 9, 2; often with a word added, as מִרְאֵה Gen. 24, 16. Esth. 1, 11, 2, 3, 7; הָאִר 1 K. 1, 6; רֵאִי 1 Sam. 16, 12. Of houses Is. 5, 9. β) To the hearing, *pleasing*,

*well sounding, harmonious*, spoken of a poem Ps. 45, 2. γ) To the smell, *pleasant, fragrant*, sweet-scented; as שֶׁנֶּן טוֹב *fragrant ointment* Is. 39, 2. Ps. 133, 2. קִנְהָ הַטּוֹב *the fragrant cane* Jer. 6, 20. δ) To the taste, *good, pleasant*; לִמְאֻכָּל טוֹב *good to eat* Gen. 2, 9, 3, 6. Prov. 24, 13 *eat thou honey, because it is good, tastes good*. Comp. הֵיטֵב Cant. 7, 10. ε) To the senses and feelings generally; Gen. 49, 15 *he saw the rest, that it was good, pleasant*. Ps. 73, 28 *but to draw near to God is good for me*. 84, 11 *a day in thy courts is better than a thousand*. 133, 1. So יוֹם טוֹב *a good day*, i. e. joyful, Esth. 8, 17, 9, 19, 21. Zech. 8, 19; comp. *bonus dies* Ovid. Fast. 1, 72. Also very freq. טוֹב בְּעֵינַי *good in the eyes of any one*, i. e. grateful, pleasing to him, Num. 24, 1. Deut. 6, 18. Gen. 16, 6 הַטּוֹב בְּעֵינֶיךָ *do to her as it pleaseth thee*. 19, 8. Is. 9, 25. Judg. 10, 15, 19, 24. Esth. 8, 8. Jer. 26, 14. In the later books for בְּעֵינַי is put לְפָנַי, Ecc. 7, 26 לְפָנַי הָאֱלֹהִים *whoso pleaseth God*. 2, 26; also לְ Deut. 23, 27; comp. Job 10, 3.

b) *good* for a particular purpose, i. e. well adapted, useful, profitable, etc. Gen. 1, 4 *and God saw the light, that it was good*. 2, 18 *it is not good that the man should be alone*. 29, 19. With בִּי, *it is good that*, Ruth 2, 22. 2 Sam. 18, 3. With dat. of pers. *good for any one*, Ex. 14, 12 מִמָּחֲנֵנוּ וְגו' *better for us to serve the Egyptians, than to die in the wilderness*. Num. 14, 3. Ps. 119, 71 Ecc. 2, 3, 8, 15; with בְּ Ecc. 2, 24.

c) *good* in measure and quantity, i. e. much, great, abundant; Syr. طَوْبٌ very, comp. Fr. bien. So *a good profit* Prov. 31, 18; *good wages* Ecc. 4, 9; *a good (ample) present* Gen. 30, 20; טוֹבָה טוֹבָה *a good old age* Gen. 15, 15, 25, 8. Ps. 69, 17 טוֹב חֶסֶדְךָ בִּי *for great is thy loving-kindness*. 63, 4, 109, 21. Comp. טֵן טוֹב Prov. 22, 1.

d) *good* in a moral sense: α) Of persons, *good, well-disposed, upright*, Lat. *vir bonus, honestus*, 1 Sam. 2, 26. Prov. 12, 2, 13, 22, 14, 14. Ecc. 9, 2. Espec. *kind, benevolent, benign*, of Jehovah Ps. 25, 8, 34, 9, 52, 11, 54, 8; with dat. *to-wards any one* Ps. 73, 1. Lam. 3, 25

Prov. 22, 9 טוֹב עֵינָי *good of eye*, i. e. looking with kindness, Sept. ὁ ἐλεῶν πτωχόν. Comp. also דְּבַר טוֹב *a kind word* Prov. 12, 28. β) Of actions, *good, right, true*; e. g. דֶּרֶךְ טוֹב *the right way* Jer. 6, 16; opp. דֶּרֶךְ לֹא טוֹב Ps. 36, 5. Prov. 16, 29. מַעְגַּל טוֹב *the right path* Prov. 2, 9. Job 34, 4 *let us know among ourselves מה-טוב what is good, true*. So לֹא טוֹב *not good, not right, wrong*, Prov. 18, 5. 20, 23.—Hence often as Subst. *the good*, τὸ καλόν, see in B. no. 1, and טוֹבָה.

2. Spoken of the character or feelings as affected by *good*, viz. a) *glad, joyful, joyous*; 1 K. 8, 6 לֵב טוֹבֵר *glad of heart*. Ecc. 9, 7 בְּלֵב טוֹב *with a glad heart*. b) *well, prosperous, happy*; so of persons as made prosperous and happy, Is. 3, 10. Jer. 44, 17. Ps. 112, 5 אִישׁ טוֹב *happy the man*; comp. Syr. اَيْسَاسٌ Oh, the happiness of! i. q. אֲשֶׁרִי, see Matt. 5, 2 sq.—Of things as making prosperous and happy, 1 Sam. 2, 21 שְׂמֵחָה טוֹבָה *a good report, pleasing*. Prov. 15, 30. 25, 25. 2 Sam. 18, 27 בְּשׂוֹרָה טוֹבָה *glad tidings*. Josh. 21, 45 דְּבַר טוֹב *a good word, glad promise*. 23, 14. 15.

B) Subst. for which also fem. טוֹבָה is employed, q. v.

1. *good* which one does, *the right*, τὸ καλόν, in a moral sense, Prov. 11, 27. בָּרָא טוֹב *to do good*, to lead a good life, Ps. 14, 1. 3. 34, 15. 37, 3. 27; with עִם *to do good with* or *to any one*, to deal well with, Gen. 26, 29. Ps. 119, 65. So אָהַב טוֹב *to love good* Am. 5, 15; רָחַם טוֹב Ps. 38, 21; דָּרַשׁ טוֹב Am. 5, 14; also שָׂנֵא טוֹב Mic. 3, 2; חָרַשׁ טוֹב Prov. 14, 22; comp. in חֶרֶשׁ no. 2. Hence יָדַע טוֹב וְרָע *to know good and evil*, see in יָדַע no. 5. bb.

2. *good* which one receives; Job 2, 10 *shall we receive good from God?* Ps. 21, 4. Hos. 8, 3 זָנַח יִשְׂרָאֵל טוֹב *Israel rejects the good* sc. that is proffered.—Spec. a) *a good thing, a benefit*, spoken of single benefits; Ps. 34, 11 לֹא יִחְסְרוּ כָל-טוֹב *they shall not want any good* i. e. any benefit from God. 84, 12. Prov. 18, 22 מִצָּא אִשָּׁה מִצָּא טוֹב *whoso findeth a wife, findeth a good thing*. 3, 27. Collect. for all good, benefits from God; Ps. 104, 28 תִּפְתָּח יְדְּכֵךְ טוֹב *they are satisfied with good*, i. e. with thy benefits. 107, 9. Prov. 12, 14. b) *goods,*

*wealth*; Job 22, 18 מָלְאוּ בְּחֵיכֶם טוֹב *he filled their houses with goods, wealth*. 1 K. 10, 7. c) *good fortune, welfare, prosperity*; Ps. 25, 13 נִפְשׁוֹ בְּטוֹב הָלִין *his soul shall abide in good*, he shall prosper. 23, 6. Job 21, 13. 36, 11. So in the phrases: רָאָה טוֹב *to see good*, to prosper, Ps. 4, 7. Job 7, 7; רָאָה בְּטוֹב id. Ecc. 2, 1; אָבַל טוֹב id. Prov. 13, 2; מִצָּא טוֹב id. Prov. 16, 20; etc. So לִי טוֹב (it is) *good for me* Ps. 119, 71. Lam. 3, 27; also Ecc. 8, 12. 13. לְטוֹב *for good* Deut. 30, 9. Ps. 119, 122; c. dat. Deut. 6, 24. 10, 13. Jer. 32, 39.

3. *Tob*, pr. n. of a region beyond Jordan, Judg. 11, 3. 2 Sam. 10, 6. Prob. i. q. Τούβιον or Τώβιον 1 Macc. 5, 13.

C) Adv. *good, well*, καλῶς, Ruth 3, 13. 1 Sam. 20, 7. 2 Sam. 3, 13. 1 K. 2, 18. So too the phrase: טוֹב הַדְּבַר *the thing is good*, i. q. *well*, 1 K. 2, 38. 42. 18, 24.

טוֹב אֲדוֹנִיָּה *Tob-Adonijah*, pr. n. m. 2 Chr. 17, 8.

טוֹב m. subst. 1. *goodness*, the quality of being or doing good. Ps. 119, 66 טוֹב טוֹב *goodness of understanding*, good insight. Often of the *goodness* or benignity of God, Ps. 25, 7. 31, 20. 145, 7. Is. 63, 7.—Concr. *good things*, i. e. things good in themselves, wealth, Deut. 6, 11. 2 K. 8, 9; precious things Gen. 24, 10, comp. v. 22. 30. With a gen. *the goodness of any thing, the best*, Gen. 45, 18. 20. Spec. a) אֶרֶץ טוֹב *the goodness of the land*, its best fruits and products, Gen. 45, 23. Is. 1, 19. Jer. 2, 7. Ezra 9, 12. b) הַחֵדָּה טוֹב *the good gifts of Jehovah*, which in his goodness he bestows on men, e. g. the gifts of nature, fruits, wine, oil, flocks, etc. Jer. 31, 12. 14. Hos. 3, 5. Ps. 27, 13. 65, 5.

2. *goodness* of appearance, *fairness, beauty*; comp. adj. טוֹב A. 1. a. a. Hos. 10, 11. Spoken of the divine majesty and glory, Ex. 33, 19. Zech. 9, 17.

3. לֵב טוֹב *gladness of heart, joy*, Deut. 28, 7. Is. 65, 14. Comp. adj. טוֹב A. 2. a.

4. *good fortune, welfare, prosperity*, Job 20, 21. 21, 16. Prov. 11, 10. Comp. adj. טוֹב A. 2. b.

טוֹבָה fem. A) Adj. fem. of טוֹב q. v. lett. A.

B) Subst. i. q. טוֹב lett. B, *good, a good thing*, opp. רָעָה; so לְטוֹבָה *for*



good, not for evil, Neh. 5, 19. 13, 31. Ps. 86, 17. Jer. 24, 6.—Spec.

1. *good* which one does, confers, *benefit*; so in formulas: טובה to do good to any one Ex. 18, 9. Num. 24, 13. Judg. 9, 17; רעה רעה רעה רעה Gen. 44, 4. Ps. 35, 12; רעה רעה רעה רעה to requite good 1 Sam. 25, 21. 2 Sam. 16, 12. Hence *goodness*, the doing of good, Ps. 68, 11.

2. *good* which one receives, viz. a) *welfare, prosperity, happiness*, e. g. רעה רעה to see good, to enjoy prosperity, happiness, Job 9, 25. 22, 21. Ecc. 5, 17. 6, 6; רעה רעה to eat in prosperity, to enjoy it, Job 21, 25. So Ps. 16, 2 רעה רעה my happiness is nought beyond thee, i. e. I delight in nothing more than thee, besides thee. b) *goods, wealth, riches*, Ecc. 5, 10. Ps. 65, 12 רעה רעה the year of thy riches, i. e. of thy rich bounties; comp. טוב Ps. 104, 28.

3. *goodness*, sc. in any one; plur. טובות *good qualities* Neh. 6, 19.—The signif. *goodness* in the sense of *kindness, benignity*, is by some ascribed to this word in Ps. 65, 12. 68, 11; but see in nos. 1, 2.

טוב and טובה (i. q. ליהוה) pr. n. *Tobiah, Tobias*, Gr. *Τωβίας*, a name common after the exile. a) Neh. 2, 10. 4, 1. b) Ezra 2, 60. Neh. 7, 62. c) Zech. 6, 10. 14.

\* טהר 1. i. q. Arab. طوى to roll up or together, to twist; hence to spin, Ex. 35, 25. 26. Hence מטרה.

2. to be hungry, famished, to fast, i. q. Arab. طوى, whence طوى hunger, طوى hungry, famished; pr. to be convolved, twisted, sc. in one's bowels; so the Arabs ascribe to hungry persons bowels convolved, twisted, e. g. Hariri Cons. 3. p. 142. ed. Schult. طوى الاحشا to twist up the bowels from hunger. Comp. Schult. l. c. Cons. 3. p. 136. Hence טהר.

Deriv. טהר, טהר.

\* טהר to spread over, to daub, to besmear, e. g. a wall with mortar, to plaster, Lev. 14, 42. 1 Chr. 29, 4; the eyes, so as not to see, Is. 44, 18, where praet. טהר for טהר; with two acc. Ez. 13, 10–15. 22, 28.—Arab. طاخ mid. Ye, II to cover

over with fat, to besmear, see Camoos p. 328. In the occidental languages, comp. tēgγω, tingo, to tinge, Germ. tünchen.

NIPH. pass. infin. Lev. 14, 43. 48.

Deriv. טהר, טהר.

\* טוט obsol. root, Arab. ضَوَّطَ to collect, to gather. Hence טוט.

טוט plur. f. bands, fillets, spec. the prayer-fillets or phylacteries of the Jews, תפילין, φυλακτήρια Matth. 23, 5; i. e. strips of parchment on which are written various sentences from the Mosaic law, e. g. Ex. 13, 1–10. 11–16. Deut. 6, 4–9. 11, 13–21, and which the Jews are accustomed to bind around the forehead and the left wrist while they are at prayers, Ex. 13, 16. Deut. 6, 8. 11, 18. Chald. טוט, a bracelet, frontlet.—The form is for טוט, as טוט, for טוט, Syr. طوط, Lehrg. p. 869. The root is ט q. v. not ט, to which the signif. of binding has been attributed without good reason.

\* טול in Kal not used; Arab. طَالَ mid. Waw, to be long.

HIPH. טול pr. to throw down at full length, to prostrate, comp. Hoph. and Is. 22, 17; hence to throw, to cast, Ez. 32, 4; a spear 1 Sam. 18, 11. 20, 33; to cast out, as from a land Jer. 16, 13. 22, 26, from a ship Jon. 1, 5. 12; to send out a wind Jon. 1, 4.

HOPH. טול, fut. יוט.

1. to be cast down at full length, to be prostrated, Ps. 37, 24. Job 41, 1.

2. to be cast, as the lot, Prov. 16, 33; to be cast out Jer. 22, 28.

PILP. טול i. q. Hiph. to cast down, to prostrate, Is. 22, 17.

Deriv. טול.

\* טור obsol. root, Arab. طاف mid. Waw, to go around, to surround. Hence טור q. v. bands, fillets.

\* טור obsol. root, prob. like kindr. טור, טור, to go round about, to surround.—Hence

טור m. 1. a wall round about, an enclosure, Ez. 46, 23. Arab. طور border, bound, طور fence, enclosure.

2. *a row, range*, as of gems, Ex. 28, 17 sq. 39, 10 sq. Also a *course* of hewn stones 1 K. 7, 12; of beams 6, 36. 7, 4; of pomegranates 7, 42. etc.

טור Chald. m. *a rock, mountain*, i. q. Heb. צור. Dan. 2, 35. 45.—Syr. ܥܘܪ, Arab. ٴظُر, id.

\* טוּשׁ *to fly swiftly, to pounce upon the prey*, as an eagle, Lat. *tundere*; comp. Germ. *stossen* spoken of birds of prey, whence *Stösser, Stossvogel*; also Engl. *to toss*. Job 9, 26 *טוּשׁ עָלַי* *כְּנֶשֶׁר רִמָּה* *עָלַי* *אֶבֶל*.—Corresponding is Syr. ܬܘܫ of the flight of the eagle, vulture, for Heb. ִרָמָה Jer. 48, 40. 49, 22; Pa. Deut. 32, 11. Job 39, 13; *טוּשׁ* lofty and rapid flight.

טוּה Chald. f. *a fasting*; as Adv. *fasting*, without food, Dan. 6, 19. R. טוּה no. 2; the form is like *בָּנָה* from *בָּנָה*.

\* טָהַה in Kal not used, *to stretch, to extend*. Arab. طحا to spread out.

PIL. part. מִטְהַהֲמִיחֵי pr. *those drawing the bow*, i. e. *bowmen, archers*, Gen. 21, 16.—For the form, comp. טָהַה, Hithpal. הִטְהַהוּ, doubling the last radical.

טַחון m. *a mill, hand-mill*, Lam. 5, 13. R. טַחן.

טַחורים m. plur. (ר. טַחַר) *tumores ani*, i. e. *the piles, hemorrhoids*, so called as protruded from the fundament, with straining or tenesmus and a flow of blood, 1 Sam. 6, 11. 17; also Deut. 28, 27. 1 Sam. 5, 6. 9. 12. 6, 4. 3 in Keri, for Chethibh טַחורים, which seems to have been the more vulgar or less usual word.

טַחוּה plur. f. *the reins*, according to the Heb. interpreters; so called because *overspread* with fat, from r. טוּחַ q. v. Comp. הָלַב and לָב. Like לָב and פְּלִיזוּת it is put as the seat of the mind, feelings, intellect; Ps. 51, 8 *lo! thou lovest truth in the reins* sc. of a man. Job 38, 36 *who hath put wisdom in the reins*, i. e. so that thou knowest and understandest all these things; the other member has טַחְנִי the mind, intellect. However this whole passage may be understood, the same signif. must be attributed to the word טַחוּה as in Ps. l. c.

\* טָחַה, see טַח Is. 44, 18 in r. טוּחַ.

\* טָחַן fut. וְטָחַן, imper. fem. טַחֲנִי, *to crush, to beat small*, c. acc. Ex. 32, 20. Deut. 9, 21; spec. *to grind with a hand-mill*, Judg. 16, 21. Num. 11, 8. Is. 47, 8. Arab. طحن, Aram. ܬܚܢ, id.—Trop. טָחַן פְּנֵי דָנִי *to grind the person (not face) of the poor*, i. e. to oppress him with exactions, Is. 3, 15; comp. ִרָמָה. Job 31, 10 *לֹאֲחֵר אֶשְׁחֵי* *let my wife grind for another*, i. e. be his mill-wench, his abject slave, (comp. Ex. 11, 5. Is. 47, 2.) and also his *concubine*, a sense required by the other clause and v. 9; so Sept. Vulg. and Chald. The Rabbins understood the phrase *to grind for another* in a trop. and unchaste sense, q. d. 'let her be ground, violated, by another man;' just as Gr. μύλλειν Theocr. 4. 58, and Lat. *molere, permolere*, are spoken of intercourse with a woman; see the commentators ad Petron. Sat. 23. Hor. Sat. 1. 2. 35. Bochart Hieroz. I. p. 188. But in such instances the word for grinding is every where attributed to the man.

Deriv. טַחון, and the two here following.

טַחָה f. *a mill, hand-mill*, Ecc. 12, 4.

טַחְנוּת plur. f. *grinders*, for the double-teeth, *dentes molares*, Ecc. 12, 3. Arab. طاحنة id.

\* טָחַר obsol. root, Syr. ܬܚܪ *to breathe hard, to blow*, as under a load; also in easing the belly with a great effort; to have tenesmus; hence ܬܚܪ, tenesmus with flow of blood; Arab. طحى, espec. زحى, spoken of the same.—Hence טַחורים q. v.

טִיחַ m. *plaster, roughcast*, spread over a wall, Ez. 13, 12. R. טִיחַ.

טִיט m. (ר. טוּט) *mud, mire*, Eth. ጥጥ mire, Arab. صَوِيطة mud collected in the bottom of a pool; see the root.—Spec. a) *mud, mire*, as in streets Ps. 18, 43. Mic. 7, 10; at the bottom of the sea Is. 57, 20; in a cistern or subterranean prison Jer. 38, 6; on the banks of



the Nile Job 41, 22 [30]. Trop. for deep calamity Ps. 69, 15. b) *clay*, potter's clay, Is. 41, 25. Nah. 3, 14.

Hence the denom. verb :

**טאַטא** PILP. *to remove mud or dirt, to sweep away*; comp. **הַשִּׁין** to remove ashes, from **הַשִּׁין**. Once, Is. 14, 23 **טאַטא־הָיָה** *I will sweep her* (Babylon) *away with the besom of destruction*, i. e. will wholly destroy her, so that her site shall be as a place swept clean; comp. 1 K. 14, 14. 21, 21. 2 K. 21, 13.—In the Talm. is the form **טאטי**; Kimchi has **טאטיט**, and also **טאטיט** a sweeping away. Heb. **טאַטא** is either for **טאטי** adding **א**, or else by transp. for **טאטיט**.—A derivation from a root **טוא** is less certain.

Deriv. **בְּטַטֵּא** a broom, besom.

\* **טין** Chald. m. *clay*, potter's clay, Dan. 2, 41. 43 **הַסִּיָּה טִינָא** *earthen ware*, sherds of clay. Arab. and Syr. **طين**, **طِن**, id. whence the denom. verb **طَان** mid. **יַע**, to besmear with clay or mud, to form from clay. Kindr. are **סין**, **סאן**, q. v.

**טִירָה** f. (ר. **טיר**) 1. *a wall round about a place*, i. q. **טיר** no. 1. Ez. 46, 23.

2. *A place surrounded by a wall, an enclosure*; hence a) *a fortress, castle*, Cant. 8, 9. b) *A nomadic encampment, rustic village, hamlet*, usually enclosing a space in which the cattle were secured, Gen. 25, 16. Num. 31, 10. 1 Chr. 6, 39 [54]. Ez. 25, 4. Poet. of a habitation Ps. 69, 26. Syr. **بِنْدُ** enclosure, fold. See **הַצִּיר** no. 2.

**טל** m. (ר. **טלל** I) in pause **טל**, c. suff. **טלִי**, *dew*, Gen. 27, 28. 39. Ex. 16, 13. 14. Num. 11, 9. Job 29, 19. Zech. 8, 12. **טל אורתי** Job 26, 19, see in **אורתי** no. 2. The dew as moistening plants is the emblem of freshness and refreshing, Deut. 32, 2. Prov. 19, 12. Hos. 14, 6. *The drops of the dew are put for a multitude*, 2 Sam. 17, 12. So Ps. 110, 3 *from the womb of the morning shall be to thee the dew of thy youth*, i. e. the youths of thy people numerous and fresh as the drops of the morning dew shall go forth to fight thy battles. Mic. 5, 6. Also, *the morning dew* is the symbol of something evanescent, Hos.

6, 4. 13, 3. Arab. **طَلَّ** fine rain, dew; Syr. **طَل**, Ethiop. **ጠለ**, id.

**טל** Chald. id. Dan. 4, 12. 20. 5, 21.

\* **טָלָא** *to patch, to mend*; see Pual. Chald. **טָלָא** id. In Kal only Part. pass. **טָלוּא** patched, i. e. *spotted*, having large spots like patches, Gen. 30, 32 sq.

Pual part. *patched, clouded*, Josh. 9, 5 **נְעָלוֹת בְּטָלָאוּ** shoes clouded.

**טָלָאִים** see **טָלָא**.

\* **טָלָה** obsol. root, i. q. Syr. **طال** *to be new, fresh, young*; kindr. is **טָרָה**, comp. Gr. **θάλλω**.—Hence **טָלִי** and

**טָלָה** m. *a lamb, young and tender*

1 Sam. 7, 9. Is. 65, 25. Arab. **طَلَا** a young animal of any kind, espec. a young gazelle just born, Eth. **ጠለ**, kid, Syr. **بَحْلَان** boy, **بَحْلَانَة** girl.

**טָלְטָלָה** f. *a casting down* Is. 22, 17. See r. **טל** Pilp.

**טָלִי** m. (ר. **טָלָה**) i. q. **טָלָה**, only in plur. **טָלָאִים** for **טָלָאִים**.

1. *lambs, young and tender*, Is. 40, 11. Comp. Lehrs. p. 575.

2. *Telaim*, pr. n. of a place in the tribe of Judah, 1 Sam. 15, 4. See also **טָלָם**.

\* I. **טָלַל**, Arab. **طَلَّ**, Eth. **ጠጠለ**, *to moisten gently*, as the dew, light rain. Hence **טל** dew.

\* II. **טָלַל** i. q. **צָלַל** II, and Arab. **ظَلَّ** II, *to shade, to overshadow*; hence *to cover, to cover over*. Chald. **טָלַל**, Syr. **طَلَّ**, id.

PIEL **טָלַל** *to cover*, espec. with beams, timber, *contignare*, Neh. 3, 15; elsewhere **קָרָה** q. v. Comp. Gen. 19, 8 **צָלַל קִירָהּ**.

PILP. **טָלַל** is from **טל**, q. v.

**טָלַל** Chald. i. q. Heb. **טָלַל** II.

APH. **טָלַל** *to get shade, to lie in the shade*, Dan. 4, 9.

\* **טָלַם** obsol. root, Aram. **ܬܠܡ**, Arab. **ظلم**, Ethiop. **ጠለፍ**, *to oppress, to do wrong*. Hence the two following:

**טָלַם** (oppression) *Telem*, pr. n. of a city in Judah, Josh. 15, 24. According to

Kimchi and others it is the same which is called in 1 Sam. 15, 4 טלמך.

טלמך (oppressed) *Talmon*, pr. n. m. Ezra 2, 42. Neh. 7, 45. R. טלמ.

\* טמא, fut. וטמא, inf. טמא Lev. 15, 32; to be or become *unclean, impure; to be defiled, polluted*. Syr. ܬܡܐ to pollute, ܬܡܐ polluted; comp. Lat. *contamino, attamino, intamino*. The primary idea is that of *immersing*; see in טמך. a) Chiefly spoken of Levitical uncleanness, both of persons and animals, (i. e. animals not to be eaten, see Lev. 11, 1–31,) and also of things, as buildings, vessels, etc. opp. טהר, Lev. 11, 24 sq. 12, 2. 5. al. With ט, to be defiled with any thing, Lev. 15, 32. 18, 20. 23. b) Spec. of that *with* which one is defiled, guilt, c. ט Ps. 106, 39. Ez. 22, 4.

NIPH. וטמא, part. plur. וטמאים Ez. 20, 30. 31; pass. of Pi. no. 1, to defile oneself, to be defiled, polluted, as a woman by adultery, Num. 5, 13. 14; a people by whoredom or idolatry, Hos. 5, 3. 6, 10. With ט of that *with* which one is defiled, e. g. idols, Ez. 20, 7. 23, 30; ל Ez. 20, 31.

PIEL טמא 1. to make *unclean, to defile, to pollute*, Lev. 15, 31. Hence a) to defile, to profane, e. g. the name of God Ez. 43, 7. 8; the sanctuary Lev. 15, 31. Jer. 7, 30. Ps. 89, 1; a land by wickedness and idolatry, Num. 35, 34. Jer. 2, 7. Ez. 36, 18; oneself, נטמא, Lev. 21, 44. So of idolatrous high places, במוח, i. q. to destroy, 2 K. 23, 8. 10. 13. 16. Is. 30, 22; this was done by casting unclean things, as dead men's bones, upon the places, in order that they might not be rebuilt, 2 K. 23, 6. 14. 16. 20. b) to deflower, to violate a woman, virgin, Gen. 34, 5. 13. 27. Ez. 18, 6. 15.

2. to pronounce *unclean*, e. g. as a priest, Lev. 13, 3. 8. 11 sq.

3. to let pollute oneself, to let be polluted, c. acc. Ez. 20, 26.

PUAL part. defiled, polluted, Ez. 4, 14.

HITHP. fut. וטמא i. q. Niph. to make oneself *unclean, to defile oneself*, Lev. 21, 4. Hos. 9, 4; with ט of that *with* which one is defiled, Lev. 11, 43. 18, 30; also ל Lev. 21, 3. 11.

HOTH. וטמא id. Deut. 24, 4.

Deriv. the three following.

טמא adj. f. טמאה, *unclean, defiled, impure*, opp. טהור, Lev. 10, 10. 11, 47. Deut. 12, 15. 22. a) Levitically, as persons Lev. 13, 11. 15. 36. 44 sq. 15, 2. Num. 19, 13. 15. 20; spec. טמא נפש defiled by a dead body Hagg. 2, 13; טמא לנפש id. Num. 5, 2. 9, 6. 7. 10. Of animals which may not be eaten, Lev. 5, 2. 7, 21. 11, 4. 5. 7. Deut. 14, 8. 10; of food Judg. 13, 4. Ez. 4, 13; of houses, from leprosy, Lev. 14, 44. etc. b) Morally, Job 14, 4. Is. 6, 5 שפתיהם טמא *unclean of lips*, i. e. sinning with the lips, uttering blasphemies and falsehood. טמא השם the *unclean of name*, infamous, Ez. 22, 5. Of the gentiles, Is. 35, 8. 52, 11. טמא ארמה Am. 7, 17.

טמא f. Mic. 2, 10 (r. טמא) also

טמא f. *uncleanliness, impurity, pollution*. a) In the Levitical sense, Lev. 5. 3. 7, 20. 21. 14, 19. Num. 19, 13. 2 Sam. 11, 4. וטמא הנהגה Lev. 15, 26. Ez. 36, 17. Also an *unclean thing*, Judg. 13, 7. 14. 2 Chr. 29, 16. b) In a moral sense, impurity from crime, e. g. adultery, fornication, idolatry, Lev. 16, 16. 19. Num. 5, 19. Lam. 1, 9. Ez. 22, 15. ורוח הטמא the *unclean spirit*, moving the false prophets, Zech. 13, 2. Of the gentiles, Ezra 6, 21. 9, 11.—Plur. constr. טמאות Lev. 16, 16. 19. Ez. 36, 25. 29.

\* טמא i. q. טמא; at least some forms of this latter verb follow the analogy of verbs לטה. Thus

NIPH. to be *unclean, to be defiled*, וטמא Lev. 11, 43. Job 18, 3 וטמאנו בצינינו we are *unclean in your eyes*, i. e. impious, wicked, comp. 14, 4. Vulg. *sorduimus*. Some of the Hebrew interpreters, favoured by the parallelism, here make טמא to be i. q. Chald. טמא, טמא, Heb. טמא, to be stopped up, i. q. to be stupid, foolish; and this sense perhaps is better in Job l. c. we are *foolish (stupid) in your eyes*.

\* טמך fut. וטמך, to hide, to conceal, Josh. 2, 6. Job 31, 33. The primary idea is that of *immersing*, and is common to several verbs beginning with the syllable טמ (טח), some of which retain the idea of *immersing*, while others pass over to that of *hiding* and also of *defiling, polluting*; comp. synon. צפן, and see more in



Thesaur. p. 552.—Spec. to hide under ground, to bury, Gen. 35, 4. Ex. 2, 12. Josh. 7, 21. 22. Jer. 43, 10. **נָחַל** *a hidden abortion* Job 3, 16. So **נָחַל** *to hide* Ps. 140, 6. 142, 4; **נָחַל** *to hide* Ps. 9, 16. 31, 5, i. e. to hide a snare, net, for any one, i. q. to lie in wait, to plot against him; comp. Ps. 64, 6. Job 18, 10. With **נָחַל** *to hide* for any one, i. e. to hoard up, to reserve for him, Job 20, 26 **נָחַל** *all darkness (calamity) is hoarded up for his treasures*, where observe the paronomasia in the kindred words **נָחַל** and **נָחַל**. Similar is Deut. 33, 19 **נָחַל** *pr. the hidden of the hid treasures of the sand*, perh. glass. Ironically, Prov. 19, 24 **נָחַל** *the slothful hideth his hand in the dish*, i. e. he plunges it slowly and deeply into the dish. Pass. part. **נָחַל** *in the hidden*, i. e. in secret, in darkness, Job 40, 13.

NIPH. to hide oneself, under the earth, Is. 2, 10.

HIPH. i. q. Kal, 2 K. 7, 8.

Deriv. **נָחַל**.

\* **נָחַל** m. c. suff. **נָחַל**, a basket, Deut. 26, 2. 4. 28, 5. Chald. **נָחַל** id. Kindr. are **נָחַל** basket, **נָחַל** to weave, whence **נָחַל** basket; also **נָחַל**, etc. For the origin, see r. **נָחַל** no. 2.

\* **נָחַל** in Kal not used, Aram. **נָחַל** to be soiled, dirty.

PIEL to soil, to defile, Cant. 5, 3.

\* **נָחַל** i. q. **נָחַל**, to go astray, to wander, Aram. **נָחַל**, **נָחַל**, and Arab. **نَحَلَ**, **نَحَلَ**.

HIPH. to lead astray, to seduce, Ez. 13, 10.

\* **נָחַל** 1. to taste, as in all the kindred dialects; e. g. a) to try the flavour, Job 12, 11. b) to eat a little, 1 Sam. 14, 24. 29. 43. Jon. 3, 7. c) to have the sense of taste, to perceive the flavour, 2 Sam. 19, 36.

2. Metaph. to perceive by the mind, to feel, Prov. 31, 18. Ps. 34, 9 **נָחַל** *O taste and see that Jehovah is good*.

Deriv. those following, and **נָחַל**.

**נָחַל** Chald. id. PA. to make taste, i. e. to cause to eat, to feed, Dan. 4, 22. 5, 21.

**נָחַל** m. 1. taste, flavour of food, Num.

11, 8. Jer. 48, 11. Job 6, 6. Arab. **نَحَلَ** id.

2. Metaph. intellectual taste, i. e. judgment, discernment, understanding; comp. Lat. *sapere, sapiens, sapientia, et contra insipidus*. 1 Sam. 25, 33. Ps. 119, 66. Job 12, 20. **נָחַל** *an insipid woman*, i. e. without discernment, Prov. 11, 22. **נָחַל** *he changed his understanding*, i. e. feigned himself mad, Ps. 34, 1. **נָחַל** *who answer discreetly* Prov. 26, 16.

3. From the Chald. judgment of the king, i. e. mandate, decree, Jon. 3, 7. See Chald. **נָחַל** no. 3.

**נָחַל** Chald. m. i. q. Hebr. no. 3, mandate, decree, Ezra 6, 14.—More frequent is

**נָחַל** Chald. m. 1. taste, flavour, espec. pleasant. Dan. 5, 2 **נָחַל** *in the flavour of wine*, i. e. while drinking.

2. judgment, discernment, reason, see Heb. **נָחַל** no. 2. Dan. 2, 14. Hence, reason as demanded or given, an account; **נָחַל** *to render an account*, Dan. 6, 3; **נָחַל** *to make account of*, to regard, Dan. 3, 12.

3. judgment of the king, mandate, edict, decree, Dan. 3, 10. 12. 29. **נָחַל** *to give command* Ezra 4, 19. 21. 5. 3. 9. 13. 6, 1. 7, 13. Of a cause to be judged, decreed, Ezra 5, 5. **נָחַל** *lord of judgment*, the title of the Persian governor in Samaria, Ezra 4, 8. 9. 17.

\* I. **נָחַל** to thrust through with a sword, Arab. **نَحَلَ** id. **نَحَلَ** thrust through, **نَحَلَ** a thrust. Chald. PA. id. PUAL pass. Part. plur. constr. **נָחַל** Is. 14, 19.

\* II. **נָחַל** to load up beasts of burden, Gen. 45, 17. Aram. **נָחַל**, to be loaded, laden. Arab. **نَحَلَ** VIII to sit upon a camel, **نَحَلَ** a loaded camel, **نَحَلَ** camel's saddle i. e. with a tent or canopy. Comp. **נָחַל**.

**נָחַל** m. (r. **נָחַל**) c. suff. **נָחַל**, collect. little ones, little children, boys and girls, so called from their quick and tripping

gait, see the root; comp. **טַלַל** Gen. 34, 29, 43, 8, 45, 19, 46, 5. Opp. to youths and maidens Ez. 9, 6; to men above twenty years old, Ex. 12, 37; to maidens, Num. 31, 18. Often **חַנְּשִׁים וְחַנְּשִׁים** Deut. 20, 12; **נָתַן וְנָתַן** Josh. 1, 14; **נָתַן וְנָתַן** Jer. 40, 7. etc.—Sometimes it is applied to a *whole family*, excepting only the father or head of the family; 2 Chr. 20, 13 **נְשִׂיהֶם וְנָתַן** also *their families*, to wit, *their wives and their children*. 2 Chr. 31, 18. Gen. 47, 12 **לְפִי חַנְּשִׁה** according to *their families*. Ex. 10, 10. Num. 32, 16. 24. 26.

\* **טַפַּח** in Kal not used. Syr. **طَفَّ**, to spread out, to expand. Kindr. **צַפַּח**.

PIEL **טַפַּח** 1. to spread out, to expand, trans. e. g. the heavens, Is. 48, 13.

2. Denom. from **טַפַּח** no. 1, to bear upon the palms, sc. a child, in Engl. 'to carry in the arms,' Lam. 2, 22.

Deriv. **מְטַפַּחַת**, and the three following.

**טַפַּח** m. plur. **טַפַּחוֹת** 1. Pr. the spread hand, palm; put as a measure of four fingers, a hand-breadth, 1 K. 7, 26. 2 Chr. 4, 5, comp. Jer. 52, 21. Ps. 39, 6 **לֹא הָיָה טַפַּחוֹת נְהַתָּה יָמַי** lo! thou hast made my days hand-breadths, i. e. very short.

2. As a term of architecture, plur. *mutuli, corbils*, i. e. projecting stones on which the ends of timbers are laid, 1 K. 7, 9. Sept. τὰ γείσα.

**טַפַּח** m. i. q. **טַפַּח** no. 1, a palm, hand-breadth, Ex. 25, 25. 37, 12. Ez. 40, 5. 43. R. **טַפַּח**.

**טַפַּחוֹת** m. plur. verbal noun (r. **טַפַּח** Piel no. 2) a bearing on the palms, nursing of children, Lam. 2, 20.

\* **טַפַּל** fut. **יִטַּפֵּל**, pr. to patch, as in Talmudic; then trop. to patch up falsehood, i. e. to devise, to forge; comp. **δόλον ὑπάπτειν**, Lat. *suere dolos*. Ps. 119, 69. Job 13, 4. Ellipt. Job 14, 17 **וְהִטַּפַּל עָלַי** thou devisest (falsehoods) upon my iniquity, i. e. thou makest my sins more numerous by false accusations in addition. Comp. the similar passage in Targ. Jonath. Deut. 1, 1 **וְהִטַּפַּחוּ עָלַי מִרְיָהּ שֶׁקָּרָא** concinnastis contra eum verba menda-

cia.—Arab. **طَفَلَ** to arrange one's discourse artificially.

**טַפַּסָּר** m. Jer. 51, 27, plur. c. suff. **טַפַּסָּרִיךְ** Nah. 3, 17, a foreign word, a satrap, military governor of a province among the Assyrians and Medes. If we may form a conjecture from the modern Persian language, we may compare **تاجرس**, war-chief, prince. Bohlen in his posthumous sheets compares Sanscr. *adhīpācara* king's legate. In Targ. Jonath. Deut. 28, 12, it occurs as the name of an angel of high rank.

\* **טַפַּף** Arab. **طَفَّ** and **دَفَّ** to take short and quick steps, to trip, spoken of the walk of children, whence **טַף**. Also of the affected gait of coquettish females, to mince; once infin. absol. Is. 3, 16 **הָלֹכָה הִלְכְּנָה וְטַפְּפָה** walking and mincing as they go; Luth. well as to the sense: *sie treten einher und schwänzen*, i. e. wag, waddle; so Saad. **تخطرن**, Chald. **בַּפְּחָן**. Corresponding are **הָבַב**, Germ. *tappen, trappen*, and its dimin. *trippeln*, Engl. to tap, to trip.

\* **טַפָּר** Chald. m. plur. **טַפָּרִין**, i. q. Heb. **צַפָּרִן**, nail of a man, Dan. 4, 30; hoof of an animal, Dan. 7, 19.

\* **טַפַּשׁ** to be fat; metaph. to be dull, stupid, like Gr. *παχὺς*, Lat. *pinguis*, Ps. 119, 70. Comp. **הִשְׁמִין** Is. 6, 10.—More frequent in Chaldee.

**טַפַּת** (for **נְטַפַּת** drop, r. **נָטַף**) *Taphath*, pr. n. of a daughter of Solomon, 1 K. 4, 11.

\* **טַרַד** to thrust, Lat. *trud-o* with the same radical letters; hence to follow on continually one after another; only Part. Prov. 19, 13. 27, 15 **וְהָיָה טַרַדוֹ** *stilletudine trudens*, i. e. a continual dropping of the eaves, one drop following another and thrusting it forward; comp. Engl. 'driving rain.'—Arab. **طرس** trusit, propulit; IV, res consecuta est aliam; see Schult. ad Prov. I. c. Chald. **טַרַד**, Syr. **طَرَسَ**, to extrude.

Deriv. pr. n. **מְטַרַד**.

**טַרַד** Chald. to thrust, to drive forth, Dan. 4, 22. 29. 30.



\* טָרַח obsol. root, i. q. טָלַח, *to be fresh*,

*new*. Arab. طَرَى and طَرَّ id. Eth.

ṬṬṬ raw, uncooked. The primary idea perhaps lies in *plucking off*, so that טָרַח (טָרַח, טָרַח) may be i. q. טָרַח q. v.—Hence טָרַח.

טָרוֹם i. q. טָרַח *not yet*, Ruth 3, 14 Chethibh.

\* טָרַח in Kal not used, Arab. طَرَح

Conj. I, IV, VIII, *to cast down, to project*.

HIPH. once Job 37, 11 אֶה-בְּרִי יַהֲרִיחַ אֶת-עָב also in rain, he (God) casts down the thick cloud, precipitates it, implying the descent and sudden fall of clouds through the weight of water in them, the bursting of a cloud. But Arab. طَرَح c. علی

signifies also *to cast upon, to lay upon* any thing, comp. טָרַח a load, burden; and hence the passage might be rendered: *with rain he loads the thick clouds*; so some of the Rabbins. Symm. ἐπιβύβισαι. Still another interpretation see in art. בָּרַי, p. 158.—Hence

טָרַח m. *a cumbrance, trouble*, Deut. 1, 12. Is. 1, 14.—Chald. טָרַח toil, weariness, טָרַח to be wearied, Eth. ጥርፈ id.

טָרַי adj. fem. טָרִיחָה, *fresh, new*, e. g. a wound Is. 1, 6; the jaw-bone of an ass, Judg. 15, 15. R. טָרַח.

\* טָרַח obsol. root, prob. i. q. טָרַח *to pluck off*, comp. טָרַח to cut off.—Hence

טָרַח pr. *a cutting off*, the place where a bough has just been cut from a tree; then, *beginning*.—Hence, though this etymology is doubtful:

1. *before, sooner than*; with fut. in a past sense, Ex. 12, 34 *the people took their dough before it was leavened*. Josh. 3, 1. Ps. 119, 67; with fut. in fut. sense, Is. 65, 24.—In this signif. we more freq. find בָּטָרַח.

2. *not yet*; with præter. Gen. 24, 15 בָּטָרַח לֵבָר he had not yet done speaking. 1 Sam. 3, 7. Oftener with fut. in past sense, Gen. 2, 5 *and every plant of the field was not yet in the earth*. Ex. 10, 7. Josh. 2, 8. 1 Sam. 3, 3; fut. in fut. sense, Ex. 9, 30.

3. With the prepositions בְּ and מִן, id.

a) בָּטָרַח *when not yet, before*; with

præter. Ps. 90, 2. Prov. 8, 25. With fut. in the fut. signif. Is. 66, 7. Job 10, 21 בָּטָרַח אֶלְכָּה *before I shall go*; but often in the signif. of præter. Jer. 1, 5 *I sanctified thee before thou camest forth*. Gen. 27, 33. 41, 50. Ex. 1, 19. Ruth 3, 14. 2 K. 6, 32. With inf. Zeph. 2, 2 בָּטָרַח לָךְ. Ibid. pleonast. לֹא בָטָרַח pr. *before it come not upon you*, strictly a double negation. With a subst. בָּטָרַח קִיץ *before the harvest*, pr. in there being yet no harvest, Is. 28, 4.

b) בָּטָרַח i. q. בָּטָרַח, *when not yet*, Hagg. 2, 15. Comp. מִן in the formula מִבְּרֵאשִׁית, Is. 46, 10.

\* טָרַח fut. יִטָּרַח, once in pause יִטָּרַח Gen. 49, 27.

1. *to pull or pluck off*, kindr. טָרַח, comp. Gr. τρέπτω. Hence Arab. طَرَّ *to be fresh, new*, i. e. freshly plucked, Heb. טָרַח, טָרַח no. 1.

2. *to pull or tear in pieces, to rend*, as wild beasts, Gen. 37, 33. 44, 28. Deut. 33, 20. Ps. 22, 14. Nah. 2, 13. Trop. of fierce warriors and enemies, Gen. 49, 27. Ps. 7, 3; even of God, Ps. 50, 22 פֶּן-אֶטָּרֶחְךָ *lest I tear you in pieces*. Hos. 4, 14. 6, 1. Ascribed also to anger, as of God, Job 16, 9; of men Am. 1, 11. Job 18, 4.

NIPH. pass of no. 2, Ex. 22, 12. Jer. 5, 6. PUAL id. Gen. 37, 33. 44, 28.

HIPH. *to tear up food*, i. e. into small pieces or mouthfuls, *to cause to eat, to feed* a person, Prov. 30, 8.

Deriv. the three following.

טָרַח adj. *fresh, new*, of a leaf, Gen. 8, 11. See r. טָרַח no. 1.

טָרַח m. c. suff. טָרַחוֹ 1. *a green leaf, fresh foliage*, pr. freshly plucked off, Ez. 17, 9; comp. Gen. 8, 11. Chald. et Syr. טָרַח, id.

2. *prey* of a wild beast, pr. an animal torn in pieces, Job 4, 11. 29, 17. 38, 39. Is. 5, 29. Am. 3, 4. Nah. 2, 13. 3, 1. Trop. טָרַח הַרְרֵי mountains of prey i. e. of plunderers, robbers, fastnesses whence they sally forth for prey, Ps. 76, 5.

3. *food*, of animals Job 24, 5; of men, Prov. 31, 15. Mal. 3, 10. Ps. 111, 5. Comp. the verb in Hiph.

טָרַח f. collect. *what is torn in pieces, flocks torn by wild beasts*, Gen. 31, 39.

Ex. 22, 12. Lev. 7, 24. Ez. 4, 14. Nah. 2, 13. R. **טַרְפִּלִּי**.

**טַרְפִּלִּי** Chald. *Tarpelites* Ezra 4, 9, the name of a people from which the

Assyrian kings sent colonists to Samaria. Sept. *Ταρφαλαῖοι*. Perh. the *Tapyri*, *Ταπυριοί*, dwelling on the east of Elymais; Ptol. p. 148.

**Yod**, the tenth letter of the Hebrew alphabet, as a numeral denoting 10. The name of this letter, **יוד**, is doubtless i. q. **יָד** the hand, comp. **יָדָם**, plur. **יָדַי** from obsol. **יָד**; and its figure in the Phenician and Samaritan alphabets and on Maccabean coins, still presents a rude image of the hand; see Monumm. Phœnic. p. 30, also Pl. 3. So too the Ethiopic, where this letter is called *Yaman*, i. e. right hand.

It is interchanged: a) With the other feeble letters, **א**, **ה**, **ו**, so that these three aspirates are softened into Yod; e. g. with **א**, see in **א**; with **ה**, as **הָלַךְ הָלַךְ**; and its figure in the Phenician and Samaritan alphabets and on Maccabean coins, still presents a rude image of the hand; see Monumm. Phœnic. p. 30, also Pl. 3. So too the Ethiopic, where this letter is called *Yaman*, i. e. right hand. b) With the other palatals; e. g. with **ג**, as **גִּידָה** Iturea; **גִּידָה** Ethiop. **גִּידָה** to chastise; **גִּידָה** Armen. *gini* wine. Also with **כ** and **ק**, as **קָשָׁר** and **כָּשָׁר**; see Thesaur. p. 557.

\* **יָאֵב** to long for, to desire earnestly, c. **ל** Ps. 119, 131; Sept. *ἐπιπόθουν*. Syr. **يَاِب** and **يَاِب** id. Kindr. are **יָאֵב**, **יָאֵב**; comp. **יָאֵב** where see, **יָאֵב**.

\* **יָאֵב** to be comely, becoming, i. q. **יָאֵב** (Ps. 33, 1. Prov. 17, 7). Impers. with **ל**, it is becoming, suitable for any one; once Jer. 10, 7 **יָאֵב לָךְ** for thee doth it become. Sept. ed. Compl. *σοι γὰρ πρόπει*.—Syr. **يَاِب** it is becoming, c. **ل** for any one, *يَاِب*.

**יָאֵב** see **יָאֵב** river.

**יָאֵב** (whom Jehovah hears, r. **יָאֵב**) *Jaazaniah*, pr. n. m. a) Jer. 35, 3. b) Ez. 11, 1.

**יָאֵב** (id.) *Jaazaniah*, pr. n. m. a) 2 K. 25, 23. Contr. **יָזַנְיָה** *Jezeaniah* Jer. 40, 8; **יָזַנְיָה** 42, 1. b) Ez. 8, 11.

**יָאֵב** (whom God enlightens, r. **יָאֵב**) pr. n. *Jair*, Gr. *Ἰάριος* Mark 5, 22. a) A descendant of Manasseh, 1 Chr. 2, 21–23, comp. Gen. 50, 23; called also his son, Num. 32, 41. Deut. 3, 14. b) A judge of Israel, Judg. 10, 3. Patronym. **יָאֵב** *Jairite* 2 Sam. 20, 26. c) Esth. 2, 5.

\* I. **יָאֵב** for **יָאֵב**, in Kal not used, to be foolish, i. q. **יָאֵב** q. v.

NIPH. **יָאֵב** to become foolish, to dote, Is. 19, 13. Jer. 50, 36. Also to act foolishly, Num. 12, 11. Jer. 5, 4.

\* II. **יָאֵב** to will, to desire; kindr. with Sanscr. *val*, Gr. *βούλομαι*, Lat. *volo*, Germ. *wollen*, Engl. *to will*. Found only in

HIPH. **יָאֵב**, fut. apoc. **יָאֵב**, to will, in two senses:

1. Of one who undertakes that which he wills, however difficult, implying active volition, i. q. to take upon oneself, to assay; Sept. often *ἄρχομαι* to begin. With inf. c. **ל** Gen. 18, 27, 31. Josh. 17, 12. Judg. 1, 27, 35. 1 Sam. 17, 39. With verb fin. *ἀσπνδέσας* Deut. 1, 5.

2. Of one willing to yield to the request or entreaty of another, implying passive volition, i. q. to be content, to consent, to please, sc. to do any thing. Job 6, 28 **יָאֵב לִי** be content, look upon me. 2 K. 6, 3. Spec. a) Of one who yields and accepts a kindness offered; Judg. 17, 11 **יָאֵב לְשִׁבְתָּהּ** and the Levite consented to dwell, etc. Ex. 2, 21. 2 K. 5, 23. So Josh. 7, 7 *had been content, and dwelt on the other*



side Jordan! b) Of one who yields to sin; Hos. 5, 11 **בִּי הוֹאִיל הַלֵּךְ אַחֲרֵי-צִי** for he consented and went after vanity i. e. idols; צִי being for שִׁי i. q. **שִׁיָּא**. c) Of God, who in his clemency yields to prayer; Job 6, 9 **וַיֵּאֵל אֵלָיו וַיִּרְבֶּאֱנֵי** that it may please God, and he destroy me. 1 Sam. 12, 22. 2 Sam. 7, 29.—Constr. infin. c. לֵּי Judg. 17, 11; with verb fin. *ἀσυνδίστως* 2 K. 5, 23. Hos. 5, 11. Job 6, 28; with verb fin. c. לֵּי Josh. 7, 7. 2 Sam. 7, 29. Job 6, 9.

**יָאֵר** and **יֶאֵר** m. an Egyptian word, signifying canal, channel, river; in the dialect of Memphis **ἰαρο**, in that of Thebes **ἰεπο**, see Jablonski Opusc. ed. te Water T. I. p. 93, 444. Peyron Lex. Copt. p. 40. In the Inscription of Rosetta, l. 14, 15, it is written **IOR**; see Kosegarten de Scriptura vett. *Ægyptiorum* p. 14. Among the Hebrews it signified:

1. a ditch, canal, channel, Is. 33, 21, where it is the *fosse* of a fortified city; Sept. *διωρύς*. So of the canals of the Nile, Ex. 8, 1 [5]. Nah. 3, 8; comp. in no. 3.

2. a channel, shaft, sc. of a mine, Job 28, 10.

3. a river, καὶ ἕξοχῇ the river of Egypt, the Nile; fully **יָאֵר מִצְרַיִם** Am. 8, 8. 9, 5; often with the art. **הַיָּאֵר**, ὁ ποταμός, Gen. 41, 1 sq. Ex. 1, 22. 2, 3. 7, 15. 18. So with prefixes: **בְּיָאֵר** Ex. 7, 18. 20. Is. 19, 8; **בְּיָאֵר** as the Nile Jer. 46, 7. 8. Am. 9, 5, once contracted **בְּאֵר** id. Am. 8, 8. Poet. also without art. Is. 19, 7. 23, 3. Ez. 29, 9. Zech. 10, 11; whence **בְּיָאֵר** as the Nile Am. 8, 8. 9, 5. In one place only is it spoken of another river, Dan. 12, 5. 6. 7.—PLUR. **יָאֵרִי** Is. 7, 18, and **בְּיָאֵרִי** 2 K. 19, 24. Is. 19, 6, the rivers of Egypt, i. e. the branches and canals of the Nile. So with suff. Ez. 29, 3. 4. 5. 10. Ex. 7, 19. Ps. 78, 44.

\* **יָאֵשׁ** in Kal not used, Arab. **يَاس** and transp. **أَيْس**, to despond, to despair.

NIPH. **יָאֵשׁ** id. with מֵן prægn. to despair of and desist from; 1 Sam. 27, 1 **וַיִּנְאֵשׁ מִמֶּנִּי שָׁאוּל לִבְקָשְׁתִּי עוֹד** and Saul shall desist from me to seek me any more.

—Part. **יָאֵשׁ** one in despair, desperate, Job 6, 26. Impers. *desperatum est*, there is no hope, it is in vain, Is. 57, 10. Jer. 2, 25. 18. 12.

PIEL inf. **יָאֵשׁ**, with לָבוֹ, to let despair, to give over to despair, Ecc. 2, 20.

**יֹאשִׁיָּהוּ** (see next art.) Josiah, pr. n. m. Zech. 6, 10.

**יֹאשִׁיָּהוּ** (whom Jehovah heals, r. **אֲשֵׁה**) pr. n. Josiah, king of Judah 642–611 B. C. the restorer of the Mosaic law, slain at Megiddo in battle with Necho king of Egypt, 2 K. 23, 23. 2 Chr. 34, 33. Gr. *Iovias*.

**יֶאֱתָרִי**, Jeatherai, pr. n. m. 1 Chr. 6, 6 [21]; for which v. 26 **אֶתָרִי** q. v.

\* **יָבֵב** in Kal not used. PIEL, to call aloud, to cry out, Judg. 5, 28. Aram. id. spec. of shouts of rejoicing, in the Targums for Heb. **הִרְרֵץ**, רָנָן; Syr. also to blow the trumpet, **دَعَعَ** sound of the

trumpet. Arab. **أَبَّ** id. chiefly of the shout of battle; but from **يَبَّ** is also

**يَبَاب** desert, so called from the howling of wild beasts. Comp. **יֹבֵב**.

Deriv. pr. n. **יֹבֵב**.

**יָבֹל** m. c. suff. **יָבֹלָה**, once **יָבֹלָה** or **יָבֹלָה** Deut. 32, 22; produce, increase of the earth, Lev. 26, 4. 20. Deut. 11, 17. 32, 22. Judg. 6, 4. Ps. 67, 7. 85, 13. Hab. 3, 17. Trop. Job 20, 28 **יָבֹל בֵּיתוֹ** the increase of his house departs, disappears, i. e. the wealth laid up in his house.—R. **יָבֹל** Hiph. i. q. **יָבִיא**, as **יָבֹאֵה** proventus, from **בּוֹא**.

**יָבֵס** (place trodden down, threshing-floor, r. **בוּס**) Jebus, the ancient name of Jerusalem among the Canaanites, Judg. 19, 10. 11. 1 Chr. 11, 4. 5.—The gentile n. is **יָבִיסִי** Jebusite, collect. the Jebusites, a Canaanitish tribe who inhabited this city and the neighbouring mountains; they were subdued by David, but still existed in the time of Ezra; Gen. 10, 16. 15, 21. Num. 13, 30. Josh. 15, 63. 2 Sam. 5, 6. Ezra 9, 1. The same gentile name is sometimes put for the city itself (i. q. **עִיר הַיָּבִיסִי** Judg. 19, 11), Josh. 15, 8. 18, 16; also poetically in later times for Jerusalem Zech. 9, 7, as **בְּשָׁדִים** for Chaldea.

**יְבָרַהּ** (whom God chooses, r. **בָּרַח**) *Ibhar*, pr. n. of a son of David, 2 Sam. 5, 15. 1 Chr. 14, 5.

**יָבִין** (whom God observes, r. **בִּין**) *Jabin*, pr. n. of two kings of Hazor. a) Josh. 11, 1. b) Judg. 4, 2. Ps. 83, 10.

**יָבִישׁ** see **יָבֵשׁ**.

\* I. **יָבַל** 1. *to well, to flow*, sc. copiously and with impetus. Arab. **وَجَلَّ** to flow copiously, to rain, whence **وَجَلَّ**, rain, a shower. Corresponding are Germ. *wallen*, whence *Welle*; Engl. *to well*. Hence **יָבַל**, I **יָבַל**, a river, **בּוֹל** for **יָבּוֹל** rain, **יָבּוֹל** deluge.—Also *to flow, to run*, sc. with matter, as a sore, whence **יָבַל** sanie diffuens.

2. Poet. *to go, to advance gently*; as in Engl. *to flow, to glide*, also Germ. *wallen*, poet. for *to go*, the figure being taken from water; chiefly spoken of the waving motion of a crowd or of a solemn procession; hence

Hiph. **הוֹבִיל**, Syr. **أَوَّلَ**, Chald. **הִבִּיל**, causat. of no. 2; poet. for **הִבִּיא**.

1. *to lead, to bring, to conduct*, sc. persons, chiefly in solemn pomp, Ps. 60, 11. 108, 11. Jer. 31, 9. Is. 23, 7.

2. *to bring, to offer*, e. g. presents Ps. 68, 30. 76, 12. Zeph. 3, 10.

Hoph. **הוּבַל** 1. *to be led, brought, conducted*, Is. 53, 7. Jer. 11, 19. So of persons, mostly in state or solemn pomp, Ps. 45, 15. 16. Is. 55, 12; of funeral pomp, Job 10, 19. 21, 30. 32.

2. *to be brought, offered*, e. g. gifts, presents, Is. 18, 7. Hos. 10, 6. 12, 2.

Deriv. see in Kal no. 1, also **יָבּוֹל** and **יָבַל** produce, **יָבַל**.

\* II. **יָבַל** a root not in use, onomatopoeic like Lat. *jubilare*, i. q. *to shout in joy and triumph*; other kindred forms see in **יָבַל**. Hence **יָבַל**, II.

**יָבַל** Chald. i. q. Heb. I. Aph. **יָבַל** *to bring*, Ezra 5, 14. 6, 5.

**יָבַל** m. (r. **יָבַל** I) 1. *a stream, river*. **יָבַל-יָבִים** Is. 30, 25. 44, 4.

2. *Jabal*, pr. n. son of Lamech, the father of nomadic pastoral life, Gen. 4, 20.

**יָבַל** adj. f. **יָבֵלָה**, *flowing, running*, sc. with matter as a sore, i. e. having running sores, ulcers, spoken of a flock Lev. 22, 22. Vulg. *papulas habens*, having pimples, pustules; and so in Talmudic, see Mishna Erubhin 10.13. Arab. **وَابِلَةٌ** defluxus pilorum.

**יָבַל** see in **יָבּוֹל**.

**יָבֵלָם** (for **יָבֵלָה** **עָם** he consumes the people, r. **בָּלָה**) *Ibleam*, pr. n. of a city in Manasseh, Josh. 17, 11. Judg. 1, 27. 2 K. 9, 27; written in 1 Chr. 6, 55 **בָּלָעָם**.

\* **יָבָם** m. c. suff. **יָבָמִי**, *a brother-in-law, husband's brother*, Lat. *levir*, who by the Mosaic law, when a husband died without heirs, was bound to marry the widow, Deut. 25, 5–9. Hence the denom. verb:

PIEL **יָבַם** pr. *to act the husband's brother, to perform his duty, to marry a brother's widow*, Deut. 25, 5. 7. Gen. 38, 8.

**יָבָמָה** f. c. suff. **יָבָמָהּ**, *sister-in-law, a brother's wife*, Deut. 25, 7. 9. Also the wife of a husband's brother, Ruth 1, 15.—Fem. of **יָבָם**.

**יָבֵנָה** (God lets build) *Jabneel*, pr. n. a) A city in Judah Josh. 15, 11. b) In Naphtali Josh. 19, 33. R. **בְּנָה**.

**יָבֵנָה** (God lets build, r. **בְּנָה**) pr. n. *Jabneh*, a city on the Mediterranean, taken from the Philistines by Uzziel, 2 Chr. 26, 6, comp. Josh. 15, 46. Sept. **Ἰαυρία** 1 Macc. 4, 15, and **Ἰαυρία** 5, 58. 2 Macc. 12, 8. Strab. XVI. 2. Arab. **يَبْنَا** *Yebna*, which name is still borne by a village among the ruins of the ancient city. See Bibl. Res. in Palest. III. p. 22.

**יָבֵנְיָה** (Jehovah will build) *Ibneiah*, pr. n. m. 1 Chr. 9, 8. R. **בְּנָה**.

**יָבֵנְיָה** (id.) *Ibnijah*, pr. n. m. 1 Chr. 9, 8.

\* **יָבַץ** obsol. root, Arab. **وَبِصَّ** *to shine, to be bright*. Hence pr. n. **יָבֵץ**.

**יָבֶק** *Jabbok*, pr. n. of a stream or torrent near Mount Gilead, flowing from the east into the Jordan on the northern border of the Ammonites, now called **وَادِي زَرْقَا** *Wady Zerka*, i. e. cerulean,



Num. 21, 24. Gen. 32, 23. Deut. 2, 37. 3, 16. Josh. 12, 2. Judg. 11, 13. See Burckhardt's Travels in Syria, p. 347. Bibl. Res. in Palest. II. p. 121.—As to the etymology, Simonis (Onomast. p. 315) not unaptly derives **בָּבֶק** from **בָּבֶק** to pour out, to empty, by Chaldaism for **בָּבֶק**, i. e. *a pouring out, emptying*. Yet in Gen 32, 23. 25, there is an allusion to this name, as if it were for **בָּבֶק**, from **בָּבֶק**, **בָּבֶק**.

**יְבֶרֶכְיָהוּ** (whom Jehovah blesses) *Jeberechiah*, pr. n. m. Is. 8, 2.

**יְבֶשֶׁם** (pleasant, r. **בָּשָׂם**) *Jibsam*, pr. n. m. 1 Chr. 7, 2.

\* **יָבֵשׁ** fut. **יִבְשׁ**, **יָבֵשׁ**, plur. **יָבֵשׁ**; inf. constr. **יִבְשֵׁה** Gen. 8, 7, with prep. **בִּיבֵשׁ** Is. 27, 11.

1. Perh. pr. *to be hot, to glow*, comp. **בֹּשֶׁת**; then *to be arid, to be or become dry, to dry up*, as plants, trees, grass, Is. 15, 6. 19, 7. 40, 7. 8. Joel 1, 12; bread Josh. 9, 5. 12; fields tilled and sown Jer. 23, 10. Is. 27, 11; the earth after the deluge Gen. 8, 14; bones as destitute of marrow Ez. 37, 11; the hand as paralyzed 1 K. 13, 4. Zech. 11, 17, comp. Mark 3, 1; hence of the vital strength, Ps. 22, 16 **כַּחַשׁ כַּחַשׁ** *my strength is dried up like a potsherd*.—The moisture itself is also said *to dry up*; hence of streams and the sea Job 14, 11. 1 K. 17, 7. Joel 1, 20; a fountain Hos. 13, 15.—Aram. id. Arab. **يَبَس** id. For the difference between **יָבֵשׁ** and **יָבֵשׁ** to be dry, see under **יָבֵשׁ**.

2. Like **בֹּשֶׁת**, *to be ashamed, to be put to shame*, see Hiph. no. 2. Arab. **يَبَسَّ** pudendum. [This signification comes from the idea of *heat, blushing*; comp. in **בֹּשֶׁת** no. 1.—T.]

PIEL **יָבֵשׁ** *to make dry, to dry up*, Job 15, 30. Prov. 17, 22. Nah. 1, 4, where **יִבְשֵׁהוּ** is for **יָבֵשׁ**.

HIPH. **יָבֵשׁ** 1. *to make dry, to dry up*, as plants, trees, Ez. 17, 24. Is. 42, 15; streams, the sea, Josh. 2, 10. 4, 23. Is. 44, 27. Jer. 51, 36.—Intrans. *to become dry, to be dried up*, of plants, fruits, the harvest, Joel 1, 10. 12. 17. Metaph. v. 12 *joy is dried up, withered away, from the sons of men*.

2. *to shame, to make ashamed*, see Kal

no. 2. 2 Sam. 19, 6.—Intrans. i. q. **בֹּשֶׁת** in Kal, *to be ashamed, to feel shame*, Jer. 2, 26. 6, 15. 8, 12. Often of persons who are disappointed in their hopes, Joel 1, 11. Jer. 2, 26. Zech. 9, 5. Poet. of cities overthrown, *to be put to shame, disgraced*, Jer. 48, 1. 20. 50, 2. Also *to act shamefully*, Hos. 2, 7 [5].

**יָבֵשׁ** adj. f. **יָבֵשָׁה**. R. **יָבֵשׁ** no. 1.

1. *dry*, Job 13, 25. Ez. 17, 24. 37, 2. 4.

2. *Jabesh*, pr. n. a) A city in Gilead, fully written **יָבֵשׁ גִּלְגָּד** Judg. 21, 8 sq. also **יָבֵשׁ** 1 Sam. 11, 1. 3. 5. 10, etc. distant a night's journey from Bethshean 1 Sam. 31, 11. It was prob. on the *Wady Yâbes*, which enters the Jordan from the east not far below Beisân; Burckh. Trav. in Syr. p. 289. According to Eusebius, it was six miles from Pella towards Gerasa. b) A man, 2 K. 15, 10. 13. 14.

**יָבֵשׁ** adj. an intensive form, i. q. **יָבֵשׁ**, found only in fem. **יָבֵשָׁה**, *dry*; so **בִּיבְשָׁה** *on the dry*, i. e. on dry ground, Ex. 14, 16. 22. 29. Josh. 4, 22. Then for *the dry land*, opp. the sea, Gen. 1, 9. Ex. 4, 9. Jon. 1, 9. 13. 2, 11. Ps. 66, 6. Comp. **יָבֵשׁ**.—So Gr. **ἡ ξηρά** and **τὸ ξηρόν**, Matt. 23, 15, opp. **ἡ θάλασσα**. 1 Macc. 8, 32. Vorstius de Hebraïsmis N. T. ed. Fischer. cap. 2. § 2.

**יָבֵשׁ** f. id. Ex. 4, 9. Ps. 95, 5.—Chald. st. emphat. **יָבֵשָׁה** id. Dan. 2, 10.

**יָגָל** (God will avenge) *Igal, Igeal*, pr. n. m. a) Num. 13, 7. b) 1 Chr. 3, 22. c) 2 Sam. 23, 36. R. **יָגָל**.

\* **יָגַב** i. q. **יָגַב**, *to cut* sc. with a plough, *to plough, to till*; only Part. plur. **יֹגְבִים** *ploughmen, husbandmen*, 2 K. 25, 12 Keri. Jer. 52, 16.—Hence

**יָגַב** m. plur. **יֹגְבִים**, *a field*, as ploughed, Jer. 39, 10.

**יִגְבְּהָהּ** (elevated, verb. fut. Hoph. r. **יִגְבְּהָהּ**; comp. **יִגְבְּהָהּ**) *Jogbehah*, pr. n. of a place in the tribe of Gad, Num. 32, 35 Judg. 8, 11.

**יִגְדַּלְיָהוּ** (Jehovah will make great, r. **יִגְדַּל**) *Igdaliah*, pr. n. m. Jer. 35, 4.

\* **יָגָה** in Kal not used, *to grieve*. The primary idea lies either in *being pained*, kindr. **יָגַע**; or else in *panting, sighing, groaning*, kindr. **יָגָה**.

PIEL **יָנָה**, to afflict, to grieve, fut. **יָנִיחַ** for **יָנִיחָהּ** Lam. 3, 33. Comp. **רָבַח** Pi.

HIPH. **הוֹנִיחַ** to afflict, to grieve, Job 19, 2. Lam. 1, 5. 12, 3, 32. Is. 51, 23.

NIPH. Part. **נֹנֵחַ** for **נֹנֵחָהּ**, afflicted, grieved; plur. **נֹנְיָהּ** Zeph. 3, 18 **נֹנְיָהּ** those grieved as prohibited from the sacred assembly. Fem. **נֹנִיחָהּ** afflicted Lam. 1, 4.

Deriv. **נִינִיחַ**.

\*II. **יָנָה** i. q. **יָנָהּ** II, to be separated, apart.

HIPH. **הוֹנָה** for **הוֹנִיחַ**, to take away, to remove, 2 Sam. 20, 13. Arab. **وَحَى** Conj.

IV, id. Syr. **أَفَى** to expel, to eject.

**נִינִיחַ** m. affliction, grief, sorrow, Gen. 42, 38. 44, 31. Ps. 13, 3. al. R. **נָה** no. 1.

**נִינִיחַ** part. or adj. verbal (ר. **נִינִיחַ**) fear-  
ing, used with pers. pronouns for a finite  
verb, Jer. 22, 25. 39, 17.

**נִינִיחַ** (lodging-place, r. **נִינִיחַ**) *Jagur*, pr.  
n. of a place in the tribe of Judah, Josh.  
15, 21.

**נִינִיחַ** m. adj. wearied, weary, Job 3, 17.  
R. **נִינִיחַ**.

**נִינִיחַ** m. (ר. **נִינִיחַ**) 1. labour, toil, espec.  
difficult and wearisome; Gen. 31, 42  
**נִינִיחַ** the labour of my hands.

2. Meton. the product of labour; hence  
a work, Job 10, 3. Oftener earnings,  
gain, wealth, Is. 45, 14. 55, 2. Jer. 3, 24.  
20, 5. Ez. 23, 29. Ps. 109, 11. Neh. 5, 13;  
espec. as derived from tillage, Ps. 78, 46.  
Job 39, 11; **נִינִיחַ** Hag. 1, 11, id. Ps.  
128, 2. Plur. **נִינִיחַ** id. Hos. 12, 9.

3. As connected with suffering, labour,  
pain, i. e. the effort and pain of parturi-  
tion; spoken of the ostrich Job 39, 16.

**נִינִיחַ** f. (ר. **נִינִיחַ**) labour, weariness,  
Ecc. 12, 12.

**נִינִיחַ** (exiled, r. **נִינִיחַ**) *Jogli*, pr. n. m.  
Num. 34, 22.

\* **נִינִיחַ** fut. **נִינִיחַ** 1. to labour, to toil,  
espec. with wearisome and painful effort,  
Arab. **وَجَعَ** to pain; kindr. is **יָנָה** I.

Constr. absol. Job 9, 29 **נִינִיחַ** why then should I labour in vain? Is.  
49, 4. 65, 23; with ל c. inf. Prov. 23, 4;  
with ב of that in which one labours,

Josh. 24, 13. Is. 43, 22 thou hast not call-  
ed upon me, O Jacob, so that thou hast  
laboured in me, i. e. so that thou hast  
taken much pains about me (comp. v.  
23. 24). 47, 12. 62, 8; once with acc. in  
the same sense, v. 15; with **בְּיָדִי** for any  
thing Hab. 2, 13. Jer. 51, 58.

2. to be wearied, faint, 2 Sam. 23, 10.  
Is. 40, 31. With ב of that in or with  
which one is weary, Ps. 6, 7 **נִינִיחַ** I am weary with my groaning.  
Jer. 45, 3. Ps. 69, 4.

PIEL to weary, to make faint, Josh. 7  
3. Ecc. 10, 15.

HIPH. **הוֹנִיחַ** to weary any one, to be  
burdensome to him; with acc. of pers.  
and ב of thing, Is. 43, 23 **נִינִיחַ** I have not wearied thee with in-  
cense, i. e. have not burdened thee by  
demanding it. v. 24 **נִינִיחַ** thou hast wearied me with thy iniquities.  
Mal. 2, 17.

Deriv. **נִינִיחַ**, **נִינִיחַ**, and the  
two which here follow.

**נִינִיחַ** m. labour, i. e. product of labour,  
earnings, Job 20, 18.

**נִינִיחַ** adj. verbal (ר. **נִינִיחַ**) weary, ex-  
hausted, faint, Deut. 25, 18. 2 Sam. 17,  
2. Ecc. 1, 8 **נִינִיחַ** all words  
become weary, i. e. would fail in trying  
to recount all those things.

**נִינִיחַ** Chald. m. a heap of stones, Gen.  
31, 47, where it is i. q. Heb. **נִינִיחַ** in  
Syr. **نَاح** id. Ethiop. **ጠር** id. **ጠረ** to  
stone. Kindr. in Heb. is r. **נִינִיחַ**.

\* **נִינִיחַ**, only in 1 and 2 pers. **נִינִיחַ**,  
**נִינִיחַ**, i. q. **נִינִיחַ** no. 2, to fear, to be afraid  
of, c. acc. Job 3, 25. 9, 28. Ps. 119, 39;  
with **מִפְּנֵי** Deut. 9, 19. 28, 60. Arab.

**נִינִיחַ** id.—Hence

**נִינִיחַ** adj. see **נִינִיחַ**.

**נִינִיחַ** f. (ר. **נִינִיחַ**) constr. **נִינִיחַ**, c. suff. **נִינִיחַ**,  
**נִינִיחַ**, but also **נִינִיחַ** (for **נִינִיחַ**,  
**נִינִיחַ**); Dual **נִינִיחַ** constr. **נִינִיחַ**, c. suff. **נִינִיחַ**;  
Plur. **נִינִיחַ**, constr. **נִינִיחַ**.

1. the hand, strictly the whole hand,  
as extended, (and so diff. from **כַּף** the  
hollow hand,) from r. **נִינִיחַ** espec. Hiph.  
no. 1; comp. **נִינִיחַ** arm, and **נִינִיחַ** span,  
both from the idea of expanding; also  
Goth. *handus* i. e. a hand, a prehend-



endo. Syr. ܡܝܢ, Arab. يَد, Eth. አ. P. id. Strictly and usually only of the human hand; once spoken of the feet of the lizard as resembling the hand of a man Prov. 30, 28.—The following are the principal phrases in which the literal signification is retained.

a) 'יָדִי אִתּוֹ, *my hand is with any one*, i. e. I aid him, am on his side, 1 Sam. 22, 17. 2 Sam. 3, 12. 2 K. 15, 19.

b) 'יָדִי הָיְתָה בּוֹ, *my hand is upon any one*, i. q. *against him* (Gen. 16, 12), i. e. I do him violence and harm, Gen. 37, 27. 1 Sam. 18, 17. 21. 24, 13. 14. Josh. 2, 19. So 'יָדִי הָיְתָה בּוֹ, *the hand of God as afflicting and punishing* Ex. 9, 3. Deut. 2, 15. Judg. 2, 15. 1 Sam. 7, 13. 12, 15; rarely in a sense of kindness, as aiding, favouring, 2 Chr. 30, 12. Ezra 9, 2; and for avoiding the ambiguity of this phrase there is added לְרָעָה Judg. 2, 15.—So in a sense of disfavour only: 'יָדִי בְּ (of God) Ex. 7, 4, and 'יָדִי בְּ Ruth 1, 13; but in a sense of favour, Is. 25, 10 הָיְתָה הַיָּד הַזֹּאת *the hand of Jehovah shall rest upon this mount*.

c) 'יָדִי הָיְתָה בְּ יָדִי עַל פ' *the hand of Jehovah is upon any one*, both for good and for evil, but more usually in a good sense. E. g. as aiding, favouring, Ezra 7, 6 'יָדִי בְּ כַּדָּר *when the hand of Jehovah his God was upon him*. v. 28. 8, 18. 31. (Hence *to withdraw his hand*, i. q. *to take away his favour*, Ps. 74, 11.) Twice it is added expressly, 'יָדִי אֶלְהִים לְטוֹבָה Ezra 7, 9. Neh. 2, 8; also לְטוֹבָה Ezra 8, 22. In a good sense further, Is. 1, 25 אֲשִׁיבָה יָדִי עָלֶיךָ. But in a hostile sense, Am. 1, 8 אֲשִׁיבָה יָדִי עַל עֲקָרֶיךָ *I will turn my hand upon i. e. against Ekron*; and so with אֶל for עַל, Ez. 13, 9. Comp. in N. T. Acts 13, 11 εὐχρίστου ἐπὶ σε, καὶ ἐσθ' ἐν τῇ καρδίᾳ σου. τ. τ. λ.

d) The phrase, *the hand of Jehovah is upon* (עַל) any one, is further used in the sense: *the Spirit of Jehovah is upon a prophet*, the prophet is moved, inspired, by the Spirit of God; since the divine Spirit was communicated to men by the laying on of hands, Ez. 1, 3. 3, 14. 22. 37, 1. 2 K. 3, 15; with אֶל for עַל, 1 K. 18, 46. The same is עַל יָדִי Ez. 3, 14 (comp. Is. 8, 11), and עַל יָדִי Ez. 8, 1, comp. 11, 5 where for יָדִי is יָדֵי.

Hence also Jer. 15, 17 מִפְּנֵי יָדְךָ *because of thy hand*, i. e. because of the divine Spirit which rests upon me, by which I am moved.

e) 'יָדִי לְתֵן יָד, *to give the hand*, as a pledge of fidelity, as confirming a promise, i. q. *to promise*, 2 K. 10, 15. Ezra 10, 19. Spec. of the vanquished giving their hands as a pledge of submission and fidelity to the victors, Ez. 17, 18. Jer. 50, 15. Lam. 5, 6. 2 Chr. 30, 8 הָיְתָה יָדִי לְיָהוָה *i. e. submit yourselves to Jehovah*.—Similar is the formula יָדִי לְתֵן פ' *to pledge fidelity under i. e. to any one*, 1 Chr. 29, 34. Here belongs also the gloss of the Arabic lexicographers, يَدٌ, i. e. surety by a pledge, fidejussio; surrender, suobjectio, χειρωσις.

f) הַיָּד, *THE hand*, καὶ ἐξουίαν, is sometimes spoken: α) *Of the hand of God*, as 'יָדֵי הָיְתָה לְיָהוָה for 'יָדֵי הָיְתָה לְיָהוָה. So Is. 8, 11 בְּחֵזקַת יָדִי for 'יָדִי בְּחֵזקַת (comp. lett. d) *with strength of the hand*, i. e. with the powerful hand of God. β) Without art. *of the hand of man*, i. e. human help, as 'לֹא בְּיָד *Job 34, 20, and without man's hand*, i. e. without human aid or interference. Chald. 'לֹא בִידָן Dan. 2, 34. 35. Comp. Lam. 4, 6.

g) *The hand of God is put*: α) *For the divine agency, mode of action, providence*; Job 27, 11 אֶרְאֶה אֲהַבֶּם בְּנֵי-אָדָם *I will teach you concerning the hand of God*, his providence, how he acts. β) *For the power, care, protection of God*; hence 'בְּיָד יָהוָה *in the power of God*, Ps. 31, 16. 95, 4. Prov. 21, 1; *in the care or providence of God*, Is. 62, 3; comp. Ps. 74, 11.

h) 'יָד לְיָד, *hand to hand*, from hand to hand, i. e. through all ages and generations, ever, and with a negative particle never. Prov. 11, 21 יָדֵי לֹא יִנָּקָה רָע *through all generations the wicked shall not go unpunished*. 16, 5. Similar is the Persian formula, دست بدست, Schult. Animadvverss. ad Prov. l. c. Also Syr. 'אִמְרָא 'אִמְרָא *i. e. sigillatim*, one after another. For a like reason Arab. يَدٌ i. q. succession.

i) 'יָדֵי לְפִי *the hand to the mouth*, i. e. lay thy hand upon thy mouth, i. q. be silent,

hold thy peace, Prov. 30, 32. Comp. Job 21, 5. 29, 9. 39, 34. Mic. 7, 16. Pers.

דַּסְת בִּר דְּהָאן.

k) שׁוֹם דָּר עַל רֹאשׁ 2 Sam. 13, 19, i. q. *to smite the hands together over one's head*, a gesture of despairing grief; comp. Jer. 2, 37.

For other phrases see under the verbs חָמַד, שָׁלַח, רָפָה, נָשָׂא, נָטָה, מָצָא, מָצָא, חָזַק, etc. and the adjectives רָם, חָזַק, etc.

With prepositions, where sometimes the proper force of the noun itself is lost:

aa) בְּיָדִי α) *in my hand*, often for *with me*, after verbs of bearing, bringing, leading, etc. as *to bring in one's hand*, i. e. *with him*, 1 Sam. 14, 34 וַיָּבִיאוּ בְּיָדוֹ וְהָעָם אִישׁ שׁוֹרוֹ בְּיָדוֹ *and all the people brought every man his ox with him*, etc. Jer. 38, 10 קַח בְּיָדְךָ מִזֶּה שְׁלֹשִׁים אָנָשִׁים *take from hence thirty men with thee*. Gen. 32, 14. 35, 4. Num. 31, 49. Deut. 33, 3. 1 Sam. 16, 2. 1 K. 10, 29.—That which one has *in his hand*, or takes *with him*, he has *in his possession*; hence this phrase is also referred to possession, like רָם, Lat. *penes*. Ecc. 5, 13 *he begetteth a son בְּדָרוֹ מֵאִמָּה who has nothing in his hand*, i. e. *possesses nothing*; comp. Heb. דָּרִי מִצָּאָה דָּבָר under the art. מָצָא no. 2. c. Chald. Ezra 7, 25 *the wisdom of thy God which is in thy hand*, i. e. *which thou possessest*. β) *into my hand*, i. e. *into my power*, after verbs of delivering over, Gen. 9, 2. 14, 20. Ex. 4, 21. 2 Sam. 18, 2. Hence צֹאן יָדוֹ *the flock of his hand*, i. e. *delivered into his hand*, Ps. 95, 7; and here too belongs Is. 20, 2 *Jehovah spake בְּיַד־יְשַׁעְיָהוּ*, Sept. πρὸς Ἡσαΐαν, sc. *as about to deliver him a revelation*. γ) *by my hand*, often for *by me*, by my intervention. Num. 15, 23 *whatever Jehovah hath commanded you בְּיַד־מֹשֶׁה by the hand of Moses*, i. e. *by Moses*. 2 Chr. 29, 25. 1 K. 12, 15. Jer. 37, 2. al. Often after verbs of sending, בְּיַד 2 and king Solomon sent בְּיָדוֹ Ex. 4, 13. Prov. 26, 6. 1 Sam. 16, 20. 2 Sam. 12, 25. Comp. Acts 11, 30. 15, 33. δ) *at my hand*, i. e. *before me*, *in my sight*, i. q. לְעֵינַי 1 Sam. 21, 14 *he feigned himself mad בְּיָדָם at their hands*, i. e. *before them*. Job 15, 23 *he knoweth בְּיָדוֹ יוֹם הַשֶּׁמֶת that the day of darkness is ready at his hand*, impends

over him.—In this sense the Arabs often say, بين يدين between the hands of any one, see Korân Sur. 2. 256. Sur. 3. 2. Sur. 20. 109. Schult. Opp. min. p. 29, 30, et ad Job. p. 391. So the Greeks ἐν χειρὶν Apollon. Rhod. 1. 1113; comp. πρὸ χειρῶν, Germ. *vorhanden*, at hand; διὰ χειρῶν ἔχειν, Lat. ‘*hostes sunt in manibus*’ i. e. *in conspectu*, Cæs. Bell. Gall. 2. 19. Sallust. Jug. 94. Virg. Æn. 11. 311 ‘*ante oculos interque manus sunt omnia vestras*’ i. e. πρὸς ἑαυτὰ ἔσται.

bb) בֵּין יָדַי between the hands, i. e. on the breast, on the front of the body, Zech. 13, 6. Comp. בֵּין עֵינָי on the forehead.

cc) בְּיָדִי pro manu, according to one's hand, in the phrase בְּיַד הַמֶּלֶךְ according to the hand i. e. *bounty of the king*, 1 K. 10, 13. Esth. 1, 7. 2, 18. The phrase denotes the open and liberal hand of the king. Others less well: *according to the royal power*; but power and strength do not here belong to the subject of discourse, but liberality.

dd) מִיָּדִי from or out of the hand of any one, i. q. Engl. *at his hand* or *out of his power*; often after verbs of demanding Gen. 9, 5. 31, 39. Is. 1, 12; of receiving Gen. 33, 19. Num. 5, 25; of delivering Gen. 32, 12. Ex. 18, 9. Num. 35, 25. Hence also we find: *from the hand* (power) of the lion and the bear 1 Sam. 17, 37, of dogs Ps. 22, 21, of the sword Job 5, 20, of Sheol Ps. 49, 16. 89, 49, of the flame Is. 47, 14.

ee) עַל יָדֵי פ', עַל יָדֵי פ' α) upon the hand or hands of any one, i. q. *into his hand*, after verbs of delivering over, committing, Gen. 42, 37. 1 Sam. 17, 22. 2 K. 10, 24. 12, 12. 22, 5. 9. Ezra 1, 8. So *to deliver עַל יָדֵי הָרֶב into the hand* (power) of the sword Ps. 63, 11. Jer. 18, 21. Also in the same sense is said 'ה' יָדֵי פ', הַחַי יָד פ' of any one, Gen. 16, 9. 41, 35. Is. 3, 6. β) עַל יָדֵי on or at the hands of any one, as in Engl. *under the hands* of any one, i. q. *under his guidance and auspices*, his hand guiding and directing, Germ. ‘*an der Hand jemandes*.’ 1 Chr. 25, 3 יָדֵי אֲבִיהֶם *under the guidance or auspices of their father*. v. 2. 6. 7, 29. Also of one absent or dead, whose ordinances



are followed by posterity, 2 Chr. 23, 18 *עַל יְדֵי דָוִד* at the hands of David, i. e. under his guidance, according to his ordinances. Ezra 3, 10. Of things, 2 Chr. 29, 27 the song began with the trumpets *עַל יְדֵי כְלֵי הַנְּחִיר* at or under the lead of the instruments of David, i. e. it followed the measures of the instruments appointed by David. Comp. on this idiom Lud. de Dieu ad Jer. 5, 31, Criticæ Sacræ p.

240. So Arab. *عَلَى يَدَيْهِ*, *عَلَى يَدِهِ*,

under the auspices or care of any one; a formula often used on Arabic coins to denote the persons by whom they are coined. See also below under no. 5.

ff) *לְיָד*, see no. 1. h; also no. 5.

Dual *יָדָיו* the two hands of a person; also for the plural, Job 4, 3. Prov. 6, 17. Is. 13, 7.

2. Plur. *יָדָיו* artificial hands, also of things which bear resemblance to hands, e. g. a) *tenons* on boards, Ex. 26, 17. 19. 36, 22. 24. b) *axles*, *axletrees*, for wheels, 1 K. 7, 32. 33.—For the distinction between the dual and plural fem. in nouns denoting members of the body,

see Lehrs. p. 539.—Arab. *يَدٌ* handle, as of a mill, axe. Syr. plur. *أَيْدٍ* handles, tenons. Comp. *בְּפוֹת*.

3. Metaph. *power, strength, might*, the hand being regarded as the seat of strength; here too the proper force of the word is sometimes lost, comp. above in no. 1. dd. *בְּיָד* with might, Is. 28, 2. Ps. 76, 6 none of the men of might have found *יָדָיהֶם* their hands, i. e. they found themselves without strength. (Comp. in Vita Timur. I. 44, they found their hand and side, i. e. had all their strength ready.) So of one powerful deed, mighty work, Ex. 14, 31; comp. *manus* Virg. Æn. 6. 688. Spec. protection, help, Deut. 32, 36 *אֵלֶּה יָד אֲזַלְתָּ* help is departed.—So Arab. *يَد الصَّبَا* the force of the east-wind, *لَا يَدُ لَكَ* thou hast no power in this or that. Syr. *ܐܝܢܐ ܕܪܘܡܐ* the power of the Romans. Pers. *دست* power.—For the phrase a short or long hand, see under the verb *קָצַר*.

4. Meton. a stroke, blow, pr. as given with the hand. Job 20, 22 *כָּל-יַד עֲמַל* every stroke of the wretched cometh

upon him, i. e. all that befalls the wretched. Job 23, 2 *my stroke*, calamity.—Comp. Lat. *manus* for blow, as used of gladiators.

5. a side, pr. of the sides of the body; where the hands and arms are situated; comp. Engl. 'on the right hand, left hand,' Lat. 'ad hanc manum' Terent. Ad. 4. 2. 31. Hence Dual *יָדָיו* pr. the two sides, chiefly in the phrase *רָחֵב יָדָיו* large on both sides, on every side, i. e. broad-sided, spacious, (comp. in *רָחֵב*.) Gen. 34, 21. Ps. 104, 25. Is. 33, 21. al.—Sing. of the side or shore of a river, Ex. 2, 5. Deut. 2, 37. Syr. *سَاحِلٌ* shore, coast.—With prepositions: *לְיָד* 1 Sam. 19, 3. 1 Chr. 18, 17. 23, 28. Prov. 8, 3; *בְּיָד* 1 Sam. 4, 18; *אֵל יָד* 2 Sam. 14, 30. 18, 4; *עַל יָד* Josh. 15, 46. 2 Sam. 15, 2. 2 Chr. 17, 15. 31, 15. Job 1, 14. Neh. 3, 2 sq. *עַל יָד* Num. 34, 3. Judg. 11, 26; all signifying at, on, by the side of any one, near, Syr. *ܠܥܝܢܐ* near. 1 Chr. 6, 16 [31] *אֲשֶׁר הִצְמִיד דָּוִד עַל יָדוֹ שִׁיר בַּיָּה* whom David appointed by the side of the temple-singing, i. e. to whom he gave an appointment in or by the temple-music. See further on the partic. *עַל יָד* in no. 1. ee.—Plur. *יָדָיו* sides, e. g. a) Of a throne, i. e. lateral supports, arms, 1 K. 10, 19. b) lateral projections, side-borders of a base or pedestal, 1 K. 7, 35. 36.

6. a place, Deut. 23, 13. Num. 2, 17 *עַל יָדוֹ* every one in his place. Jer. 6, 3. Is. 56, 5, see in no. 8. Is. 57, 8 *יָד* thou lookest out for thee a place. Ez. 21, 24. Dual id. Josh. 8, 20 *לֹא הָיָה לָהֶם* they had no place to flee to.

7. a part, perh. pr. a handful, a part of a thing taken up at once in dividing, Dan. 12, 7. Plur. *יָדָיו*, 2 K. 11, 7 *שְׁתֵּי יָדָיו* the two parts of you, opp. the third part. Gen. 47, 24 *אַרְבַּע הַיָּדָיו* the four parts, opp. *הַחֲמִישִׁית* the fifth part. Neh. 11, 1. Comp. *פַּה* no. 4. Also in the connection: Dan. 1, 20 and he found them *עֲשָׂר דָּוָת* ten parts above (ten times wiser than) all the magicians, etc. Gen. 43, 34. 2 Sam. 19, 44.

8. a monument, trophy, i. q. *שֵׁם*, e. g. of victory, 1 Sam. 15, 12; a sepulchral monument 2 Sam. 18, 18. Is. 56, 5 to them will I give a place within my walls

נֶשֶׁם *a monument* (or portion) and a name.—Perhaps this name for monument in the Hebrew language may stand in some connection with the ancient custom of sculpturing upon the *cippi* or sepulchral columns an *uplifted hand* with the arm. See Hamacker *Diatribes de monumentis Punicis* p. 20; also Reuvers *ad eadem Animadvers.* p. 5 sq.

DUAL see no. 1. 3. 5. 6. For. PLUR. יִדְדָה see no. 2. 5. 7.

יָד Chald. st. emph. יָדָא Dan. 5, 5. 24; c. suff. יָדָה, יָדָה, יָדָה Ezra 5, 8; Dual יָדָה Dan. 2, 34. 45; i. q. Heb. יָד, *the hand*. So יָדָה in *one's hand*, spoken of what one has *with him*, in possession, Ezra 7, 14. 25; comp. Heb. יָד no. 1. aa. יָדָה to *give into the hand*, power, of any one, Ezra 5, 12. Dan. 2, 35. 7, 25. Also יָדָה *from or out of one's hand* or power, after verbs of delivering, comp. Heb. יָדָה in יָד no. 1. dd; e. g. from the power of lions, Dan. 6, 28.

יָדָה Chald. i. q. Heb. יָדָה, *to cast*.

APH. *to praise God*, i. q. Heb. Hiph. no. 2; Part. מְיָדָה Dan. 2, 23; contr. מְיָדָה 6, 11.

יָדָה *Idalah*, pr. n. of a place in Zebulun, Josh. 19, 15.—Perhaps from a doubtful root יָדָה i. q. Arab. دَاَل to go softly and secretly. Or, according to Simonis, for יָדָה 'what God exalts,' by Syriac flexion from יָדָה to show.

יָדָה (perh. honied, comp. יָדָה) *Id-bash*, pr. n. m. 1 Chr. 4, 3.

\* I. יָדָה i. q. יָדָה, *to throw, to cast*, e. g. lots; only Præt. 3 plur. יָדָה Joel 4, 3. Nah. 3, 10. Obad. 11.

\* II. יָדָה i. q. יָדָה, *to love, to esteem highly*, Arab. دَاَل. Hence יָדָה one beloved, יָדָה, and the pr. names יָדָה, יָדָה, יָדָה, יָדָה.

\* יָדָה *to throw, to cast*, i. q. יָדָה I. Kindr. is יָדָה. Eth. ወደ id.—Imp. יָדָה Jer. 50, 14.

PIEL i. q. Kal, *to cast* e. g. stones. Fut. יָדָה for יָדָה Lam. 3, 53. Inf. יָדָה Zech. 2, 4.

HIPH. הִיָדָה, fut. יִיָדָה, sometimes יִיָדָה Ps. 28, 7. 45, 18. Neh. 11, 17.

1. *to profess, to confess*, perhaps i. q. *to point out, to show* with the hand extended, as if with the hand *thrown out*, projected; see Kal, and comp. יָדָה and יָדָה Kal and Hiph. *to cast, to throw*, and then 'to point out with extended hand.' Arab. دَاَل Conj. X. Syr. Aph. id.—Constr. c. acc. Prov. 28, 13; c. יָדָה concerning Ps. 32, 5.

2. *to give thanks, to praise, to celebrate*, since the acknowledgment (confession) of benefits is naturally followed by thanksgiving and praise; with acc. Gen. 29, 35. Jer. 33, 11. Ps. 7, 18. 30, 13; also יָדָה of pers. Ps. 92, 2. 106, 1. 1 Chr. 16, 7. 8. Neh. 12, 46. al. So in the phrase יָדָה הִיָדָה *to celebrate the name of Jehovah* 1 K. 8, 33. Ps. 54, 8; יָדָה id. 106, 47. 122, 4; absol. id. Neh. 12, 24.

HITHPA. הִתְיָדָה, Vav being assumed in place of Yod, i. q. Hiph.

1. *to confess, pr. concerning oneself*, to point out oneself as guilty; Ethiop. ለጥጥር to accuse, to criminate, pr. prob. *to object*, Germ. *vorwerfen*, from the sense of casting, i. q. *to cast in one's teeth*; ለጥጥር accusation, *objection*, *Vorwurf*.—Dan. 9, 4; with acc. of thing, Lev. 5, 5. 16, 21. 26, 40; יָדָה Neh. 1, 6. 9. 2.

2. *to praise, to celebrate*, c. יָדָה 2 Chr. 30, 22.

Deriv. יָדָה hand, perh. יָדָה law, יָדָה; also יָדָה, יָדָה, and the pr. names יָדָה, יָדָה, יָדָה; likewise those which again come from this latter, as יָדָה, יָדָה, יָדָה.

יָדָה (for יָדָה loving) *Iddo*, pr. n. m. a) 1 Chr. 27, 21. b) Ezra 10, 43 Cheth.

יָדָה (judge) *Jadon*, pr. n. m. Neh. 3, 7.

יָדָה (known) *Jaddua*, pr. n. m. a) Neh. 10, 22. b) 12, 11. 22.

יָדָה, יָדָה, and יָדָה 1 Chr. 16, 38, (praising, celebrating, from obsol. subst. יָדָה laud, with the ending יָדָה, r. יָדָה Hiph.) *Jeduthun*, pr. n. of a Levite, one of the choristers appointed by David, 1 Chr. 9, 16. 16, 38. 41, 42. 25, 1. Put also for his descendants (יָדָה) *the Jeduthunites*, who also were musicians, Neh. 11, 17. Ps. 39, 1. 62. 1. 77, 1.



יָדַי (i. q. יָדָה) *Jaddai*, pr. n. m. Ezra 10, 43 Keri. R. יָדַר II.

יָדִיר m. (r. יָדַר II) constr. יָדִיר.

1. Adj. *lovely, pleasant*, Ps. 84, 2. Plur. שִׁיר יָדִירוֹת *delights*, as Ps. 45, 1 שִׁיר יָדִירוֹת *a delightful song*. Others 'a song of love,' i. e. an epithalamium.

2. Subst. *one beloved, a friend*, Is. 5, 1. הָיָה יָדִיר הַבְּלֹעַ הַיְּהוָה *the beloved of Jehovah* Ps. 127, 2; so of Benjamin Deut. 33, 12; of Israel Jer. 11, 15. Plur. of the Israelites, Ps. 60, 7. 108, 7. Syr. *ܝܕܝܪܐ* beloved.

יָדִידָה (one beloved, fem.) *Jedidah*, pr. n. of the mother of king Josiah, 2 K. 22, 1. R. יָדַר II.

יָדִידוֹת f. *something beloved, a delight*, Jer. 12, 7. R. יָדַר II.

יָדִידָה (beloved of Jehovah) *Jedidiah*, the name given to Solomon at his birth by the prophet Nathan, 2 Sam. 12, 25. R. יָדַר II.

יָדָה (praise God, r. יָדָה) *Jedaiah*, pr. n. m. a) 1 Chr. 4, 37. b) Neh. 3, 10.

יָדִיעָאֵל (known of God, r. יָדָה) *Jediel*, pr. n. of a son of Benjamin, 1 Chr. 7, 6. 10. 11.

יָדִירוֹן see יָדִירוֹן.

יָדִלָה (tearful, r. יָדָה) *Jidlaph*, pr. n. of a son of Nahor, Gen. 22, 22.

\* יָדַע fut. יָדַע, once יָדַע Ps. 138, 6; inf. absol. יָדַע, constr. יָדַע, imp. יָדַע, with הַ parag. once יָדַע for יָדַע Prov. 24, 14; Part. יָדַע, fem. יָדַע; pr. *to see*, and hence *to perceive, to come to know, to know*; corresponding to Gr. *οἶδα*, *οἶδα*. It comprehends the action of *knowing*, both as inchoative and completed, i. e. *to come to know, to gain a knowledge of*, and also *to know, to have a knowledge of*. This root is widely spread in the Indo-European tongues, in the sense both of seeing and knowing; as Sanscr. *wid*, Zend. *weedem*, Gr. *οἶδα*, *οἶδα*, Lat. *video*, Goth. *witan*, Germ. *weten*, *wissen*, Engl. *to weet*, *to wit*; and so also in the Slavic languages, as Pol. *widze* to see, Bohem. *wedet* to see. See Pott Etymol. Forschungen I. p. 246. In all these examples the first radical is *w*; and so יָדַע is for יָדַע.

A) The primary signif. *to see* in יָדַע is apparent in these examples; Gen. 3, 7 *and their eyes were opened* כִּי נִפְתְּחוּ עֵינֵיהֶם *and they saw that they were naked*. Ex. 2, 4 *and his sister stood afar off* לֹא נִרְאָה מִתְּהַוָּעָהּ לוֹ *to see what would be done to him*. 1 Sam. 22, 3. So too Deut. 34, 10 אֲשֶׁר יָדַעוּ יְיָ פָּנִים אֵל-פָּנִים; elsewhere in the same connection we find רָאָה Gen. 32, 31. Judg. 6, 22. 2 K. 14, 8. 11. So Esth. 2, 11 יָדַע אֶת-רָאָה אֶת-שְׁלוֹם פ', *יָדַע*, i. q. *יָדַע*. Gen. 37, 14. Sometimes *to see* is coupled with a verb of *hearing*, to indicate what one *perceives* with his eyes and ears; Is. 40, 21 הֲלֹא הִרְאֵנוּ הֶעָלָה הַשָּׁמַיִם *have ye not seen? have ye not heard?* v. 28. 43, 19. 44, 18 לֹא רָאִינוּ וְלֹא שָׁמַעְנוּ *they see not, they understand not, for he hath daubed their eyes from seeing, and their hearts from understanding*, where יָדַע and רָאָה are attributed to the eyes, as בֵּין וְהַשְׁכִּיל to the heart or mind. The LXX also often translate יָדַע by *οἶδα* to see; as 1 Sam. 10, 11. Job 28, 13. 31, 6. Ecc. 3, 21.—Hence

B) The verb יָדַע signifies *to perceive, to know*, pr. what follows seeing, or from seeing, unless one is destitute of the senses and of intellect, or obstinately shuts up his understanding; as in Is. 6, 9 וְלֹא יָדַעוּ וְלֹא יִרְאוּ *seeing they shall see and shall not perceive, understand*. Ecc. 6, 5.—To be more specific, יָדַע is

1. *to know*, i. e. *to perceive, to discern, to become aware of*, e. g. with the eyes Is. 6, 9, see above; often with the mind, and hence *to understand, to comprehend*, Judg. 13, 21. Gen. 8, 11. 1 Sam. 20, 33; with *shall* not *perceive, understand*. Ecc. 6, 5.—To be more specific, יָדַע is

a) Often with intent and purpose, *to take knowledge of* any thing, *to observe, to mark*; 1 Sam. 23, 22 יָדַע יִרְאָה אֶת-מָקוֹמוֹ *observe and see his place*. v. 23. 12, 17. 25, 17. Job 5, 27 לָךְ הֵן מָרְכָה *mark it for thee*.—Hence by a peculiar poetic idiom, *not to know, not to mark*, is said in respect to things which happen *unexpectedly, suddenly*, as if before one knows or marks them. Ps. 35, 8 *let destruction come upon him* לֹא יָדַע *and he know it not*, i. e. *unexpectedly un-*

awares, Job 9, 5 *God removeth mountains* לא ידעו *they know it not*, i. e. unexpectedly, suddenly. Cant. 6, 12 ידעתי לא ידעתי *I knew not, my soul made me etc.* i. e. unexpectedly, before I was aware. Jer. 50, 24. So מי ידע *who knoweth? who marketh?* i. e. no one marketh, for *unexpectedly, suddenly*, Prov. 24, 22; parall. פתאום.—Korân Sur. 16, 28 'everit eos Deus ولا يشعرون et non animadvertabant.' Lokm. Fab. 28.

b) With the like idea of volition, often *to know*, i. e. *to see after, to care for, to regard*. Gen. 39, 6 לא ידע מאומה *he saw after nothing* of what he had. Prov. 9, 13, 27, 23. Job 9, 21, opp. מאם. Is. 51, 7 ידעי צדק *those who regard right*. With ב Job 35, 15 לא ידע בפש *he regardeth not iniquity*.—Spec. aa) Of God as *knowing* i. e. regarding men and kindly caring for them, Ps. 144, 3. Nah. 1, 7; with מן Am. 3, 2 *you only have I known*, regarded, loved, of all the families of the earth. Gen. 18, 19 לדעתו למען *him (Abraham) have I known*, regarded, chosen, that he may command, etc. With ב Ps. 31, 8, parall. ראה q. v. no. 2. d. Comp. Ps. 1, 6. bb) Of men as *knowing* God, i. e. as honouring and worshipping him, Hos. 8, 2, 13, 4. Ps. 36, 11, 9, 11 ידעי שמך *who know thy name*, i. e. who worship thee. Job 18, 21 אל ידע (אשר) *who knoweth not God*, i. e. who careth not for him, an atheist. 1 Sam. 2, 12. Job 34, 4.

2. *to know*, i. e. *to come to know, to learn, to discover*, e. g. by the sight, Ex. 2, 4. 1 Sam. 22, 3, see above; or by hearing, Gen. 9, 24. Deut. 11, 2. Neh. 13, 10; also *to learn* by experience, to experience, Job 5, 25. With an acc. Ecc. 8, 5; פי Ex. 6, 7. Is. 45, 6. Ez. 6, 7, 13, 7, 4, 9, 11, 10, al. Often in threats, comp. Engl. *you shall soon know, learn, feel*; Lat. *tu ipse videbis, senties*. Hos. 9, 7 ישראל ידעו והראל *Israel shall see and know, shall learn*. Job 21, 19 וידעו *God shall recompense him, so that he shall know, feel*. Is. 5, 19, 9, 8. Ps. 14, 4.—In the Korân a frequent phrase is وسوف يعلمون then they shall know, understand, learn, e. g. Sur. 26, 48; see Schult. Opp. min. ad Job 21, 19.

3. *to know*, i. e. *to become acquainted with*, e. g. a person Deut. 9, 24; a land Num. 14, 31; so Prov. 24, 14.—Often also by euphemism for intercourse with the other sex, e. g. a) Of a man, *to know* a woman, i. e. *to lie with her*, Gen. 4, 17, 25. 1 Sam. 1, 19, al. Also of unnatural lust, sodomy, Gen. 19, 5.—This euphemism is frequent also in verbs of knowing in other languages both oriental and occidental; e. g. Syr. سَمِعَ, Arab.

عرف, Ethiop. አከሰረ, Gr. γνωσσω, see Fesselius Advers. Sac. II. 14. Lat. cognosco Justin 5, 2; and so even Ital. and Fr. *conoscere, connaître*, although in these the usage is perhaps derived from the Scriptures. b) Of a woman, ידעה *to know a man, to have lain with man*, Gen. 19, 8. Judg. 11, 39; more fully וזר למשכב איש ידעה Num. 31, 17, 18, 35. Comp. Ovid. Heroid. 6, 133, 'turpiter illa virum cognovit adultera virgo.'

4. *to know*, i. e. *to be acquainted with*, any person or thing; with acc. of pers. Gen. 29, 5. Ex. 1, 8. 2 Sam. 3, 25. Is. 45, 4, 5. Ps. 18, 44 ידעתי ובעדוני *I have not known shall serve me*. 81, 6 לא ידעתי *the lip (language) of one I knew not*. Job 11, 11. With acc. of thing, Deut. 34, 6 קברו לא ידע איש *no man knoweth his sepulchre*, where it is. Is. 29, 12 לא ידעתי ספר *I know not writing*, am unacquainted with writing and reading. Ps. 104, 19. Job 21, 27, 28, 13, 23, al. With ל of thing Ps. 69, 6; acc. et פי 2 Sam. 17, 8. Jer. 10, 23. Ps. 119, 75. With acc. of pron. impl. Job 36, 26 behold, God is great, ולא ידע and we know him not, sc. his greatness. 37, 5. Is. 1, 8. Also בשם ידע *to know one by name*, i. e. to know him well, to have familiar intercourse with him, Ex. 33, 12, 17.—PART. Act. ידע one who knows a person or thing. Job 19, 13 ידעי *those who know me*, my acquaintances. With a genit. of thing, *knowing, skilled, skilful* in any thing, Gen. 25, 27 ציד ידע *skilled in hunting*, a skilful hunter. 1 K. 9, 27 ידעי הים *skilled in the sea*, in maritime affairs. Am. 5, 16. Esth. 1, 13.—PART. Pass. ידוע *known*, with ל Deut. 1, 13 men known unto your tribes; dat. impl. v. 15. Poet. c. gen. Is. 53, 3



ידע *known of disease*, i. e. familiar with sickness, for the common prose construction לַחֲלִי. Comp. Syr. ܠܚܝܐ *known, renowned*.

5. *to know a thing, to have a knowledge of it*; followed: a) By a subst. in the acc. as יָדַע בִּינָה (see *בִּינָה*), יָדַע דָּעָה, *to know understanding, knowledge*, i. e. to excel in knowledge, wisdom, etc. Prov. 17, 27. al. Job 15, 9 יָדַע וְלֹא יָדַעְתָּ וְלֹא יָדַעְתָּ what knowest thou and we know it not? 20, 4. 38, 18; with בָּ, *to know of a thing*, Gen. 19, 33. 35. 1 Sam. 22, 15. Jer. 38, 24; id. Job 37, 16; יָדַע בֵּין—לְ יָדַע (discern) between one thing and another, Jon. 4, 11. 2 Sam. 19, 36. b) By a verb, as the infin. Jer. 1, 6 יָדַעְתִּי לֹא יָדַעְתִּי. 1 Sam. 16, 18; infin. c. לְ Ecc. 4, 13, 10, 15; a finite verb, Job 32, 22 לֹא יָדַעְתִּי אֶפְתָּה I know not to flatter. 1 Sam. 16, 16. Neh. 10, 29; so with וְ interposed Job 23, 23. c) By a clause, mostly with בִּי, Gen. 20, 6. 3, 5. Ex. 34, 29. Num. 11, 16. Job 9, 2. 28. al. rarely with בִּי impl. Job 19, 25 יָדַעְתִּי גֹאֲלִי חַי I know that my redeemer liveth. Also with הֲ whether Judg. 18, 5; often with interrog. pronouns, as מִי Gen. 21, 26. 43, 22; מִי Ex. 32, 1. 16, 15; לָמָּה Dan. 10, 20; בַּצֶּיֶן Josh. 2, 4. 5. etc. d) With an acc. of a pron. impl. as after verbs of speaking; Gen. 48, 19 יָדַעְתִּי בְנֵי יָדַעְתִּי I know, my son, I know, i. e. I know it. 4, 19. Cant. 1, 8. Job 38, 5. 21. Ps. 139, 14.—Spec. in phrases: aa) מִי יָדַע who knoweth? i. e. no one can well know, c. acc. Ecc. 6, 12. 8, 1 (comp. 3, 21); with הֲ—אִי Ecc. 2, 19. So too as expressing desire and hope, i. q. 'who can tell but,' etc. with fut. 2 Sam. 12, 22 מִי יָדַע וְהַנִּיחַ יָדַע who knoweth? perhaps *Jehovah may have mercy upon me*. Joel 2 14. Jon. 3, 9. With אֵם and a præter. Esth. 4, 14. bb) יָדַע טוֹב וְרָע *to know good and evil*, to know what is good and what is evil, i. e. to be wise, prudent, Gen. 3, 5. 22; whence יָדַע טוֹב וְרָע Gen. 2, 17, the tree of wisdom. Hence young children are said *not to know good and evil* Deut. 1, 29, comp. Is. 7, 15; also old and decrepit persons who are in their second childhood, 2 Sam. 19, 36. See Hom. Od. 18. 228, οἶδα ἔκαστα, ἔσθ' ἅλα τε καὶ χέρεα παῖρος δ' ἔτι νήπιος ἦα.

6. Absol. *to know, to be knowing, to be wise*; Job 8, 9 *we are of yesterday* וְלֹא יָדַע *and know nothing*, i. e. are not wise. Ps. 73, 22. Is. 32, 4. 44, 9. 18. 45, 20. 56, 10. Part. יָדָעִים i. q. חֲכָמִים Job 34, 2. Ecc. 9, 11. Hence דָּעָה wisdom, q. v.

NIPH. נִדָּע fut. יִדָּע, יִדָּעֵם. 1. Pass. of of Kal no. 1, *to be perceived, known*, with the eyes; Gen. 41, 21 וְלֹא נִדָּע בִּי בָּאוּ אֵלַי וְלֹא נִדָּעָה and it could not be known that they had come into their bellies, no one could perceive it. 1 K. 18, 36. Ps. 77, 20. 74, 5.

2. *to be or become known*, sc. *to or by any one*, with לְ Ruth 3, 3; or *by any thing*, with בָּ Ex. 33, 16. Hence genr. a) Of persons, with בָּ of place where, Ps. 76, 2. 79, 10. Prov. 31, 23. Is. 61, 9; or לְ of pers. *to or by whom*, Ex. 6, 3. Is. 19, 21. Ez. 20, 5; אֵלַי Ez. 20, 9. Comp. 1 Sam. 22, 6. Ps. 9, 17. b) Of things, Ex. 2, 14. Lev. 4, 14. Judg. 16, 9. Nah. 3, 17. Impers. *it is known*, with לְ of pers. 1 Sam. 6, 3; בִּי Ex. 21, 36; מִי Deut. 21, 1.

3. Pass. of Hiph. no. 2, *to be made to know, to be taught by experience*, i. q. *to be punished*, comp. Kal no. 2. Prov. 10, 9 מַעֲשֵׂה הַרְקִי וְנִדָּעָה he that liveth perversely shall be made to know, shall be punished. Jer. 31, 19 אַחֲרֵי הַדָּעָה after I was taught by experience; Luther well, 'nachdem ich gewitzt bin,' i. e. made wiser.

PIEL causat. *to cause to know, to show one something*; with two accus. Job 38, 12.

PUAL part. מִדָּעָה *known*, c. suff. מִדָּעָה my acquaintance Ps. 31, 12. 55, 14. 88, 9. 19. Fem. מִדָּעָה a known thing, Is. 12, 5 Cheth.

Po. יוֹדֵעַ i. q. Pi. *to show*, and hence *to appoint*, with acc. of pers. 1 Sam. 21, 3. But perhaps it should read הוֹדֵעָה for יוֹדֵעָה.

HIPH. הוֹדִיעַ, imp. הוֹדִיעַ. 1. Causat. of Kal no. 1, *to cause to see, to let perceive, to show*; with two acc. Jer. 16, 21 אֲדוֹרִינֵם אֶת־דֶּרֶךְ I will cause them to see my hand, i. e. my power. With לְ of pers. Ex. 18, 20 and shalt show them the way.

2. *to let know, to show any thing to any one*; with two acc. Gen. 41, 39. Ex. 33, 12. 13. Ez. 20, 11. 22, 2; acc. of thing and dat. of pers. Deut. 4, 9. Ps. 145, 12. Neh. 9, 14; acc. of pers. and a whole clause, Job 10, 2. 1 Sam. 6, 2. 1 K.

1, 27; comp. Josh. 4, 22; acc. of thing,  
Ps. 77, 15. 98, 2. Job 26, 3.

3. *to make known, to acquaint, to teach*, with acc. of pers. Job 38, 3. 40, 7. 42, 4; dat. Prov. 9, 9; acc. of thing Ex. 18, 16; two acc. of pers. and thing Is. 40, 14. Ps. 16, 11. 51, 8; acc. of pers. and infin. c. 5. Prov. 22, 19. Spec. *to teach* by experience, or by punishment, i. q. to punish; comp. Kal no. 2. Judg. 8, 16 he took *thorns of the desert and threshing-sledges*, וַיִּדְּעוּ בָהֶם אֶת אֲנָשֵׁי סֻכּוֹת *and with them made the men of Succoth know*, i. e. punished them, prob. by crushing them with the drays upon a layer of thorns; see דִּישׁ no. 2. Sept. and Vulg. ἡλόγησεν, *contrivit*, as if from Heb. וַיִּגֵּשׁ, which seems indeed better adapted to the context, than is the common reading.

HOPH. הוֹדַע to be made known, to become known, with אֵל of pers. Lev. 4, 23.  
28. Part. fem. מוֹדַעַת Is. 12, 5 Keri.

HITHP. הִתְחַוֶּה *to make oneself known, to let oneself be known*, Gen. 45, 1; *to reveal oneself*, c. אֵל Num. 12, 6.

[illegible]

יָדַע Chald. fut. יִדְעַע Dan. 2, 9. 30. 4,  
14; i. q. Heb. *to know*. Spec.

1. *to perceive, to understand*, Dan. 2, 8.  
5, 23.

2. *to come to know, to learn, to discover,*  
Dan. 4. 6. 6. 11.

3. *to know, to have knowledge of*, Dan. 5, 22. Part. pass. יָדָעָה לְמֶלֶךְ be it known unto the king. Ezra 4, 12, 13.

APH. הוֹדִיעַ, fut. יְהוֹדִיעַ, part. מְהוֹדִיעַ,  
to make known, to show, with dat. of  
pers. Dan. 2, 15. 17. 28; acc. as suff.  
Dan. 2, 23. 29. 4, 15. 5, 15. 16. 17. 7, 16.

Deriv. מִנְהֵיץ.

יָדָא (knowing, wise) *Jada*, pr. n. m.  
1 Chr. 2. 28. 32.

יְדַעְיָה (Jehovah cares for him) *Jed-iah*, pr. n. m. 1 Chr. 9, 10, 24, 7. Comp. Zech. 6, 10, 14.

הִיעָנִי m. (ר. ע. ע) plur. הִיעָנִים.

1. Pr. *knowing, wise*; and hence a *wizard, sorcerer*, Lev. 19, 31. 20, 6. Deut.

18, 11. 1 Sam. 28, 3. 9. Comp. عَالِم<sup>s</sup> pr.  
knowing, wise, magus; so Engl. *wizard*  
is pr. a wise man.

2. *a wizard spirit*, spirit of divination, by which wizards were supposed to be attended, Lev. 20, 27. Comp. אֵוֶב no. 2. a.

יה *Jah*, a poetic form from יהוה *Jehovah*, or rather from the more ancient pronunciation יהיה, whence by apocope יהו (אֶשְׁתַּחֲוֶה for אֶשְׁתַּחֲוֶה), and then יה by dropping the unaccented ה, see *Lehrg.* p. 157. Both these forms (יהו and יה) are promiscuously used at the end of many compound pr. names, as אֱלֹהֵי־יְהוָה and אֱלֹהֵי־יִשְׂרָאֵל, and אֱלֹהֵי־יִשְׂרָאֵל; the latter always in such cases without Mappik. The form יה is chiefly employed in certain customary formulas or refrains; as הַלְלֵי־יְהוָה *hallelujah, praise ye Jehovah*, Ps. 104, 35, 105, 45, 106, 1. 48. 111, 1. 112, 1. 113, 1. al. Further, e. g. Ps. 89, 9. 94, 7. 12. Is. 38, 11. Ex. 15, 2 עֲנִי יְהוָה *Jah is my glory and my song*. Ps. 118, 14. Is. 12, 2. Ps. 68, 5 בְּיָהּ שְׁמִי *Jah is his name*, see in ב lett. C. Is. 26, 4.—This form is also retained in the Syriac in a few doxologies, as כְּבוֹד לַיְהוָה *glory to Jah*; *Assen. Bibl. Orient.* II. 230. III. 579.

\* **יָתַב** i. q. **נָתַן**, *to give, to set, to put*; a verb defective and rare in Hebrew, but very common in the kindred languages; Chald. **יָתַב**, Syr. **ܡܬܒ**, Arab. **وَجَب**, Eth. **ፀሐ**. Once in Præter. Ps. 55, 23 **הַשְׁלֵךְ עַל-יְהוָה יְהוָה** *cast upon Jehovah what he hath given* (or laid upon) *thee*, i. e. thy lot, for **יָתַב לָהּ** *אֲשֶׁר יָתַב לָהּ*. The person *to* whom, is often thus expressed after a verb of giving, by a suffix pron. e. g. **נָתַתִּי** Josh. 15, 19; comp. in r. **נָתַן** no. 1. Others here take **יָתַב** as a subst. *lot, burden, trouble*.—Elsewhere only in imper. **יָתַב** once Prov. 30, 15; usually with He parag. **יָתַבְהָ**, f. **יָתַבְהִי** Ruth 3, 15, plur. **יָתַבוּ** Ps. 29, 2. a) *give, give here*, Gen. 29, 21. Job 6, 22. 2 Sam. 16, 20 **עֲצָה יָתַבוּ לָכֶם** *give ye counsel*! b) *set, put, place*, 2 Sam. 11, 15. Deut. 1, 13 **אֲנִשִּׁים יָתַבוּ לָכֶם** *set ye for yourselves men*, i. e. appoint. Josh. 18, 4. c) Adv. of exhorting, of incitement *come, come on! go to!* Gen. 11, 3. 4. 7. 38, 16. Ex. 1, 9.

Arab. **هَبَّ** give, grant.—For **יָהֵב** Hos.  
4, 18, see Index.

Deriv. חֲבֵתָבִים.



**יהב** Chald. Dan. 3, 28, imp. **יהב** Dan. 5, 17; part. act. **יהב** 2, 21, pass. **יהבי**; Præt. pass. **יהיב**, **יהיבי** Dan. 7, 11, 12. Ezra 5, 14. The fut. and inf. are borrowed from **נתן**; comp. Syr. **ܢܬܢ**, fut. **ܢܬܢ** from **ܢܬܢ** i. q. **נתן**.—*To give, to set*, i. q. Hebr.

1. *to give*, with acc. and dat. Dan. 2, 21, 23, 37, 5, 17, 19, 7, 4, 6; *to give or deliver over* Dan. 2, 38, Ezra 5, 12; with acc. *to offer, to yield*, Dan. 3, 28. **יהב** **נפצא** *to give account* Dan. 6, 3.

2. *to set, to put, to lay a foundation*, Ezra 5, 16; in the fire Dan. 7, 11.

ITHPE. **איהיב**, fut. **יהיב**, part. **מהיב**, *to be given, to be delivered over*, Dan. 4, 13, 7, 25, Ezra 4, 20, 6, 4, 8, 9.

**יהב** Ps. 55, 23, see in r. **נהב**.

\* **יהב** a secondary root, denom. from **יהו**, **יהודה**, *Judah*, r. **נהב**.

HITHP. **היהיב** pr. *to make oneself a Jew, to become a Jew*, by embracing the Jewish religion, Esth. 8, 17. So Eth.

TPUP, Arab. **هَآ** *to become a Jew*, from **יהו** Jews, for **יהו**. See in **יהו**.

**יהב** see **יהו** no. 2.

**יהב** or **יהב** (for **יהו** whom Jehovah directs, r. **הרה**) *Jahdai*, pr. n. m. 1 Chr. 2, 47.

**יהב** *Jehovah*, see in **יהו**.

**יהוה** (for **יהוה** i. q. **יהוה** Jehovah is He, comp. **אֱלֹהִים**, **אֱלֹהִים**, and the same contraction in **יהו**) *Jehu*, pr. n. a) A king of Israel who destroyed the family of Ahab, r. 884–856 B. C. He was hostile to idolatry, but of great cruelty, 1 K. 19, 16, 2 K. c. 9, 10. b) A prophet in Samaria in the reign of Baasha, 1 K. 16, 1, 2 Chr. 19, 2, 20, 34. c) 1 Chr. 2, 38. d) ib. 4, 35. e) ib. 12, 3.

**יהוה** (whom Jehovah holds, sustains, r. **אֱלֹהִים**) *Jehoahaz*, pr. n. a) A king of Israel, r. B. C. 856–840, the son of Jehu, 2 K. 10, 35, 13, 1–9. b) A king of Judah, r. 611 B. C. the son of Josiah, 2 K. 23, 31–35, 2 Chr. 36, 1; written also **יהואחז**, v. 2. Sept. *Jowaz*.

**יהוה** (whom Jehovah bestowed, **אֱלֹהִים** prob. from obsol. **אֵש**, **אֵש**, donavit,) *Jehoash*, pr. n. a) A king of Judah 877

–838 B. C. the son of Ahaziah, 2 K. 12, 1, 21, 14, 13; written also **יהואחז** ib. 11, 2, 12, 20. b) A king of Israel 840–825 B. C. the son of Jehoahaz, 2 K. 13, 10–25; written also by contraction **יהואחז** ib. v. 9. Sept. *Jowaz*.

**יהוה** apocop. from **יהודה**. 1. *Judah*, i. e. the land of Judah, *Judea*. Dan. 2, 25 **בְּנֵי יְהוּדָה** *the captives of Judea*, 5, 13, 6, 14, Ezra 5, 1, 8. Arab. **يَهُود**, **يَهُود**, collect. the Jews. Hence denom. **יהודה**, see in **יהו**.

2. *Jehud*, written **יהוה**, pr. n. of a town of the Danites, Josh. 19, 45.

**יהודה** (pr. verbal from fut. Hoph. of **נהב**, *celebrated, lauded*, comp. Gen. 29, 35, 49, 8) pr. n. *Judah*.

1. The fourth son of Jacob, born of Leah, Gen. 29, 35, 35, 23; also the tribe descended from him, **יהודה**, Num. 1, 27, **בְּנֵי י** 2 Sam. 2, 7, 10, **בְּנֵי י** Num. 1, 26; the bounds of whose territory are described in Josh. c. 15. **הַר יְהוּדָה** *the mountains of Judah*, Josh. 15, 48. After the secession of the ten tribes, the name of Judah was given to the subsequent kingdom, which comprised the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis. The other kingdom was called **יִשְׂרָאֵל** Israel, and also **אֶפְרַיִם** Ephraim; the latter chiefly in the prophets. Hence **אֶרֶץ יְהוּדָה** *the land of Judah*, the kingdom of Judah, Is. 19, 17. **עִיר יְהוּדָה** *the city of Judah*, i. e. Jerusalem, 2 Chr. 25, 28, i. q. **עִיר יְהוּדָה** 2 K. 14, 20.—After the carrying away of the ten tribes and after the Babylonish exile, the name *Judah, Judea*, was applied to the whole country of the Israelites, Hagg. 1, 14, 2, 2.—Where the land, *Judea*, is signified, **יהודה** is fem. Is. 7, 6, Joel 4, 20, Ps. 114, 2; where the people is intended, *the Jews*, it is masc. Is. 3, 8, Hos. 4, 15, al. but also coupled with a fem. Nah. 2, 1, Jer. 14, 2, al.

2. Of several persons: a) Neh. 11, 9. b) Ezra 3, 9, Neh. 12, 8. c) Neh. 12, 34. d) ib. v. 36.

**יהודה** plur. **יהודים**, sometimes **יהוה** Esth. 4, 7, 8, 1, 7, 13, 9, 15, 18, Cheth.

1. As a gentile name, *a Jew, the Jews*. a) A member of the kingdom of Judah

2 K. 16, 6. 25, 25. Jer. 32, 12. 38, 19. al.  
b) In the later Hebrew, after the carrying away of the ten tribes, put for any Hebrew, the Hebrews, Neh. 1, 2. 2, 16. Esth. 3, 4 sq. 4, 3 sq. 8, 1. al. Fem. יהודייה *a Jewess* 1 Chr. 4, 18.

2. *Jehudi*, pr. n. m. Jer. 36, 14. 21.

יהודי Chald. *a Jew*, only in plur. יהודאין, st. emphat. יהודא, *the Jews*, Dan. 3, 8. Ezra 4, 12. 5, 1. 5.

יהודית f. 1. Gentile n. fem. of יהודי, as Adv. *Judaicè*, in *Jewish*, i. e. in the Jews' language, 2 K. 18, 26. Neh. 13, 24.

2. *Judith*, pr. n. of the wife of Esau, Gen. 26, 34.

\* יהוה *Jehovah*, pr. n. of the supreme Deity, יהוהים, among the Hebrews. The later Hebrews, for several centuries before the Christian era, either misled by a false interpretation of certain laws (Ex. 20, 7. Lev. 24, 16), or following out some ancient superstition, regarded this name as too sacred to be uttered, as the ineffable name which they scrupled even to pronounce; see Philo Vit. Mosis T. III. p. 519, 529, ed. Colon. Jos. Antt. 2. 12. 4. Hence in the sacred text, wherever this *ὄνομα ἄρρηκτον* was written, they substituted for it in reading, or pronounced for it the word יהוה; and for this reason the vowels of the name יהוה are in the Masoretic readings every where written with the four letters יהוה. The initial Yod, however, takes only a simple Sheva, and not the composite one, יהוה not יהוה; while prefixes receive the same points as if followed by יהוה, e. g. ליהוה, ביהוה. This practice must already have existed in the time of the LXX interpreters; since they uniformly render יהוה by ὁ Κύριος i. e. יהוה. The Samaritans also followed the same custom; pronouncing however instead of יהוה the word יהוה i. q. יהוה. Wherever the sacred text has יהוה, in order not to repeat יהוה twice in succession, the Jews pronounce יהוה, and write יהוה.

Hence it appears that the name יהוה is furnished not with its own vowels, but with those of another word; and the question arises, what are its true and

genuine vowels? Many interpreters regard it as for יהוה, after the analogy of יהוה, justly appealing to the authority of several ancient writers, who relate that the God of the Hebrews was called ΙΑΩ, e. g. Diod. Sic. 1. 94, ιστοροῦσι... τοὺς νόμους διδόναι—παρὰ δὲ τοῖς Ἰουδαίοις Μωσὴν τὸν ΙΑΩ ἐπικαλούμενον θεόν. Macrobi. Sat. 1, 18. Hesych. v. Ὁξείας. Clem. Alex. Strom. p. 666. Oxon. See more, Thesaur. p. 577. To this may be added, that the same form is conspicuous as the name of God on the gems of the Egyptian Gnostics; Iren. adv. Hæres. I. 34. Bellermann über die Gemmen der Alten mit dem Abraxas-bilde, I, II. Not very unlike is the form ΙΕΤΩ of Philo Byblius ap. Euseb. Præp. Evang. 10. 11; and ΙΑΟΤ (יהו) ap. Clem. Alex. Strom. V. p. 562.—Others, as Reland in his Decad. Exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707, following the Samaritans, suppose it anciently to have been pronounced יהוה, and have a support for their opinion in the abbreviated forms יהוה and יהוה. So Theodoret Quæst. 15 in Exod. καλοῦσι δὲ αὐτὸ Σαμαρεῖται ΙΑΒΕ, Ἰουδαῖοι δὲ ΙΑΑ (יהוה); Cod. Aug. ΙΑ.—Even those who regard יהוה as the true pronunciation, as Michaelis in Supplem. p. 254, are not destitute of some apparent grounds; for the abbreviated syllables יהוה and יהוה, which stand first in many compound proper names, can be so readily explained from no other form.—But those only waste their time and labour, who endeavour to refer this name to a foreign origin, or assign to it any special relation with *Ju*-piter, *Jov*-is, or the like.

My own view coincides with that of those, who regard this name as anciently pronounced יהוה, like the Samaritans; since from this all the apocopated forms can be more readily derived (יהוה, יהוה, יהוה, for יהוה, יהוה); and because allusion is made in the O. T. to such an etymology; e. g. Ex. 3, 14 אֲהִיָּה אֲשֶׁר אֲהִיָּה *I shall be what I am*, (comp. Rev. 1, 4, 8, ὁ ὢν καὶ ὁ ᾔων καὶ ὁ ἐρχόμενος,) the name יהוה being derived from the verb יהוה *to be*, and regarded as designating God as *eternal, immutable*, who will never be other than the same. A like allusion is



found in Hos. 12, 6 **יְהוָה זָכָר** *Jehōrah* is *his name*, i. e. the Eternal, the Immutable. Comp. also the Inscription on the Saitic temple of Isis, Plut. de Iside et Osir. 9, *ἐγὼ εἶμι τὸ γεγονὸς καὶ ὄν καὶ ἐσόμενον*. See Tholuck on the Hypothesis of the Egyptian or Indian origin of the name Jehovah, Vermischte Schriften I. p. 377 sq. transl. in Bibl. Repos. IV. p. 89 sq. 1834. Hengstenb. Authentie des Pentat. I. p. 204 sq.

As to the *usus loquendi* of this name, some of the differences of usage between it and **אֱלֹהִים** or **אֱלֹהִים** have already been noted; see in **אֱלֹהִים** B. no. 6. It may be further added, that in the prophetic books for the most part only **יְהוָה** is employed, as being the more august and venerable name; **אֱלֹהִים** being there used of the true God only in certain formulas, as Is. 13, 19, 53, 4. Jer. 35, 4, etc. On the other hand, in certain other usual formulas, **יְהוָה** alone is employed, e. g. **יְהוָה נָא**, **יְהוָה אֱמֵר**, **יְהוָה חֵי**, **יְהוָה עֲבֹד**, etc. Thes. p. 578.—Spec. we may note:

a) **יְהוָה אֱלֹהִים**, i. e. *Jehovah God*, comm. the LORD God, by apposition, and not as some would have it *Jehovah of gods*, i. e. chief, or prince of gods. This is the customary appellation of Jehovah in Gen. c. 2, 3; elsewhere less frequent, as Ex. 9, 30. 2 Sam. 7, 22. 1 Chr. 28, 20. 29, 1. 2 Chr. 1, 9, 6, 41, 42. Ps. 72, 18. Jon. 4, 6; also **יְהוָה אֱלֹהִים** 1 Sam. 6, 20. 1 Chr. 22, 1. 19. 2 Chr. 32, 16. Far more frequent is this compound form when followed by a genit. as **יְהוָה אֱלֹהֵי יִשְׂרָאֵל** Josh. 7, 13. 19. 20. 8, 30. 9, 18. 19. al. **יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ** Deut. 1, 21. 6, 3. 27, 3; **יְהוָה אֱלֹהֵינוּ** Deut. 1, 1. 31. 2, 7. 4, 5. 18, 16. 26, 14. al.

b) **יְהוָה צְבָאוֹת** *Jehovah (God) of hosts*, i. e. of the celestial armies, see in **צְבָא** no. 2. b.

c) **יְהוָה אֱלֹהֵי**, for the points in **יְהוָה** see above at the close of the first paragraph; 2 Sam. 7, 18. 19. Is. 50, 4. Jer. 32, 17; also very freq. in Ezekiel.

d) **יְהוָה לִפְנֵי**, see in **לִפְנֵי**, under art. **פָּנָה** D.

**יְהוֹזָבָד** (whom Jehovah bestows, r. **יָבַד**) *Jehozabad*, pr. n. m. a) 1 Chr. 26, 4 b) 2 K. 12, 22. c) 2 Chr. 17, 18.

**יְהוֹחָנָן** m. (whom Jehovah bestows, r. **יָחַן**, q. d. *Θεοδωρος*) *Jehohanan*, pr. n. a) A military commander under Jehoshaphat, 2 Chr. 17, 15. 23, 1. b) 2 Chr. 28, 12. c) 1 Chr. 26, 3. d) Neh. 12, 13. e) ib. 6, 18. f) Ezra 10, 6, contr. **יֹחָנָן** Neh. 12, 22. 23. g) Ezra 10, 28. h) Neh. 12, 42.—See **יֹחָנָן**. Hence Greek *Ἰωάννης* and *Ἰωάννης*.

**יְהוֹיָדָע** m. (whom Jehovah knows, favours, r. **יָדַע**) *Jehoiada*, pr. n. m. a) A priest of great authority in the kingdom of Judah, 2 K. 11, 4. al. b) 2 Sam. 8, 18. 20, 23. c) 1 Chr. 27, 34. d) ib. 12, 27.—Hence contr. **יֹיָדָע** q. v.

**יְהוֹיָכִין** m. (whom Jehovah hath appointed, r. **יָכַן**) pr. n. *Jehoiachin*, son of Jehoiakim, king of Judah B. C. 600, 2 K. 24, 6. 8–17. The same name is written **יֹיָכִין** Ez. 1, 2; **יָכִינֹחַ** Esth. 2, 6. Jer. 27, 20. 28, 4; **יָכִינֹחַ** for **יָכִין** Jer. 24, 1 Chethibh; and **יָכִינֹחַ** Jer. 22, 24. 28. 37, 1.

**יְהוֹיָכִים** m. (whom Jehovah hath set up, r. **קָם**) pr. n. *Jehoiakim*, son of Josiah, king of Judah 611–600 B. C. 2. K. 23, 34. 36. 24, 1. Jer. 1, 3. His former name was **אֶלְיָקִים** q. v.

**יְהוֹיָרִיב** and **יֹיָרִיב** (whom Jehovah defends, r. **רִיב**) pr. n. *Jehoiarib*, *Joiarib*, a distinguished priest at Jerusalem, 1 Chr. 9, 10. 24, 7. Ezra 8, 16. Neh. 11, 10. 12, 6. 19. Hence Gr. *Ἰωαβὴ* 1 Macc. 2, 1.

**יְהוּכָל** (potent, verbal fut. Hoph. from **יָכַל**) *Jehucal*, pr. n. m. Jer. 37, 3; for which contr. **יֹכָל** Jer. 38, 1.

**יְהוֹנָדָב** and **יֹנָדָב** (whom Jehovah impels, r. **נָדַב**) *Jehonadab*, *Jonadab*, pr. n. a) A son of Rechab, an ancestor of the nomadic Rechabites, who bound his tribe by a vow to abstain from wine, 2 K. 10, 15. Jer. 35, 6. See **נָדַב**. b) 2 Sam. 13, 5 sq.

**יְהוֹנָתָן** and **יֹנָתָן** (whom Jehovah gave, r. **נָתַן**, Gr. *Θεοδωρος*) *Jonathan*, pr. n. m. a) A son of Saul, celebrated for his noble friendship towards David, 1 Sam. c. 13–31. b) A son of Abiathar, 2 Sam. 15, 27. 36. 1 K. 1, 42. 43.—Also of several others, called only **יְהוֹנָתָן**, viz. c) A son of Gershom, an idolatrous

priest, Judg. 18, 30. d) 2 Sam. 21, 21. 1 Chr. 20, 7. 27, 32. e) 2 Chr. 27, 25. f) 2 Chr. 17, 8. g) Jer. 37, 15. 20, 38, 26. h) Neh. 12, 18.—See more in יהונתן.

יהוסף i. q. יוסף (by Chaldaism not contracted, r. יוסף) *Joseph*, pr. n. Ps. 81, 6, poetically for the nation of Israel. See יוסף.

יהושע (whom Jehovah adorns, r. עצה) *Jehoaddah*, pr. n. m. 1 Chr. 8, 36; for which 9, 42 עצה.

יהושן (fem. of preced.) *Jehoaddan* pr. n. f. 2 Chr. 25, 1. 2 K. 14, 2 Keri; but יהושן Cheth.

יהוזבב and יוזבב (whom Jehovah makes just, r. צדק) *Jehozadak*, *Jozadak*, pr. n. of the father of Joshua the high priest, Hagg. 1, 1. 12. Ezra 3, 2. 8. 5, 2.

יהורם (whom Jehovah has exalted, r. רים) *Jehoram*, *Joram*, pr. n. a) A king of Judah 891–884 B. C. son of Jehoshaphat, 2 K. 8, 16–24. b) A king of Israel 896–884 B. C. son of Ahab, 2 K. c. 3. c) A priest 2 Chr. 17, 8.—Written also contr. יורם.

יהושבע (Jehovah is her oath, i. e. worshipper of Jehovah, comp. אלושבע) *Jehosheba*, pr. n. of a daughter of king Joram, and wife of Jehoiada the priest, 2 K. 11, 2; written in 2 Chr. 22, 11 יהושבע.

יהושע and יהושע (Jehovah his help, r. רשע, comp. אלושע, Germ. *Gotthilf*.) *Jehoshua*, *Joshua*, pr. n. m. a) The minister and assistant of Moses, afterwards his successor and leader of the Israelites, the son of Nun, Ex. 17, 9. 24, 13; elsewhere called also הושע Num. 13, 8. 16; see also רשע. b) A high priest contemporary with Zerubbabel, Zech. 3, 1. 6, 11. Hagg. 1, 1. 12; see also רשע. c) 1 Sam. 6, 14. 18. d) 2 K. 23, 8.—Sept. Ἰησοῦς, Vulg. *Josua*.

יהושפט (whom Jehovah judgeth, i. e. whose cause he sustains,) pr. n. *Jehoshaphat*. a) A king of Judah, 914–889 B. C. son of Asa, 1 K. 22, 41–51. From him the valley between Jerusalem and the Mount of Olives is supposed to have received the same name, Joel 4, 2. 12. 2 Chr. c. 20. See Bibl. Res. in Palest. I. p. 396. b) The recorder or annalist

of king David, 2 Sam. 8, 16. 20, 24. c) 1 K. 4, 17. d) The father of Jehu king of Israel, 2 K. 9, 2. 14.

יהיר adj. (r. יהיר) *elated*, *proud*, *arrogant*, Prov. 21, 24. Hab. 2, 5.—Chald. and Talmud. id. אהיר to be proud; יהיר, ירהר, pride.

יהלל (who praises God, r. הלל) *Jehalelel*, pr. n. m. a) 2 Chr. 29, 12. b) 1 Chr. 4, 16.

יהלם m. (r. הלם) a species of *hard gem*, so called from *beating*, hammering, Ex. 28, 18. 39, 11. Ez. 28, 13. Several of the ancient versions render it *ὄνυξ*, *onyx*, which is not improbable. Others, *adamant*, but less well; so Braun de Vestitu Sacerdotum, II. 13.

יהץ obsol. root, Arab. عصى, to tread down, to trample upon.—Hence

יהץ Is. 15, 4. Jer. 48, 34, elsewhere יהצה, (place trodden down,) *Jahaz*, *Jahazah*, pr. n. of a Moabitish city situated near the desert, afterwards reckoned to the tribe of Reuben and assigned to the priests. Num. 21, 23. Deut. 2, 32. Josh. 13, 18. 21, 36. Judg. 11, 20. 1 Chr. 6, 63. Jer. 48, 34.—In several of these examples the final ה in יהצה is local; as Num. Deut. I. c.

יהר a root not in use, prob. to be high, tumid, kindr. with יהר, יהה. Arab. <sup>س</sup>جهر a prominent heap of sand.—Hence יהיר.

יואב (whose father is Jehovah) pr. n. *Joab*. a) The nephew and chief military officer of David, 2 Sam. 2, 24. 1 K. 2, 5. 22. al. b) 1 Chr. 4, 14. c) Ezra 2, 6. 8, 9. Neh. 7, 11.

יואח (whose brother i. e. helper is Jehovah) pr. n. *Joah*. a) A son of Asaph, the recorder or annalist of Hezekiah, 2 K. 18, 18. Is. 36, 3. b) The annalist of king Josiah, 2 Chr. 34, 8. c) 1 Chr. 6, 6. 2 Chr. 29, 12. d) 1 Chr. 26, 4.

יואחז see יהואחז.

יואל (Jehovah is his God, i. e. worshipper of Jehovah,) pr. n. *Joel*. a) A pro-



phet, son of Pethuel, Joel 1, 1. b) The eldest son of Samuel, 1 Sam. 8, 2. c) A son of king Uzziah 1 Chr. 6, 21; for which, by a manifest error in transcribing, is read in v. 9 **יְהוֹנָדָב**.—Also of several other persons; see Thesaur. p. 582.

יֹאשָׁעַ (i. q. יְהוֹשָׁעַ q. v.) *Joash*, pr. n.  
m. a) See in יְהוֹשָׁעַ a. b) See *ibid.* b.  
c) The father of Gideon *Judg.* 6, 11.  
d) 1 K. 22, 26. 2 Chr. 18, 25. e) 1 Chr.  
12, 3. f) *ib.* 4, 22.

**יוב** *Job*, pr. n. of a son of Issachar Gen. 46, 13; perhaps an error in copying for **רשוב** Num. 26, 24. 1 Chr. 7, 1 Keri.

**יֹבָב** (i. q. <sup>s</sup>יָבָב desert, see in r. יָבָב) *Jobab*, pr. n. a) A people of Arabia, descended from Joktan, Gen. 10, 29. 1 Chr. 1, 23. A trace of this tribe is to be found perhaps in Ptolemy, who mentions a people on the eastern coast of Arabia near the Sacalitæ, whom he calls *Ἰωβαῖται*, or as Salmasius and Bochart conjecture *Ἰωβαῖται*, changing the *ρ* into *β*. See Bochart Phaleg II. 29. b) A king of Idumea Gen. 36, 33. 34. 1 Chr. 1, 44. 45. c) A king of the Canaanites Josh. 11, 1. d) 1 Chr. 8, 9. e) ib. 8, 18.

יוֹבֵל comm. see in no. 2, (ר. יָבֵל II,) onomatopoetic, i. q. Lat. *jubilum*, Germ. *Jubel*, comp. Engl. *jubilee*, signifying a cry of joy, joyful shout, and then transferred to the sound or clangour of trumpets, trumpet signal, alarm, like הַרְוֵיָה q. v.—Roots of like sound and signification denoting outcry, clamour, as the expression both of joy and pain, (since the two are often hardly to be distinguished, and are frequently expressed by the same words, comp. צָהַל, רָוַח,) are in the Semitic tongues יָבֵל, לוֹלוּ, אָזַל, also יָבַב; אָבַב; Gr. ὀλοῦ-ξαι, ἀκαλύξαι, Lat. *ejulare*, *ululare*; in the Teutonic dialects, Swed. *jolen*, whence the ancient Scandinavian festival called *Jul* (Engl. *Yule*), Dutch *joelen*, comm. Germ. *jodeln*. In all these syllables *jól*, *jobb*, *jodl*, the primitive idea is to cry *io*; comp. Lat. *io triumphe*. Hence

1. קֶרֶן הַיּוֹבֵל *the horn of jubilee, signal-horn*, i. e. with which a signal of attack or alarm is sounded, Josh. 6, 5; also ellipt.

שִׁנְיָהוּ יוֹבֵלִים Ex. 19, 13. Plur. שִׁנְיָהוּ יוֹבֵלִים Josh. 6, 6, with art. שִׁנְיָהוּ הַיּוֹבֵלִים 6, 4. 8. 13, *trumpets of jubilee* (for the plur. form see note) i. e. with which a signal is given, *alarm-trumpets*, *signal trumpets*. Between הַיּוֹבֵל הַזֶּה *the signal-horn* and שׁוֹפַר הַיּוֹבֵל *the signal-trumpet*, there seems to have been no difference, see Josh. 6, 4, comp. v. 5. 6.—בְּשִׁנְיָהוּ הַיּוֹבֵלִים Ex. 19, 13, and בְּשִׁנְיָהוּ הַיּוֹבֵל Josh. 6, 5, *when the signal-horn is sounded*, i. q. elsewhere חֲקַע בְּשׁוֹפָרוֹת comp. Josh. 6, 4 and v. 5.—The Chaldee translator and the Rabbins by an absurd conjecture interpret יוֹבֵל *a ram*, and קַ' הַיּוֹבֵל *the ram's horn*; nor are several modern conjectures much better, for which see Fuller's Miscell. IV. 8. Carpzov. Appar. Antiqu. Cod. sac. p. 449. Bochart Hieroz. I. lib. 2. c. 43.

NOTE. The plural **שְׁפוֹרוֹת הַיּוֹבֵלִים** *trumpets of alarms*, which stands where we should expect **שֵׁן הַיּוֹבֵל**, depends on an idiom of the Hebrew language, which has hitherto been overlooked by Grammarians; see Heb. Gram. § 106. 3. In Hebrew, as in Syriac (Hoffmann Gramm. Syr. p. 254), there are three modes of forming the plural of compound nouns, or nouns in construction, viz. either: a) The governing noun alone is put in the plural, and this is much the most common method, as **גְּבוּרֵי הַיָּל** plur. **גְּבוּרֵי הַיָּל**; or b) The Genitive or noun governed is also put in the plural, as **גְּבוּרֵי הַיָּלִים** 1 Chr. 7. 5, **שְׁנֵי מִסֵּם** for **שְׁנֵי הַמִּסֵּם** Ex. 1, 11, **בְּנֵי אֲלִים** Ps. 29, 2 for **בְּנֵי אֱלֹהִים**; or further: c) The governing noun remains unchanged, and the Genitive alone is made plural, of which a striking example is the phrase **בְּתֵי אֲבוֹת** 'houses of fathers,' **בְּתֵי אָב**, see in **בְּתֵי** no. 11.—The example above in question belongs to the second form, lett. b.

2. שָׁנַת הַיּוֹבֵל Lev. 25, 13. 15. 31. 40 and ellipt. יוֹבֵל ib. v. 28. 30. 33, (comm. gender, m. Num. 36, 4, but often fem. on account of the ellipsis of שָׁנַת Lev. 25, 10.), *the year of jubilee*, Vulg. *annus jubileus*, *annus jubilei*, so called from *the sounding of trumpets* on the tenth day of the seventh month, by which it was announced to the people, Lev. 25, 9. It occurred every *fiftieth* year, Lev. 25, 10.

11. Jos. Ant. 3. 12. 3; not as some suppose in the forty-ninth; and according to the Mosaic law, in this year all lands which had been sold returned to their first possessor, all slaves were to be set free, and the lands lay untill. Sept.  $\xi\tau\omicron\varsigma \acute{\alpha}\phi\epsilon\sigma\epsilon\omega\varsigma, \acute{\alpha}\phi\epsilon\sigma\iota\varsigma$ .

**יובל** m. 1. *a river, stream of water*, Jer. 17, 8. R. **יבל** I.

2. *Jubal*, pr. n. of a son of Lamech, and the inventor of music, Gen. 4, 21. The name *Jubal* signifies perhaps pr. *jubilum*, or the sound of trumpets and other instruments, i. e. *music*, kindr. with **יובל**; and was afterwards applied to its inventor.—R. **יבל** II.

**יוזבד** (i. q. **יחזבד**) *Jozabad*, pr. n. of several Levites, a) 2 Chr. 31, 13. b) Ezra 8, 33. 10, 23. c) 10, 22.

**יוזכר** (whom Jehovah remembers) *Jozachar*, pr. n. of the murderer of king Joash, 2 K. 12, 22. In 2 Chr. 24, 26 written **יזכר**, a manifest error in transcribing.

**יוחא** (perh. contr. from **יוחנה** whom Jehovah revives, comp. **מיכיה** for **מִיכָה**) *Joha*, pr. n. m. a) 1 Chr. 8, 16. b) 11, 45.

**יוחנן** (i. q. **יחזקן** where see) *Johanan*, pr. n. as contracted borne also: a) By two of David's officers, 1 Chr. 12, 4. 12. b) A son of king Josiah 1 Chr. 3, 15. c) A priest ib. 5, 35. d) 2 K. 25, 23. Jer. 40, 8. e) 1 Chr. 3, 24. f) Ezra 8, 12.

**יוטה** see **יוטה**.

**יויאדע** (i. q. **יחזקדע** q. v.) pr. n. *Joiada*. Neh. 3, 6. 12, 10.

**יחזקין** see **יחזקין**.

**יחזקים** (i. q. **יחזקים**) *Joiakim*, pr. n. m. Neh. 12, 10.

**יחזריב** (i. q. **יחזריב**) *Joiarib*, pr. n. a) See **יחזריב**. b) Neh. 11, 5.

**יחזבד** (whose glory is Jehovah, r. **יחזבד**) *Jochebed*, pr. n. of the mother of Moses and wife of Amram, Ex. 6, 20. Num. 26, 59.

**יחזבל** *Jucal*, see **יחזבל**.

\* **יום** a root not in use, prob. *to be warm, hot*, like the kindred roots **חם**,

**חם**; **חם**; **חם**; the **ח** being gradually softened into **ה** and so into **י**; see p. 370. And as there exist three roots with the harsher guttural, **חם**, **חם**, **חם**; so also with the softer letter, **יום**, **חם**, **חם**.—From the root **יום** come **יום** day, **חם** warm springs; from **חם** comes plur. **חמים** constr. **חמים** days.

**יום** c. suff. **יומי**, plur. **ימים**, constr. **ימי**, poet. **ימים**; masc. rarely fem. as Ecc. 7, 14. Jer. 17, 18. Ez. 7, 10.

1. *a day*, so called from the diurnal heat, r. **יום**. Chald. Samar. id. Syr.

**יום**, Arab. **يَوْم**, id.—Spoken of the natural day, from the rising to the setting sun, opp. the night, Gen. 1, 14. 16. 7, 4. 12. 8, 22. 31, 39; also of the civil day or 24 hours, which includes the night, Gen. 7, 24. 50, 3. al. Job 3, 6 *let not (that night) rejoice among the days of the year*. **יום אחד** *in or on one day*. Gen. 27, 45. 33, 13. Num. 11, 19; *the same day* Is. 9, 13. **בְּיוֹם הַיּוֹם** *in the self-same day* Gen. 7, 13, see in **בְּיוֹם**. Gen. 18, 1 **בְּחֹם הַיּוֹם** *in the heat of the day*, at noon, elsewhere called **יוֹם הַשַּׁבָּת**—**בְּיוֹם** *the sabbath-day* Ex. 20, 8. **יוֹם כְּפָרִים** *day of atonement, expiation*, Lev. 23, 28. **יום** *Num. 29, 1. Prov. 27, 1 boast not thyself of to-morrow, for thou knowest not מה-יָלֵךְ what a day (to-day) may bring forth*.—Put for the light of day, *day-light*; comp. Gen. 1, 5. So Zech. 14, 7 **וְהָיָה יוֹם אֶחָד . . . לֹא יוֹם וְלֹא לַיְלָה** *and there shall be a day . . . when there will be neither day-light nor night*. Job 3, 5. Also for *a day's journey*, i. q. **יָרֵךְ**, **יום**, Deut. 1, 2; comp. Num. 11, 31.—Adv. absol. **יום** i. q. **יוֹמָם**, *by day, in the day-time*, Ps. 88, 2. Also **יום** *day by day, daily*, Gen. 39, 10. Ex. 16, 5. Is. 58, 2. Ps. 68, 20; in genit. **יוֹם יוֹם** *daily* Ps. 61, 9; **יוֹם יוֹם** id. Esth. 3, 4; **יום** pr. *day by day* 1 Chr. 12, 22. Neh. 8, 18; **לְיוֹם בְּיוֹם** *from day to day, daily*, 2 Chr. 24, 11; but **בְּיוֹם בְּיוֹם** *as day by day* 1 Sam. 18, 10; also **מִיוֹם מִיוֹם** *from day to day* Num. 30, 15. 1 Chr. 16, 23.—With a genit. of pers. *the day of any one signifies*: a) In a good sense, his *festal day*. Hos. 7, 5 **יוֹם מַלְכֵנוּ** *the day of our king*, his birthday or day of inauguration. 2, 15 **יָמֵי**



הַפִּגְעִים *the festivals of idols*. 2, 2 [1, 11] *יום הַזִּזְעָאֵל the day of Jezreel*, i. e. when the people shall be assembled at Jezreel. Spoken of one's *birth-day* Job 3, 1; not 1, 4. So *ἡμέρα τῶς* Diog. Laert. 4. 41; comp. Cic. Att. 13. 42. b) In a bad sense, *day of calamity*; Obad. 12 *יום אֶחָדָה the day of thy brother*. Job 18, 20 *posterity shall be astonished at his day*, *יוֹמוֹ*, i. e. at his calamity. Ps. 37, 13. 137, 7. 1 Sam. 26, 10. Ez. 21, 30. Arab.

*יום* day of misfortune.—Also Is. 9, 3 *יום מִדְיָן the day of Midian*, when the Midianites were defeated with slaughter. Comp. *dies Alliensis, Cannensis*, Arab. *יום بدر* dies pugnae Bedrensis, Kor. 3. 119. c) *the day of Jehovah*, i. e. the day of judgment and punishment which Jehovah will hold upon the wicked, Joel 1, 15. Ez. 13, 5. Is. 2, 12. 13, 6. 9. Am. 5, 18. 20. Obad. 15. al. Plur. Job 24, 1. Gr. *ἡμέρα τοῦ κυρίου* 1 Thess. 5, 2. 2 Pet. 3, 10.

2. *time*, like *ἡμέρα* and Lat. *dies*, Judg. 18, 30. Is. 48, 7. Job 15, 32. 30, 25.—See the forms *הַיּוֹם*, *בְּיוֹם*, *בַּיּוֹם*, etc. below in no. 3, under the letters a, b, d, e, f, g. More frequent in this sense in Plur. *יָמִים*, see below in Plur. no. 2.

3. With the art. and prepositions prefixed:

a) *הַיּוֹם this day, to-day*, Gen. 4, 14. Ex. 22, 14. 24, 12. 30, 32. 31, 48. al.

Arab. *اليوم* id.—Also: a) *by day, in the day-time*, opp. *בַּלַּיְלָה* by night, Neh. 4, 16 [22]. Hos. 4, 5, i. q. *יּוֹמָם*. β) *at this time, now*, Deut. 1, 39. 1 Sam. 12, 17. 2 K. 6, 26. γ) *that day, at that time, then*, 1 Sam. 1, 4 *נִיחָה הַיּוֹם*. 14, 1. 2 K. 4, 8. Job 1, 6, where some render

*a day, a certain time*, i. q. *יּוֹמָא*, neglecting the force of the article.

b) *בְּיוֹם* with infin. α) *in the day that*, etc. Gen. 2, 17 *בְּיוֹם אֲכָלְךָ in the day that (when) thou eatest*. 3, 5. Lev. 7, 36. β) *in the time that*, i. q. *when*; Gen. 2, 4 *בְּיוֹם עָשָׂה ה' אֶת הָאָרֶץ וְהַשָּׁמַיִם when Jehovah made the earth and the heavens*. Ex. 10, 28. 32, 34. 1 K. 2, 8. Is. 11, 16. Lam. 3, 57; *after*, 2 Sam. 21, 12. With præter. Lev. 7, 35. 2 Sam. 22, 1.

c) *בְּיוֹם* α) *in the day-time*, opp. *בַּלַּיְלָה* Gen. 31, 40. Jer. 36, 30. β) *in*

*that same day*, i. e. *immediately, at once*, Prov. 12, 16. Neh. 3, 34. γ) *on that day*, i. q. *the other day, lately*, Judg. 13, 10.—For *בְּיוֹם הַהוּא* see in *הוּא* no. 3.

d) *בְּיוֹם* (with בְּ of time) *this day, at this time, now*, 1 K. 1, 31. Is. 58, 4. Sometimes it refers to an action about to take place, *now*, i. q. *before, first*, Gen. 25, 31. 33. 1 Sam. 2, 16. 1 K. 22, 25.

e) *בְּיוֹם הַיּוֹם* α) *as at this day*, as at this time, as things now are; a phrase marking the present state of things as if pointed to with the finger. Gen. 50, 20 where Sept. *ὡς σήμερον*. Deut. 2, 30. 4, 20. 38. 29, 28. 1 Sam. 22, 8. 13. 2 Chr. 6, 15. Jer. 11, 5. al. So too *הַיּוֹם הַזֶּה* *בְּהַיּוֹם הַזֶּה* Deut. 6, 24. Jer. 44, 22. Ezra 9, 7. 15. Neh. 9, 10. β) *בְּהַיּוֹם הַהוּא*, *about that time, then*, בְּ being taken as a particle of time, Gen. 39, 11.

f) *בְּיוֹם מֵהַיּוֹם* *from the time that, since*, Ex. 10, 6. Deut. 9, 24.

g) *כָּל-הַיּוֹם* α) *all days, every day, daily*, Ps. 42, 4. 11. 44, 23. 56, 2. 3. 6. 71, 8. 15. 24. 73, 14, parall. *לְבֹקֶרֶם* every morning. Sept. sometimes *καθ' ἑκάστην ἡμέραν*. γ) *the whole day, all the day*, Is. 62, 6 parall. *כָּל-הַלַּיְלָה*. Ps. 32, 3. 35. 28. 37, 26. 38, 7. 13. Sept. *ὅλην τὴν ἡμέραν*. γ) *at all times, always, continually*. Ps. 52, 3 *חֶסֶד אֱלֹהִים הַיּוֹם הַזֶּה* *the goodness of God is manifested continually*. Prov. 21, 26 *הַיּוֹם הַזֶּה הָאֵשׁ הַבֹּרֶת* *the wicked continually burneth with desire*. 23, 17. Is. 28, 24 *דּוֹחַ הַפְּלֹגְמָן* *always plough? 65, 5* *אֵשׁ יִקְרָה כָּל-הַיּוֹם* *a fire always burning*. Often with *הָמִיד* added, Is. 51, 13. 52, 5. Ps. 72, 15. The same is *בְּכָל-יּוֹם* *every day, at all times*, Ps. 7, 12. 88, 10. 145, 2.—This formula belongs to the poetic style; in prose the corresponding expression is *כָּל-הַיּוֹמִים* q. v. below in no. 2.

DUAL *יוֹמַיִם* *two days* Ex. 16, 29. 21, 22. Num. 9, 22. Hos. 6, 2 *מִיּוֹמָיוֹם* *after two days on the third day*, i. e. soon; comp. John 2, 19. 20.

PLUR. *יָמִים* as if from a sing. *יָם* (r. *רָמָה*), by Chaldaism *יָמִין* Dan. 12, 13; constr. *יָמִי*, poet. *יָמִיחַ* Deut. 32, 7. Ps. 90, 15. Comp. Aram. *יּוֹמַיִם*.

1. *days*, e. g. *שִׁבְעַת יָמִים* *seven days* Gen. 8, 10. 12. *יָמִים אֲחֵרִים* *some days*, i. e. some time, for a time, Gen. 27, 44.

In the same sense ימים is put absol.

(like <sup>אִימָא</sup> some days, some time, Syr. <sup>מִתְעַד</sup> after some time, Barhebr.

Chron. p. 391, 418,) Neh. 1, 4. Dan. 8, 27. Gen. 40, 4 בְּיָמֵי בְּשָׁמֶר and they were for some time in ward. מְיָמִים after some time Judg. 11, 4, 14, 8, 15, 1. לְקָצֵן id. Gen. 4, 3, 1 K. 17, 7. לְקָצֵן id. Neh. 13, 6. The space of time thus signified, often several months, never a whole year, is apparent from these examples: Gen. 24, 55 let the damsel abide with us קְטֹרֹר יָמִים some days, perhaps ten, the indefinite יָמִים being made specific by the adjunct קְטֹרֹר. Is. 65, 20 יָמִים an infant of a few days. A longer time is implied in Num. 9, 22 יָמִים יוֹמִים אוֹ חֹדֶשׁ אוֹ שְׁנָה two days or a month or some longer time. 1 Sam. 29, 3 he hath been with me יָמִים אוֹ יָמִים יָמִים אוֹ יָמִים for these many days or rather these years.

2. days, time, as consisting of a succession of days, very frequent. So 1 K. 2, 11 and the time (הַיָּמִים) that David reigned over Israel was forty years. 1 Sam. 27, 11. Gen. 47, 8 יָמֵי חַיֵּי הַיָּמִים the time of the years of thy life. בְּיָמֵי הַיָּמִים in those days, at that time, Ex. 2, 11, 23. Josh. 20, 6. 1 Sam. 28, 1. Jer. 3, 16, 18. Joel 3, 2. al. בְּיָמֵי הַיָּמִים for all time, for ever, Fr. *toujours*, (*ἡματα πάντα* Hom. Il. 8. 593. ib. 12. 133,) Deut. 4, 40. 5, 26, 6, 24, 11, 1. 1 Sam. 1, 28, 18, 29. Job 1, 5. Jer. 31, 36, 32, 39. al. הַיָּמִים pr. the daily affairs, i. e. *annals*, see in דָּבָר no. 2. יָמֵי אַבְרָהָם in Abraham's time Gen. 26, 1, 15, 18; so espec. of kings and princes, e. g. בְּיָמֵי שָׁאוּל in the time of Saul, during his reign, 1 Sam. 17, 12; of David 2 Sam. 21, 1; Solomon 1 K. 10, 21; so Esth. 1, 1. Neh. 12, 26, 47. בְּיָמֵי פְּלִשְׁתִּים in the time of the Philistines, during their rule, Judg. 15, 20.—Is. 39, 6 בְּיָמֵי הַיָּמִים behold the days come, the time cometh, etc. a phrase frequent in prophecies, espec. in those containing threats; Jer. 7, 32, 9, 24, 16, 14, 23, 5, 7, 31, 27, 31, 38. al. comp. Is. 7, 17.—With a genit. or suff. time appointed to any one; Gen. 29, 21 מְלֵא יָמֵי my time is full, completed, out, comp. v. 18.—Spec. a) Often i. q. time

of life, age. So בְּיָמֵי far gone in days, advanced in age, Gen. 24, 1. Josh. 13, 1; comp. *περὶ ἡμετέρας ἐν ταῖς ἡμέραις* Luke 1, 7. בְּבִיר יָמִים great of age, i. e. of great age, very aged, Job 15, 10; opp. קָצֵר יָמִים short of age, short-lived, 14, 1. כָּל-הַיָּמִים all one's days, one's whole life, Gen. 43, 9, 44, 32. With genit. יָמֵי אָדָם a man's days, life, Job 10, 5; יָמֵי my life 7, 6; מְיָמֶיךָ all thy life long, so long as thou hast lived, Job 38, 12, 1 Sam. 25, 28, 1 K. 1, 6. בְּיָמֶיךָ in your days, while ye live, Jer. 16, 9. הַאֲרִיךְ יָמֶיךָ to prolong one's days, to live long, see in אָרַךְ Hiph. Poet. Job 32, 7 let age speak, i. e. the aged. Trop. of things, Gen. 8, 22 כָּל-יְמֵי הָאָרֶץ all the days of the earth, while the earth endures. b) יָמִים in accus. is often put pleon. after words denoting a certain and definite time, as שְׁנֵתֶיךָ יָמִים Engl. two years of time Gen. 41, 1. Jer. 28, 3, 11; שְׁלֹשָׁה שָׁבָעִים יָמִים Dan. 10, 2, 3; חֹדֶשׁ יָמִים a month of time, i. q. a month long, Gen. 29, 14; יָרַח יָמִים id. Deut. 21, 13, 2 K. 15, 13. See on this idiom, Lehrs. p. 667. In like manner the Arabic subjoins *زمان* time, and the Ethiopic *ዕድል* days, like the Hebrew; see the Ascension of Isaiah by Laurence, I. 11. XI. 7.

3. Sometimes יָמִים marks a definite space of time, viz. a year; as also Syr. and Chald. יָמִים, יָמִים, denote both time and year; and as in Engl. several words signifying time, weight, measure, are likewise used to denote certain specific times, weights, measures; see in בְּכֶרֶת. —Certain examples of this idiom are the following: 1 Sam. 27, 7 and the time that David dwelt in the country of the Philistines was יָמִים וְאַרְבָּעָה חֳדָשִׁים a year and four months. Lev. 25, 29. Judg. 17, 10. וְכֹה הָיָה יָמִים the yearly sacrifice 1 Sam. 2, 19. מִיָּמִים יָמִים from year to year, every year, Ex. 13, 10. Judg. 11, 40, 21, 19, 1 Sam. 1, 3 (comp. שָׁנָה Is. 32, 10, for which is read 29, 1 שָׁנָה יָמִים v. 7). —Also for Plur. years, with numerals added, (as פְּנִימָה plur. faces,) 2 Chr. 21, 19 בְּנֵת יָמִים שְׁנָיִם after the end of two years.—Am. 4, 4 לְשָׁלֹשׁ יָמִים is doubtful, either every three years, or



better *every three days*, the latter in bitter irony.

יום Chald. m. i. q. Heb. *day*, Ezra 6, 15. יום ביום *day by day*, daily, Ezra 6, 9. Emphat. יומא Dan. 6, 11.

PLUR. has a threefold form: a) יומין, constr. יומי, emphat. יומיא, Dan. 2, 28, 5, 11, 6, 8, 13; and so in the Targums. b) Constr. יומיה Ezra 4, 19, like the Syr. and Samar. c) Heb. constr. ימי Ezra 4, 7.—Like Heb. ימים it denotes in Plur. *time*, Dan. 4, 31, 5, 11. Ezra 4, 15; espec. *time of life, age*, as צהיך יומיא advanced in age, the ancient one, Dan. 7, 22.

יום adv. (from יום with the adv. ending ם) *by day, in the day-time*, opp. לילה, Ex. 13, 21, 22. Job 5, 14. יום ולילה *day and night*, i. e. continually, Ps. 1, 2. Is. 60, 11. Jer. 8, 23. Once i. q. כָּל־הַיּוֹם, *all the day*, Ps. 13, 3; so with genit. צרי יומם *every-day enemies*, constant, Ez. 30, 16. Once with ב, as ביומם Neh. 9, 19.—Syr. مَظْمَل day-time, صَمَمْل daily.

\* יין (יין) obsol. root, prob. *to boil up, to be in a ferment*; whence יין mud, mire, and יין wine; as חמר חמר, and חמר wine, from חמר to boil up, to ferment. Kindred roots are יום, רבם, רבה, רבה. Deriv. יין, יונה, יין.

יין pr. n. *Javan*, i. e. 1. *Ionia*, the name of which province as being adjacent to the East, and better known than others to the orientals, was extended so as to comprehend the whole of *Greece*, as is expressly said by Greek writers themselves; see Aristoph. Acharn. 104, ibique Schol. Æschyl. Pers. 176, 561. Syr. يَاف, يَاف, Greece; Arab.

יֹוֹנָאִי Greek.—Gen. 10, 2. Dan. 8, 21. Is. 66, 19. Ez. 27, 13. Zech. 9, 13. Patronym. is יוני an *Ionian, Greek*; hence בני היונים *the sons of the Greeks*, אֲחַיֹּוֹת, i. the Greeks, Joel 4, 6.

2. In Ez. 27, 19, יין is prob. a city of Arabia Felix; comp. يَبَوَان, Yabwān, a town in Yemen; Camoos p. 1817.

יין m. (r. יין) constr. יין, mud, mire, pr. prob. *dregs, faeces*, Ps. 69, 3, 40, 3 יין מיר *mire of clay, deep miry clay*.

יֹוֹנָה see יֹוֹנָה.

יונה f. (r. יין) plur. יונים 1. *a dove*, Gen. 8, 8 sq. Hos. 11, 11, Ps. 55, 7. al. young doves בני יונה Lev. 5, 7, 12, 8. al. my dove, a term of endearment, Cant. 2, 14, 5, 2, 6, 9, 1, 15 עיניך יונות *thine eyes are dove-like*, i. e. like the eyes of doves. 4, 1.—Derived from r. יין, referring to the sexual *warmth* of the dove.—Another יונה see as part. fem. of r. ינה.

2. *Jonah*, pr. n. of a prophet, Jon. 1, 1, 2 K. 14, 25.

יֹוֹנִי see in יין no. 1.

יונה, יונה, see r. ינה Part.

יֹוֹנָתָן pr. n. *Jonathan*, i. q. יֹוֹנָתָן q. v. This contracted name was borne by several: a) 1 Chr. 2, 32. b) Jer. 40, 8. c) Ezra 8, 6. d) 10, 15. e) Neh. 12, 11. f) 12, 14.

יוסף m. (whom may God increase, r. יוסף) *Joseph*, pr. n. Once יוסף Ps. 81, 6.

1. The son of Jacob, the youngest except Benjamin, sold by his brothers into Egypt and afterwards advanced to the highest honours; see Gen. c. 37–50.—The two sons of Joseph, Ephraim and Manasseh, were adopted by Jacob, and became heads of tribes in Israel; hence יוסף and בית יוסף are put: a) For these two tribes, Josh. 17, 17, 18, 5. Judg. 1, 23, 35; so also בני יוסף Num. 26, 28 sq. Josh. 14, 4, 17, 14. b) Poet. for the kingdom of Ephraim, i. e. of the ten tribes, see אפרים no. 2. Ps. 78, 67. Ez. 37, 16, 19. Zech. 10, 6. c) For the whole nation of Israel Ps. 80, 2, 81, 6. Am. 5, 15, 6, 6.

2. Several other persons, a) 1 Chr. 25, 2, 9. b) Neh. 12, 14. c) Ezra 10, 42.

NOTE. In Gen. 30, 23, 24, allusion is made to a double etymology, both as if for יאסף *he will take away*, or also for Fut. Hiph. apoc. from יוסף *he will add*; and this latter is also supported by the Chaldaizing form יוספה Ps. 81, 6.

יוסףיה (id.) *Josiphiah*, pr. n. m. Ezra 8, 10.

יֹוֹסֵף (perh. for יֹוֹסֵף, whom Jehovah helps) *Joelah*, pr. n. m. 1 Chr. 12, R. רבֵּל Hiph.

**יֹדֵעַ** (his witness is Jehovah) *Joed*, pr. n. m. Neh. 11, 7. R. **עֵדֵר**.

**יֹעֶזֶר** (whose help is Jehovah) *Joezer*, pr. n. m. 1 Chr. 12, 6. R. **עֵזֵר**.

**יֹעֵץ** see r. **יִעֵץ** no. 2, Part.

**יֹעֵשׁ** (to whom Jehovah hastens sc. with help, r. **עֹשֵׂה**) *Joash*, pr. n. m. a) 1 Chr. 7, 8. b) 27, 28.

**יֹעֲזֵק** see **יְהוֹעֲזֵק**.

**יֹצֵר** see r. **בָּצֵר** Part.

**יֹקִים** (contr. from **יֹדְקִים**) *Jokim*, pr. n. m. 1 Chr. 4, 22.

**יֹרָה** (i. q. **יֹרֵה**) *Jorah*, pr. n. m. Ezra 2, 18. Elsewhere called **חֲרִיָּה** q. v.

**יֹרֵה** m. (part. act. Kal of r. **יָרָה**) pr. *sprinkling, watering*, Hos. 6, 3. Hence *the first or early rain*, which falls heavily in Palestine from about the middle of October until December or January. The first showers prepare the ground for receiving the seed. Deut. 11, 14. Jer. 5, 24. Comp. **מַלְקֹשׁ**. See Bibl. Res. in Palest. II. p. 97.

**יֹרֵי** (for **יֹרְיָה** whom Jehovah teacheth, r. **רָרָה** Hiph.) *Jorai*, pr. n. m. 1 Chr. 5, 13.

**יֹרָם** (i. q. **יְהוֹרָם**) *Joram*, pr. n. m. a) i. q. *Jehoram* king of Judah 2 K. 8, 23; comp. v. 16. b) i. q. *Jehoram* king of Israel, 2 K. 8, 16; comp. 3, 1. c) 2 Sam. 8, 10; for which 1 Chr. 18, 10 **יְהוֹרָם**. d) 1 Chr. 26, 25.

**יֹשֵׁב חֶסֶד** (whose love is returned) *Jushab-hesed*, pr. n. m. 1 Chr. 3, 20.

**יֹשְׁבֵיָהּ** (whom Jehovah lets dwell, r. **יֹשֵׁב**) *Joshibiah*, pr. n. m. 1 Chr. 4, 35.

**יֹשֵׁה** (contr. for **יֹשְׁבֵהָ** q. v. or from r. **יָשָׁה** after the form **יֹשְׁלָה**) *Joshah*, pr. n. m. 1 Chr. 4, 35.

**יֹשְׁבֵיָהּ** (for **יֹשְׁבֵהָ**, i. q. **יֹשְׁבֵהָ** q. v.) *Joshaviah*, pr. n. m. 1 Chr. 11, 46.

**יֹתָם** (Jehovah is upright) pr. n. *Jotham*. a) A son of Gideon, Judg. 9, 5, 7. b) A king of Judah, son of Uzziah, r. 759-743 B. C. 2 K. 15, 5. 7. 32-38. Is. 1, 1. c) 1 Chr. 2, 47.

**יֹתֵר** and **יֹתֵר** act. part. Kal of r. **יָתַר**.

1. Pr. 'that remaining,' 'what is over and above;' hence as subst. *the rest, re-*

*sidue*, 1 Sam. 15, 15. Also *gain, profit, emolument*, Ecc. 6, 8, 11.

2. Adv. a) *more, further*, of time, with **אֲזַ** Ecc. 2, 15; comparat. Ecc. 7, 11. With **מִן** *more than* Ecc. 12, 12. Chald. **יֹתֵר**, Syr. **ܝܬܝܪܐ** id. b) *too much, overmuch*, i. q. **ܝܬܝܪܐ**; Ecc. 7, 16, parall. **יֹתֵר מִמֶּנִּי**. c) *besides*; Esth. 6, 6 **יֹתֵר מִמֶּנִּי** *besides me*. So **יֹתֵר** Conj. *besides that*; Ecc. 12, 9 **יֹתֵר מִכֵּן** *and besides that Koheleth was wise*.

**יֹתֵרָה**, only defect. **יֹתֵרָה**, (fem. of **יֹתֵר**, pr. redundant,) in full **יֹתֵרָה עַל־יֹתֵר** Ex. 29, 13. Lev. 3, 4, also **יֹתֵרָה מִן** **הַכֶּבֶד** Ex. 29, 22. Lev. 8, 16. 25. 9, 19, i. e. collect. *the lobes of the liver*, qs. the redundant parts of the liver, the flaps. Sept. **λοβὸς τοῦ ἥπατος**, Saad. **يَاذَة** id. of like origin with the Heb. from **יָזַח** i. q. **יָתַר**. See other views in Thesaur. p. 645 sq.

\* **יֹזֵה** obsol. root, Arab. **وزى** intrans. *to gather together, to assemble*.—Hence **יֹזֵאֵל** (assembly of God) *Jeziel*, pr. n. m. 1 Chr. 12, 3.

**יֹזֵיָהּ** (for **יֹזֵהָ**, whom Jehovah sprinkles, r. **יָזַה**) *Jeziiah*, pr. n. m. Ezra 10, 25.

**יֹזִיז** (whom God moves, to whom he gives life and motion, r. **יָזַז**) *Jaziz*, pr. n. m. 1 Chr. 27, 31.

**יֹזִיָּהּ** (whom God draws out, preserves, r. **יָזַה**) *Jizliah*, pr. n. m. 1 Chr. 8, 18.

\* **יָזַם** a root sometimes assumed for the form **יָזַם** Gen. 11, 6; but see r. **יָזַם**.

\* **יָזַן** see in r. **יָזַן** Hoph.

**יֹזִיָּהּ** see **יֹזִיָּהּ**.

\* **יָזַע** obsol. root, Arab. **ذاع** *to flow, to run*, as water, Amhar. **ወሃ** for **ወሃ** to sweat. Hence **יָזַע** and

**יָזַע** m. *sweat*, i. q. **יָזַע**, **ἅπας λεγόμεν**. Ez. 44, 18.

**יִזְרָה** c. art. **יִזְרָה** *the Izrahite* 1 Chr. 27, 8; prob. for **יִזְרָה**, i. q. **יִזְרָה**.

**יִזְרָה** (whom Jehovah brings forth, r. **יָרָה** no. 2,) *Izrahiah*, pr. n. m. a) 1 Chr. 7, 3, see **יִזְרָה**. b) Neh. 12, 42.



יֶזְרַעַל, once יֶזְרַעַל 2 K. 9, 10 (God hath planted) pr. n. *Jezreel*.

1. A city in the tribe of Issachar, Josh. 19, 18; the royal residence of Ahab and his successors, 1 K. 18, 46. 21, 1. 2 K. 9, 15; whence יֶזְרַעַל הָמָי Hos. 1, 4, *the blood of Jezreel*, i. e. the blood there shed by Ahab and Jehu. [The city lay in the midst of the great plain, on the brow of the descent into the lower broad middle arm of it, which runs down eastwards to the Jordan valley, between the mountains of Gilboa and the modern Little Hermon. This latter seems to have been the Valley of Jezreel, יֶזְרַעַל Josh. 17, 16. Judg. 6, 33. Hos. 1, 5. The great plain on the west is τὸ μέγα πεδῖον Ἐσδραελῶν *the great plain of Esdraelon*. Judith 1, 8. 1 Macc. 12, 49; now called مرج ابن عامر *Merj Ibn 'Amir*. The town itself is called زرعين *Zer'in*, a corruption of יֶזְרַעַל. In the valley below the city, about twenty minutes east, is a large and fine fountain, 1 Sam. 29, 1. See Bibl. Res. in Palest. III. pp. 162 sq. 173, 227 sq. This great plain has ever been a celebrated battle-field, Judg. c. 4. 6, 33. 1 Sam. 29, 1. c. 31.—R.] There too the prophet Hosea (1, 5) predicts a great slaughter of the people, יוֹם יֶזְרַעַל Hos. 2, 2. The same prophet gives to his oldest son, then just born, the name of *Jezreel*, 1, 4; and afterwards makes him, together with his brother *Lo-Ammi* and his sister *Lo-Ruhama* (1, 6. 9), emblems of the people to be restored after punishment and dispersion and augmented by new favours, 2, 24. 25, comp. 2, 2. In this way is to be understood the vexed passage Hos. 2, 24, *the earth shall answer, and yield her corn, wine, and oil; and these (gifts of the earth) shall answer Jezreel*, i. e. the earth rendered fertile from heaven (v. 23) shall again yield her produce to Jezreel. The prophet then proceeds in the allusion thus made to Jezreel, v. 25 יֶזְרַעְתִּיהָ בְּאֶרֶץ *I will sow her for myself in the land, and I will again cherish Lo-Ruhama (the non-cherished), and I will say to Lo-Ammi (not my people), thou art my people*, i. e. the whole people of Israel (whom the prophet thus represents

emblematically by his three children) I will again plant, cherish, and vindicate as my own. Here יֶזְרַעַל is construed c. fem. as a collect. like Ephraim Is. 17, 10. 11. al.—The gentile n. is יֶזְרַעַלִּי *Jezreelite*, 1 K. 21, 1; fem. יֶזְרַעַלִּית *Jezreelitess*, 1 Sam. 27, 3. 30, 5.

2. A town in the mountains of Judah, Josh. 15, 56.

3. Masc. pr. n. a) A son of Hosea, comp. in no. 1. Hos. 1, 4. b) 1 Chr. 4, 3.

\* יָחַד fut. יִחָד, kindr. אָחַד, אָחַד, *to become one, to be united, joined; to unite oneself*, c. בָּ Gen. 49, 6; אָחָה (אָה) Is. 14, 20.

PIEL *to make one, to unite*, Ps. 86, 11. Arab. **وحد** Conj. II.

Deriv. יִחָדִי, יִחָדִי also

יָחַד m. 1. *a being one, oneness, union*. 1 Chr. 12, 17 לְבָב לְבָב לְבָב *my heart shall be towards you for oneness*, shall be one with you; comp. opp. אִפְּרָת *apart* p. 112.—Hence

2. Adv. *in union, conjointly, together; spoken:*

a) Of united action, together: Ps. 2, 2 יָחַד נוֹסְדוּ *they take counsel together*. 31, 14. Ezra 4, 3 *but we Israelites יָחַד נִבְנֶה will together build unto the Lord*, with our united strength. So after verbs of *contending together*; as יִלָּחֶם יָחַד *to fight together* 1 Sam. 17, 10; also Is. 43, 26. 50, 8.

b) As to place, *together*, in one place; יָחַד יָשָׁב *to dwell together* Ps. 133, 1. 2 Sam. 10, 15. 1 Sam. 11, 11 *so that two of them were not left together*.

c) As to time, *together*, at the same time, Job 6, 2. Is. 45, 8. Sometimes sameness of both time and place is implied, 2 Sam. 14, 16. 21, 9.

d) It connects two or more nouns more closely by the idea of equality likeness, *together, alike*, in like manner. Ps. 49, 3 *high and low, יָעֲבִירוּ יָחַד rich and poor together, alike*. v. 11. Job 34, 29. So also as connecting verbs, Is. 42, 14. 44, 11 יִפְחָדוּ יָחַד *they shall fear, they shall be ashamed together*, i. e. shall both (alike) fear and be ashamed. Ps. 40, 15.

e) With nouns or pronouns it implies oneness, a whole, *all, all as one*. Ps. 62,

10 *they all are swifter than a breath.* Job 40, 13. Ps. 74, 6 *all the carved work thereof.* v. 8. Is. 27, 4. Also after *כל*, *all together*, all as one, wholly, Job 34, 15 *כל-בשר יחד all flesh together*, all as one. Is. 22, 3.—Hence

f) With *כל* implied, *altogether*, *all as one*, wholly, poet. for *כל* itself. Job 38, 7 *when the morning stars all sang together*, i. e. all as one. 3, 18. 24, 44. 31, 38. Deut. 33, 5. So without a noun, Job 16, 10 *יחד עלי יתמלאון all they have gathered themselves against me.* 17, 16. 19, 12. Ps. 40, 15. 41, 8. With a negative, *no one*, *none at all*, i. q. *כל*; Hos. 11, 7 *יחד לא ירומים none of all exalts him.*

g) As referring to a single thing, i. q. *כל*, *altogether*, *wholly*. Ps. 141, 10 *יחד יצאני עד אפער until that I wholly pass over, escape.* Job 10, 8 *יחד כביב wholly round about.*

*יחדיו* Jer. 46, 12. 21. 49, 3, elsewhere *יחדיו*, (from the preced.) pr. *in his unions, conjunctions*, for *ליחדיו*, i. e. *conjointly, together*; so Is. 40, 5 *כל-בשר יחדיו all flesh together.* Ex. 19, 8 *כל-העם יחדיו*. But by degrees the force of the suffix was lost, so that *יחדיו* is referred not only to the Sing. as in these examples, but also to nouns and verbs plural, Deut. 33, 17. 2 Sam. 2, 16; and even to those in the first and second persons, Is. 41, 1. 23. Ps. 34, 4. Job 9, 32, also Is. 45, 20. Hence it is i. q. *יחד*, but more frequent. Opp. *לְבַדוֹ* in *בַּר* no. 1. b.—Spoken:

a) Of united action, *together*; Ps. 34, 4 *O magnify the Lord with me, וְנִרְוָמָה יחדיו and let us exalt his name together.* Is. 11, 4. So with reciprocal verbs, as *to consult together*, etc. Job 2, 11. Ps. 55, 15. 83, 6. Is. 45, 21. Also with verbs of contending, fighting, Is. 41, 1. 23.

b) As to place, *together*, in one place, Deut. 22, 10. 11; *וַיֵּשֶׁב יחדיו to dwell together* Gen. 13, 6. 36, 7. Deut. 25, 5; *to go together* Gen. 22, 6. 8. 19. Job 9, 32; *to eat together* Judg. 19, 6. Jer. 41, 1; *to gather together* Josh. 9, 2. Judg. 6, 33. Ps. 102, 23.

c) As to time, *together*, at the same time; Is. 1, 31 *and they shall both burn יחדיו together.* 65, 7. 66, 17. 1 Sam. 31, 6. 1 Chr. 10, 6.

d) With the idea of equality, likeness, *together*, *alike*, in like manner; 1 Sam. 30, 24 *יחדיו יחלקו they shall part alike*, share equally. Deut. 12, 22. Am. 1, 15. 2 Sam. 2, 17. In this way it often connects more closely two nouns; comp. *שדות ונָשִׁים יחדיו fields and wives together*, alike. v. 11. 21. 13, 14. Is. 41, 19. 60, 13. Also verbs, Ps. 35, 26. Is. 46, 2.

e) Put with a plural, as if comprising many in one, *all*, *all as one*; Jer. 5, 5 *יחדיו יחמה they all*, all together. Job 24, 17 *יחדיו בָּקָר לָמוֹ צִלְמָוֹת the morning is to them all the shadow of death*, i. q. *יחדיו לָמוֹ*. So after *כל*, *all together*, all as one, Is. 31, 3 *יחדיו כָּלם וְכָלִינוֹן they all shall fail together.* 43, 9. 45, 16. Jer. 31, 24.

f) With *כל* implied, *altogether*, *all*, all as one; Is. 10, 8 *יחדיו שָׂרֵי מַלְכִּים are not all my princes kings?* Ps. 37, 38. 48, 5. Deut. 33, 17. So without a noun, *they all*, i. q. *בָּלֵם*, Ps. 14, 3. 19, 10. Is. 18, 6. 48, 13. Jer. 51, 38. Prov. 22, 18.

*יחדיו* (his union) *Jahdo* pr. n. m. 1 Chr. 5, 14.

*יחדיוֹאל* (whom God makes joyful, r. *יחדיו*) *Jahdiel*, pr. n. m. 1 Chr. 5, 24.

*יחדיוֹהוּ* (whom Jehovah makes joyful, r. *יחדיו*) *Jehdeiah*, pr. n. m. a) 1 Chr. 24, 20. b) 27, 30.

*יחדיוֹאל* (whom God saves alive, for *יחדיו*, r. *יחדיו*) *Jehavel*, pr. n. m. 2 Chr. 29, 14 Cheth.

*יחדיוֹאל* (whom God beholds) *Jahziel*, pr. n. m. of several persons, 1 Chr. 12, 4. 16, 6. 23, 19.

*יחדיוֹהוּ* (whom Jehovah beholds) *Jahziah*, pr. n. m. Ezra 10, 15.

*יחדיוֹאל* (for *יחדיוֹאל* 'whom God makes strong,' Patah in a short syllable being changed to Segol, as *אֶבְיָה* Ex. 33, 3 for *אֶבְיָה*, Heb. Gr. § 27. n. 2. a.) *Ezekiel*, pr. n.

a) A celebrated prophet, the third in the prophetic canon, son of Buzi a priest. He was carried into captivity



with king Jeconiah, and lived in the Jewish colony on the river Chaboras; Ez. 1, 3. 24, 24. His prophecies extend to the sixteenth year after the capture of Jerusalem by Nebuchadnezzar, comp. Ez. 29, 17. Sept. *Ἰεζεκιήλ*, and so Eccclus. 49, 8 [10]. Vulg. *Ezechiel*. Comp. the like forms in יהזקיה, *Eʿezkias, Ezechias*.

b) A priest, 1 Chr. 24, 16.

יהזקיה m. i. q. יהזקיה, q. v.

יהזקיה pr. n. m. *Jehizkiah*, 2 Chr. 28, 12. For the form, see in יהזקיה.

יהזרה (whom God leads back, fut. Hiph. parag. of Chald. *חזר* to return,) *Jahzerah*, pr. n. m. 1 Chr. 9, 12. Better perh. to read יהזיה q. v. See also in אהזיה.

יהיאל (God liveth, r. חיה) *Jehiel*, pr. n. of several persons: a) 1 Chr. 15, 18. 16, 5; called also יהיה 15, 24. b) ib. 27, 32. c) 2 Chr. 21, 2. d) ib. 29, 14 Keri, but Cheth. יהיאל. 31, 13. e) ib. 35, 8. f) Of others *Ezra* 8, 9. 10, 2. 21. 26.—From lett. a comes Patronym. יהיאל 1 Chr. 26, 21. 22.

יהיח adj. (r. יחד) f. יהיחה. 1. *unicus, one alone, only*, espec. an only child, *only begotten*, with בן Gen. 22, 2. 12. 16; absol. Am. 8, 10. Jer. 6, 26. Zech. 12, 10. Prov. 4, 3.—Fem. יהיחה Judg. 11, 34; poet. *the only one*, put for *life* as not to be replaced, Ps. 22, 21. 35, 17. Comp. קביר.

2. *alone, lonely, forsaken, wretched*, Ps. 25, 16. 68, 7.

יהיה see in יהיאל lett. a.

יהיל m. *waiting, hoping*, sc. in God Lam. 3, 26. R. יהל.

\* יהל in Kal not used, i. q. חיל no. 3, *to be in pain*, see Hiph. no. 2. Also *to delay*, and so *to wait*, i. q. חיל no. 6; see Pi. Hiph. Niph.

PIEL יהל 1. *to wait*, Job 29, 21 לי שָׁמַע וְיָחַל unto me they gave ear and waited sc. for my opinion; the Dag. is euphonic, Lehg. p. 85. Espec. with hope, confidence; hence i. q. *to expect, to hope*; Job 6, 11 יִחַל כִּי אֶחְיֶה *what is my strength, that I should (longer) hope?* 13, 15.—With an acc. of time, Job 14, 14; לְ of pers. Job 29, 23. Mic. 5, 6; לְ of thing Job 30, 26. Is. 42, 4. Frequent is

יהל *to hope in Jehovah, to await his aid*, Ps. 31, 25. 33, 22. 69, 4; אֶל רִי 130, 7. 131, 3; יִחַל לְדַבֵּר רִי *to hope in the word of Jehovah, to trust in his promise*, Ps. 119, 74. 81. 114. 147; also Ps. 33, 18. 147, 11. 119, 43.

2. *Causat. to cause to hope*, Ps. 119, 49; inf. c. לְ Ez. 13, 6.

HIPH. 1. *to wait, to tarry*, i. q. Piel no. 1; with acc. of time 1 Sam. 10, 8. 13, 8; absol. 2 Sam. 18, 14; לְ of thing Job 32, 11. Also *to wait with hope, to hope*, c. לְ, as יהל לְיְהוָה *to hope in Jehovah, to await his aid*, Ps. 38, 16. 42, 6. 12. 2 K. 6, 33. Mic. 7, 7; ה' לְדַבֵּר רִי Ps. 130, 5; absol. id. Lam. 3, 21, comp. v. 24.

2. i. q. חיל no. 3, *to be in pain*; Jer. 4, 19 Keri אוֹתִיבֶלָה קִרְוֹת לִבִּי *I am pained at my very heart*. So too, many Mss. in the text. Cheth. אוֹתִיבֶלָה, made up perhaps from אוֹתִיבֶלָה and אֶחְיֶלָה which is read in some Mss.

NIPH. נוֹחַל fut. יִחַל (for יִחַל) i. q. Piel and Hiph. *to wait*, pr. to be made to wait; with acc. of time Gen. 8, 12; absol. Ez. 19, 5.

Deriv. יִחַל, נוֹחַל, also

יִחַלֵּל (hoping in God) *Jahleel*, pr. n. of a son of Zebulun, Gen. 46, 14. Patronym. יִחַלְעִיל *Jahleelite* Num. 26, 26.

\* יָחַם i. q. חָמַם *to be or become warm*, espec. as cattle in heat; Arab. حَم, to be warm, as the day; V, to be in heat.

as cattle; حَم, heat, lust. The forms usually referred to Kal of this verb, I have referred above to חָמַם p. 324. Thither too may be referred יִחַמְמוּ for יִחַמְמוּ Gen. 30, 39 and *the flocks were in heat*, i. e. conceived; also יִחַמְמוּ v. 38, which is 3 plur. fem. in the Chald. and Arab. manner for the comm. יִחַמְמוּ, see Lehg. p. 276.

PIEL יָחַם or יָחַם, *to be warm in lust of a flock, to be in heat, to rut*, Gen. 30, 41. 31, 10. Hence *to conceive*, of a woman, Ps. 51, 7 וַיַּחַמַּנִי אִמִּי *and in sin did my mother conceive me*, where יִחַמְמוּ is for יִחַמְמוּ, as אֶחְיֶה for אֶחְיֶה or אֶחְיֶה Judg. 5, 28.

Deriv. יִחַמָה for יָחַם

יִחְמוֹר Deut. 14, 5. 1 K. 5, 3 [4, 23]; Arab. يَحْمُر, a species of deer, of a red-

dish colour, (see r. חמר no. 2,) with serrated horns which are cast every year; prob. the *cervus dama* or *fallow-deer*. See Bochart Hieroz. P. I. p. 913, or T. II. p. 284, Lips. Oedmann Verm. Samml. I. p. 30 sq.

יחמ (for יחמיה, whom Jehovah guards, r. חמה) *Jahmai*, pr. n. m. 1 Chr. 7, 2.

\* יחמ obsol. root, *to be barefoot*. Arab.

חפי id. Syr. سَعِد unshod, to take off one's shoes. The ultimate root lies in the syllable חה, and the primary notion is that of *rubbing off*, qs. peeling, removing the bark or shell, etc. see r.

חפה II. Hence חפי is also 'to have the hoof worn,' as a beast of burden; 'to have the skin rubbed, galled,' as a horse; IV, to cut off the mustachios, to trim the beard.—Hence

חפה adj. *unshod, barefoot*, 2 Sam. 15, 30. Is. 20, 2. 3. 4. Jer. 2, 25.

יחזאל (whom God allots, r. חצה) *Jahzeel*, pr. n. of a son of Naphtali, Gen. 46, 24; in 1 Chr. 7, 13 written יחזאל. —Gentile n. יחזאל Num. 26, 48.

\* יחר i. q. אחר, *to delay, to tarry*, once 2 Sam. 20, 5 Cheth. ויחר i. e. יחר fut. Kal. The Keri יחר is Hiph. of r. יחר, or also of אחר by Chaldaism.

\* יחש obsol. root, prob. *to protrude itself, to swell out*, and hence *to put forth, to sprout*, of plants. Comp. Arab. نهض *to shoot up, to grow*, as a plant; also Heb. שחש, whence שחש 'what grows of itself' and שחץ *to lift up oneself, to rise*.—Hence

יחש m. a word of the silver age, *stem, lineage, family*; once Neh. 7, 5 ספר יחש *the genealogical table or register*. —Chald. יחש in Targg. are put for Heb. משפחה and הולדות Ruth 2, 1. Gen. 6, 9. Simonis compares also

יחש nature, origin; but this word strictly denotes *brass*, i. q. נחש, and the formula כרים הנחש 'of a liberal and generous disposition,' is merely tropical, pr. 'of fine brass.'—Hence the denom. verb in

HiTHP. יחש *to enrol one's name in the genealogical tables, to be registered*, ἀπογράφειν, 1 Chr. 5, 1. 7. 17. 9, 1. Neh. 7, 5.—Inf. יחש often as a noun, i. q. *register, genealogical table*, 1 Chr. 7, 5. 7. 9. 40. 2 Chr. 31, 16. 17. 2 Chr. 12, 15 *the acts of Rehoboam, ... are recorded in the annals of Shemaiah ...* יחש *in the manner of a register*; Vulg. 'diligenter exposita.'

יחח (perh. union, contr. for יחחה) *Jahath*, pr. n. m. 1 Chr. 4, 2. 6, 5. 28. al.

\* יטב i. q. טוב, used only in fut. יטב, יטב, once יטב Nah. 3, 8. In the præt. only טוב is used.

1. *to be good, well*, before מן comparat. *to be better* Nah. 3, 8.—Elsewhere impers. a) יטב לי *it shall be well with me*, Gen. 12, 13. 40, 14. Deut. 4, 40. Præt. לי טוב. b) יטב בעיני *it was good in my eyes*, i. e. *it pleased me*, was my pleasure, Gen. 41, 37. 45, 16. Lev. 10, 19. 20; in the later books with לפני Esth. 5, 14. Neh. 2, 5. 6; ל Ps. 69, 32.

2. *to be cheerful, joyous*, i. e. the mind or heart, לב, Judg. 19, 6. 9. Ruth 3, 7. Ecc. 7, 3. 1 K. 21, 7.

Hiph. יטב, fut. יטב, once יטב Job 24, 21, conv. ויטב.

1. Genr. a) *to make or do well*, sc. what one does, Deut. 5, 25 [28] יטבו *they have done well all that they have spoken*, i. e. *have well and rightly spoken*, 18, 17. With infin. c. ל, Jer. 1, 12 יטבת לראות *thou hast done well in seeing*, hast well seen. 1 Sam. 16, 17 מיטב לנגן *who can play well*; and so ל being omitted, poet. Is. 23, 16. Inf. absol. יטב, יטב, pr. *doing well or right*, as Adv. *well, carefully, diligently*, Deut. 9, 21. 13, 15. 17, 4. 19, 18. 27, 8. So best Mic. 7, 3 פסים על הרע פסים *for evil are their hands diligently*, i. e. *they do evil diligently*. b) יטב יטב Jer. 2, 33. 7, 3. 5, and ה' מיטב 35, 15, *to make good one's ways, one's doings*, i. e. *to conduct oneself well, to live uprightly, virtuously*; also ellipt. the acc. being omitted, Jer. 4, 22 יטב *to do well they know not*, 13, 23. Gen. 4, 7. Inf. abs. יטב as Adv. *well, right*, Jon. 4, 4. 9. c) *to do good to any one, to benefit*; absol. Is. 1, 17. Jer. 10, 5; with dat. of pers. Gen. 12, 16. Ex. 1,



20. Judg. 17, 13; **נָחַם** of pers. Gen. 32, 10. 13. Num. 10, 32; **נָחַם** (**נָחַם** for **נָחַם**) Jer. 18, 10. 32, 41; acc. of pers. Deut. 8, 16. 30, 5. Job 24, 21. Once in a bad sense, Ps. 49, 19 they *do praise thee* **כִּי תִשְׁבַּח לְךָ** because thou doest well to thyself, i. e. indulge thine appetites, etc. d) Intrans. *to be good, well*, Mic. 2, 7. Hence with **נָחַם**, *to please*, as in Kal, 1 Sam. 20, 13.

2. *to make well, comely, to adorn*; Prov. 30, 29 bis; *there are three* **מִי־יִשְׁבַּח** **וְיִשְׁבַּח** which make comely their going, i. e. walk or run gracefully. Jer. 2, 33. So *to dress* the head, *to tire*, 2 K. 9, 30; *to trim* lamps Ex. 30, 7.

3. *to make cheerful, joyous*, Judg. 19, 22. Prov. 15, 13.

Deriv. **מִי־נָחַם**, and those here following.

**נָחַם** Chald. fut. **נִי־נָחַם** id. with **עַל** *to seem good, to be pleasing to any one*, Ezra 7, 18.

**נִי־נָחַם** (goodness, pleasantness, r. **נָחַם**) *Jotbah*, pr. n. of a place elsewhere unknown, 2 K. 21, 19.

**נִי־נָחַם** (id.) *Jotbathah*, Num. 33, 33. Deut. 10, 7, pr. n. of a station of the Israelites in the desert, with water.

**נִי־נָחַם** and **נִי־נָחַם** (extended, r. **נָחַם** fut. Hoph.) *Juttah*, pr. n. of a city in the south of Judah, assigned to the priests,

Josh. 15, 55. 21, 16. [Now **יֻטָּא** *Yutta* south of Hebron, see Bibl. Res. in Palest. II. p. 190, 195, 628. Prob. the **πόλις** **Ἰούδα** of Luke 1, 39, the birth-place of John the Baptist; see Reland Palæst. p. 870.—R.]

**נִי־נָחַם** (prob. i. q. **נִי־נָחַם**, an enclosure, nomadic camp, from r. **נִי־נָחַם**, after the form **נִי־נָחַם** pr. n. *Setur*, a son of Ishmael, Gen. 25, 15. 1 Chr. 1, 31; put also for his posterity, the *Itureans*, dwelling beyond Jordan east of Mount Hermon, 1 Chr. 5, 19. Here was later the province of *Iturea*, Luke 3, 1. See Reland Palæst. p. 106; now called **جيدور** *Jeidûr*, Burckhardt's Travels in Syria, etc. p. 286. The general boundaries of this province seem to have been Gaulanitis and Bashan on the south, Mount Hermon on the west, the territory of Damascus on the north, and Trachonitis

(el-Lejah) and Haurân on the east; but its limits appear to have varied at different times. The inhabitants were skilful archers and daring robbers; Cic. Philipp. 2. 8, 44. Strabo 16. 2. 10, 18, 20 **κακοῦργοι πάντες**. See Thesaur. p. 548. F. Münster Progr. de rebus Ituræorum ad Luc. 3, 1. Hafniæ 1824.

**נִי־נָחַם** m. (r. **נִי־נָחַם**) constr. **נִי־נָחַם**, once **נִי־נָחַם** Cant. 8, 2, c. suff. **נִי־נָחַם**.

1. *wine*, so called from its fermenting, effervescing; as **נִי־נָחַם** from **נָחַם**. Arab.

**وَيَيْنٌ** collect. clusters turning black, with the noun of unity **وَيَيْنَةٌ**, Eth. **ወይን** a vineyard, wine, Gr. **οἶνος**, Lat. *vinum*, Armen. **գինի** *gini*.—Gen. 14, 18, 19,

32 sq. Ex. 29, 40. **נִי־נָחַם** *wine and strong drink* Lev. 10, 9. Num. 6, 3. Judg. 13, 4, 7. **נִי־נָחַם** *wine-bottle* i. e. skin, 1 Sam. 16, 20. Hence **בֵּית הַנִּי־נָחַם** the house of wine Cant. 2, 4, poet. for **בֵּית הַמִּשְׁכָּה** the banqueting-hall Esth. 7, 8; and the words in Cant. l. c. **הֵבִיאֵנִי אֶל-בֵּית הַנִּי־נָחַם** he brought me to the banqueting-house, imply 'he made me drunk with love,' **μεθύσκειν** **ἐρωτι**. Vulg. *cella vinaria*. Others understand a vineyard; but less well.

2. Meton. of cause for effect, *wine*, for *drunkenness, intoxication*, Gen. 9, 24. 1 Sam. 1, 14. 25, 37.

**נִי־נָחַם** 1 Sam. 4, 13 Chethibh, a manifest error of copyists for **נִי־נָחַם** *side*, which stands in Keri.

\* **נִי־נָחַם** in Kal not used. 1. Pr. i. q. **נִי־נָחַם** *to be right, straight, direct*; then

2. *to be in front, right before the eyes*; and so *to be clear, manifest*. Kindr. is Arab. **وضوح** i. q. **وجع** *to appear*; IV *to be clear, manifest, of a way*.

Hiph. **הוֹבִיחַ** 1. Pr. *to make or set right*, e. g. a cause, *to decide, to judge*, comp. Gr. **ἐνθύνομαι**, **ἐνθύνω**. Is. 11, 3 **וְלֹא יוֹבִחַ** **אֶזְנוֹי הוֹבִיחַ** nor decide after the hearing of his ears, according to what his ears have heard. Gen. 31, 42.—Hence, *to do justice to any one, to defend his right*, see **שָׁפַט**; so with **הוֹבִיחַ** Is. 11, 4. Job 16, 21. Also *to adjudge to any one, to appoint*, c. **הוֹבִיחַ** Gen. 24, 14. 44. With **בֵּין** *to judge between parties, to*

set right, to be an arbiter, Gen. 31, 37. Job 9, 33.

2. *to show to be right, to justify, to prove*; Job 13, 15 **אֶךְ דָּרְבִי אֶל־פָּנָיו אוֹבִיחַ** *only I will prove my own ways before him*, show that they are right. v. 3 **I desire to prove my cause, to justify myself**. 19, 5 *prove against me my reproach*, show that I have deserved it. 6, 25 see in no. 3.—Spec. *to defend one's cause in court, to plead*, Is. 29, 21. Am. 5, 10; comp. Job 13, 3 above.

3. *to set right from error, etc. to admonish, to warn*; with acc. of pers. Lev. 19, 17. Prov. 9, 8. 28, 23; **לְ** of pers. Prov. 9, 7. 15, 12. 19, 25. Also *to confute, to convict*, to show to be wrong; Job 22, 4 **הֲמִירָאתְךָ יוֹבִיחַ** *will he confute thee for fear of thee?* 32, 12. Ps. 50, 21; c. **בְּ** Prov. 30, 6.—Often with the idea of censure, i. q. *to reprove, to rebuke, to chide*, Gr. ἐλέγξω. Ps. 50, 8 *not for thy sacrifices will I reprove thee*. Job 6 25 **מִהֲ מַה יוֹבִיחַ הוֹבַח נֶפֶשׁ** *what doth your reproving prove?* i. e. your censure (**הוֹבַח** for **הוֹבִיחַ**). v. 28. 15, 3. Gen. 21, 25. Part. **מוֹבִיחַ** *a reprover, censurer*, Prov. 25, 12. Ez. 3, 26; **מִ' אֱלֹהִים** Prov. 28, 23; **מִ' אָדָם** Job 40, 2.

4. Intens. *to set right by punishment, i. q. to correct, to chasten, to punish*. (Comp. **ἐπιτιμῶ θανάτω** Hdot. 2. 177.) Ps. 141, 5 *let the righteous smite me . . . let him chastise me*. Prov. 24, 25. Hence of God as punishing men; Job 5, 17 *happy the man whom God correcteth*, chasteneth, comp. Heb. 12, 6 **παιδεύει**. Prov. 3, 12. Ps. 6, 2. 105, 14. Job 13, 10. 2 Sam. 7, 14. Hab. 1, 12. 2 K. 19, 4 *it may be the Lord thy God will hear all the words of Rabshakeh . . . והוֹבִיחַ בְּדִבְרָאִים *and will punish him for the words*, etc. Is. 37, 4.*

HOPH. pass. of Hiph. no. 4, *to be chastened*, Job 33, 19.

NIPH. נוֹבַח 1. Pass. of Hiph. no. 3, *to be confuted, convicted*. Gen. 20, 16 **וַיִּנְבַּחַת** *and she (Sarah) was convicted*, had nothing to say in excuse.

2. Recipr. pr. to set right one another, i. e. *to argue or reason together, to dispute with any one*, Is. 1, 18; c. **עִם** Job 23, 7.

HITHP. הִתְוַבַּח i. q. Niph. no. 2, c. **עִם** Mic. 6, 2.

Deriv. הוֹבַחַת, הוֹבִיחַת.

יְבִילֶיךָ see in יְבִלֶיךָ.

יָרִין (whom God makes firm, r. **בִּין**) Jachin, pr. n.

1. Of men: a) A son of Simeon Gen. 46, 10; for which 1 Chr. 4, 24 **יָרִיב**. Patronym. is **יָרִיבִי** Num. 26, 12. b) Neh. 11, 10. 1 Chr. 9, 10. c) 1 Chr. 24, 19.

2. The column on the right before the porch of Solomon's temple, 1 K. 7, 21.

\* **יָכַל**, rarely **יָכֹול** 2 Chr. 7, 7. 32, 14, **יָכֹולִי** Judg. 8, 3, **יָכֹולִי** Ps. 13, 5; fut. **יָכֹול**, **יָכֹול**, pr. fut. Hoph. 'to be enabled,' see Lebrg. p. 460; (that it is not fut. Kal is apparent from the fact, that the pr. n. **יָכֹול** Jer. 38, 1, is also written **יָכֹולִי** Jer. 37, 3;) fut. plur. **יָכֹולוּ** Ps. 18, 39; inf. constr. **יָכֹולֶת** Num. 4, 16.

1. *to be able, I can*. Chald. et Samar. id. Kindr. is **פָּוִל** to take in or hold, to contain to sustain. Constr. with acc. Job 42, 2; more freq. inf. c. **לְ**, *to be able to do any thing*, etc. Gen. 13, 6. 16. 45, 1. 3. Ex. 7, 21. 24; inf. simpl. Ex. 2, 3. 18, 23; also with a finite verb Esth. 8, 6 **אֵיכָנָה אוֹיֵב וְרָאִיתִי** *how shall I be able to see the evil*; and without **וְ** Lam. 4, 14. Num. 22, 6 see in **נָכַח** Pi. Absol. Is. 39, 11. Job 31, 23. 33, 5.—

Spec. a) *to be able to effect, to accomplish, to prevail*, stronger than **עָשָׂה**; 1 Sam. 26, 25 **כָּל הוֹכֵל וְגַם כָּל הַעֲשָׂה** *how long will they yet not be able (to show) cleanness of hands, suppl. לְעֲשֹׂאת, q. d. how long that they cannot resolve to practise integrity? d) *to be able to bear*, for the fuller **לָשֹׂאת** Jer. 44, 22. Prov. 30, 21; so Is. 1, 13 **אֵיכָל אֶת־** *I cannot bear iniquity*, etc. Ps. 101, 5.*

2. *to be able, strong, to prevail, to overcome*, sc. in battle or in any business, undertaking, etc. Hos. 12, 5. Gen. 30, 8. 32, 29. With **לְ** of pers. *to prevail over any one in contest*, Gen. 32, 26 Judg. 16, 5.



1 Sam. 17, 9. Jer. 20, 10. With a verbal suffix, either as dat. or acc. Ps. 13, 5. With dat. of thing, metaph. *to master* any thing difficult, *to comprehend* it, Ps. 139, 6.

Deriv. pr. names יבִלְיָהוּ, יובֵל, יְהוֹיָבֵל.

יבֵל or יבל Chald. fut. יבֵל Dan. 3, 29, 5, 16; and with Heb. form יובֵל Dan. 2, 10.

1. *to be able, I can*, with inf. c. יָ Dan. 2, 47, 3, 17, 4, 34.

2. *to prevail, to overcome*, with dat. of pers. Dan. 7, 21.

יבִלְיָהוּ and יבִלְיָהוּ (able through Jehovah, r. יבל) *Jecholiah*, pr. n. of the mother of king Uzziah, 2 K. 15, 2; also 2 Chr. 26, 3 Keri, where Cheth. יבִלְיָהוּ id.

יבִלְיָהוּ, יבִלְיָהוּ, see יְהוֹיָבֵל.

\* יָלַד, 1 pers. יִלְדֵּהוּ, c. suff. יִלְדֵּהוּ Ps. 2, 7, יִלְדֵּהוּ Jer. 15 10, יִלְדֵּהוּ 2, 27, Patah changed to Hirek, Heb. Gr. § 27. n. 3; Infin. absol. יָלַד, constr. יָלַד (יָלַד) Is. 37, 3, מִלְדָּה Hos. 9, 11), usually יָלַד, once יָלַד 1 Sam. 4, 19, c. suff. יָלַד; Fut. יָלַד; Part. fem. יוֹלְדָה, יוֹלְדָה and יוֹלְדָה Gen. 16, 11. Judg. 13, 5, 7.

1. *to bear, to bring forth*, as a mother,

Arab. وَلَدَ, Eth. ቀለ, comp. נָלַד, נָלַד; Aram. יָלַד, יָלַד. The primary idea seems to be that of *shipping* or *gliding out*; so that נָלַד is kindred with מָלַד, comp. מָלַד. Spoken of mankind Gen. 4, 1. 17. 20. 25, and often; also of beasts Gen. 30, 39. 31, 8. Job 39, 1; and of birds, *to lay eggs*, Jer. 17, 11, comp. Gr. ὠν τίχτειν. Constr. absol. Gen. 17, 17. 1 K. 3, 17. Judg. 13, 2. Ecc. 3, 2; with accus. and often with dat. of the father to whom a child is born, Gen. 17, 21 *with Isaac*, יָלַד לָהּ טָרָה, *whom Sarah shall bear unto thee*. 21, 3. 41, 50. Judg. 8, 31. Hos. 1, 3. al. and so ellipt. with the dat. alone Gen. 6, 4. 16, 1. 30, 2; comp. Niph. and Pual.—PART. fem. has three forms distinguished as follows: a) יוֹלְדָה as subst. *a woman in travail*, a lying-in woman, Hos. 13, 13 יוֹלְדָה, Is. 21, 3. Jer. 6, 24. Mic. 4, 9. 10. Ps. 48, 7. b) יוֹלְדָה as real particip. often put for a finite verb, Gen. 17, 19 יָלַד לָהּ בֵּן, Is. 7, 14. Jer. 31, 8; rarely as a subst. *a woman in travail* Lev. 12, 17. With

genit. *genitrix, mother* of any one, Prov. 17, 25. 23, 25 יָלַדְתָּ she that bare thee, thy mother. Cant. 6, 9. Jer. 50, 12. c) יָלַד like the Arabic (comp. يَلِدُ for يَلِدُ), for the finite verb in the like formula: הָיָה הָיָה וְיָלַד בֵּן Gen. 16, 11. Judg. 13, 5. 7.—Part. pass. יוֹלֵד born, hence *a child, son*, just born, 1 K. 3, 26. 27. 1 Chr. 14, 4; with gen. אִשָּׁה יוֹלֵד born of a woman, i. e. a man, mankind, Job 14, 1. 15, 14. 25, 4.—Trop. *to bring forth* deceit, wickedness, comp. in הָיָה, Job 15, 35. Ps. 7, 15; comp. Is. 33, 11. By a like metaphor, Prov. 27, 1 *for thou knowest not what this day may bring forth*. Zeph. 2, 2 הָיָה הָיָה before the decree (of the Lord) bring forth, i. e. take effect.

2. *to beget*, as a father; so Arab. Ethiop. as above, Gr. τίχτειν, γεννᾶν, Lat. parere, of both sexes. יוֹלְדִים Zech. 13, 3 parents, οἱ τεχνόντες Hom. Gen. 4, 18 Methuselah begat (יָלַד) Lamech. 10, 8. 13. 15. 24. 26. 25, 3. Prov. 23, 22. al. sæp. Spoken of God in two senses: a) *to create, to produce*, i. q. בָּרָא, comp. Job 38, 8. 9. So Job 38, 28. 29 *hath the rain a father* (creator) . . . יוֹלְדוֹ and the hoar-frost of the heavens who hath begotten it? Deut. 32, 18. Comp. אב father, also creator, no. 4. So of an idol, Jer. 2, 27. b) *to constitute, to appoint*, sc. as son of God, as king; Ps. 2, 7 יוֹלְדָה בְּנִי אָתָּה אֲנִי הַיּוֹם יוֹלְדָהְךָ thou art my son, this day have I begotten thee, constituted thee as king. Comp. ἐγέννησα 1 Cor. 4, 15.

NIPH. נִילַד, twice plur. נִילְדִים for נִילְדִים 1 Chr. 3, 5. 20, 8, (with Dag. euphon. and *o* shortened to *u*, Heb. Gr. § 27. n. 1,) *to be born*, as יוֹם הַנִּילָדוֹ the day of one's being born, his natal day, Ecc. 7, 1. Hos. 2, 5; comp. Job 3, 3. a עם נִילְדִים *a people to be born*, yet unborn, Ps. 22, 32. With לָ of father, Job 1, 2. 2 Sam. 14, 27. Gen. 10, 1; impers. or with בֵּן impl. Gen. 17, 17, shall there be born (יִנְלַד) unto him that is a hundred years old? With בֵּן of the mother, 1 Chr. 2, 3. Ezra 10, 3; לָ 1 Chr. 3, 1.

PIEL יָלַד *to help bring forth, to deliver* a woman, as a midwife, Ex. 1, 16. Part. f. מִיָּלְדָה *a midwife* Gen. 35, 17. 38, 28. Ex. 1, 15 sq.

PUAL יוֹלְדָה and יוֹלְדָה Judg. 18, 29. Job

5, 7; *to be born*, i. q. Niph. Judg. 13, 8. Ps. 87, 4. 5. 6. With לָ of father Gen. 4, 26. 24, 15. Judg. 18, 29; with בֶּן impl. Gen. 10, 21. So with לָ of a near relative, Ruth 4, 17 לְנֶפְתָּלִי. Is. 9, 5; לָ of thing Job 5, 7.—Trop. *to be brought forth, created*, e. g. the mountains, Ps. 90, 2.

HIPH. הוֹלִיד 1. *to cause to bring forth*, as God a woman Is. 66, 9; a man his wife, *to make fruitful*, to have children by her, 1 Chr. 2, 18. 8, 8.—Trop. of rain as fertilizing the earth Is. 55, 10.

2. *to beget*, as a father, i. q. Kal no. 2; Gen. 5, 4. 7. 11, 11 sq. 1 Chr. 2, 10 sq. Ecc. 6, 3. al.—Trop. *to create*, Job 38, 28 מִי־הוֹלִיד אֲנִי־בָטֵל *who hath begotten (created) the store-houses of the dew?*

3. i. q. Kal no. 1, *to bear, to bring forth*; but only trop. *to bring forth wickedness*, Is. 59, 4; parall. הָרָה עָמַל.

HOPH. pr. 'to be begotten,' hence *to be born*. Inf. הוֹלִידָה Gen. 40, 20. Ez. 16, 5, and הוֹלִידָה Ez. 16, 4, a being born, birth, nativity. Gen. l. c. יוֹם הוֹלִידָה אֶת־פָּרֹחַ הַבְּרִית *the birth-day of Pharaoh*, pr. the day of Pharaoh's being born. On the accus. with passives, see Heb. Gr. § 140.

HITHPA. *to declare one's birth* or descent, pedigree; *to give one's name* to be enrolled in genealogical tables, Num. 1, 18.—In the later books this idea is expressed by הִתְחַוֶּה.

Deriv. מוֹלִידָה, מוֹלִידָה, מוֹלִידָה; pr. names מוֹלִיד, מוֹלִידָה, מוֹלִיד, מוֹלִידָה; and the four here following.

יָלַד m. in pause יָלַד; plur. יָלָדִים, constr. יָלָדִי, once יָלָדִי Is. 57, 4.

1. *one born, a son*, poet. i. q. בֶּן; spoken αὐτὸς ἐξ ὁμίλου of the king's son Is. 9, 5. Hence יָלָדִי נְכָרִים *sons of strangers*, poet. for foreigners, see בֶּן no. 1; also *sons of transgression*, for transgressors, Is. 57, 4.—Plur. comm. *children*, i. q. בָּנִים, Ex. 21, 4. Ezra 10, 1. Hos. 1, 2; also for *the young* of animals, Is. 11, 7. Job 38, 41.

2. *a boy, child*, recently born, an infant, Ex. 1, 17. 2, 3 sq. Ruth 4, 16. 2 Sam. 12, 15 sq. 1 K. 3, 25; as borne in the arms Gen. 21, 8; also as older and mingling in childish sports 2 K. 2, 24. Job 21, 11. Zech. 8, 5; but still of tender age Gen. 33, 13. Is. 57, 5. Also as more

advanced, *a youth, young man*, Gen. 4, 23 parall. אִישׁ. 37, 30. 42, 22 of Joseph when 17 years old. Dan. 1, 4. 10. 1 K. 12, 8. 10. Ecc. 4, 13.

יָלָדָה fem. of יָלַד, *a girl, maiden*, Gen. 34, 4. Joel 4, 3. Plur. יָלָדוֹת Zech. 8, 5.

יָלָדוֹת f. (denom. from יָלַד) *childhood, youth*, Ecc. 11, 9. 10.—Concr. *youth, for young men*, Ps. 110, 3.

יָלָדִי adj. verbal, *born*, i. q. יָלָדִי, Ex. 1, 22. Josh. 5, 5. 2 Sam. 5, 14.

יָלֹן (passing the night, abiding, r. יָלֹן) *Jalon*, pr. n. m. 1 Chr. 4, 17.

יָלִיד m. (r. יָלַד) 1. Adj. verbal, *born*, chiefly in the phrase יָלִיד בֵּית *one born in the house*, a house-born slave, *verna*, Gen. 14, 14. 17, 12. 13. 23. Lev. 22, 11.

Jer. 2, 14. Arab. قَلِيدٌ, وَلِيدٌ, id.

2. Subst. *a son, child*, יָלִידֵי הַבָּנִים *the sons of Anak* Num. 13, 22. 28; יָלִידֵי רָפָאִים *the sons of Rapha*, i. q. רָפָאִים *Rephaim*, 2 Sam. 21, 16. 18.

\* יָלָה *to go*, see הָלָה.

\* יָלַל not used in Kal, onomatopoetic,

*to yell, to wail*, Arab. وَلَلَّ, Syr. and Zab. وَلَلَّ, Chald. יָלַל Aph. אָלַל. Kindred roots are אָלַל II, אָלָה, Gr. ὀλοῦμαι, Lat. ejulare, ululare, Engl. *to yell*; also Armen. lal, Germ. lullen, Engl. *to lull*.

HIPH. יָלַל fut. יָלַל Mic. 1, 8; oftener יָלַל Is. 15, 2. 3, from the form יָלַל Is. 52, 5; ה between two vowels being softened to י.

1. *to wail, to lament*, Jer. 47, 2. Ez. 21, 17. al. With עַל of that *over or for* which, Jer. 48, 31. 51, 8. Mic. 1, 8; י id. Is. 16, 7.—Ascribed also to inanimate things, as trees Zech. 11, 2; places, as filled with wailings, יָלַלִי Is. 14, 31. 23, 1. Often in prophetic denunciations Is. 13, 6. 23, 6. Jer. 25, 34. Joel 1, 11. 13. Zeph. 1, 11. Amos 8, 3 יָלַלִי הַבַּיִת *the songs of the palace wail*, are turned to wailings.

2. Once of the exulting cries of haughty victors, *to yell, to shout*, Lat. ululare, Is. 52, 5. So יָלַל of a warlike



cry, Barhebr. p. 411, 413; Gr. ὀλοῦσθαι of a shout of joy, Æschyl. Sept. ante Theb. 831. Agam. 28 sq. Vice versa ἄλαλῶσθαι of wailing. Eurip. Phœn. 358. Comp. also הָרַץ, הָרַץ, signifying a cry of either kind.

HOPH. הוֹלֵל (as הוֹלֵלָה) to be made to wail. Ps. 78, 63 the fire consumed their young men וּבְתוּלָתָם לֹא הוֹלֵלוּ and their virgins made no wailing, comp. v. 64 'their widows made no lamentation;' Sept. οὐκ ἐπένθησαν, Vulg. non sunt lamentatæ. So Schnurrer; but perhaps it should be read הוֹלִילוּ in the active i. q. הוֹלִילוּ.—More usually taken as Pual of הָלַל, where see.

Deriv. הוֹלֵל and the two here following.

יָלַל m. a yelling, howling of wild beasts in the desert, Deut. 32, 10. Comp.

Arab. يَبَّابٌ howling, poet. for the desert in which wild beasts howl; see Willmet's Lex. Arab. s. v. Comp. also Heb. אָיִם.

יָלַל f. (רָלַל) constr. יָלַלָה, wailing, lamentation, Is. 15, 8. Jer. 25, 36. Zeph. 1, 10. Zech. 11, 3.

\* רָלַע 1. i. q. לִוֵּץ to lick up, to swallow down; see in לִוֵּץ. Hence הוֹלֵעַ, הוֹלֵעַת.

2. to speak rashly, to utter at random; a signif. connected with the former, and frequent in the syllable רָלַע; see in לִוֵּץ, note. Prov. 20, 25 קָדַשׁ רָלַע קִדְשׁ נֹוֹקֵשׁ אָדָם it is the snare of a man, that he rashly utters a vow, and after the vow makes inquiry. Arab. لَغِي id. chiefly of those who take rash oaths, Kor. Sur. 2. 225.

Deriv. see in no. 1.

\* רָלַף obsol. root, Arab. رَلَف Conj. III, to stick fast, to cling. Hence

רָלַף f. a sort of itching scab, scurf, tetter, so called as sticking fast. Lev. 21, 20, 22, 22. Sept. λειχήν, Vulg. impetigo.

\* רָלַק obsol. root, i. q. לָקַם to lick, to lap, also to lick up or off, as an ox in feeding, to feed off, comp. לָהֵךְ Num. 22, 4. also רָלַע.—Hence

רָלַק m. feeding, the feeder; put for a species of locust, winged Nah. 3, 16, and hairy Jer. 51, 27; so Ps. 105, 34. Joel 1,

4. 2, 25. Prob. the ἀττέλαβος, attelabus, a locust with small short wings, not yet full grown, and therefore not yet able to fly; so Jerome in Nah. l. c. See The-saur. p. 597.

רָלַקֹת m. a sack, pouch, scrip, 1 Sam. 17, 40. R. לָקַט to collect.

יָם m. (רָיָם) constr. יָם־ except in רָיָם־סוּף; c. suff. יָמָה Jer. 51, 36; with He loc. יָמָה; Plur. יָמִים.

1. a sea, so called from its tumult

and roaring. Arab. يَمٌّ, Syr. مَظْ and مَحْظٌ, but the latter is more usually a lake, Egypt. יַם, יַם, id.—Where the sea נַחַל יָם־סוּף is spoken of, the article is usually added: הַיָּם הַזֶּה the sand of the sea Gen. 32, 13 [12]. 41, 49; שָׁפַח הַיָּם Judg. 7, 12. 1 Sam. 13, 5; הַיָּם־סוּף Gen. 1, 26. 28. Job 12, 8; also in poetry Job 36, 12. 36, 30. Ps. 8, 9. 33, 6. 78, 53. al. But in poetry the art. is often omitted, Ex. 15, 8. 10. Job 9, 8. 11. 9. 38, 8. 16. Ps. 66, 6. 68, 23. Is. 5, 30. 50, 2. 60, 5. al. sæp. likewise in prose, but more rarely, as יָם־סוּף towards the sea 1 K. 18, 43; יָם־סוּף on the sea, by sea, 2 Chr. 2, 15 [16], comp. יָם־סוּף Ezra 3, 7.—Is. 11, 9 כַּמְּיָם הַיָּם כַּמְּיָם as the waters cover the sea i. e. its depths, bottom. Hab. 2, 14. יָם־סוּף from sea to sea, from the Mediterranean to the Persian Gulf or Indian Sea, Am. 8, 12. Zech. 9, 10. Ps. 72, 8; comp. Mic. 7, 12. —Various parts of the ocean, and also several lakes (for יָם is used of these Job 14, 11, comp. Syr. مَظْ), are denoted by special names: α) The Mediterranean, as הַיָּם הַמִּזְרָגִי the hinder or western sea Deut. 11, 24. Joel 2, 20; יָם־סוּף the sea of the Philistines Ex. 23, 31; הַיָּם הַגָּדוֹל the great sea Num. 34, 6. 7. Josh. 1, 4. 9, 1. Ez. 47, 10. 15. 20. β) The sea of Galilee, or lake of Tiberias; הַיָּם הַקָּטָן the sea of Chinnereth Num. 34, 11. γ) The Dead sea: הַיָּם הַמֵּלַח the salt sea Gen. 14, 3; הַיָּם הַמִּזְרָגִי the sea of the Arabah or desert Deut. 4, 49; הַיָּם הַמִּזְרָגִי the eastern sea Joel 2, 20. Zech. 14, 8. δ) The Red sea: יָם־סוּף the weedy sea Ps. 106, 7. 9, 22; הַיָּם הַמִּזְרָגִי the Egyptian sea Is. 11, 15.—Absol. הַיָּם according to the context is put for the Mediterranean

Josh. 15, 47; the lake of Galilee Is. 8, 23; the Red sea Is. 10, 26; the Dead sea, without art. Is. 16, 8.—Poet. *the sea* is put for *maritime regions*; so נְשִׂאֵי הַיָּם *the princes of the sea* i. e. of countries around and beyond the sea Ez. 26, 16, i. q. נְאֻיִם Is. 60, 5. Deut. 33, 19. So Is. 23, 4 אֲמִירָם הָיָה הַיָּם *the sea hath spoken, the fortress of the sea*, i. e. Tyre.—PLUR. יָמִים *seas* Gen. 1, 22. Lev. 11, 9, 10. Ps. 135, 6. Poet. often where the sing. stands in prose; as הוֹלַת יָמִים *the sand of the sea* Job 6, 3. Ps. 78, 27. Jer. 15, 8; comp. sing. above. הוֹלַת יָמִים *the coast of the sea* Gen. 49, 13. Judg. 5, 17 (comp. הוֹלַת יָמִים Josh. 9, 1); לֵב יָמִים *the heart of the sea* Ps. 46, 3. Jon. 2, 4; comp. also Gen. 1, 10. Deut. 33, 19. Ps. 8, 9. al.—The word יָם *sea* is also transferred:

a) To a large *river*; e. g. the Nile Is. 18, 2. 19, 5. Nah. 3, 8. Job 41, 23; the Euphrates Is. 27, 1. (prob. 21, 1.) Jer. 51, 36. Plur. the branches of the Nile Ez. 32, 2.—So Arab. <sup>3</sup>يَم of the Nile, Kor. Sur. 20, 39. al. In like manner البكر *the sea* for the Nile, Elmac. I. 12. Eutych. Alex. I. 86. II. 377, 499. The Egyptians still use البكر *the sea* in common parlance for the Nile; see Bibl. Res. in Palest. I. p. 542.

b) By hyperbole, to a large *vase* or *basin*; hence הַיָּהוֹשֶׁת יָם *the sea of brass, brazen sea*, i. e. the great laver in the court of the priests before Solomon's temple, 2 K. 25, 13. 1 Chr. 18, 8; also הַיָּם מוֹצֵץ 1 K. 7, 23; הָיָם v. 24. 29. 2 K. 16, 17. 2 Chr. 4, 3 sq.

2. *the West, the western quarter*, since the Mediterranean sea lies west from Palestine; see in אֲחֹרֵי no. 2. p. 33. רֵיחַ יָם *the west wind* Ex. 10, 19; פְּאַת־יָם *the west side* Ex. 27, 12. 38, 12; יָמָה *westward* Gen. 28, 14. Ex. 26, 22. (But הַיָּמָה is *to or at the sea*, Num. 34, 5. Josh. 16, 6. 8. 24, 6; so לַיָּמָה 19, 11.) מִיָּם *from the west*, i. e. *at or on the west*, Gen. 12, 8. Josh. 11, 2. 3; מִיָּם לְ מִיָּם *on the west of any place*, Josh. 8, 9. 12. 13.—Twice, Ps. 107, 3. Is. 49, 12, יָם is joined with צָפוֹן *the north*; whence some have preferred to understand it, at least in these passages, of *the south*; but elsewhere too, other quarters are coupled

together not opposite but adjacent to each other, comp. Am. 8, 12. Deut. 33, 23.

יָם Chald. emphat. יָמָא *the sea*, Dan. 7, 2. 3.

\* יָמָה obsol. root, i. q. יָמָם, q. v. *to be warm, to be hot*. Comp. حمى *et ferbuit dies*.—Hence יָמִים and יָמֹת plur. of יָם; also

יָמֹת (day of God, יָמָה i. q. יָם, comp. יָמָה i. q. יָם, יָמָה i. q. יָם man.) *Jemuel*, pr. n. of a son of Simeon, Gen. 46, 10; for which נְמֹתָל Num. 26, 12.

יָמֹת poet. plur. of the noun יָם, q. v.

יָמִים id. see יָם.

יָמִים m. (r. יָם) plur. ὑπαὶ λεγόμε. Gen. 36, 24, prob. as Vulg. *aquæ calidæ, warm springs*; such being actually found in the region in question on the eastern shore of the Dead sea, see in לְיָם Arab. حَيْم, Syr. سَمْنَان, id. Jerome says, in Quæst. ad. l. c. "nonnulli putant *aquas calidas* juxta linguæ Punicæ [Syriacæ?] viciniam, quæ Hebrææ contermina est, hoc vocabulo significari;" and this is not to be disregarded, nor is it destitute of etymological grounds; see under יָם and יָמָה.—The Cod. Samar. reads הַיָּמִים *the Emim* or giants, and so Onkelos and Pseudo-Jonathan understand it. By a groundless conjecture from the context, some of the Rabbins and modern versions render it *mules*.

יָמִימָה (dove, Arab. يَمَامَة, r. יָם; comp. יוֹנָה, r. יוֹן) *Jemimah*, pr. n. of one of Job's daughters, Job 42, 14.

יָמִין comm. gend. rarely masc. Prov. 27, 16. Ex. 15, 6; constr. יָמִין. R. יָמִין.

1. *the right hand*, as the pledge of good faith and as lifted up in swearing, 2 K. 10, 15. Is. 62, 8. Lat. *fidissima dex-*

*tra* Valer. Flacc. 5. 65. Arab. يَمِين.

יָמִין, Ethiop. የቃላት, Syr. مَيْمَن, the right hand, the right.—Gen. 48, 8. 14. Ex. 15, 6. Ps. 44, 4. al. sæp. Ps. 144, 8. 11 יָמִין יָמִינָם *their right hand* is a *right hand of falsehood, deceit*. Is. 62, 8 *the Lord hath sworn by his right hand*. (Comp. the Arabic oath يَمِين)



אלה by the right hand of Allah; whence hold them *בְּיָמַי צְדָקָי* with my righteous right hand. Hence אִישׁ מִיְמֶיךָ the man of thy right hand, whom thou sustainest, aidest, Ps. 80, 18. So freq. יָמַי Ex. 15, 6. Ps. 118, 15, 16. Hab. 2, 16; יָמַי נִדְּהָ יְמִינֶךָ Ps. 77, 11. al. Pleon. יְמִינֶךָ Ps. 74, 11.—The following constructions may be noted: a) *On the right, at the right hand*, is עַל יָמַי Job 30, 12, מִיְמֶיךָ 1 K. 7, 39, 49. b) *On the right of any one, at the right hand of any person or thing*, is עַל יָמַי Ps. 109, 6. Zech. 4, 11, אֶל יָמַי דָּבָר 1 Sam. 23, 24, מִיְמֶיךָ Ps. 109, 31. Is. 63, 12, לִיְמֶיךָ פ' Gen. 48, 13. Ps. 16, 8, מִיְמֶיךָ 2 K. 23, 13, לִיְמֶיךָ 2 Sam. 24, 5, 8. c) *On or at the right hand*, after verbs of motion, is לְיָמַי Neh. 12, 31, עַל יָמַי Zech. 12, 6; of any one, לִיְמֶיךָ פ', as Ps. 110, 1 יָשֵׁב לִיְמֶיךָ sit thou on my right hand. d) *To or towards the right hand*, after verbs of motion: 2 Sam. 2, 19. Is. 9, 19, אֶל-הַיְמִינִי Ez. 1, 10, הַיְמִינִי Gen. 13, 9; also יָמַי Is. 54, 3. Zech. 12, 3. So יָמַי chiefly in phrases: נָקָה יָמַי אוֹ שְׂמָאל Num. 20, 17, 22, 26. 1 Sam. 6, 12, and יָמַי אוֹ שְׂמָאל, to turn to the right or to the left, Deut. 2, 27, 17, 20. Josh. 1, 7. 23, 6.—Further in the phrases: aa) *To stand or be at one's right hand*, i. q. to aid, to assist any one, Ps. 16, 8. 109, 31. 110, 5. Is. 63, 12. bb) *To sit on the right hand of the king*, as the highest place of honour, e. g. spoken of the queen 1 K. 2, 19. Ps. 45, 10; of one beloved of the king and vicegerent of the kingdom Ps. 110, 1, where see the Commentators. Comp. Heb. 8, 1. Jos. Ant. 6. 11. 9. Elsewhere too the right hand is the place of honour, to which there is allusion in Job 30, 12. cc) *To take or hold the right hand of any one*, i. q. to sustain, to aid, Ps. 73, 23. Is. 41, 13, 45, 1.

2. *the right*, i. e. the right side, part, quarter; comp. יָד signifying both *hand and side*. In the genit. after other nouns it expresses the adj. *right* (יָמִינִי), as שׁוּב הַיְמִינִי the right leg Ex. 29, 22. Lev. 8, 25; יָדָהּ יְמִינוֹ his right thigh Judg. 3, 16, 21; כָּל-עֵינָיו יָמִין all your right eyes 1 Sam. 11, 2; also יָדָהּ יְמִינוֹ his right hand Gen. 48, 17. Judg. 3, 15, 20, 16;

יָמִינִי my right hand Ps. 73, 23. Jer. 22, 24; יָדָהּ יְמִינָם their right hand for their right hands Judg. 7, 20, comp. פִּימֵנוּ Ps. 17, 10 their mouth for their mouths. —The right part or side seems also to be put for the right place, the proper and legitimate position; Ecc. 10, 2 a wise man's heart is לִיְמֶיךָ at his right, i. e. in its right and proper place, is itself right; but a fool's heart is at his left, i. e. in the wrong place, perverse.

3. *the South, the southern quarter*, see in אַחֲזֹר no. 2. p. 33. Ps. 89, 13. Acc. יָמִין in the south Job 23, 9. 1 Sam. 23, 19 מִיְמִין הַדְּשִׁמּוֹן on the south of the desert. v. 24. 2 Sam. 24, 5.

4. *good fortune, prosperity, happiness*, since the right hand was of good omen;

hence Arab. يَسِين to be happy, <sup>יָסִין</sup> happiness. So in the pr. name בְּנֵי-יָמִין q. v. p. 142.—Hence

5. *Jamin*, pr. n. m. i. q. Felix. a) A son of Simeon Gen. 46, 10. 1 Chr. 4, 24. b) 1 Chr. 2, 27. c) Neh. 8, 7.—Hence

יָמִינִי Jaminite, patronym. from pr. n. יָמִין, Num. 26, 12.

יָמִינִי 1. Adj. i. q. יָמִינִי, right, not left, only 2 Chr. 3, 17 Cheth. Ez. 4, 6 Cheth.

2. יָמִינִי and ellipt. בְּנֵי-יָמִינִי, Benjaminite; gentile n. from בְּנֵי-יָמִין q. v. p. 142.

יָמִינִי and יָמִינִי (whom God makes full, r. מָלָה) Imlah, pr. n. of the father of the prophet Micaiah, 1 K. 22, 8, 9.

יָמִינִי (whom God makes king, r. מָלָה) Jamlech, pr. n. of a phylarch or chief in the tribe of Simeon, 1 Chr. 4, 34.

\* יָמִין obsol. root. I. i. q. הָמָם and הָמָה to make a noise, to rage and roar, as the billows of the ocean. Hence יָם sea.

II. i. q. יָוֵם, יָמָה, to be warm, hot, as the day, whence Syr. مَمْلَأ day-time; comp. in יָוֵם Trop. of desire, love; whence יָמִינִי dove, as pr. n.

\* יָבִין in Kal not used, kindr. with אָמַן to be firm, also to be faithful. Hence יָמִין the right hand, as the pledge of good faith, etc.

יָמִין הַיְמִינִי and הַיְמִין 2 Sam. 14, 19, denom. from יָמִין.

1. *to use the right hand*, (opp. **הַשְּׂמָאל**;) part. plur. **מִיְמִינִים** *right-handed* 1 Chr. 12, 2.

2. *to take the right, to turn to the right*, Gen. 13, 9. Is. 30, 21. Ez. 21, 21. So proverb. *to turn to the right or left* of any thing, i. q. *to evade*, 2 Sam. 14, 19.—

Arab. **يَمَن** and **يَمِين** a dextra accessit.

Deriv. **יָמֵן** see **יָמִינִי**, **יָמִינִי**, perh. **יָמֵא**; also the two following.

**יָמֵנָה** (good fortune, i. q. **יְמֵנָה**) *Jimnah*, pr. n. m. a) A son of Asher, Gen. 46, 17. Num. 26, 44. 1 Chr. 7, 3. b) 2 Chr. 31, 14.

**יָמִינִי** adj. (ר. **יָמֵן**) f. **יָמִינִית**, *right*, not left, Ex. 29, 20. Lev. 8, 23. 1 K. 6, 8. al.—The form is as if from a subst. **יָמֵן**,

**יָמֵן**, the right side.

**יָמֵנֶה** (whom God keeps back, r. **מָנַע**) *Imnah*, pr. n. m. 1 Chr. 7, 35.

\* **יָמַר** in Kal not used, i. q. **מָיַר**, *to change, to alter*, intrans. Hence

Hiph. **יָמַרְרִי** *to change* trans. *to exchange*, Jer. 2, 11; where several Mss. read **יָמַרְרִי** from r. **מָיַר**.

Hithp. **יָהַרְמִיר** *to change oneself* with any one, i. e. *to substitute oneself for him, to take the place of any one*. Comp. Arab. **بدل** *to change, to exchange*; Conj. V, *to take the place of any one*.—Is. 61, 6 **בְּכִבְדֵּם תַּחֲרִימְרוּ** *in their splendour ye shall take their place*, i. e. possess it in their stead. So Saadias and Jarchi. Others, as Vulg. Chald. Syr. 'in their splendour shall ye glory,' as if i. q. **הִתְאֲדַמְרוּ**.

**יָמְרָה** (refractory, r. **מָרָה**) *Imrah*, pr. n. m. 1 Chr. 7, 36.

\* **יָמַשׁ** i. q. **מָשַׁשׁ**, *to feel, to touch*, in Kal not used.

Hiph. id. Judg. 16, 26 Cheth. **הַיְמִישֵׁנִי**, read **הַיְמִישֵׁנִי**, *let me feel, touch*.

\* **יָנָה** fut. **יָנִיחַ**, part. f. **יָנִיחָה**, *to be violent, raging, cruel*; the primary idea being that of *heat*, so that **יָנָה** is kindr. with **יוֹן** *to boil up*, and also with **יוֹם**, *day*, see in **יוֹם**.—Part. fem. Zeph. 3, 1 **הַצָּרִי הַיָּנִיחָה** *the violent or oppressing city*. Elsewhere as an epithet of the

sword, **חֶרֶב הַיָּנִיחָה** *the cruel, the oppressing sword*, sword of violence, Jer. 46, 16. 50, 16; and without **חֶרֶב** id. Jer. 25, 38 **חֶרֶב הַיָּנִיחָה** *the wrath of the cruel* sc. sword, where the epithet is put for the thing itself, as Schnurrer well; or perhaps, with Sept. Chald. and some Mss. it ought to read **חֶרֶב הַיָּנִיחָה**.—With an accus. Ps. 74, 8 **יָנֵם יָחֵד** *let us maltreat them all, destroy them*.

Hiph. **יָנִיחַ**, fut. **יָנִיחַ**, *to treat with violence, to maltreat, to oppress*; with acc. as princes a people Ez. 45, 8; the Chaldeans Israel Is. 49, 26; espec. of the rich and noble as oppressing the poor, widows, orphans, strangers, Ex. 22, 20. Lev. 19, 33. Deut. 23, 17. Jer. 22, 3. Ez. 18, 7. 12. 26. 22, 7. 29; of fraud and overreaching in buying and selling Lev. 25, 14. 17. With acc. of pers. and **מִן** *to thrust out of a possession by violence, to dispossess*, Ez. 46, 18. Chald. Aph. **יָנִיחַ** id.

**יָנוּחַ** (rest, quiet, r. **נָוַח**) *Janoah*, pr. n. of a place on the confines of Ephraim and Manasseh, 2 K. 15, 29. With **הָ** local **יָנוּחָה** Josh. 16, 6. 7.

**יָנוּם** (slumber, r. **נָוַם**) Josh. 15, 53 Cheth. for which Keri has **יָנוּם** (flight, r. **נָוַם**) *Janum*, pr. n. of a place in the tribe of Judah.

**יָנוּס** *Janus*, see in **נָוַם**.

\* **יָנַח** a spurious root, assumed for Hiph. **הָנִיחַ**. But see **יָנִיחַ** Hiph.

**יָנִיקָה** f. i. q. **יָנִיקָה**, *a sucker, sprout*, Ez. 17, 4. It has the pass. form but active power. Chald. **יָנִיק**, **יָנִיק**, suckling. R. **יָנִיק**.

\* **יָנַק** fut. **יָנִיק** *to suck*; Chald. **יָנַק**, Syr. **يَنَق**, Sam. **يَنَق** id. Absol. Job 3, 12; pr. *to suck the mother's breast*, c. acc. Cant. 8, 1. Joel 2, 16; but also other things, as Job 20, 16 *he sucketh the poison of asps*. Trop. Is. 60, 16 *thou shalt suck the milk of the nations, and shalt suck the breast of kings*, i. e. thou shalt be made rich with the wealth of nations and kings. Deut. 33, 19 **פִּי יִשָּׁבַע** *for they shall suck the abundance of the seas*, i. e. of nations beyond the sea. Is. 60, 11. 12.—PART. **יָנִיק** a) *a suckling, sucking child*, (Syr. **يَنَق**,



יָנַח, Num. 11, 12. Deut. 32, 25. 1 Sam. 15, 3. 22, 19. Is. 11, 8. Jer. 44, 7. Ps. 8, 3. al. More fully יָנַח יִנְיָ Joel 2, 16. b) Trop. *a sucker, sprout*, as drawing the sap from the parent stock, Is. 53, 2. More frequent in this sense is fem. יִנְיָקָה, Job 8, 16. 14, 7. 15, 30. Plur. יִנְיָקוֹת Ez. 17, 22. Hos. 14, 7. Ps. 80, 12.

HIPH. הִנְיִק also הִנְיִק Lam. 4, 3, *to give suck, to suckle*, as a mother her infant, Gen. 21, 7. Ex. 2, 7. 9. 1 Sam. 1, 23; also of animals, Lam. 4, 3; absol. מִיִּנְיָקוֹת (camels) *giving suck, milch-camels*, Gen. 32, 16. Trop. *to cause to suck* sweet things, i. e. to give to taste, to let enjoy, Deut. 32, 13.—PART. fem. מִיִּנְיָקָה Ex. 2, 7, c. suff. מִנְיָקָהוּ 2 K. 11, 2, *giving suck*, as subst. *a wet-nurse*. Plur. מִיִּנְיָקוֹת Is. 49, 23.

Deriv. מִיִּנְיָקָה.

נָשָׂה m. once נָשָׂה Is. 34, 11, an unclean bird, prob. a water or marsh fowl Lev. 11, 17. Deut. 14, 16; frequenting deserts or marshes, Is. l. c. Sept. and Vulg. render it *ibis*, i. e. the Egyptian heron; Chald. and Syr. *the owl*, which also Bochart adopts, Hieroz. P. II. p. 281 sq. and supposes it to be derived from נָשָׂה twilight. Most prob. some species of *heron* or *crane* is to be understood, whose cry resembles the *blowing* of a horn or trumpet, as the *ardea stellaris* or *bittern*, the *ardea agami* or trumpeter-bird, or the common *crane*, etc. and this is supported by the etymology from נָשָׂה to blow. In the list of unclean birds in Lev. l. c. this bird is followed by the מִנְיָקָה, derived from the similar verb מָנַח. נָשָׂה i. q. נָשָׂה.

\* יָסַד inf. with pref. לִיְסֹד Is. 51, 6, לִיְסֹד 2 Chr. 31, 7 (as if from פָּן), c. suff. יָסַד Job 38, 4; pr. *to set, to place, to seat*, comp. Niph. no. 1, and יָסַד seat. The primary monosyllabic root is Sanscr. *sad* to sit, Lat. *sed-ere*, Goth. *sat-jan* to put, Engl. *to set*; the same root with harder letters is Heb. יָשָׂה, Gr. *στάω, ἵσθαι*, and with softer letters Gr. *ἕδ- (ἕδραι)*. Arab. *وسد* is spec. to put or place under, e. g. a cushion, pillow.—Hence

1. *to set*, i. e. *to place, put, lay* the foundations of any thing, *to found*, e. g. a

building Ezra 3, 12; a city Is. 54, 11. (Comp. שָׂבַע Is. 42, 4. 44, 7; שָׂבַע 1 Sam. 2, 8.) More freq. in this sense in Piel; in Kal mostly poet. of God as *founding* the heavens and the earth, Ps. 78, 69. 89, 12. 104, 5. Job 38, 4. Is. 48, 13. Zech. 12, 1. Am. 9, 6 אֶרֶץ יְסָדָהּ and *hath founded his vault upon the earth*, i. e. the vault of the heavens as apparently resting upon the earth. Ps. 24, 2.—Of a heap, *to lay down* sc. the bottom, 2 Chr. 31, 7.

2. *to set*, i. e. *to appoint, to assign* sc. a place to any one (comp. שָׂבַע Ex. 21, 13). Ps. 104, 8 *they go up mountains, they go down valleys, אֶל-מְקוֹמֹם זֶה יְסָדָהּ לָהֶם unto the place that thou hast appointed for them*. So of a people, Is. 23, 13 *to the land of the Chaldeans; this people till now was not, אַשּׁוּר יְסָדָהּ לְצִיּוֹר Assyria appointed it for dwellers in the desert*, i. e. for the Chaldeans; see Comment. on Is. ad loc. Hence *to appoint* or *constitute* for some specific purpose, Hab. 1, 12 *לְהוֹכִיחַ יְסָדָהּ for chastisement hast thou appointed them* sc. the Chaldeans, i. e. hast called them forth; parallel לְמַשְׁפַּחַת שָׂמָיָה.

3. *to set laws, to ordain*, Ps. 119, 152. Comp. שָׂבַע Gen. 47, 26, also Gr. *νομοθετέω*.

NIPH. נִסְדָּה 1. *to be settled, seated down*, i. e. a) *to settle* in a land, Ex. 9, 18 *in Egypt הַיּוֹם הַזֶּה לְמָן יִסְדְּדוּ since the day of their settling* in it until now, i. e. since the Egyptians settled down in the land. b) *to sit down together* for consultation; hence *to consult, to take counsel together*, with עַל *against* any one Ps. 2, 2. 31, 14.

2. *to be founded*, as the temple Is. 44, 8.

PIEL יָסַד 1. *to set, place, lay*, e. g. a foundation-stone Is. 28, 16; *to found* an edifice Zech. 4, 9. Ezra 3, 10; a city Is. 14, 32. Josh. 6, 26 בְּבְכֹרֹוֹ יְסָדָהּ with *his first-born* (i. e. with the loss of him, בְּ of price) *shall he lay its foundation*. Also acc. of material 1 K. 5, 17 [31].—Trop. Ps. 8, 3 *out of the mouth of babes and sucklings יְסָדָהּ לָּא hast thou founded for thee praise, glory*; so Arabic writers compare glory to an edifice firmly founded and fortified, see Muntinghe ad h. l. Thesaur. p. 602.

2. *to set*, i. e. *to appoint, to constitute*

for any purpose, 1 Chr. 9, 22. Also to *set fast*, i. e. to *prescribe, to ordain*, c. על Esth. 1, 8.

Pual to be founded, e. g. columns Cant. 5, 15; the temple 1 K. 6, 37. Ezra 3, 6. Hagg. 2, 18. Zech. 8, 9; with an acc. of material, as in Pi. 1 K. 7, 10.

Hoph. i. q. Pual. Inf. הִסִּיד 'the being founded,' subst. *foundation*, Ezra 3, 11. 2 Chr. 3, 3. Part. מוֹסֵד (Dag. euphon.) *founded*, Is. 28, 16 מוֹסֵד מוֹסֵד *a foundation founded*, i. e. firm, sure; comp. הָפֵסַת Ps. 64, 7, פָּשַׁל מְבַשֵּׁל Ex. 12, 9.

Deriv. the three next following, and סוֹדֵר. סוֹדֵר, מוֹסֵד, מוֹסֵדָה, מוֹסֵד, סוֹדֵר.

יָסַד m. *foundation*, metaph. *beginning*, Ezra 7, 9. R. יָסַד.

יָסַד m. *foundation*, as of an altar Ex. 29, 12. Lev. 4, 7. 8, 15. 9, 9; of a building Job 4, 19. Ps. 137, 7. al. [Poet. *foundation* of the sea, the ground or bottom on which it rests, *the depths*, Hab. 3, 13; see in צִנּוֹר.—R.]—Plur. יָסָדִים Mic. 1, 6, and יָסָדוֹת Lam. 4, 11; also metaph. *princes* Ez. 30, 4, comp. שְׂחוֹת. R. יָסַד.

יָסַדָּה f. *foundation*, Ps. 87, 1. R. יָסַד.

יָסַד m. (ר. יָסַר) *a corrector, reprover, censorer*, verbal subst. of the form מְבַרֵּר Job 40, 2 [39, 32] הָרָב עִם־יְשָׁרֵי יָסַדֵּי הָרָב *contending shall the reprover of God contend with the Almighty?* רָב is here inf. absol. from רָבִי instead of the finite verb (comp. Judg. 11, 25 הָרָב רָב עִם יְשָׁרָאֵל, where the finite verb is added), and to יָסַד then corresponds in the other hemistich מוֹכִירָה אֶלֹהִים, comp. Prov. 9, 7. The single words of this clause have often been correctly explained, (see for יָסַד Junius and Tremellius, and for the form רָב Aben Ezra and Kimchi,) but I have found no one who has rightly apprehended the whole sense. The above interpretation was proposed in former editions, and has been adopted by Umbreit, Winer, De Wette, but neglected by Rosenmüller.

יָסַר (verbal of fut. r. סוֹד, as דָּרַיב from רָיב) *departing, one who departs*; Jer. 17, 13 Cheth. יָסַרִי *those departing from me*. Keri יָסַרִי.

\* יָסַח a doubtful root, i. q. יָסַח *to pour*, but intrans. *to be poured*, comp. שָׁוַם and

יָסַח; once Ex. 30, 32 לֹא יִסַּח *it shall not be poured*. Perhaps it should read יָסַח Hoph. of סוֹדָה.

יָסַח (she looks abroad, r. סָחָה) *Iscah*, pr. n. of the sister of Lot, Gen. 11, 29.

יָסַחֲמָה (whom Jehovah upholds, r. יָסַח) *Ismachiah*, pr. n. m. 2 Chr. 31, 13.

\* יָסַח in Kal and Hiph. both of which are defective, thus: Præt. יָסַח, rarely הוֹסִיחַ 2 K. 20, 6. Ecc. 1, 16; Inf. הוֹסִיחַ; Imper. twice סָפֵי Is. 29, 1. Jer. 7, 21, though this form can be referred to יָסַח; Fut. יוֹסִיחַ, apoc. יוֹסִיחַ, in pause הוֹסִיחַ Job 40, 32, אֶל־הוֹסִיחַ Prov. 30, 6, and by a wrong orthography יָסַח Ex. 5, 7. 1 Sam. 18, 29 (as vice versa יָסַח; יָסַח, from אָסַח q. v.) convers. יוֹסִיחַ; Part. יוֹסִיחַ for יוֹסֵחַ Is. 29, 14. 38, 5, plur. יוֹסִיחִים Deut. 5, 22; also מוֹסִיחַ Neh. 13, 18.

1. to add, Syr. and Chald. Aph. אוֹסַח, اَوْسَح. The primary idea seems to be that of *scraping, scraping together*, like kindr. סָפַד, comp. סוֹדָה.—With accus. of the thing added and על of that to which it is added, Lev. 5, 16 וְאַתָּה־תִּמְשָׁהוּ יוֹסַח 5, 16 *and shall add the fifth part of it thereto*. Lev. 22, 14. 27, 13 sq. Deut. 19, 9; אל 2 Sam. 24, 3. Often too the accus. of the thing added is omitted, Deut. 13, 1 [12, 32] וְלֹא־תִבְרַע מִמֶּנּוּ *thou shalt neither add thereto nor diminish therefrom*, sc. any thing. Prov. 30, 6. Ecc. 3, 14.—Hence

2. to add to, i. e. to increase, to enlarge, comp. French *ajouter à*. With על Ps. 71, 14 וְהוֹסַפְתִּי עַל־בְּרִיתִי־הַזֶּה *I will add to, increase, all thy praise*; comp. Lat. 'detrahere (aliquid) de laudibus alie.' Ps. 115, 14. Ezra 10, 10; אל Ez. 23, 14; ל Is. 26, 15; acc. Lev. 19, 25. Job 42, 10 וַיִּזְכֶּה אֶת־כָּל־אֲשֶׁר לְאִיּוֹב *and Jehovah increased twofold all that Job had*. Ecc. 1, 18. Prov. 9, 9. 16, 21. 19, 4. Job 17, 9. Is. 29, 19. Impers. Prov. 9, 11 by me שָׁנוּתִי יָסַח הַיָּמִים *shall they increase the years of thy life*, i. e. thy years shall be increased; comp. Heb. Gr. § 134. 3.—To increase any thing to any one, is sometimes i. q. to give more, as Ps. 120, 3 מַה־יִּתֶּן לָּךְ וַיִּבְרַח *what giveth to thee and what giveth more (adds to give) to*



*thee thy false tongue?* i. e. what doth thy false tongue profit thee? comp. Lev. 26, 21. Ez. 5, 16. Elsewhere *to increase* is also i. q. *to surpass, to exceed*, as 2 Chr. 9, 6 **הַשְׁמוּעָה עַל הַמְּבוּעָה** *thou exceededst* (hast added to) *the fame that I heard*; comp. 1 K. 10, 7. So Ecc. 1, 16, 2, 9.

3. *to add to do any thing*, with infin. either simply or with pref. **לְ**; more rarely followed by a finite verb with or without the copula, Prov. 23, 35. Is. 52, 1. Hos. 1, 6. Hence a) i. q. *to do again*, another time, so that it may be expressed in Engl. by the adverb *again*. Gen. 4, 2 **וַהֲסֵקָה לָלֶדֶת** *and again she bare*. 8, 10. 12, 18, 29 **וַיִּסְקָה עוֹד לְרִבֵּר** *and he spake yet again*. 25, 21. Ex. 10, 28, 29. b) *to do further, longer; to continue to do any thing*. Gen. 4, 12 **לֹא-הִסְקָה הָתַת-כַּחֲמָה לָהּ** *the ground shall no longer yield to thee her strength*. Num. 32, 15. Josh. 7, 12. 1 Sam. 19, 8, 27, 4. Is. 47, 1. c) *to do the more*; Gen. 37, 5 **וַיִּוְסְפוּ עוֹד טָנֹא** *and they hated him yet the more*. v. 8. 1 Sam. 18, 29. 2 Sam. 3, 34.—Sometimes the action which is thus to be repeated or continued is not directly expressed, but is implied in the preceding words. Job 20, 9 **עֵינַי יִשְׁפְּתוּהוּ וְלֹא יִסְקָה** *the eye saw him, but shall not add sc. לְשׁוֹן*, i. e. shall see him no more. 34, 32 *if I have done iniquity, I will (do it) no more*. 38, 11, 40, 5, 32. Ex. 11, 6 *such as was never before*, **וּבְמָהוּ לֹא-הִסְקָה** sc. **לְהִיחֹה**, *and such as never more shall be*. Num. 11, 25 *and when the spirit rested upon them they prophesied*, **וְלֹא יִסְפּוּ** sc. **לְהִתְנַבֵּא** *but never again or more after that day*; so Sept. and Syr. well. Here belongs also the phrase: **כֹּה יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסִיף** *God do so and so add to do*, i. e. and more also; 1 Sam. 3, 17, 14, 44.

NIPH. **נוֹסַף** 1. *to be added*, c. **עַל** Num. 36, 3, 4. Reflex. *to join oneself* Ex. 1, 10. 2. *to be increased*, i. e. intrans. *to increase, to grow*, e. g. in wealth, Prov. 11, 24. Part. **נוֹסֵפֶת** Is. 15, 9 *additions, accessions*, sc. of calamities, i. q. new calamities.

Deriv. pr. names **יוֹסֵף**, **יוֹסֵפֶה**, **יְהוֹסֵף**, **יְהוֹסֵפֶה**.

**יָסַר** Chald. in Kal not used. HOPH. in the Hebrew manner **הִיָּסַר** *to be added*, Dan. 4, 33.

\* **יָסַר** rarely found in Kal, fut. c. suff. **אֶסְרֶה** Hos. 10, 10; part. **יָסַר** Prov. 9, 7. Ps. 94, 10. Elsewhere with the same sense:

PIEL **יָסַר**, fut. **יִסְרֶה**, inf. **יִסְרֶה** Lev. 26, 18, **וְיִסֹּר** Ps. 118, 18.

1. *to chastise or chasten, to correct, to punish* with blows, strokes, Deut. 22, 18. 1 K. 12, 11, 14 *my father chastened you with whips*. Espec. of children as corrected by their parents, Prov. 19, 18, 29, 17; of men as chastened of God, Lev. 26, 18, 28. Ps. 6, 2, 38, 2, 39, 12, 118, 18. Jer. 2, 19, 10, 24.—Eth. **ገሠሠ** to chastise, to reprehend, to instruct; the palatal **י** being changed into the harder **ג**.

2. *to chasten with words*, i. e. a) *to admonish, to exhort*, Prov. 9, 7. Job 4, 3 (comp. Hos. 7, 15). Ps. 16, 7 **אֶהְיֶילֶחַד אֶת-יְהוָה בַּלַּיְתָּהּ** *also by night my reins admonish me* sc. to praise the Lord. With **יָסַר** *to admonish or dehort from any thing*, Is. 8, 11. Often of the admonition and discipline which parents give to children, Deut. 21, 18; or which God bestows on men, Deut. 4, 36, 8, 5. Ps. 94, 12. b) *to set right, to instruct*; Is. 28, 26 **וְיִסְרֶה אֱלֹהֵינוּ אֶת-יְהוָה** *he doth instruct him according to the right, his God doth teach him*. With two acc. Prov. 31, 1. —It is often coupled with **הוֹכִיחַ**, which differs from **יָסַר** only as it primarily denotes a milder discipline consisting in admonition and confutation, and is transferred to the severer which employs blows and punishment; while the latter is used pr. of the severer discipline, and trop. of that which is milder. Like the former is also Gr. **παιδεύω**, Germ. **zuchtigen**, from **Zucht**, ziehen, erziehen; like the latter, Heb. **לָמַד**.

HIPH. i. q. Kal and Piel; once **אֶסְרֶה** Hos. 7, 12.

NIPH. **נוֹסַר** *to be chastened, admonished, to take warning*, Ps. 2, 10. Jer. 6, 8, 31, 18; c. **בְּ** Lev. 26, 23. Prov. 29, 19.

NITHPA. **נִסְרִי** Ez. 23, 48, *to be instructed*; for **נִסְרִי**, see Lehrs. p. 249. Yet the common analogy would be preserved by giving it the vowels of Niph. as **נוֹסֵר**.

Deriv. **מִסְרֵר**, **מִסְרֵר**, **מִסְרֵר**.

**נָסַר** m. (ר. **נָסַר**) plur. **נָסִירִים**, *a shovel*, for removing ashes, mentioned among the

furniture of the altar. Ex. 27, 3. 38, 3. Num. 4, 14. 1 K. 7, 40. 45. al. Vulg. *forceps*.—In Arab. several nouns derived from the root **וּעִי** signify *vessel*; but the Arabic usage in this root seems nevertheless to have differed from the Hebrew.

**יַעֲבֹז** (he causes pain, r. **יַעֲבֹז**) *Jabez*, pr. n. a) A man 1 Chr. 4, 9. 10, where the name is so explained. b) A place in the tribe of Judah, 1 Chr. 2, 55.

\* **יָצַד** fut. **יֵצֵד** 1. *to point out, to appoint, to fix*, to or for any one, with **לְ**; espec. a place Jer. 47, 7, or time 2 Sam. 20, 5; also punishment, Mic. 6, 9.—Arab. **وَعَد** to point out beforehand, sc. good, but also evil; III, to appoint a time or place. The primary idea is that of *commanding*; kindr. are **יָצַן**, **יָצַו**, q. v. Arab. **وَعَز**.

2. *to fix upon* as a wife or concubine, *to betroth*, with acc. and **לְ** Ex. 21, 8. 9.

NIPH. **נוֹצֵר** 1. Reflex. *to meet with* any one *at an appointed place*, by appointment, with **לְ** Ex. 25, 22. 29, 42. 43. 30, 6. 36; **אָל** Num. 10, 4.

2. Recipr. *to meet together at an appointed time and place*, by appointment, Neh. 6, 2. 10. Job 2, 11. Am. 3, 3. Also

3. Genr. *to come together, to assemble*, Josh. 11, 5. 1 K. 8, 5. Ps. 48, 5; with **עָל** *against* any one, of conspirators Num. 14, 35. 16, 11. 27, 3.

HIPH. **הוֹצִיֵר**, *to cause or appoint to meet* at a certain time and place, espec. before a tribunal, *to cite before a court, to arraign*, c. acc. Job 9, 19 **יֹצִיעֲנִי מִי** *who shall arraign me?* Jer. 49, 19. 50, 44.

HOPH. 1. *to be fixed, set*, Jer. 24, 1.

2. *to be turned, directed*, of the face, Ez. 21, 21.

Deriv. **מוֹצֵד**, **מוֹצֵר**, **מוֹצֵדָה**, and pr. names **מוֹצֵדָה**, **מוֹצֵרָה**, and

**יַעֲדוֹ** 2 Chr. 9, 29 Keri (in Cheth. **יַעֲדוֹ**) *Jedo*, pr. n. m. elsewhere **יֶדְדוֹ** *Iddo*, q. v.

\* **יָצַח** **אַחַז** **לֵעָדוֹ**. *to snatch away, to sweep away*; Is. 28, 17 **יָצַח בָּרֶד מִבְּהֶמָה** **וְיָצַח** *and the hail shall sweep away the refuge of lies*. Vulg. *subvertet*, Saad. **جرف** *abripiet*.—Arab. **وَعَى** to collect;

IV, to lay up; but the primary idea seems to be that of *snatching*, which is applied both to *snatching* or *scraping* together and to *snatching away*; comp. **סָפַח**, **סִיחָה**, **נָסַח**, **אָסַח**.

**יְעוּזָל** (perh. treasured of God, from the Arab. see in r. **יְעוּזָה**) *Jeuel*, pr. n. m. 1 Chr. 9, 6.—Elsewhere **יְעוּזָל** is found only in Chethibh, where Keri has **יְעוּזָל**, as: a) The founder or restorer of Gibeon, 1 Chr. 9, 35. b) A military officer of David, ib. 11, 44. c) A scribe of Uzziah, 2 Chr. 26, 11. d) ib. 29, 13. e) Ezra 8, 13.

**יְעוּזָן** (counselling, verbal fut. r. **יְעוּזָן**) *Jeuz*, pr. n. m. 1 Chr. 8, 10.

**יְעוּזָר** see in **יְעוּזָר**.

**יְעוּזָרִים** plur. *woods, forests*, i. q. **יְעוּזָרִים**, Ez. 34, 25 Cheth. See **יְעוּזָר** no. 2.

**יְעוּזָה** (to whom God hastens, r. **יְעוּזָה**) *Jeush*, pr. n. a) A son of Esau, Gen. 36, 18; for which **יְעוּזָה** vv. 5. 14 Cheth. b) A son of Rehoboam, 2 Chr. 11, 19. c) 1 Chr. 7, 10. d) ib. 8, 39. e) ib. 23, 10.

\* **יָצַח** in Kal not used, prob. i. q. **יָצַח** *to be strong, firm, robust*; see in **יָצַח**.

NIPH. Is. 33, 19 **יָצַח** **עַם** *Yacoz* *a firm people*, i. e. *fierce, obstinate*, sc. the Assyrians. So Symm. *ἀναιδέος* *shameless*, Vulg. *impudens*.

**יַעֲזִיֵאל** (whom God consoles, from r. **יַעֲזִי** to console,) *Jaaziel*, pr. n. m. 1 Chr. 15, 18; for which v. 20 **יַעֲזִיֵאל**.

**יַעֲזִיָה** (whom Jehovah consoles, see preced. art.) *Jaaziah*, pr. n. m. 1 Chr. 24, 26. 27.

**יַעֲזָר** and **יַעֲזָרִי** 1 Chr. 6, 66. 26, 31 (whom God helps, r. **יַעֲזָר**) *Jazer*, pr. n. of a city in the tribe of Gad, on the border of the Ammonites, and for a long time subject to Moab; Num. 21, 32. 32, 1. 3. 35. Josh. 13, 25. 21, 37. Is. 16, 8. 9. The *sea of Jazer*, **יַם יַעֲזָר** Jer. 48, 32, is of doubtful authority, as no such sea is known to exist; see Comment. on Is. 16, 8. Gr. **Ἰαζή** 1 Macc. 5, 8.—Comp. Eusebius de locis Heb. voc. **Ἰαζή**. Reland Palæst. p. 825. It was perh. situated where now are found the ruins 'Ain Hāzîr, or those of *Sār* or *Sîr*; Burekh



Travels in Syr. p. 355, 357. Seetzen in Zach's Monatl. Corr. XVIII. p. 429, 430.

\* יעב a root *ἄναξ λεγόμεν*. i. q. יעב to clothe Is. 61, 10.

יעב Chald. i. q. Heb. יעב, to counsel. Part. *counsellor* of the king, plur. c. suff. יעב Ezra 7, 14, 15.

ITHP. to consult together, Dan. 6, 8. Deriv. יעב.

יעב (i. q. יעב) *Jeiel, Jehiel*, see Keri יעב. Elsewhere: a) A prince of Reuben 1 Chr. 5, 7. b) A Levite ib. 15, 18. 21. 16, 5. 2 Chr. 20, 14. c) 2 Chr. 35, 9. d) Ezra 10, 43.

יעב (whom God awakes, r. יעב) *Jair*, pr. n. of a man 1 Chr. 20, 5 Keri; in Cheth. is יעב. In the parallel passage 2 Sam. 21, 19, there stands instead of it יעב (forests of the weavers); but יעב is prob. repeated from the following יעב by an error of transcription.

יעב see יעב lett. a.

יעב (afflicted, r. יעב) *Jachan*, pr. n. m. 1 Chr. 5, 13.

\* יעב in Kal not used: 1. to go up, to ascend, to rise above, kindr. with יעב, Arab. وَعَل to rise above, to ascend a mountain, to stand upon the summit, وَعَل eminent, noble, a prince. Hence יעב rock-goat, ibex.

2. to be eminent, to have worth, to be profitable; comp. יעב in the compound יעב, and see Hiph.

HIPH. הועב 1. to be of use, to profit, to help, absol. Prov. 10, 2. 11, 4. Jer. 2, 8 הועב לא יועב אלהי they go after those that profit nothing, i. e. false gods, idols. 1 Sam. 12, 21. Is. 44, 10. Hab. 2, 18. With dat. of pers. Is. 30, 5. Jer. 23, 32; or of thing, Job 30, 13 להועב יעב they help my fall. With suff. יועב Is. 57, 12.

2. Intrans. to profit, to receive profit, from any thing. Job 21, 15 ביהנועב what profit should we have, etc. 15, 3 words לא יועב by which he is not profited. 35, 3. Is. 47, 12. 48, 17. Jer. 12, 13.

Deriv. the two following.

יעב m. plur. יעב constr. יעב 1. the wild or mountain goat, ibex, Germ. *Steinbock*, Arab. وَعَل and وَعَل. Ps. 104, 18.

Job 39, 1. יעב צור the rocks of the wild goats, situated in the desert of Engedi, 1 Sam. 24, 3. See Bochart Hieroz. P. I. p. 915 sq.

2. *Jael*, pr. n. a) A judge in Israel before the age of Deborah, Judg. 5, 6. b) The wife of Heber the Kenite, who slew Sisera, Judg. 4, 17. 18. 5, 24. Some suppose the same to be meant in Judg. 5, 6.

יעב see next art. no. 2.

יעב fem. of the preced. 1. a wild she-goat, the female ibex; Prov. 5, 19 יעב the graceful ibex, an epithet for a lovely woman. The Arabs say proverbially ازهي من الوعل more beautiful than the ibex, Bochart Hieroz. I. 899.

2. *Jaalah*, pr. n. of a man, Ezra 2, 56; written יעב Neh. 7, 58.

יעב (hidden, r. יעב) *Jaalam*, pr. n. of a son of Esau, Gen. 36, 5. 14.

\* יעב obsol. root, Syr. Ethpa. اَمَّع to be greedy, voracious, to be avaricious, יעב greedy, voracious. Hence יעב, ostrich.

יעב (for יעב, r. יעב I. no. 4) pr. subst. purpose, intent, aim. But it everywhere passes over into a participle, viz.

1. Preposit. with a subst. on account of, because of, propter, Ez. 5, 9. Hagg. 1, 9. With inf. Is. 30, 12. 37, 29. Jer. 7, 13. 48, 7. Ez. 5, 7. 16, 36. al.

2. Conjunct. יעב because that, because, Gen. 22, 16. 1 Sam. 30, 22. 1 K. 3, 11. al. So less freq. יעב Num. 11, 20. Is. 7, 5. al. Both forms are followed by a præter. With fut. יעב to the intent that, in order that, Ez. 12, 12.—With יעב impl. i. e. יעב alone as Conjunct. because, with præter. Num. 20, 12. 1 K. 20, 42. 2 K. 22, 19. al. Thrice it is repeated emphat. יעב יעב because, even because, Lev. 26, 43. Ez. 13, 10; and without copula יעב יעב Ez. 36, 3. Comp. יעב.

יעב m. (r. יעב) the ostrich, the male, so called from its greediness and gluttony.

tony; once in plur. יָנִים Lam. 4, 3 Keri, and there prob. *ἐπιουίνως, ostriches*. Sept. *ὡς στρουθίου*, Vulg. *sicut struthio*. Compare for the sense, Job 39, 16, 17.—Much more frequent is

יָנָה fem. of the preced. *the female ostrich*, (for the form comp. יָנָה fem. יָנָה, not יָנָה,) always coupled with בַּת, i. e. *הַיָּנָה בַּת הַיָּנָה the daughter of the ostrich*, i. e. *the female ostrich herself*, see Bochart Hieroz. II. 230; opp. *הַיָּנָה* the male ostrich, Lev. 11, 16. Deut. 14, 15.—Plur. יָנָה, *יָנָה*, *ἐπιουίνως* for both sexes, Is. 13, 21. 34, 13. 43, 20. Jer. 5, 39. Mic. 1, 8. Job 30, 29; in which passages they are said to inhabit the desert and to utter a plaintive cry. The Arabs also call the ostrich, without distinction of sex, *يَنْتُ نَعَامَةً*.—

—Others derive יָנָה from יָנָה to cry out, referring to the doleful cries of the ostrich. Others again without good reason render it *an owl*.

יָנָה (for יָנָה, whom Jehovah answers, r. יָנָה) *Jaanaï*, pr. n. m. 1 Chr. 5, 12.

\* יָנָה Jer. 51, 58. 64, fut. יָנָה, *to be wearied, faint*, comp. עָנָה; either with running, Jer. 2, 24 *מִבְּקָשֶׁיהָ* *they that seek her will not be wearied*. Is. 40, 30. 31; or also with severe labour, Is. 40, 28. Hab. 2, 13; and also thirst, Is. 44, 12. Hence *to be wearied out*, exhausted, Jer. 51, 64. Arab. *وَعَفَ* to run swiftly; IV, to go with fatigue, to loll as a dog; I, IV, to look feeble. The primary idea seems to be that of *breathing hard, panting*, like one weary with running; so the syll. *עָה*, comp. *חָב, אָב, יָב*.

Horn. part. *wearied, faint, exhausted*, Dan. 9, 21 *מְעָה בִּרְעָה wearied with a wearisome course*, i. e. long and swift; comp. *הוֹעֲפֹת* no. 2. Sept. *τάχει φερόμενος*. Others following Theod. Vulg. Syr. derive *מְעָה* from r. *עָה*, and render it *flying*; but unaptly, since it is followed by *בִּרְעָה*.

Deriv. *הוֹעֲפֹת* and the two following.

יָנָה m. *wearied, faint*, Is. 40, 29; of a people 50, 4.

יָנָה m. *weariness, fatigue*, from a swift course, Dan. 9, 21; see r. יָנָה Hoph.

\* יָנָה fut. יָנָה; for imper. is twice יָנָה from r. *יָנָה*, Judg. 19, 30. Is. 8, 10; *to consult, to advise*, i. e. both *to take and give counsel*. Phenic. *איש יען מלך* counsellor of the king, Monum. Phœn. p. 152. Chald. *יָנָה* id. Arab. *وَعظ* to admonish, to exhort, as prophets. The native power of this root is prob. *to command*, which is kindred to that of taking and giving counsel, of exhorting and predicting, comp. *consul* and *consulo*; although the ultimate primary idea seems to be that of *strength, firmness, power*, which lies in the root *יָנָה*, *עָה*. Kindr. roots are: *יָנָה* to make firm, strong, to

be firm, whence *עָמָא*, wood; *עָמָא* and *עָמָא* to be firm, obstinate; *עָמָא* to be hard, firm, strong; also *יָנָה*; further: *עָמָא*, *UHH*, to strengthen; *עָמָא* and *UHH* to command; also *עָמָא* q. v. The LXX express the native power of the root Ps. 32, 8; where they render the Heb. *אֲנִי יָנָה עָמָא* by *ἐπιστηθῶ ἐπὶ σε τοὺς ὀφθαλμοὺς μου*.—Hence

1. *to consult*, i. e. *to take counsel, to purpose, to determine*. Is. 14, 24 *בְּאֵשֶׁר יָנָה* *as I have purposed* (decreed) *so shall it stand*. v. 27. With an acc. Nah. 1, 11 *יָנָה בְּלִנְגָל* *purposing destruction*. Is. 32, 7. 8. *יָנָה* *to take counsel, to purpose a purpose*, Is. 8, 10. 14, 26. Ez. 11, 2. With infin. and *בְּ* 2 Chr. 25, 16; with *עָל* *against* any one Is. 7, 5. 19, 12. 17. Jer. 49, 30; *אֶל* Jer. 49, 30.—Sometimes *to consult* i. q. *to devise*, c. acc. Hab. 2, 10 *thou hast consulted shame to thy house*, hast devised it, prepared it by thy counsels. Mic. 6, 5; with inf. and *בְּ* Ps. 62, 5.

2. *to counsel*, i. e. *to advise, to give counsel*, Judg. 19, 30. 2 Sam. 17, 15; with acc. of counsel *יָנָה* *ib.* 16, 23. 17, 7. Prov. 12, 20; with *עָל* *against* any one 2 Sam. 17, 21; followed by a whole sentence v. 11. With dat. of pers. Job 26, 3; for which is put a suffix Ex. 18, 19. 1 K. 1, 12. 12, 8. 13. 2 Chr. 10, 8 Jer. 38, 15.—Spec. a) Of God as coun



selling, admonishing, and persuading men, by the law and prophets; Ps. 16, 7 *I bless the Lord אֲשֶׁר יַעֲזֹרֵנִי who giveth me counsel* sc. to abstain from idolatry, comp. v. 4-6. Prægn. Ps. 32, 8 *אֲנִי יַעֲזֹרֶנִּי I will counsel thee and keep mine eye upon thee*, will be propitious to thee; see in יַעֲזֹר. Others refer this to the psalmist, comp. Jer. 38, 15. b) Of future things, *to advise, to advertise, to predict*, Num. 24, 14; comp. Is. 41, 28. So Arab. **عَظَا**,—Hence

PART. יוֹעֲזֵץ as Subst. *a counsellor, adviser*, Prov. 11, 14, 15, 22, 24, 6. 2 Chr. 25, 16. Ezra 4, 5. Espec. *a king's counsellor*, royal adviser, 2 Sam. 15, 12. Ezra 7, 28. 8, 25, comp. 7, 24, 25. יוֹעֲזֵץ לְמֶלֶךְ *the king's counsellor* 1 Chr. 27, 33. 2 Chr. 22, 4. יוֹעֲזֵץ פְּרִיָּה Is. 19, 11. Also אֶרֶץ יוֹעֲזֵץ Job 3, 14 and יַעֲרִי Is. 1, 26. comp. Mic. 4, 9, *the counsellors, chief men* (q. d. *consuls*) *of a state or city*; and so simpl. יוֹעֲזֵץ Is. 3, 3. Job 12, 17. In Is. 9, 5 יוֹעֲזֵץ is one of the attributes of the Messiah, as mighty in counsel.—Fem. יוֹעֲזֵצָה *a female counsellor to evil*, 2 Chr. 22, 3.

NIPH. נִיַּעַץ 1. Reflex. *to let oneself be counselled, advised*; Part. נִיַּעֵץ q. d. *well advised* Prov. 13, 10.

2. Recipr. *to consult or take counsel together*; spoken of several, often with יַחְדָּו. Ps. 71, 10. 83, 6 יַחְדָּו לֵב נִיַּעֲצוּ *they have consulted together with one heart*, mind. Is. 45, 21. Neh. 6, 7. Of one, 1 K. 12, 28. With עִם *to consult with any one*, 1 Chr. 13, 1. 2 Chr. 32, 3; with אִתָּה (אִתָּה) id. Is. 40, 14. 1 K. 12, 6. 8. Also with אֶל, spoken of a king consulting with his servants and giving them his commands, 2 K. 6, 8. 2 Chr. 20, 21.

3. *to decide after consultation, to counsel, to advise*, 1 K. 12, 6. 9 נִיַּעֲצוּם *what do ye advise? what is the result of your deliberation?* 2 Chr. 10, 6. With inf. and לְ 2 Chr. 30, 23.

HITHPA. i. q. Niph. no. 2. Ps. 83, 4.

Deriv. מוֹעֲזָה, מוֹעֲזָה.

יַעֲקֹב (heel-catcher, supplanter, liar-in-wait, r. עֲקָב, comp. Gen. 25, 26. 27. 36. Hos. 12, 4,) pr. n. *Jacob*, the youngest of the twin sons of Isaac, called also *Israel*, רִשְׁרָאֵל, the founder of the Israelitish nation, Gen. c. 25-50; hence אֱלֹהֵי

יַעֲקֹב *the God of Jacob*, i. e. *Jehovah*, Is. 2, 3. Ps. 20, 2; and so prob. Ps. 24, 6. where אֱלֹהֵי seems to have been dropped in transcribing. Also בֵּית יַעֲקֹב *the house or family of Jacob*, poet. for the people of Israel, i. q. רִשְׁרָאֵל, רִשְׁרָאֵל, Ex. 19, 3. Is. 2, 5. 6. Am. 3, 13; and simpl. יַעֲקֹב id. Num. 23, 7. Ps. 14, 7. Is. 27, 6. 9. al. Elsewhere put for the whole people regarded as one individual, e. g. Is. 44, 1. 45, 4. Jer. 30, 10. Obad. 10. al. Put also later, like Israel, for *the kingdom of Ephraim* or the ten tribes, Hos. 12, 3. Mic. 1, 5. Is. 17, 4; as likewise afterwards for the one remaining kingdom of Judah, Obad. 18. Nah. 2, 3.

יַעֲקֹבָה (id.) *Jaakobah, Jacobah*, pr. n. m. 1 Chr. 4, 36.

יַעֲקֹן see יַעֲקֹן.

\* יַעֲרִי obsol. root i. q. Arab. **وَعَرَ**, pr. *to boil up and over*; then *to be redundant*, spoken of any kind of redundancy or exuberance, as of plants. Hence the two following:

יַעֲרִי m. c. suff. יַעֲרִי, with He-local יַעֲרָה Josh. 17, 15. Plur. יַעֲרִים Ez. 39, 10; יַעֲרוֹהַ Ps. 29, 9.

1. *redundance or overflowing of honey, the droppings*, i. e. honey flowing or dropping of its own accord from the combs, which the Greeks and Romans call *ἄκτρον μέλι, mel acetum*, (Plin. H. N. 15. 11.) Cant. 5, 1. More fully יַעֲרָה הַדְּבַשׁ 1 Sam. 14, 27, from the fem. form יַעֲרָה. Some have wrongly rendered it *favus mellis*, which signifies *honeycomb*, i. e. the cells in which the honey is contained; comp. Ovid. Fast. 4. 152 'expressis mella liquata favis.' It is rather i. q. נֶפֶת צִיפִּים *dropping of the honeycombs*, Germ. *Honigseim*, i. e. liquid honey, Ps. 19, 11.

2. *a thicket of trees*, so called from the *exuberance, luxuriousness* of trees and shrubs. Syr. **خُفْ** thicket of briers, Arab. **وَعَر** rugged tract, whence the verb **وَعَرَ** to be rugged, difficult of passage.—Is. 21, 13. Ez. 21, 2. 3. Hence genr. *a wood, forest*, Deut. 19, 5. Josh. 17, 15. 18. al. sæp. יַעֲרֵי הַיַּעַר *trees of the forest* Ps. 96, 12. Is. 44, 14; יַעֲרֵי הַיַּעַר *beasts of the forest*, wild beasts, Ps. 50, 10. 104, 20

Contrasted with **יער** is **בְּרָמֶל** a park, garden, as the smaller with the greater, the cultivated with the wild, Is. 29, 17. 32, 15; but the forest of cedars in Lebanon, as being small and beautiful, is called **יער בְּרָמֶל** *the forest of his park* i. e. like a park, 2 K. 19, 23. Is. 37, 24. **בֵּית הַיַּעַר** *the house of the forest* Is. 22, 8, fully **בֵּית הַיַּעַר הַלְבָּנוֹן** *the house of the forest of Lebanon* 1 K. 7, 2. 10, 17, i. e. the armoury or arsenal of king Solomon, called also **נֶשֶׁק** Neh. 3, 19, and having its name from the cedar of Lebanon of which it was built. Metaph. *a forest of enemies*, Is. 32, 19, comp. 10, 18. 19. 34.—Spoken of the sanctuary or tabernacle, Ps. 132, 6 *to we heard of it at Ephratah, we found it בְּשָׂדֵי יַעַר in the fields of the forest*, implying a region of Ephraim with forests where Shiloh was situated; or perh. in allusion to the name of the city **קִירְיַת יַעֲרִים Kirjath-jearim**, where the ark was kept twenty years.

**יַעֲרָה** or **יַעֲרָה** (ר. **יַעַר**) 1. Fem. honey, 1 Sam. 14, 27; see in **יַעַר** no. 1. 2. *Jarah*, pr. n. m. 1 Chr. 9, 42; prob. a corrupted form, see **יְהוֹעָדָה**.

**יַעֲרִי אֲרָגִים** see in **יַעֲרִי**.

**יַעֲרִשָּׁה** (whom Jehovah makes fat, r. **יָרַשׁ**) *Jareshiah*, pr. n. m. 1 Chr. 8, 27.

**יַעֲשִׂי** (contr. for **יַעֲשִׂיָה**, whom Jehovah has made, r. **יָעַשׂ**) *Jaasai*, pr. n. m. Ezra 10, 37 Keri. In Cheth. **יַעֲשִׂי Jaasu**.

**יַעֲשִׂיָאֵל** (whom God has made, r. **יָעַשׂ**) *Jaasiel*, pr. n. of one of David's military officers, 1 Chr. 11, 47, comp. 27, 21.

**יַפְדָּה** (whom Jehovah sets free, r. **פָּדָה**) *Iphedeiah*, pr. n. m. 1 Chr. 8, 25.

\* **יָפָה** fut. **יִפְּה**, apoc. **יִיָּה** Ez. 31, 7.

1. Pr. *to be bright, to shine*, kindr. with **יָפַע**, comp. **יָגַע** and **יָגָה**. Hence **יָפִי** no. 1, and **מִוִּפֶּה** splendid deed, miracle.

2. *to be fair, comely, beautiful*, of a woman Ez. 16, 13. Cant. 7, 2. 7, comp. 4, 10; of a tree Ez. 31, 7.

PIEL *to beautify, to deck*, with silver and gold Jer. 10, 4.

PU. **יַפְּפָה**, the two first radicals being doubled, intens. *to be very beautiful*, Ps. 45, 3.—But this form is without analogy, there being no other example of thus

doubling the *first* radicals. According to some the letters **יפ** at the beginning are spurious; having arisen perhaps from a mode of abbreviation practised by the copyists, which has been the fruitful source of errors; see Thesaur. Heb. p. 64. Others propose a different punctuation, **יַפִּיפִּיָּה** or **יַפִּיפִּיָּה**, comparing the adj. **יָפָהפָה** q. v. so that the signif. would then be diminutive rather than intensive. But in all languages diminutives are used to express strong affection and praise. See Thes. p. 612.

HITHP. *to beautify oneself, to deck oneself*, e. g. a woman, Jer. 4, 30.

Deriv. the three following, also **יָפִי**, **יָפִי**, and **מִוִּפֶּה**.

**יָפָה** adj. m. constr. **יָפֶה**, f. **יָפָה** constr. **יָפָה**; plur. **יָפֹת**, constr. **יָפֹת**.

1. *fair, comely, beautiful*, of both men and women, Gen. 12, 14. 2 Sam. 13, 1. 14, 25. Cant. 1, 8. 16. 5, 9; often with **מְרָאָה** 1 Sam. 17, 42, or **חֹאֵר** Gen. 29, 17; of animals Gen. 41, 2 sq. Of a region or country Ps. 48, 3; of the boughs of a tree Ez. 31, 3; of a pleasing voice Ez. 33, 32.

2. *good, excellent*, **καλός**. Ecc. 3, 11 *God hath made all things beautiful*, i. e. good, well, **καλῶς**. 5, 17.

**יָפֶהפֶּיָה** adj. f. Jer. 46, 20, *fairish*, tolerably fair. The form is pr. **יָפֶהפֶּיָה**, a diminutive, Lat. *pulcherula*, Span. *bonitina*, and should be thus written as one word, the letter **ח** being quiescent, as in **חֲזָהָל** 2 K. 8, 8. 15, **עֲשָׂהָל**, **פָּדַחְצֹר**; or perh. **יָפִיפִּיָּה** with many Mss. which however savours of emendation. The division into two words has arisen from copyists, who did not perceive the grammatical character of the word; comp. also in Is. 2, 20. 61, 1.

**יָפֹ** (beauty) Josh. 19, 46. 2 Chr. 2, 15. Jon. 1, 3, also **יָפֹאֵה** Ezra 3, 7, pr. n. *Japho*, Gr. **Ἰόππη**, *Joppa*, a maritime city in the territory of Dan, with a harbour on the Mediterranean, now called **יָפָה Yafa**, and still distinguished for its port. Reland *Palæstina* p. 864.

\* **יָפַח** i. q. **נָפַח**, **פָּחַח**, *to puff, to blow*, in Kal not used.

HITHP. *to pant, to sigh, to bewail oneself*, Jer. 4, 31.—Hence



**יָפֵחַ** adj. *breathing, puffing out*. Ps. 27, 12, **וַיִּפֶּחַ הָרוּחַ** and *breathing out violence*. Comp. Prov. 6, 19. Acts 9, 1. Cic. Catil. 2. 1.

**יָפִי** Ez. 28, 7, elsewhere **יָפִי**, m. in pause **יָפִי**, c. suff. **יָפִי**. R. **יָפֶה**.

1. *splendour*, e. g. of a king Is. 33, 17; of a city Ps. 50, 2. Ez. 27, 3. 4. 11; of a people Zech. 9, 17.

2. *beauty*, of a woman Ps. 45, 12. Is. 3, 24. Ez. 16, 25. Esth. 1, 11. al.

**יָפִיָּה** (splendid) pr. n. *Japhia*.

1. A place in the tribe of Zebulun, Josh. 19, 12. Now *Yafa* near Nazareth; see Bibl. Res. in Palest. III. p. 200.

2. Of persons: a) A king of the city of Lachish, Josh. 10, 3. b) A son of David, 2 Sam. 5, 15. 1 Chr. 3, 7. 14, 6.

**יָפֶלֶט** (whom God delivers, r. **פָּלַט**) *Japhlet*, pr. n. m. 1 Chr. 7, 32. 33. Patronym. with the syllable **יָ** added, Josh. 16, 3.

**יָפֶנֶה** (perh. for whom is prepared, see r. **פָּנֶה** Pi. no. 2.) pr. n. *Jephunneh*. a) The father of Caleb, Num. 13, 6. 14, 6. b) 1 Chr. 7, 38.

\* **יָפֵעַ** in Kal not used, *to be bright, to shine*, kindr. **יָפֵה**. Chald. Zab. id.

HiPh. **הוֹפִיעַ** 1. *to cause to shine*, said of God, Job 37, 15.

2. *to shine forth*, pr. to give light, to scatter light, (like **הִאֲרִי**,) Job 3, 4. 10, 22. Espec. of Jehovah as appearing in light and splendour, Deut. 33, 2. Ps. 50, 2. 80, 2. 94, 1.—Trop. Job 10, 3, *to shine upon*, i. e. to approve, to aid.

Deriv. pr. names **יָפִיעַ**, **יָפִיעָה**; also

**יָפֶנֶה** f. *splendour, beauty*, of a city, Ez. 28, 7. 17.

**יָפֶת** pr. n. *Japheth*, the second son of Noah, Gen. 5, 32. 7, 13. 9, 18 sq. whose posterity are described as occupying chiefly the western and northern regions, Gen. 10, 2–5. This accords well with the etymology of the name, which signifies pr. *widely spreading*, from r. **פָּתַח**; see Gen. 9, 27. Sept. *Ἰάφεθ*.

**יָפֶתָה** pr. n. perh. for **יָפֶתָהּ** whom God sets free, r. **פָּתַח**; comp. **פֶּתְחָהּ**.

1. *Jiphtah*, a place in the tribe of Judah, Josh. 15, 43.

2. *Jephthah*, a judge of the Israelites, who by a rash vow bound himself to immolate his daughter, Judg. c. 11. 12. 1 Sam. 12, 11. Gr. *Ἰεφθαίη*, Vulg. *Jephthe*.

**יָפֶתְחָהֶל** (which God opens, r. **פָּתַח**) *Jiphtah-el*, pr. n. of a valley in the territory of Zebulun and Asher, Josh. 19, 14. 27.

\* **יָצָא**, præ. once **יָצָא** Job 1, 21; fut. **יָצֵא**; imp. **צֵא**, with He parag. **צֵאֵה** Judg. 9, 29, plur. once anomalous **צֵאֵיהֶם** Cant. 3, 11; inf. absol. **יָצֵא**, constr. **יָצֵאֵה**; part. **יֹצֵא**, f. **יָצֵא** for **יָצֵאֵה** Ecc. 10, 5, **יָצֵאֵה** Ps. 144, 14, and **א** being dropped **יֹצֵא** Deut. 28, 57.—*To go out, to go forth*, Ethiop. **ወሰደ** id. In Syr. and Chald. the corresponding verb as to the radicals is **יָצָא**, **כָּל**, to put forth, to germinate, i. e. a plant; but of men and other things the usual word for the idea of going out is **יָצָא**, **יָצָא**, and in Arabic,

**خرج**. Opp. is **בָּא** *to go in, to come*, see in **בוא** no. 1. d; and see there also the phrase *to go in and out*.

Constr. α) absol. Gen. 24, 11. Ex. 16, 4. Judg. 3, 24. al. sæp. β) The place whence one goes out is put with **מִן**, Gen. 8, 19. Job 3, 11; also with acc. like Lat. *egredi urbem, to go out of a place*, Gen. 44, 4 **הֵם יָצְאוּ מִן הָעִיר** they had gone out from the city. Ex. 9, 29. 33. Job 29, 7. Deut. 14, 22 **יֹצֵא הַשָּׂדֶה** what goeth forth from the field, its produce. Am. 4, 3 **יֵצְאוּ מִן הַפְּצִיּוֹת** ye go forth from the breaches, ruins. So Part. **יֹצֵאֵי** **שַׁעַר עִירוֹ** Gen. 34, 24. 9, 10. Ex. 1, 5.—The gate through or by which one goes out is marked by **מִן** Judg. 11, 31; **בְּ** Jer. 17, 19. Neh. 2, 13; in acc. Job 30, 24. γ) The person from whom one goes out is put with **מִן** Ex. 8, 26. 9, 33; **יֹצֵא מִן** Ex. 5, 20; **יֹצֵא מִן הַפְּרִי** from the presence of a king, etc. Gen. 41, 46. 47, 10. Esth. 8, 15. Ecc. 10, 5. So **יֹצֵא מִן הָעָם** Gen. 4, 16; **יֹצֵא מִן הָעָם** Job 2, 7. Poet. also c. acc. Jer. 10, 20 **יֹצְאוּ מִן הָעָם** my children go forth from me, abandon me. Different are those passages where **יֹצֵא** is *to go forth from a people*, i. e. to go away, to depart from them; Is. 49, 17 **יֹצְאוּ מִן הָעָם** thy wasters shall go forth of thee, i. e. shall depart from thee,

comp. v. 19. Jer. 43, 12; trop. Lam. 1, 6. *δ)* The *place whither and person to* whom, are put with יציא, Ex. 33, 7. Ez. 3, 23. Jer. 19, 2. Deut. 23, 11; ל, as יציא לציבא Num. 31, 27, 28; ב, 1 Sam. 28, 1; c. acc. as יציא השדה Gen. 27, 3. Num. 11, 26; יציא צבא whence in part. יציא צבא 1 Chr. 5, 18, 7, 11, 12, 33; comp. below in b. Also with אל of pers. Gen. 19, 6. Ex. 2, 11; לקראו to go out to meet any one Prov. 7, 15.—Both constructions (*γ, δ*) are found trop. Jer. 9, 2, 25, 32. *ε)* The *time when* one goes out is put in regimen with the participle; 2 K. 11, 7, 9 השבת יציא who go out (of duty) on the Sabbath. *ζ)* Once poet. with accus. of number or quantity with which any thing goes forth; Am. 5, 3 אלה העיר היצאה the city that went forth a thousand.

Spec. to go out, to go forth, is spoken:

a) Of those who *emigrate out of* a land; e. g. persons or families, Gen. 10, 11, 12, 4. Ruth 1, 7. Jer. 22, 11. 1 Sam. 22, 3; also a whole people, Ex. 34, 18. Num. 22, 5. Deut. 9, 7. Hence בגולה יציא to go forth into captivity Jer. 29, 16, 48, 7. Zech. 14, 2; and so prob. Ps. 144, 14 יציא אין nothing going forth sc. into captivity, exile.

b) Of soldiers, as going forth, marching out, e. g. from the city to war, from the camp to battle, 1 Sam. 23, 15, 26, 20. 1 K. 20, 39. 2 K. 19, 9. Is. 37, 9. al. or with למלחמה Judg. 3, 10. 1 K. 8, 44; במלחמה 2 Sam. 21, 17; with לקראו Num. 20, 18; אל against Deut. 28, 7; אהרי Josh. 8, 17. Trop. of God who goes forth to conquer his foes, Is. 26, 21, 42, 13. Hab. 3, 13. Zech. 14, 3. Ps. 81, 6; of an angel warring for a people Dan. 10, 20; of a war-horse Job 39, 21. So לפני ה' יציא to go out before the people to war, to be their leader, e. g. of a king 1 Sam. 8, 20; of Jehovah 2 Sam. 5, 24. Judg. 4, 14. Ps. 68, 8.—On the other hand, יציא is also spoken of soldiers as going forth out of a strong city in order to deliver it up, 1 Sam. 11, 3, 10. 1 K. 20, 31. Is. 36, 16. al.

c) Of persons going forth or out in various ways; e. g. from a house abroad Prov. 7, 15. Job 31, 34; a shepherd to hunt wild beasts 1 Sam. 17, 35; a husbandman to his labour Ps. 104, 23; a

merchant or sailor to exercise his sailing. Deut. 33, 18 זבולן בציאה יצא re-joice, Zebulon, in thy going forth, i. e. in thy voyages and commerce.

d) Of children, to go forth, to issue from the mother's womb, i. e. to be born; Gen. 25, 25, 26, 38, 28. Ex. 21, 22. With מבטן added Job 1, 21, 3, 11. Ecc. 5, 14; מרחם Jer. 1, 5, 20, 18; comp. Deut. 28, 57. Trop. Job 38, 29.—So too a son is said to go forth from the loins or bowels of his father; מלצי Gen. 35, 11; מרהק Gen. 46, 26; ממצי Gen. 15, 4. 2 Sam. 7, 12. Hence יציא מן to go forth from any one is i. q. to be descended from him, Gen. 10, 14, 17, 6. 2 K. 20, 18. Is. 39, 7. al.—Of animals Is. 14, 29.

e) Persons are said to go forth, who are set free, escape, from prison, danger, etc. e. g. from prison Ecc. 4, 14 (comp. Ps. 88, 9); from trouble Prov. 12, 13; danger Jer. 11, 11; fire Ez. 15, 7; servitude, i. q. to be delivered, 2 K. 13, 5. So of slaves who go forth free, are man-umitted, Ex. 21, 3, 4, 11. Lev. 25, 41, 54; more fully קנשי יציא, as Ex. 21, 5. Trop. of lands reverting free to their former owner in the year of jubilee, Lev. 25, 28, 30, 31, 27, 21. Once c. acc. Ecc. 7, 18 he that feareth God יציא את-דכלם goeth forth (escapeth) from them all. In a like sense, to go forth free from a lot 1 Sam. 14, 41; from trial Job 23, 10; contra יצאש' to go out guilty, be condemned, Ps. 109, 7.

f) The soul, spirit, heart, is said to go forth, when one is overwhelmed, faints, with joy, Cant. 5, 6; or fear, terror, Gen. 42, 28.

Trop. also of inanimate things:

g) Of plants, to go or come forth, i. e. to put forth, to spring up, to grow, 1 K. 5, 13. Is. 11, 1. Job 31, 40; flowers Job 14, 2; fruits Deut. 14, 22; also a horn Dan. 8, 9. So Job 28, 5 the earth ממנה יצא לחם out of which cometh forth bread.—Hence יציא צאצאים. Comp. Syr. <sup>צ</sup>צ to germinate.

h) Of the sun, to go forth, i. e. to rise, Gen. 19, 23. Judg. 5, 31. Is. 13, 10. Ps. 19, 6; the stars Neh. 4, 15; comp. the dawn Hos. 6, 3. Poet. of deliverance, as compared with the sun or dawn, Is. 51, 5. Ascribed also to fire, Num. 26,



35 אֶשׁ יֵצֵאת מֵאֵרֶץ יִי. 21, 29; to lighting Ez. 1, 13; to the winds Zech. 6, 5.

i) Of waters, *to go forth, to spring up*, sc. from a fountain, source, Gen. 2, 10. Ex. 17, 6. Deut. 8, 7. Ez. 47, 11. Comp. מֵצֵאת מִן Is. 41, 18.

k) Of the lot as *going forth* from the urn, with ל of pers. Num. 33, 54. Josh. 16, 1. 19, 17. 32. 40. So of an arrow that is sped, Zech. 9, 14.

l) Of things *exported* 1 K. 10, 29; comp. מִצָּא v. 28.

m) Of money as being *laid out*, expended, with עַל 2 K. 12, 13. Talm. id. comp. the synon. verbs in Syr. Arab. Ethiop.

n) Of a border, boundary, *to go forth*, i. e. *to run on, to pass on*, Num. 34, 9. Josh. 15, 3. 4. 9. 11. 16, 6. 19, 12. Jer. 31, 39.

o) Of a building or a part of it which *runs out, projects*, Neh. 3, 25. 26. 27.

p) Of words, discourse, which *go forth* from the mouth, Josh. 6, 10. Num. 30, 3. Espec. of vows Num. 33, 24. Judg. 11, 36; also of a command Esth. 7, 8; promises Is. 45, 23; prophecies Is. 48, 3. Ez. 33, 30.

q) Of whatever *goes forth*, is promulgated, to the public; e. g. an edict of the king or of God Esth. 1, 19. Dan. 9, 23; a judicial sentence Hab. 1, 4. Ps. 17, 2; comp. Zech. 5, 3. So of rumours Esth. 1, 17.—Comp. Ps. 19, 5 בְּכֹל-הָאָרֶץ יֵצֵא קוֹם.

r) Of things which *go or come forth*, from any person or thing as their author, source; e. g. physically, Judg. 13, 14 אֲשֶׁר יֵצֵא מִפֶּה הַיֶּהוָה כל *any thing that cometh forth of the vine*. 14, 14. Also morally, 1 Sam. 24, 14. Jer. 23, 15. 30, 19. Comp. Job 26, 4. Of the divine counsel, Gen. 24, 50. Is. 28, 29; comp. Is. 2, 3. 51, 4.

s) Of things which *come to an end*, the *outgoing* or end of any thing. Ez. 7, 10 הַצֵּמָח הַיֵּצֵא הַצֵּמָח the *circle is out*, the turn is ended. So of the *outgoing or end of time*. Ex. 23, 26 בְּצֵאת הַשָּׁנָה at the *end of the year*; and hence of the end, destruction of a city Ez. 26, 18. Comp. Chald. יֵצֵא for צֵאת end.

Hiph. הֵצִיא; fut. יוֹצִיא, conv. יוֹצֵא;

imper. הוֹצֵא, once הוֹצִיא Is. 43, 8; part. מוֹצִיא, once מוֹצֵא Ps. 135, 7; *to cause to go out or forth*; i. e.

1. *to lead forth, to bring out*, with acc of pers. and מִן of place *whence*, Ex. 13, 14. 16, 6. al. see below; also with מִן of pers. *from whom* Gen. 45, 1. 2 Sam. 13, 9. With אֶל of pers. *to whom* Gen. 19, 5. Jer. 38, 23. Hos. 9, 13, also of place *to which* Ez. 46, 21; ל of place 2 Chr. 29, 16. The place *through* which is put with בְּ Ez. 12, 5.—E. g. *to bring out* the people from Egypt Ex. 13, 14. 16, 6. 18, 1. Deut. 1, 27. 7, 8. 16, 1; any one from prison Gen. 43, 23. Is. 42, 7. Jer. 39, 14. Ps. 68, 7; from distress Ps. 25, 17. 143, 11, comp. 31, 5; from the power of enemies, i. q. *to deliver*, 2 Sam. 22, 49 מוֹצִיא מֵאֹרֶב, for which in Ps. 18, 49 is מַפְלִי מֵאֹרֶב, which is more usual. Also *to lead forth* to war Is. 43, 17; *to bring or lead forth* for punishment sc. without a city Gen. 38, 24. Deut. 17, 5. 22, 24. 1 K. 21, 10. In a stronger sense, i. q. *to send forth, to put away*, Ezra 10, 3. 19.—Trop. of various things: a) *to bring forth* out of the womb, i. q. *to let be born* Job 10, 18. Is. 65, 9; see Kal lett. d. Also of the magicians who brought forth flies Ex. 8, 14; and of the artisan who *produces* an instrument Is. 54, 16. b) *to bring forth, to produce*, as the earth herbage, trees, Gen. 1, 12. 24. Ps. 104, 14. Is. 61, 11. Hagg. 1, 11; also *to put forth*, as a rod buds, shoots, Num. 17, 23 [8]; see Kal lett. g. c) *to bring or lead forth* the stars, to cause to rise, Is. 40, 26. Job 38, 32; see Kal lett. h. d) *to bring forth to light*, to make conspicuous, Job 38, 11. Ps. 37, 6. Jer. 51, 10. e) *to bring or take forth*, i. q. *to separate*; Lev. 26, 10. Jer. 15, 19 הַיָּצִיא רָקִיר מִיֵּלֶךְ if *thou take forth* (separate) *the precious from the vile*.

2. Of things, with the idea of bearing, *to bring forth, to bear forth, to carry out*, e. g. from the camp. Lev. 4, 12. 21, 6. 4. 14, 45; from the temple 2 K. 23, 4; from a house Ex. 12, 46. Amos 6, 10; into the field Gen. 14, 18. Deut. 24, 11. Judg. 6, 18. Also of a report, rumour, *to bring out, to spread, to publish*, with עַל of or about, Num. 14, 37. Deut. 22, 14. 19; with ל, *to report words* to any one, Neh. 6, 19. Comp. Is. 42, 1 מִשְׁפָּט לְיִזְרָח.

**יֹצִיא** *he shall bring forth (publish) law to the nations.* v. 3.

3. *to take or draw out*, as the hand from the bosom Ex. 4, 6, 7; a sword from the sheath Ez. 21, 8, 10. So *to take out* or *bring forth* from a coffer, etc. Gen. 24, 53. 2 Chron. 34, 14; from a pot Ez. 24, 6.—Hence

4. *to exact money*, and with **עַל** *to impose* a tribute, contribution, 2 K. 15, 20; comp. Kal lett. m.

HOPH. *to be led forth, to be brought out*, Gen. 38, 25. Jer. 38, 22. Ez. 14, 22. 38, 8; of water flowing out Ez. 47, 8.

Deriv. **יָצָא**, **מוֹצֵא**, **מוֹצֵאָה**, **יָצָא** II, **יָצָאָה**, **יָצָאָה**, **יָצָאָה**, **יָצָאָה**.

**יָצָא** Chald. in Kal not used. SHAPH. **יָצָא** and **יָצָא** in Targg. *to bring to an end, to finish*, for Heb. **כָּלָה**. Hence **יָצָא** *finished*, Ezra 6, 15.

\* **יָצַב** in Kal not used, *to set, to put, to place*, i. q. **נָצַב**, from which latter verb Niph. Hiph. and Hophal, as also many derivative nouns, are formed.

HITHP. **הִתְיָצַב** 1. *to set or place oneself, to take a stand, to stand*. 1 Sam. 17, 16 **וַיִּתְיָצַב אַרְבָּעִים יוֹם** and took his stand (for combat) forty days. 2 Sam. 18, 30 **וַיִּתְיָצַב כָּהֵן**. Ex. 2, 4, 14, 13. Num. 22, 22. 1 Sam. 3, 10. 12, 7, 16; i. q. *to stand forth* Jer. 46, 4, 14. With **בְּ** of place Ex. 19, 17. Deut. 31, 14. Judg. 20, 2; **עַל** Ps. 36, 5. Hab. 2, 1. Num. 23, 3, 15.—Other constructions are: α) With **עַל** of pers. *to set oneself to any one, to present oneself, to resort to his party*; 2 Chr. 11, 13 and the priests and the Levites **עָלִיו** **וַיִּתְיָצַבוּ** *resorted to him*, Rehoboam, i. e. went over to his party, Vulg. *venerunt ad illum*. So **יָצָא** **עַל** **יְהוָה** *to stand before him*, spoken of angels as his attendants, ministers, presenting themselves daily, etc. Job 1, 6, 2, 1. Zech. 6, 5; comp. Luke 1, 19. Once in a hostile sense, *against*, Ps. 2, 2. β) With **עִם** *to stand with, near*, any one, Ex. 34, 5. Num. 11, 16. γ) With **לְפָנֶיךָ**, as **לְפָנֶיךָ** **ה'** *to present oneself before the king*, to attend upon him, Ex. 8, 16 [20]. 9, 13; comp. **עָמַד** Prov. 22, 29. So **יָצָא** **לְפָנֶיךָ** *to present oneself before Jehovah*, in the holy place, Josh. 24, 1. 1 Sam. 10, 20.—It sometimes implies the idea of

*rising up*, c. **מִנֶּגֶד** *against*, 2 Sam. 18, 13; comp. Ps. 2, 2 and **עָמַד**.

2. *to stand, to stand forth*, of things; Job 38, 14 **וַיִּתְיָצַבוּ כְּמוֹ לְבוּשׁ** and (all things) *stand forth as in splendid attire*; see **לְבוּשׁ**.

3. *to stand firm, to endure*, sc. *before* any one, either as victor before an enemy, **לְפָנֶיךָ** Deut. 9, 2. Job 41, 2, **לְפָנֶיךָ** Deut. 7, 24. 11, 25, **עִם** 2 Chr. 20, 6; or as upright and innocent before a judge, **לְפָנֶיךָ** Ps. 5, 6. Absol. 2 Sam. 21, 5.

4. *to stand up for any one, to stand by him*, with **לְ** of pers. Ps. 94, 16.

NOTE. For the anomalous form **הִתְיָצַב** Ex. 2, 4 for **הִתְיָצַב**, see Lehrs. p. 386.

**יָצַב** Chald. Pe. not used, *to be firm, sure*, certain.

PA. *to speak the truth, certainty*, Dan. 7, 19. comp. v. 16.—Hence adj. **יָצִיב**.

\* **יָצַב** in Kal not used, but kindr. with the roots **נָצַב** (**נָצַב**), **נָצַב**, and **נָצַב** Hiph.

HIPH. **הִנָּצַב**, comp. **הִנָּצַב**, Hiph. **הִנָּצַב**, pr. *to cause to stand*, i. e.

1. *to set, to place*, e. g. persons Gen. 43, 9, 47, 2. Judg. 7, 5. Jer. 51, 34. Job 17, 6; things Gen. 30, 38. Deut. 28, 56. al. Trop. *to set up, to establish*; Am. 5, 15 *establish justice, right, in the gate*.

2. *to put, to place*, Judg. 6, 37.

3. *to let stand*, i. e. *to let stay, to leave*, Gen. 33, 15.

HOPH. **הִנָּצַב** pass. of Hiph. no. 3, *to be left* Ex. 10, 24.

**יָצָא** m. from r. **צָהַר** to shine; comp. in **זָהַב** no. 2.

1. oil, espec. new and of this year's growth, Num. 18, 12. Deut. 12, 17, 14, 23. Joel 1, 10. al. It is often coupled with **חֲדָשׁ** must, new wine; and seems to differ from **שֶׁמֶן**, as **חֲדָשׁ** from **יָהֵן**. Hence **בְּנֵי יָצָא** the sons of oil, i. e. the anointed, Zech. 4, 14.—Hence the denom. verb **יָצָא**; see in **צָהַר**.

2. **Izhar**, pr. n. of a son of Kohath, Ex. 6, 18. Num. 3, 19. Patronym. **יָהֵן**. Num. 3, 27.

**יָצָא** subst. m. (pr. part. pass. Kal, r. **יָצָא**) any thing spread down or strewed; hence

1. a bed, couch, plur. Ps. 63, 7. 132, 3. Job 17, 13; of the marriage bed, sing. Gen. 49, 4



2. *a floor, story*, Vulg. *tabulatum*, 1 K. 6, 5. 6. 10; Keri רָצִיעַ. Constr. with fem. v. 6; with masc. v. 10. In Solomon's temple this name is given (l. c.) to the three stories of side-chambers (פְּלִצוֹת) which were built around the temple on three sides, five cubits in height, one above another. In v. 6, רָצִיעַ fem. is spoken of the single stories; in vv. 5. 10, where it is joined with the masc. it is put collect. for this whole part of the building. See A. Hirt der Tempel Salomo's p. 24, 25; who however makes these stories to have risen to the height of the temple itself, following indeed the testimony of Josephus, but contrary to the express words of the Hebrew text in v. 10: וַיִּבְנוּ אֶת-הַרְצִיעֹת עַל-כָּל-הַחֲבֵרֹת הַמֵּשׁ אִמּוֹת קוֹמָתָהּ.

רָצַח (sporting, mocking, r. צָחַק, see Lehrs. p. 500; to which etymology allusion is made Gen. 17, 17. 19. 18, 12. 21, 6. 26, 8) pr. n. Isaac, Sept. *Ἰσαάκ*, the patriarch, son of Abraham and Sarah, Gen. c. 21. 22. 24-27. In the poetical books it is four times רָצַח (Syr. اَرَضَّ, Arab.

اَرَضَّ) Ps. 105, 9. Jer. 33, 26. Am. 7, 9, 16. In Am. l. c. put poetically for the whole nation of Israel, i. q. רָשָׁעִים.

רָצַח *Izhar*, see צָחַר.

רָצַח m. adj. verbal (r. רָצַח) pass. in form but with active signif. plur. constr. רָצַח gone forth, come out, 2 Chr. 32, 21.

רָצִיחַ Chald. adj. m. (r. רָצַח) 1. established, fixed, valid, Dan. 6, 13.

2. certain, sure, true, Dan. 2, 45. 3, 24. 7, 16. מְרָצִיחַ adv. certainly, 2, 8.

\* רָצַע to spread down, to strew as a bed, Lat. *sternere*. Arab. رَضَعَ to put or place, to strew. Kindr. רָצַע, רָצַע, רָצַע. In Kal only Part. pass. רָצִיעַ as subst. q. v.

Hiph. רָצַע to spread down or underneath, as a bed. Ps. 139, 8 וְרָצַעְתִּי שְׁאוֹל and if I spread down Sheol as my bed, i. e. make Sheol my bed. Is. 58, 5.

Hoph. pass. Is. 14, 11 הַחֲרִידִי יָרַע תַּחְתִּי worms are spread under thee, as thy couch. Esth. 4, 3; comp. Is. 58, 5.

Deriv. מָצַע, רָצִיעַ.

\* רָצַק fut. רָצַק, plur. רָצָקוּ 1 K. 18, 34; once fut. E רָצַק intrans. 1 K. 22, 35; imp. צַק 2 K. 4, 41, and רָצַק Ez. 24, 3; Inf. צָקָה Job 38, 38.

1. to pour, to pour out; kindr. is רָצַח II, comp. נָסַח.—Spoken: a) Of liquids Gen 28, 18. 35, 14. Ex. 29, 7. 2 K. 3, 11. al. Metaph. to pour out the spirit, Is. 44, 3; also Part. pass. Ps. 41, 9 דָּבַר בּוֹ בְּלִצְעֵל רָצִיעֹת his wicked deeds are poured out upon him, i. e. the wrath of God is poured upon him on account of his wickedness; see also in רָצַח I. b) Of melted metal for molten work or vessels, to cast, Ex. 25, 12. 26, 37. 36, 36. al. Part. pass. רָצִיעַ poured out, cast, 1 K. 7, 24. 30; hence hard, firm, solid, as of cast metal, Job 41, 15. 16.

2. Intrans. to be poured out, to flow out, 1 K. 22, 35. Job 38, 38 בָּצָקָה עָפָר לְמוֹצָק when the dust flows into a molten mass, i. e. when wet with rain it flows together and becomes hard.

PIEL to pour out, Part. fem. מְרָצַקָה 2 K. 4, 5 Chethibh.

Hiph. הוֹרָצַק, Part. fem. מוֹרָצַקָה id. 2 K. 4, 5 Keri. But with another form:

Hiph. הוֹרָצַק to set or lay out, to place, i. q. הוֹצִיג, Josh. 7, 23. 2 Sam. 15, 24. The idea of pouring out is kindred with those of laying out, setting, placing, etc.

Hoph. הוֹרָצַק to be poured out, as liquids Lev. 21, 10. Job 22, 16; trop. Ps. 45, 3; of metal, to be cast, molten, 1 K. 7, 23. 33. Job 37, 18.—Part. מוֹרָצַק molten, i. e. molten work, 1 K. 7, 16; trop. firm, steadfast, intrepid, Job 11, 15. The form מוֹרָצַק 1 K. 7, 37. Job 38, 38, see in its order; also in Kal no. 2, above.

Deriv. מוֹרָצַק, מוֹרָצַקָה, מוֹרָצַק, and

רָצַקָה f. a pouring out, casting of metal, 1 K. 7, 24.

\* רָצַר 1. Pr. i. q. צָר, צָרָה, but intrans. to be straitened, narrow, scanty; found in this signif. only in fut. רָצַר, plur. רָצְרוּ, Prov. 4, 12. Is. 49, 19. Job 18, 7. Elsewhere impers. לוֹ יִרָצַר it is strait to him, i. e. a) he is in a strait, in trouble, Judg. 2, 15. 10, 9. Job 20, 22. b) he is in distress, in anxiety, Gen. 32, 8; and so in fem. לוֹ יִרָצַר 1 Sam. 30, 6. c) he is grieved, takes it to heart, 2 Sam. 13, 2. For the præter. is used צָר, from r. צָרָה.

2. *to form, to fashion, to make*; from the idea of *cutting*, see in ציר. In this signif. we find præter. יצר; part. יוצר; fut. יוצר, also ויוצר Gen. 2, 7, ויצר 2, 19, c. suff. יוצרו Is. 44, 12.—Spoken of a workman in wood who carves statues, Is. 44, 9, 12; also in iron, who forges any thing, Is. 54, 17; and of a potter who moulds clay Is. 64, 7. Hence of God as the creator, Gen. 2, 19 and the Lord God *formed out of* (ויוצר בן) *the ground every beast of the field*; with acc. of material, v. 7. Often without mention of the material, Ps. 94, 9 ויוצר עין *who formed the eye*. 95, 5. 104, 26. Am. 4, 13. Is. 45, 8; whence, the idea of *fashioning* being neglected, it is i. q. *to create*, as Ps. 74, 17 *thou hast created summer and winter*. Is. 45, 7. Ps. 33, 15. Zech. 12, 1; in all which passages it differs little from the synon. עשה, ברא, with which it is often coupled, Is. 43, 7. 45, 7. 18. Am. 4, 13. Jer. 33, 2.—Further: a) With ל it is *to form for* any thing, *to destine*; Is. 42, 6 אצרה ואהנה לבריתי עם *I have formed and set thee for a covenant with the people*, as the author or mediator of a covenant. 49, 5. 8. 45, 18 fin. Without ל Is. 41, 21. b) Of things predestined, *preformed*, purposed of God in his counsels, to take place afterwards, (opp. עשה of the actual event,) Is. 22, 11. 37, 26. 46, 11 אעשה אתה אצרתה *I have purposed, I will also do it*. 2 K. 19, 25. c) With על *to form in mind, to devise, to plot against*, Ps. 94, 20; of God Jer. 18, 11.—Hence

PART. יוצר as subst. 1. *a potter*, Is. 29, 16. 41, 25. Jer. 18, 2 sq. Lam. 4, 2. יוצר בכלי יוצר *a potter's vessel*, earthen, Jer. 19, 11. Ps. 2, 9. 2 Sam. 17, 28; comp. Is. 30, 14.—Zech. 11, 13 *cast it אל-היוצר to the potter . . . and I took the thirty pieces of silver, and cast them אל-היוצר in the house of the Lord to the potter*. Here Grotius interprets אל-היוצר *to the potters, to the pottery*, or place where the potters dwell, where was prob. a court into which were thrown all the broken vessels of the temple (comp. Jer. 19, 2. 10. 11), and where it may be supposed that other filth was cast out; so that the expression is i. q. 'to cast upon the dung-hill,' ἐς κόπραν. This pottery was apparently on the south-east part of the

city, at the *pottery-gate*, חרסיה, near to the valley of Hinnom, which was polluted by various kinds of filth; and some understand here this valley itself, Hengstenb. Christol. II. p. 249. But the words בית יהודה seem not to be reconcilable with this interpretation. [Yet such a place for refuse pottery may well have been connected with the temple itself.—R.] Hence the other and earlier explanation is preferable, which here regards יוצר as i. q. אוצר *treasurer*, from r. אצר; so Chald. and Syr. Vers. Kimchi: הַיּוֹצֵר הוּא כְמוֹ אוֹצֵר. Two Mss. read אל האוצר. The letters א and י are elsewhere not unfrequently interchanged; see in א, and Thesaur. p. 2.

2. *a statuary*, maker of statues, Is. 44, 9.

3. *a creator*, spoken of God Is. 43, 1. 44, 2. 24.

NIPH. pass. of Kal no. 2, *to be formed, created*, Is. 43, 10.

PUAL יצר pass. of Kal no. 2. b, *to be preformed, predestined*, Ps. 139, 16.

HOPH. fut. יוצר *to be formed*, e. g. weapons Is. 54, 17.

Deriv. the two following.

יצר m. c. suff. יצרו 1. *formation, frame*; Ps. 103, 14 יצרנו רגע ביהוא *for he knoweth our frame*, i. e. he knoweth how and whence we are formed. Hence *thing formed, work*, e. g. of the potter Is. 29, 16; spec. *an image, idol*, Hab. 2, 18.

2. Metaph. what is formed in the mind, *imagination, thought, purpose*, fully יצר לב, Gen. 8, 21. 6, 5. Deut. 31, 21. יצר קמיה *staid in purpose*, i. e. a man of stable mind, firm purpose, Is. 26, 3. Comp. Ps. 112, 8.

3. Jezer, pr. n. of a son of Naphtali Gen. 46, 24. Patronym. is יעזרי Jezerite Num. 26, 49. This latter form afterwards was also the pr. n. of another person, Izri, 1 Chr. 25, 11, for which in v. 3 יצרי.

יצרים m. plur. (r. יצר) pr. *things formed, forms*, poet. for *members*, as Vulg. well. Job 17, 7.—Others understand lineaments of the face.

\* יצת, only in fut. יצת, plur. in pause יצתו Is. 33, 12, Dag. euphon. for יצתו.



1. to set on fire, to kindle, c. בָּ Is. 9, 17.

2. Intrans. to burn, i. q. to be burned, consumed, with בָּאֵשׁ, Is. 33, 12. Jer. 49, 2. 51, 58.

NIPH. præter. נִצַּח 1. to be set on fire, to be burned, consumed, Neh. 1, 3. 2, 17. Jer. 2, 15. 9, 9. 11. 46, 19.

2. Metaph. to kindle up, to burn, of anger, with בָּ against any one, 2 K. 22, 13. 17.

HIPH. הִצִּיחַ, once הוֹצִיחַ 2 Sam. 14, 30 Cheth. i. q. Kal no. 1, to set on fire, to burn, construed: a) הִצִּיחַ אֵשׁ בְּדָבָר to set fire to any thing, Jer. 17, 27. 50, 32. Lam. 4, 11. Am. 1, 14; c. נָלַךְ Jer. 11, 16. b) הִצִּיחַ דָּבָר בָּאֵשׁ to burn any thing with fire, Josh. 8, 8. 19. Jer. 32, 29. 2 Sam. 14, 30. 31. With בָּאֵשׁ impl. Jer. 51, 36.

\* יָקַב obsol. root, to hollow out, to excavate; Arab. وَقَبَّ and وَقَبَّ a hollow in the rock, in which water collects; the former also of any hollow in the body, as of the eyes. Kindred are Arab. قَاب I, II, to dig, to excavate, Heb. נָבַב to bore, Chald. קַבַּב to vault, and others which see under קָבַב.—Hence

יָקַב m. c. suff. יָקַבְדָּ Deut. 15, 14. 16, 13; plur. constr. יָקַבִּי Zech. 14, 10.

1. a wine-vat, ὑπολήμιον, the vat or receptacle into which the must or new wine flowed from the press (נֶזֶח), Joel 2, 24. 4, 13 [3, 18]. Prov. 3, 10. Hagg. 2, 16. Jer. 48, 33. It was often excavated in the earth or even in the rock.

2. the wine-press, i. e. the upper vat or receptacle in which the grapes were trodden out or pressed, Job 24, 11. 2 K. 6, 27; comp. Hos. 9, 2. See נֶזֶח.

יָקַבְצֵאל (which God gathers, r. קָבַץ) Jekabzeel, Neh. 11, 25, and קַבְצֵאל (God's gathering) Kabzeel, Josh. 15, 21. 2 Sam. 23, 20, pr. n. of a place in the southern part of Judea.

\* יָקַר fut. יָקַר Is. 10, 16, also יִקְרָה Deut. 32, 22; to set on fire, to burn, Is. 65, 5. Arab. وَقَد id. Syr. نَصَّر.—Part. pass. יָקִיר as subst. a kindled or burning mass upon a hearth, Is. 30, 14.

Норн. הִיָּקַר, to be kindled, to burn,

Lev. 6, 2. 5. 6; trop. of anger Jer. 15, 14. 17, 4.

Deriv. מוֹקֵד, מוֹקֵר, יָקִיר.

יָקַר Chald. id. Part. fem. emphat. יָקִירָה and יָקִירָהא burning, flaming, Dan. 3, 6. 15. 21. 23. 26.—Hence

יָקַר Chald. f. constr. יָקִירָה, a burning, conflagration, Dan. 7, 11.

יָקִירָה (possessed by the people, r. יָקַר) Jokdeam, pr. n. of a city in the mountains of Judah, Josh. 15, 56.

\* יָקַה obsol. root, Arab. وَقَّ to obey. Hence יָקַה.

\* יָקַה obsol. root, Arab. وَفَّ V, to venerate; VIII, to fear God, to be pious. Hence pr. n. יָקִיהָאֵל, also

יָקַה (pious) Jakeh, pr. n. m. Prov. 30, 1.

יָקַה f. (r. יָקַה) only in constr. יָקַהא Dag. euphon. obedience, Gen. 49, 10 and until to him shall be the obedience of the nations, i. e. until the nations obey him. Prov. 30, 17.

יָקַר m. a burning, Is. 10, 16. R. יָקַר.

יָקִים m. (r. קִים no. 3) whatever exists on the earth, living thing, Gen. 7, 4. 23. Deut. 11, 6.

יָקִישׁ m. Hos. 9, 8, also יָקִישׁ Ps. 91, 3. Prov. 6, 5; Plur. יָקִישִׁים Jer. 5, 26, a fowler. The first of the above forms is pr. intransitive; the other is passive, but with an intransitive sense.—R. יָקִישׁ.

יָקִיתֵאל (perh. piety towards God, r. יָקַה) Jekuthiel, pr. n. m. 1 Chr. 4, 18.

יָקִיָּן (who is made small, r. קָטַן) Joktan, pr. n. of one of the sons of Eber, a descendant of Shem, Gen. 10, 25. 26, the progenitor of many tribes in southern Arabia. In the Arabian genealogies he is called كَحْطَان Kahtân; see Bochart Phaleg II. c. 15. Pococke Spec. Hist. Arab. p. 3, 38. A. Schultens Hist. imperii Joctanidarum in Arabia Felice. Harderov. 1786. 4.

יָקִים (whom God sets up, r. קִים) Jakim, pr. n. m. a) 1 Chr. 8, 19. b) 24, 12.

יָקִיר adj. dear, beloved, i. q. יָקַר no. 3, Jer. 31, 20. R. יָקַר.

**יָקָר** Chald. adj. (ר. יָקָר) 1. *hard, difficult*, Dan. 2, 11.

2. *honoured, noble*, Ezra 4, 10.

**יָקָמְיָהּ** (whom Jehovah gathers, r. **קָמָה**) *Jekamiah*, pr. n. m. a) 1 Chr. 2, 41. b) 3, 18.

**יָקָמֵם** (who gathers the people, r. **קָמָה**) *Jekameam*, pr. n. m. 1 Chr. 23, 19. 24, 23.

**יָקָמָם** (gathered by the people, r. **קָמָה**) *Jokmeam*, pr. n. of a Levitical city in the tribe of Ephraim, 1 K. 4, 12. 1 Chr. 6, 53. For it is read in Josh. 21, 22 **קָמָם** q. v.

**יָקָנָם** (possessed by the people, r. **קָנָה**) *Jokneam*, pr. n. of a place in the tribe of Zebulun, Josh. 12, 22. 19, 11. 21, 34.

\* **יָקַע** only in fut. **יָקַע**, i. q. **יָקַע** of which only the præter is used, *to be rent or torn away*; hence

1. *to be out of joint, dislocated*, as a limb Gen. 32, 26.

2. Metaph. *to be alienated from any one*, with **מִן** Jer. 6, 8. Ez. 23, 17; **יָקַע** v. 18.

Hiph. **יָקַע** *to hang up on a stake or cross, to impale*, *ἀνασκολοπιῶν*, pr. to dislocate the limbs, since this was an accompaniment of this punishment; Num. 25, 4. 2 Sam. 21, 3. 9.

Hoph. pass. of Hiph. 2 Sam. 21, 13.

\* **יָקַץ** only in fut. **יָקַץ**, **יָקַץ**, once **יָקַץ** Gen. 9, 24, also **יָקַץ** 1 K. 3, 15 in some Mss. and editions; intrans. *to awake*, Gen. 28, 16. 41, 4. 7. al. For the præter. is used the form **יָקַץ** Hiph. **יָקַץ** id. Arab. **يَقُظ** id.

\* **יָקַר** fut. **יָקַר** 2 K. 1, 13, **יָקַר** Ps. 72, 14, and **יָקַר** Ps. 49, 9.

1. Pr. *to be heavy*, Syr. **يَقَر**, Chald. **יָקַר**, Arab. **يَقَر** id.

2. *to be weighty, i. e. to be dear, precious, costly*; Ps. 49, 9 **יָקָר פְּדִיּוֹן נַפְשָׁם** *the redemption (λύτρον) of their life is precious, costly, i. e. they cannot be redeemed from death with money.* With **בְּעֵינַי** *to be dear, precious, in the eyes of any one, i. e. to him*; 1 Sam. 26, 21 **יָקָר בְּעֵינֶיךָ** *because my life was precious in thine eyes, because thou didst spare my life.* 2 K. 1, 13. 14. Ps. 72, 14. With **לְ** id. Ps. 139, 17. Also with **מִעַל**

*to be highly estimated, prized, by any one*, (comp. **מִן**, **צָדֵק מִן**, **רָשָׁע מִן**) Zech. 11, 13 *the noble price מַעְלֵיהֶם which I was prized at of them, i. e. which I was held to be worth, ironically.* 1 Sam. 18, 30.

Hiph. **יָקַר** *to make rare*, Is. 13, 12. Prov. 25, 17. Comp. adj. **יָקָר** no. 5.

Deriv. the three following, and **יָקַר**

**יָקָר** constr. **יָקָר**; fem. **יָקָרָה** 1. Pr. *heavy, weighty*, see the verb; only metaph. of demeanour, *grave, calm*; Prov. 17, 27 Keri **יָקָר רוּחַ** *calm of spirit*. In Cheth. is **יָקָר רוּחַ**, see in **יָקָר**. Arab.

**יָקָר** *to be grave, quiet, patient.*

2. *precious, costly*, Jer. 15, 19. **אֲבָנֵי יָקָרָה** collect. *precious stones, gems*, 1 K. 10, 2. 10. 11. 1 Chr. 20, 2. Ez. 27, 22. 28, 13; also of the costlier kinds of stones employed in building, as marble, and even hewn stones, 2 Chr. 3, 6. Is. 28, 16; plur. **אֲבָנִים יָקָרוֹת** 1 K. 5, 31. 7. 9 sq. Metaph. Ps. 36, 8 **מַה יָּקָר חַסְדְּךָ** *how precious is thy loving-kindness, O God!* 116, 15, comp. 72, 14. Prov. 3, 15. 6, 26. Also *esteemed, prized*, Ecc. 10, 1.

3. Of persons, *dear, beloved*. Ps. 45, 10 *kings' daughters are among thy beloved ones*, in the number of thy maidens; where **בִּיקְרוֹתֶיךָ** is by Syriasm for **בִּיקְרוֹתֶיךָ** Dag. euphon. Lam. 4, 2.

4. *splendid, beautiful*, Job 31, 26 **יָרַח הַלֵּל** *the moon walking in splendour*. Plur. f. **יָקָרוֹת** *the splendid*, as an epithet for the stars; as Zech. 14, 6 Cheth. **יָקָרוֹת** *the splendid ones are drawn in*, i. e. the stars grow pale, draw in their brightness, comp. Joel 2, 10. — Subst. *splendour, beauty*, Ps. 37, 20 **כְּיָקָר פָּרִים** *like the beauty of the pastures, i. e. the grass, verdure.*

5. *precious, i. e. rare*, 1 Sam. 3, 1. See the verb in Hiph.

**יָקָר** m. Kamets impure. 1. *preciousness, costliness*. **יָקָר בְּלִי יָקָר** *a precious vessel* Prov. 20, 15. Concr. **כָּל-יָקָר** *whatever is precious, precious things*, Job 28, 10. Jer. 20, 5. Hence *value, price*, Zech. 11, 13.

2. *honour, dignity*, Ps. 49, 13. 21. Esth. 1, 20. 6, 3. 6. 9. 11.

3. *splendour, magnificence*, Esth. 1. 4.



**יָקָר** Chald. m. 1. *precious or costly things*, Dan. 2, 6; comp. Is. 3, 17. 10, 3 Targ.

2. *honour, dignity*, Dan. 2, 37. 4, 27. 33.

\* **יָקָשׁ** (*yakosh*) 1 pers. יָקָשְׁתִּי Jer. 50, 24. i. q. קִישׁ q. v. *to lay snares*; with הָ of pers. *to lay snares for any one*, i. e. *to plot against him*, Jer. 50, 24; more fully לְיָקָשׁ פֶּה לְיָקָשׁ Ps. 141, 9. Part. יָקָשׁ a *fowler* Ps. 124, 7.—Fut. יִקָּשֶׁן Jer. 29, 21 is from קָשׁ.

NIPH. נִקְשָׁה *to be snared, caught in a snare*, Is. 8, 15. 28, 13; c. בָּ Prov. 6, 2. Metaph. *to be ensnared by avarice, to be seduced*, Deut. 7, 25.

PUAL part. plur. יִקָּשְׁתִּים *for Yiqshashim* Ecc. 9, 12; see, for this dropping of מ, Lehrs. p. 316.

Deriv. נִקְשָׁה, נִקְשָׁה, and

יָקָשָׁן (*fowler*) *Jokshan*, pr. n. of the second son of Abraham and Keturah, the ancestor of the Sabæans and Dedanites, Gen. 25, 2. 3.

יָקָהָל (*subdued of God*, r. קָהָה) *Joktheel*, pr. n. a) A city in the tribe of Judah, Josh. 15, 38. b) Given by king Amaziah to the city Sela or Petra, the capital of Arabia Petraea, 2 K. 14, 7.

\* **יָרָא**, præter. plur. יָרָאוּ Deut. 5, 5, once יָרָאוּ Josh. 4, 24; Fut. יִירָא, יִירָא, plur. יִירָאוּ and יִירָאוּ 2 K. 17, 28; Imp. יִירָא, plur. יִירָאוּ by Syriasm for יִירָאוּ Lehrs. p. 417, 1 Sam. 12, 24. Ps. 34, 10; Inf. יִירָא Josh. 22, 25, with pref. לְיִירָא לְיִירָא 1 Sam. 18, 29, elsewhere fem. יִירָאָה.—The primary signif. is pr. *to tremble*, since יָרָא is strictly a softened form of יָרַע and יָרַע q. v. Not found in the kindred dialects.—Hence

1. *to fear, to be afraid*, construed: a) Absol. Gen. 3, 10, 18, 15. אֱלֹהֵיכֶם *fear not* Gen. 15, 1. 21, 17. 26, 24. al. sæpe. Poet. of the earth Ps. 76, 9. b) With acc. of pers. or thing feared, Num. 14, 9. 21, 34. Job 9, 35; also מִן Ps. 3, 7. 27, 1. Job 5, 21; pr. *to be in fear from or before any person or thing*, in the manner of verbs of fleeing, comp. מִן no. 3. b. With מִפְּנֵי 2 K. 1, 15. Jer. 1, 8. 2 K. 19, 6; מִלְּפָנֶיךָ 1 Sam. 18, 12. c) With הָ, *to fear for any pers. or thing*, Josh. 9, 24 וַיִּירָא מְאֹד לָנוּשֵׁינוּ *we feared greatly for*

*our lives because of you*. Prov. 31, 21. d) With הָ and מִן c. inf. *to fear to do any thing, to hesitate*, Gen. 19, 30 בִּירְאָה לְשִׁבְתָּהּ *for he feared to dwell in Zoar*; oftener מִן Gen. 46, 3. Ex. 3, 6. 34, 30. e) With מִן, *to fear lest*, etc. Gr. δειδωμῆν, Gen. 31, 31. 32, 12.

2. *to fear*, i. e. *to reverence, to honour*, as parents Lev. 19, 3; a king 1 K. 3, 28. Ps. 72, 5; a leader Josh. 4, 14; a prophet 1 Sam. 12, 18; a sanctuary Lev. 19, 30; an oath 1 Sam. 14, 26.—Spec. יָרָא אֶת־אֱלֹהִים, אֶת־יְהוָה a) *to fear God*, pr. because of his wonders, portents, Ex. 14, 31. 1 Sam. 12, 18. Ps. 33, 8. 40, 4. Is. 41, 5. Mic. 7, 17. b) *to reverence God*, as the punisher of wrong; hence to abstain from evil, to be upright, pious, e. g. Lev. 19, 14. 32. 25, 17. Ex. 1, 17. Prov. 3, 7 *fear God and shun evil*. Job 1, 9. Ecc. 12, 13. With מִלְּפָנֶיךָ before God, Ecc. 8, 12. 13. c) *to worship or serve God*, 1 K. 18, 12; also of false gods 2 K. 17, 7. 35. 37. Deut. 3, 22.—In like manner in Syr. and Arabic, verbs of fearing are also transferred to religion and piety, as

حشى يرهب، ورع، وقي.

NOTE. The form יָרָא (יָרָא) Is. 60, 5 is from יָרָא *to see*; comp. Is. 66, 14. Zech. 10, 7. Mic. 7, 16. etc. Thesaur. p. 622.

NIPH. הִירָא *to be feared*, fut. הִירָאָה Ps. 130, 4. Elsewhere only PART. הִירָא, δεινός, i. e.

1. *fearful, dreadful, terrible*, of a people Is. 18, 2. 7. Hab. 1, 7; of a desert Deut. 1, 19. 8, 15; of the judgment-day Joel 2, 11. 3, 4.

2. *deserving reverence, august, awful, holy*, of God Deut. 10, 17. 7, 21. Neh. 1, 5. Ps. 47, 3. 96, 4; the name of God Deut. 28, 58. Ps. 99, 5. Mal. 1, 14; an angel or celestial appearance Judg. 13, 6. Ez. 1, 22; a sacred place Gen. 28, 17.

3. As causing astonishment and awe. *stupendous, wonderful, great*, Ps. 66, 3. 5. Ex. 15, 11. Plur. הִירָאוּ *wonderful acts, glorious deeds*, of a king Ps. 45, 5; espec. of God Deut. 10, 21. 2 Sam. 7, 23. Adv. *in a wonderful way, wonderfully* Ps. 65, 6. 139, 14; like הִירָאוּ.

PIEL הִירָא *to make afraid, to terrify*, c. acc. 2 Sam. 14, 15. 2 Chr. 32, 18. Neh. 6, 9. 14.

Deriv. הִירָאוּ—יָרָא.

יָרַא m. constr. יָרָא, plur. constr. יָרְאִי; fem. יָרְאָה, constr. יָרְאָה Prov. 31, 30; participial adj. r. יָרָא.

1. *fearing, reverencing*; joined with personal pronouns it forms a periphrasis for the finite verb, as יָרַא אֲנִי *I fear* Gen. 32, 12; יָרַא אַתָּה *thou fearest* Judg. 7, 10; אֲנַחְנוּ יָרְאִים *we fear* 1 Sam. 23, 3; negat. אֵינֶנּוּ יָרָא *he feareth not* Ecc. 8, 13. Followed by the case of the verb; c. acc. Prov. 13, 13. Ex. 9, 20. Ecc. 9, 2; also freq. יָרַא אֶת־יְהוָה *fearing God* 2 K. 4, 1. 17, 32 sq. Jon. 1, 9. Oftener with genit. יָרַא אֱלֹהִים, *fearer of God*, and therefore abstaining from evil, i. q. *upright, godly, pious*, Gen. 22, 12. Job 1, 1. 8. 2, 3. Fem. id. Prov. 31, 30. Plur. יָרְאִי Ps. 15, 4. 22, 24. 115, 11. al. Comp. Ovid, 'timidus Deorum.'

2. *fearful, timid*, Deut. 20, 8.

יָרְאָה 1. Pr. inf. of the verb יָרַא, *to fear, to reverence*, with pref. לְ Neh. 1, 11 לְיָרְאָה *to reverence thy name*. Deut. 4, 10. 5, 26. 6, 24. 10, 12. 14, 23. 1 K. 8, 43. al. With pref. בְּן, 2 Sam. 3, 11 בְּנֵי יָרְאָה *because he feared him*.

2. Subst. *fear, terror*; Jon. 1, 10 יָרְאִים הָאֲנָשִׁים *the men were afraid with great fear*. Ps. 55, 6. Ez. 30, 13. With genit. of the subject, i. e. of him who fears, Job 22, 4; also of the object, i. e. that which is feared, e. g. יָרְאָהּ *the fear of thee* Deut. 2, 25. Acc. as adv. Is. 7, 25 יָרְאָה שְׁמִיר וְשִׁנָּה *for fear of briars and thorns*. Comp. Ez. 1, 18 הָיָה לָהֶם *terror was to or in them*, i. e. they were terrible, dreadful.

3. *holy fear, reverence, awe*; יָרְאִי אֱלֹהִים Gen. 20, 11. 2 Sam. 23, 3, also יָרְאָה יְהוָה, *reverence towards God, piety, religion*; Prov. 1, 7 יְהוָה רִאשִׁית דָּעַת *the fear of the Lord*. Job 28, 28. Is. 11, 2. Ps. 34, 12. 111, 10. Meton. *precepts of piety, of religion*, Ps. 19, 10. With יְהוָה impl. Job 4, 6. 15, 4; and so c. suff. יָרְאָתִי *the fear of me*, sc. of God, piety, Jer. 32, 40. Ps. 5, 8. Ex. 20, 20. Rarely the suff. refers to the subject, as יָרְאָתָם *their piety towards me* Is. 29, 13.

יָרְאָן (piety? r. יָרָא) *Iron*, pr. n. of a city in Naphtali, Josh. 19, 38.

יָרְאָה (whom Jehovah looks upon, r. יָרָא) *Irijah*, pr. n. m. Jer. 37, 13. 14. Written יָרְאִיָּה in some editions.

יָרִיב i. q. יָרִיב, *an adversary*; hence מֶלֶךְ יָרִיב *an adverse king*, hostile, i. e. the king of Assyria, Hos. 5, 13. 10, 6. R. יָרִיב.

יָרִיבֶעַל m. (contr. for יָרִיב בַּעַל, with whom Baal contends, r. יָרִיב) *Jerubbaal*, a surname of Gideon, the judge of Israel, Judg. 6, 2. In 2 Sam. 11, 21 he is called יָרִיבֶשֶׁת, q. v. Sept. Ἰερούβαλ.

יָרִיבֶעַם (whose people is many, r. רָבַב) pr. *Jarobeam*, comm. *Jeroboam*, pr. n. of two kings of the ten tribes. a) One, the son of Nebat, was the founder of that kingdom, and introduced the worship of the golden calves, r. 975–54 B. C. 1 K. 11, 26–43. c. 12–14. b) The other, the son of Joash, r. 825–784 B. C. 2 K. 13, 13. 14, 23–29.

יָרִיבֶשֶׁת (with whom the idol contends, r. יָרִיב, comp. בֶּשֶׁת) *Jerub-besheth*, pr. n. m. 2 Sam. 11, 21. See יָרִיבֶעַל.

\* יָרַד once by aphæresis יָרַד Judg. 19, 11; Fut. יֵרַד, יִרְדּוּ, in pause יֵרַד Ps. 18, 10; Imp. יָרַד, יָרְדוּ, once יָרַד Judg. 5, 13; Inf. absol. יָרִיד Gen. 43, 20, constr. יָרִיד, c. suff. יָרִידִי, once יָרִיד Gen. 46, 3.

1. *to go down, to descend*; Eth. יָרַד to descend; in Arabic comp. يَرِي to go to drink, to go to water, pr. to go down to the water, etc. but the word in common use is نَزَلَ.—Construed: α) Absol. Ex. 19, 24. Is. 47, 1. β) The place whence is put with בֵּין, Ex. 19, 14. Ez. 27, 29; יָרַד מֵעַל 1 Sam. 25, 23. Ez. 26, 16; also in acc. Jer. 13, 18 the crown shall come down as to your heads, i. e. from your heads. γ) The place whither with עַל upon, e. g. from heaven upon a mountain Ex. 19, 18, also Ez. 47, 8. Josh. 3, 16. Judg. 11, 37; with אֶל 2 Sam. 11, 10; לְ Cant. 6, 2; בְּ Ex. 15, 5. Is. 63, 14; c. acc. with or without ה־ local Gen. 12, 10. Ps. 55, 16. Job 7, 9. 17, 16. Hence Part. c. genit. יֹרְדֵי בֹר *those going down to the pit*, i. e. about to die, see בֹּר, Ps. 28, 1. 30, 4. al. Ps. 22, 30. Is. 42, 10. Also with אֶל of pers. to whom Ex. 11, 8. Neh. 6, 3. δ) Poet. like other verbs of running down, flowing, (see Heb. Gram. § 135. 1. n. 2.) it is construed with an accus. of that which descends or flows down in abundance; espec. of the eye as *running*



*down with tears, weeping abundantly*; Lam. 3, 48 **מִן־הַיָּם הָרַר יְיָ** *my eye runneth down with rivers of water*, i. e. pours them forth. 1, 16. Jer. 9, 17. 13, 17. 14, 17. Ps. 119, 136. The same idiom is frequent in Arabic, **العَيْنُ وَرَدَّتْ الْبُكَى** *my eye flows down with weeping*, see Schult. ad Prov. 20, 5. By a different turn, Is. 15, 3 **יָרַר בְּבִכּוֹ** *running down with weeping*, i. e. weeping abundantly.

Spoken of motion from place to place, not only of descending from a mountain Ex. 34, 29, but genr. of those who go from a higher to a lower place or region. Often of God as descending from heaven, Gen. 11, 5. 18, 21. Ex. 3, 8. Is. 31, 4. Mic. 1, 3.—Spec. a) Of those who go down to a fountain or river Gen. 24, 16. 45. Ex. 2, 5. Josh. 17, 9. 1 K. 2, 8; or to the sea Jon. 1, 3. Is. 42, 10. Ps. 107, 23, since the land is higher than the water; but comp. Ez. 27, 29. b) Of those who go out of a city, cities being mostly built on hills and mountains for the sake of security, Ruth 3, 3. 6. 2 K. 6, 18; or who go down from a citadel (acropolis) to the lower parts of a city 1 Sam. 9, 25. 27. 2 Sam. 11, 9. 10. 13. 1 K. 1, 25. 38. al. c) Of those who go out to battle, as occurring in plains, Judg. 5, 14. 1 Sam. 14, 36. 2 Sam. 21, 15. 2 Chr. 20, 16. d) Of those who go from a mountainous district or country to one lower and more level, as from Jerusalem or its vicinity to Egypt Gen. 12, 10. 26, 2 sq. 46, 3; or to the country of the Philistines and the sea-coast (**שְׁפִלָּה**) Gen. 38, 1. 1 Sam. 13, 20. 23, 4. 11; or to Samaria 1 K. 22, 2. 2 K. 8, 29. 2 Chr. 22, 6. e) Of those who go towards the south; since the ancients regarded the northern parts of the earth as the highest; 1 Sam. 25, 1. 26, 2. 30, 15. See the intpp. ad Virg. Georg. 1. 240 sq. Hdot. 1. 95. 1 Macc. 3, 37. 2 Macc. 9, 23. Comp. C. B. Michaelis Diss. de notione superi et inferi, reprinted in Comment. Theol. a Velthusen alisque, V. p. 397 sq.

Often also of inanimate things, as of a stream descending from a mountain Deut. 9, 21; of the rain Ps. 72, 6; of a way and of boundaries which tend downwards or towards the south, Num. 34, 11. 12. Josh. 18, 13 sq. Of the

day as declining, Judg. 19, 11; of calamity as sent down from God Mic. 1, 12. etc.

2. *to be brought down, cast down, thrust down, to fall*. 1 Sam. 23, 6 **אֶפְדוֹ הָרַר בְּיָדוֹ** *an ephod had fallen into his hand*, i. e. he had an ephod with him. So of a crown falling from the head (see above in β) Jer. 3, 18; a wood cut down Is. 32, 19. Zech. 11, 2; a wall thrown down Deut. 28, 52; a city destroyed Deut. 20, 20; horses killed in battle Hagg. 2, 22. So *to be cast* into the sea, to sink, Ex. 15, 5; into Sheol Is. 5, 14; also trop. of those who are cast down from a state of prosperity into poverty and want, Deut. 28, 43. Jer. 48, 18. Lam. 1, 9.

HIPH. **הִירִיד** *to make go down, to cause to descend*, in any way, either a person or thing, *to bring down*, Gen. 42, 38. 44, 29. 31. Hence

1. Of persons, *to lead or bring down*, cause to come down, Gen. 44, 21. Judg. 7, 4; *to let down*, as with a cord, Josh. 2, 15. 18; *to bring or send down*, as into Sheol, 1 Sam. 2, 6. Ez. 26, 20. Also with violence, *to cast down*, cause to fall, as God nations Ps. 56, 8; or kings from their thrones Is. 10, 13, comp. Obad. 3. 4; *to subdue* nations 2 Sam. 22, 48.

2. Of things, *to bring or carry down*, Gen. 37, 25. 43, 11; *to let or take down*, Gen. 24, 18. 46. Num. 4, 5; *to let descend, fall, flow down*, 1 Sam. 21, 14. Joel 2, 23. Lam. 2, 18. Ps. 78, 16. Also with violence, *to cast down*, Hos. 7, 12. Prov. 21, 22.

HOPH. **הִירִיד** pass. of Hiph. *to be led or brought down* Gen. 39, 1; *to be taken down*, as a tent Num. 10, 17; *to be cast or thrust down* Is. 14, 15. Ez. 31, 18. Zech. 10, 11.

Deriv. the two following, and **מוֹרֵד**.

**יָרַד** (descent) *Jared*, pr. n. m. a) Gen. 5, 15. Gr. <sup>2</sup> *Iaq̄sδ* Luke 3, 37. b) 1 Chr. 4, 18.

**יִרְדֵּן**, always with art. **הַיִּרְדֵּן**, except Ps. 42, 7. Job 40, 23, (pr. the flowing, the river, from the idea of descending, flowing down, r. **יָרַד**, as Germ. *Rhyn, Rhein*, from the verb *rinnen*.) *the Jordan*, Gr. <sup>δ</sup> *Iogd̄an̄ης*, the chief river of Palestine, rising at the foot of Anti-Lebanon, and flowing into the Dead Sea, where

it terminates. Gen. 13, 10. 11. 32, 11. 50, 10. Arab. **الأردن** *el-Urdin*, and at present also **الشرية** *esh-Sheri'ah*, watering-place. On the character of the Jordan, see Bibl. Res. in Palest. II. p. 257. III. p. 309 sq. and for its sources see ib. III. p. 347 sq. Biblioth. Sac. 1846, p. 187 sq. 208 sq.—Hence **כְּבֶר** *ἡ περιχώρος τοῦ Ἰορδάνου*, the valley and region through which it flows, Gen. 13, 10. 12. 19, 17. 2 Sam. 18, 23; comp. Matt. 3, 5. Poet. without art. **אֶרֶץ יַרְדֵּן** id. Ps. 42, 7. In Job 40, 23 Jordan is poet. put for any large stream; as a *Cicero*, for any distinguished orator.—On the etymology, see more in The-saur. p. 626.

\* **יִרָה** *ἄπας λεγόμεν*. kindr. with the roots **רָעַ**, **רָעַ**, pr. *to tremble*, and then

*to be astonished, amazed*, like Arab. **رَعَى**.

Hence **תִּירָהוּ**, in 2 Mss. **תִּירָהוּ**, Is. 44, 8. Sept. *μὴ κλινῆσθαι*, but the other ancient versions express the sense *to fear, to be afraid*, as if it were i. q. **תִּירָהוּ**.

\* **יִרָה**, inf. absol. **יִרָה**, constr. **יִרָהוּ**, also **יִרָהוּ** 2 Chr. 26, 15; fut. **יִרָהוּ**, plur. 1 pers. c. suff. **יִרָהוּ** Num. 21, 30; imp. **יִרָה** 2 K. 13, 17.

1. *to throw, to cast*, c. acc. Ex. 15, 4; e. g. lots Josh. 18, 6; an arrow 1 Sam. 20, 36. 37. Prov. 26, 18, hence absol. *to shoot* 2 K. 13, 17; metaph. of plots Ps. 11, 2. 64, 5; acc. of pers. Num. 21, 30. Part. plur. **יֹרְחִים** *archers* 1 Chr. 10, 3. 2 Chr. 35, 23. Eth. **ፀፂፀ** id.

2. *to place, to lay a foundation, to found*; comp. Gr. *βάλλειν* *ἄστυ* i. q. *to lay the foundation of a city*, Syr. **فكّل** *to cast*, also *to lay a foundation*. Job 38, 6 *who hath laid the corner-stone thereof?* Gen. 31, 51 *to this pillar בְּרִיתִי* *which I have founded*, placed, erected.

3. *to sprinkle, to water*, c. acc. Hos. 6, 3; pr. *to throw water, to scatter drops of water*, comp. **יָרַק**.—Hence Part. **יֹרֵה** as subst. *the early rain*, see above p. 392.

NIPH. pass. of Kal no. 1, *to be cast at, shot through*, with arrows; fut. **יִרָהוּ** Ex. 19, 13.

HIPH. **הִירָה**, fut. **יִרָהוּ**, conv. **יִרָהוּ** 2 K. 13, 17, plur. **יִרָהוּ** 2 Sam. 21, 24.

1. i. q. Kal no. 1, *to throw, to cast*, Job 30, 19; spec. arrows, *to shoot*, 1 Sam. 20, 20. 36. 2 K. 13, 17. 19, 32. The person shot at is put with **לְ** 2 Chr. 35, 23; in acc. Ps. 64, 5. 8.—Part. **יֹרֵה** *an archer* 1 Sam. 31, 3. 1 Chr. 10, 3. By Aramaism, written in the manner of verbs **לָא**, 2 Sam. 11, 24 **הַמִּזְרָאִים** *and the archers shot*, etc. comp. 2 Chr. 26, 15.

2. *to sprinkle, to water*, i. q. Kal no. 3; hence Part. **יֹרֵה** i. q. **יֹרֵה** *the early rain*, Joel 2, 23. Ps. 84, 7.

3. *to thrust out the hand*, like **שָׁלַח יָד**, espec. in order to point out or show any thing; hence *to point out, to show*, Gen. 46, 28. Prov. 6, 13 **בְּאַצְבָּעָיו** *pointing with his fingers*, i. e. making signs. With two acc. of pers. and thing Ex. 15, 25.—Hence

4. *to teach, to instruct*, comp. Gr. *διδάσκω*, *ἀναγαίω*, absol. Ex. 35, 34. Mic. 3, 11; with acc. of pers. Job 6, 24. 8, 10. 12, 7. 8; acc. of thing Is. 9, 14. Hab. 2, 18; with two acc. of pers. and thing Ps. 27, 11. 86, 11. 119, 33. Also with **בְּ** of thing, pr. *to instruct in any thing*, Job 27, 11. Ps. 25, 8. 12. 32, 8; once with **אֶל** pr. *to teach or form to any thing* 2 Chr. 6, 27; with **בֶּן** *as to any thing* Is. 2, 3. Mic. 4, 2. With dat. of pers. and acc. of thing Deut. 33, 10. Hos. 10, 12.—Part. **יֹרֵה**, *teaching, a teacher*, see in its order.

Deriv. **יֹרֵה**, **יֹרֵה**, **יֹרֵה**, and pr. names **יֹרֵה**, **יֹרֵה**, **יֹרֵה**, **יֹרֵה**, **יֹרֵה**.

**יִרְעָל** (founded of God, r. **יָרָה**) *Jeruel*, pr. n. prob. of a town and of a desert adjacent, 2 Chr. 20, 16.

**יִרְעָה** (i. q. **יָרָה** moon) *Jaroah*, pr. n. m. 1 Chr. 5, 14.

**יִרְעָה** m. *green thing, green herb*, Job 39, 8. R. **יִרְעָה**.

**יִרְעָה** and **יִרְעָה** (possessed sc. by a husband, r. **יָרָה**) *Jerusha*, pr. n. of the mother of king Jotham, 2 K. 15, 33. 2 Chr. 27, 1.

**יִרְעָה**, according to the Masora five times fully **יִרְעָה** Jer. 26, 18. Esth. 2, 6. 1 Chr. 3, 5. 2 Chr. 25, 1. 32, 9; fem. Is. 3, 8. 10, 11. 40, 2. 9. al. (poet. **יִרְעָה** Gen. 14, 18. Ps. 76, 3;) pr. n. *Jeru-*



*salem*, Gr. Ἱερουσαλήμ and Ἱεροσόλυμα, a royal city of the Canaanites Josh. 10, 1. 5. 15, 8; after the accession of David, the chief city of the Hebrews, and the royal residence of David and his posterity, situated on the confines of Judah and Benjamin. For a full description of its topography and antiquities, see Bibl. Res. in Palest. I. p. 371 sq. Comp. Reland Palæst. p. 832 sq.

As to the etymology and orthography of the name, there has been much dispute. In respect to the former, Reland Palæst. p. 832 sq. and recently Ewald Heb. Gram. p. 332, hold יְרוּשָׁלַם to be i. q. יְרוּשָׁת־שָׁלֹם *possession of peace*, one ש being dropped. But this is contrary to analogy; since where a letter is doubled, the first in such case is not dropped, but compensated by a Dagesh forte in the other, as in יְרוּשָׁלַם for יְרוּשָׁלַם; and besides, the form יְרוּשָׁת no-where occurs in the sense of possession (i. q. יְרוּשָׁה) either separately or in compounds. Hence it is better to regard יְרוּ as derived from r. יָרָה no. 2, i. q. *a founding, foundation*; whence יְרוּשָׁת־שָׁלֹם *a foundation of peace, of prosperity*; comp. יְרוּשָׁלַם. —As to the other part of the compound name, there are some who regard שָׁלֹם and שָׁלֵם as the dual of שָׁלֵם *quiet*, and suppose the city to be thus designated as double, or having two parts, comp. 2 Sam. 5, 9; so Ewald and Maurer. But in the passage cited there is no mention of a double city; and that the ם in this word is a primitive radical, and not servile, is apparent from the forms שָׁלֹם Gen. 14, 18, Chald. יְרוּשָׁלַם, Gr. Σόλυμα, Ἱεροσόλυμα. More probably, therefore, it was anciently pronounced שָׁלֵם *peace, safety, prosperity*; but in the later periods of the silver age, some began to write it שָׁלֵם, and to regard it as a noun plural or perhaps dual which was to be pronounced שָׁלֵם; and this in the seventh or eighth century, when the points were added, had become the established view, so that the grammarians supposed the same pronunciation was to be restored in all cases. It follows, in our view, that the defective form ought every where to be read and pointed יְרוּשָׁלַם. In like manner Samaria in Heb. and anciently, was

called שָׁמְרֹן, Chald. שָׁמְרֹן, and thence, as if dual, שָׁמְרֹן; comp. Lehrs. p. 538. See more in Thesaur. p. 628, 629.

יְרוּשָׁלַם Chald. *Jerusalem*, Ezra 4, 12 20. 24. 5, 1. 2. 15, also יְרוּשָׁלַם Ezra 5 14. 6, 9.

\* יְרָה obsol. root, perh. i. q. יָרַק, *to be pale, yellow*, ה and ק being interchanged; see under ה, p. 290.—Hence the two following, and יְרוּהָ.

יְרָה m. *the moon*, so called from its paleness; in prose always with the article, in poetry usually without it; Gen. 37, 9. Deut. 4, 19. 17, 2. 2 K. 23, 5. Jer. 8, 2. Ecc. 12, 2. Ps. 8, 4. 104, 19. Job 25, 5. al. Ps. 72, 5 לְפָנֵי יְרָה *in the sight of the moon*, i. e. so long as the moon shall give her light; comp. v. 7.

יְרָה m. plur. יְרָהִים, constr. יְרָהִי; denom. from יְרָה.

1. *a month*, i. e. a lunar month, as was customary among the Hebrews; comp. Germ. *Mond* and *Monat*, Engl. *moon* and *month*, Gr. μήνη and μήν, Lat. *mensis*. Syr. ܡܢܫܐ month. It is i. q. חֹדֶשׁ, but less frequent, and used mostly by earlier writers, Ex. 2, 2; and in the poetic style Deut. 33, 14. Job 3, 6. 7, 3. 29, 2. 39, 2. Zech. 11, 8. But see 1 K. 6, 37. 38, 8, 2.—יְרָה רָמִים see in יוֹם Plur. no. 2. b.

2. *Jerah*, pr. n. of a people and region of Arabia, of the descendants of Joktan, Gen. 10, 26. 1 Chr. 1, 20. Bochart in Phaleg II. 19. not unaptly supposes this name to be itself Hebrew, but yet a translation from an Arabic name of the same signification; and this being premised, he understands by it the *Alilai*, dwelling in a gold region on the Red sea (Agatharchides c. 49. Strabo XVI. p. 277), whose true name he conjectures to be בני هلال sons of the moon, so called from the worship of the moon or Alilat, Hdot. 3. 8. For a tribe bearing this name in the vicinity of Mecca, see Niebuhr's Descript. of Arabia p. 270 Germ. —More probable however is the opinion of J. D. Michaelis in Spicileg. II. p. 60, who understands by it *the Moon coast* (غيب القمر), and *Moon mountain* (جبل القمر), near Hadramaut; since

ירח in Gen. 1. c. is joined with the land of Hadramaut, i. e. **הַצְרָמָוֹת** q. v. See Edrisi par Jaubert, I. p. 54.

ירח Chald. *a month*, Ezra 6, 15. Dan. 4, 26.

ירח see ירחו.

ירחם (who finds mercy, r. רחם) *Jero-ham*, pr. n. m. a) 1 Sam. 1, 1. 1 Chr. 6, 12. 19. b) 1 Chr. 9, 12. c) 27, 22. d) 2 Chr. 23, 1. e) Neh. 11, 12. f) Other persons, 1 Chr. 8, 27. 9, 8. 12, 7.

ירחמאל (on whom God has mercy, r. רחם) *Jerahmeel*, pr. n. m. a) 1 Chr. 2, 9. 25. 26. 42. Hence patronym. in יר Jerahmeelite 1 Sam. 27, 10. 30, 29. b) 1 Chr. 24, 29. c) Jer. 36, 26.

ירחה *Jarha*, pr. n. of an Egyptian slave 1 Chr. 2, 34. 35. The etymology is unknown.

\* ירט, Arab. رط II, to throw headlong, to precipitate, رَطَّة a precipice, destruction; hence in Kal once, *to be headlong, rash, perverse*, Num. 22, 32; in Cod. Samar. stands ירע as gloss.

PIEL ירט *to throw headlong, to cast*; once Job 16, 11 **יְרֵם יְהוָה יְדֵי יְהוָה** *God hath cast me into the hands of the wicked*; Sept. ἔδωκε με, Vulg. tradidit me.

יריאל (i. q. ירואל q. v.) *Jeriel*, pr. n. m. 1 Chr. 7, 2.

יריב m. (r. יריב) 1. *an adversary*, Ps. 35, 1. Jer. 18, 19. Is. 49, 25.

2. *Jarib*, pr. n. a) See יריב no. 1. a. b) Ezra 8, 16.

יריבאי (see יריב) *Jeribai*, pr. n. m. 1 Chr. 11, 46.

יריח and יריחו (founded i. e. constituted of Jehovah, r. ירה) *Jeriah*, pr. n. m. 1 Chr. 23, 19. 24, 23. 26, 31.

יריחו Josh. 2, 1. 2. 3. יריחו Num. 22, 1, and יריחו 1 K. 16, 34, *Jericho*, a celebrated city of Palestine, situated near the Jordan and Dead Sea, in the territory of Benjamin, and in a most fertile region. Sept. Ἰεριχώ, Strabo Ἰεριχώ XVI. 2. 41, Arab. اريحا *Eriha*, called also *Riha*; see Reland *Palæstina* p. 383, 829 sq. Bibl. Res. in Palest. II. 279, 285 sq.—The form יריחו is prob.

the primary one, signifying *place of fragrance*, from r. ריח.

ירימות see in ירימות.

ירימות (heights, r. ירה) *Jerimoth*, pr. n. m. 1 Chr. 7, 8.

יריעה f. (r. ירה) *a curtain, hanging*, so called from its tremulous motion; spec. of a tent Is. 54, 2. Jer. 4, 20. 10, 20. 49, 29; of the sacred tabernacle Ex. 26, 1 sq. 36, 8 sq. 2 Sam. 7, 2; of Solomon's palace Cant. 1, 5. Syr. مِخْل tent-curtain, also tent itself.

יריעות (curtains) *Jerioth*, pr. n. f. 1 Chr. 2, 18.—R. ירה.

\* ירה obsol. root, of the same or a similar power with the kindred ירה, *to be tender, soft*. Hence ירה, ירה, pr. n. ירה.

ירה constr. ירה, c. suff. ירה; dual ירהים; fem. Num. 5, 21.

1. *the thigh*, so called from its softness, see r. ירה; Gr. μηρός, Arab. رِجْل and رِجْل thigh, buttock, haunch. How far it differs from מתינים *the loins*, ὀσφύς, is apparent from Ex. 28, 42: *thou shalt make for them linen drawers to cover their shame, מתינים ירהיבם from the loins even unto the thighs*; as also from the general use of the word. That is, מתינים denotes the lower part or region of the back, while ירה, dual ירהים, signifies the thick and fleshy double member which commences at the bottom of the spine and extends to the lower legs (טוקים), i. e. *the two thighs with the buttocks*. So בֶּת הַיֶּרֶךְ *the socket of the thigh*, by which the thigh is connected with the pelvis, *the hip-joint*, Gen. 32, 26. 33. ירה על on or at the thigh, where the sword is worn, Ex. 32, 27. Judg. 3, 16. 21. Ps. 45, 4. *To smite the thigh*, a gesture of mourning and of indignation, Jer. 31, 19. Ez. 21, 17; comp. Hom. Il. 12. 162. ib. 15. 397. Od. 13. 198. Cic. cl. Orat. 80. Quinctil. XI. 3. Also, *to put the hand under the thigh*, as the accompaniment of an oath, prob. in some connection with the sacredness of circumcision, Gen. 24, 2. 9. 47, 29; *to come out from the thigh* of any one, i. e. *to be begotten by any one or descended from him*, Gen. 46,



26. Ex. 1, 5. Judg. 8, 30; comp. Koran Sur. 4. 27. Sur. 6. 98. The *buttocks* are prob. meant Num. 5, 21. 27. For שֵׁק In animals the *thigh, haunch, ham*, Ez. 24, 4.

2. Trop. of things, in which sense the fem. form יִרְכָה is much more usual. E. g. a) the *shank* of the sacred candlebra, where the stem (קֶנֶה) separated into the three feet, Ex. 25, 31. 37, 17. b) the *side* of a tent or tabernacle Ex. 40, 22. 24; of an altar Lev. 1, 11. 2 K. 16, 14.

DUAL יִרְכָּם the *two thighs* Ex. 28, 42, see in no. 1, above. Cant. 7, 2.

יִרְכָה f. (r. קֶנֶה) i. q. נֶרָה no. 2. b, the *side, hinder part*, e. g. of a country, c. suff. יִרְכָה Gen. 49, 13. Comp. פָּתָה שָׁכַם.

DUAL יִרְכָּתִי constr. יִרְכָּתִי, once יִרְכָּתִי 1 K. 6, 16 Cheth. pr. the *two thighs, buttocks, haunches*, but used only of things. E. g.

1. the *hinder part, hinder side, rear*, Ex. 26, 22. 23. 27. 36, 27. 28. 32; of the temple 1 K. 6, 16. Ez. 46, 19.

2. The interior of any thing, the *hinder or inner parts, recesses, penetralia*, as of a house Am. 6, 10. Ps. 128, 3; of a ship Jon. 1, 5; of a cavern 1 Sam. 24, 4; of a sepulchre Is. 14, 15. Ez. 32, 23. Hence יִרְכָּתִי לְבָנוֹן the *recesses of Lebanon*, i. e. the extreme and inaccessible parts of the mountain, Is. 37, 24; also Judg. 19, 1. 18 יִרְכָּתִי הַר־אֶפְרַיִם the *recesses of mount Ephraim*. Hence

3. *uttermost parts, remote regions*, e. g. יִרְכָּתִי צָפוֹן the *uttermost parts of the north*, extreme northern regions, Is. 14, 13. So in Ps. 48, 3 *beautiful in its elevation, the joy of the whole earth is mount Zion*; the joy of the remotest north is the *city of the great king*, מְשׁוֹשׁ being repeated, and the remotest north being put by synecd. for the most distant nations; so De Wette ed. 4. יִרְכָּתִי אֶרֶץ the *extremities of the earth*, remotest lands, Jer. 6, 22. 25, 32; comp. פְּנֵיחוֹת הָאָרֶץ.

יִרְכָה Chald. f. the *thigh*, Dan. 2, 32.

\* יִרְבָּ obsol. root, prob. i. q. רָם, רִים, רִים, to be high. Hence pr. n. יִרְבָּתִי, יִרְבָּתִי, also יִרְבָּתִי, also

יִרְמוֹת (height) *Jarmuth*, pr. n. a) A city in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10, 3. 12, 11. Neh. 11, 29. Vulg. *Jerimoth, Jerimuth*; Euseb. and Jerome *Jarimuth, Jermucha*, ten miles from Eleutheropolis towards Jerusalem; now יִרְמוֹל *Yarmûk*, see Bibl. Res. in Palest. II. p. 344. b) A city of the Levites in Issachar, Josh. 21, 29; called רְמֶת 19, 21.

יִרְמוֹת (heights, r. קֶרַם) *Jeremolh*, pr. n. m. a) 1 Chr. 8, 14. b) Ezra 10, 26. c) v. 27. d) 1 Chr. 23, 23, for which יִרְמוֹת 24, 30. e) 25, 22, for which יִרְמוֹת v. 4. f) Ezra 10, 29 Cheth. קְרִי יִרְמוֹת.

יִרְמֵי (dwelling in heights, r. קֶרַם) *Jeremai*, pr. n. m. Ezra 10, 33.

יִרְמִיָּה and יִרְמִיָּהוּ (whom Jehovah setteth up, r. קָמָה Chald. no. 2) *Jeremiah*, Sept. *Iequius*, pr. n. a) The distinguished prophet, son of Hilkiah a priest, Jer. 1, 1. 27, 1. Dan. 9, 2. etc. b) 1 Chr. 12, 13. c) 2 K. 23, 31, comp. Jer. 35, 3. d) 1 Chr. 5, 24. e) 12, 4. f) 12, 10. g) Neh. 10, 3. 12, 1. 12.

\* יִרַע to tremble, and hence to fear, to be afraid, i. q. יָרָא, אִרָא. Arab. وَاع and يَرَعَ id. This signification lies in the primary syllable رַע, comp. the roots רָעַם, רָעַל, רָעַד. Once in præter. Is. 15, 4 נַפְשׁוֹ תִרְעַה לוֹ his *soul trembleth within him* (Moab), sc. for fear, terror.—Fut. יִרַע belongs to r. רָעַע.

Deriv. יִרְיָה, pr. n. יִרְיָהוּ.

יִרְפָּאֵל (what God heals, r. רָפָא) *Irpeel*, pr. n. of a place in Benjamin, Josh. 18, 27.

\* I. יִרְבָּ 1. to spit, i. q. רָבַק II, Chald. רִבַּק, Ethiop. ጸፈፈ, id. Præter. Num. 12, 14. Deut. 25, 9. Inf. absol. יִרְבָּ Num. 1. c.—The fut. יִרְבָּ is borrowed from רָבַק.

\* II. יִרְבָּ obsol. root, to be green, pale green, as a plant; comp. יִרְבֵּן. Arab.

وَرَقَ to put forth leaves, as a tree; IV, to sprout; both from the idea of greenness, verdure. Hence the six following, and יִרְבָּ.

יִרְבָּ m. adj. *green*, neut. *something green, green herbage*, 2 K. 19, 26. Is.

37, 27. Spec. *greens, herbs*; גַּן יֶרֶק *a garden of herbs* Deut. 11, 10. 1 K. 21, 2. יֶרֶק אֶרְבֵּהָ *a portion of herbs, vegetables*, Prov. 15, 17. Syr. ܝܪܩܐ, ܝܪܩܐ, an herb.

יֶרֶק m. *greenness, greenness of plants*, every green plant, Gen. 1, 30. 9, 3. יֶרֶק הָשָׂא *greenness of grass* i. e. green grass, Ps. 37, 2. Elsewhere concr. *the green, the verdure, foliage*, of fields and trees, Ex. 10, 15. Num. 22, 4. Is. 15, 6.

יֶרֶקוֹן m. (r. יֶרֶק) *greenness, paleness*, *χλωρότης, ὀχρότης*. Spoken

1. Of persons, *paleness* of face, that ghastly greenish-yellow tinge which arises from sudden affright, Jer. 30, 6.

2. Of grain, *paleness, yellowness*, a turning yellow from disease, Deut. 28, 22. 1 K. 8, 37. Am. 4, 9. Hagg. 2, 17. Arab.

יֶרֶקָן id. Coupled with יֶרֶקוֹן q. v.

יֶרֶקוֹן m. (r. יֶרֶק) *yellowness*, see יֶרֶק in art. מִי, מִי, bb.

יֶרֶקָם (paleness of the people, r. יֶרֶק; or perh. 'the people is spread abroad,' for יֶרֶקָם) *Jorkeam*, pr. n. of a town of Judah, 1 Chr. 2, 44.

יֶרֶקָן plur. f. יֶרֶקָתוֹ. R. יֶרֶק.

1. Adj. *greenish, yellowish*, *χλωροῦ*, spoken of a leprous colour in garments, Lev. 13, 49. 14, 37.

2. Subst. *paleness, yellowness*, of gold Ps. 68, 14. Ethiop. ወርቅ gold itself.

Arab. وَرَق money, coin.

\* יֶרֶשׁ Jer. 49, 1, also יֶרֶשׁ, 2 pers. יֶרֶשֶׁת Deut. 6, 18, but c. suff. יֶרֶשֶׁתָּה 30, 5, plur. 2. p. יֶרֶשֶׁתָּם; Fut. יֶרֶשׁ, plur. יֶרֶשׁוּ; Imp. יֶרֶשׁ Deut. 1, 21, ib. 2, 24. 31, and fully יֶרֶשׁ, with He parag. יֶרֶשֶׁהוּ 33, 23; Inf. יֶרֶשֶׁת, c. suff. יֶרֶשֶׁתָּה.

1. *to take, to seize, to take possession of, to occupy*, mostly by force, 1 K. 21, 15. 16, 18.—That this, and not 'to inherit,' is the primary signification, is apparent from the derivatives יֶרֶשֶׁת net, and יֶרֶשׁ must, new wine; as also from the syllable יֶרֶשׁ, which like יֶרֶשׁ, has the force of *taking, seizing*, see in יֶרֶשׁ. The secondary sense of inheriting is found in Arab. وَرِث, Syr. ܝܪܫܐ, Chald. ܝܪܫܐ,

Eth. ወረሰ; and perhaps Lat. *heres* for *hered-s* is from the same source.—

Construed: a) With acc. of thing, spoken very frequently of the occupation of the promised land, Lev. 20, 24. Deut. 1, 8. 3, 18. 20. Ps. 44, 4. 83, 13. al. So of the whole earth Is. 14, 21; houses Ez. 7, 24; the wealth of nations Ps. 105, 44. Part. יֶרֶשׁ *a possessor, conqueror*, Mic. 1, 15. Jer. 8, 10. b) With acc. of pers. *to take possession of any one*, i. e. *to seize upon his possession, to drive him out, to dispossess him, to succeed in his place*. Deut. 2, 12 יֶרֶשׁוּ וְיֶרֶשׁוּם וְיֶרֶשׁוּם וְיֶרֶשׁוּם *and the children of Esau drove them out* (the Horites), *and destroyed them from before them*. v. 21. 22. 9, 1. 11, 23. 12, 2. 18, 14. 19, 1. 31, 3. Prov. 30, 23 *a handmaid who has dispossessed her mistress*, has succeeded in her place. Is. 54, 3. Jer. 49, 2. With יֶרֶשׁ *from before* Deut. 12, 29. Judg. 11, 24. The proper force of the word is apparent in the following passages: Deut. 31, 3 *the Lord will destroy these nations from before thee, and thou shalt take possession of them*, seize upon their possessions, succeed them. Judg. 11, 23 *Jehovah hath driven out the Amorites before his people Israel, and wilt thou (Sihon) take possession of their land?*

2. *to possess, to hold in possession*, Lev. 24, 46. Deut. 19, 14. 21, 1. al. So of a land Obad. 19. Ez. 36, 12. Judg. 18, 9; wealth Judg. 18, 7. Very frequent in the phrase יֶרֶשׁ אֶרֶץ *to possess the (promised) land*, spoken of the quiet occupancy and abode of the Israelites in Palestine, promised of old to Abraham, and emblematic of the highest prosperity and happiness, Gen. 15, 7. Ps. 25, 13. 37, 9. 11. 22. 29. Is. 60, 21. Comp. Matt. 5, 5.—Poet. of animals Is. 34, 11; plants Hos. 9, 6.

3. Spec. *to inherit, to receive an inheritance*, with acc. of thing Num. 27, 11. 36, 8; also, acc. of pers. (comp. no. 1. b.) *to inherit one's estate, to be one's heir*, Gen. 15, 3. 4. Absol. Gen. 21, 10 *the son of the bond-woman shall not inherit with my son, with Isaac*. Part. יֶרֶשׁ *an heir*, Jer. 49, 1. 2 Sam. 14, 7.

Niph. יֶרֶשׁ *to be dispossessed, to be driven out of one's possessions, to come*



to poverty, pass. of Kal no. 1. b. Gen. 45, 11. Prov. 20, 13. 30, 9. In this sense it has affinity with רעיש to be poor.

PIEL קָרַע twice, i. q. Kal no. 1; with acc. of thing Deut. 28, 42; with acc. of pers. i. q. to drive out from a possession, *to dispossess, to bring to poverty*, Judg. 14, 15 **הִלְכֵּרְשָׁנוּ קָרָאָתָם לָנוּ** *have ye called us to impoverish us?* Here some Mss. and editions omit Metheg, and the form would then be Kal. But the regular Inf. Kal would be **לְרַשְׁתָּנוּ**.

HIPH. הוֹרִישׁ 1. *to cause to possess, to give possession* of any thing to any one, with two acc. Judg. 11, 24. 2 Chr. 20, 11. Poet. Job 13, 26 הוֹרִישֵׁנִי עֲוֹנוֹתַי *and make me to possess the sins of my youth*, i. e. still impute them to me. With לְ of pers. Ezra 9, 12.

2. i. q. Kal no. 1, *to take possession of, to seize upon*. a) With acc. of thing, e.g. a land Num. 14, 24; a city Josh. 8, 7, 17, 12; a mountainous tract Judg. 1, 19. b) With acc. of pers. to seize upon one's possessions, *to drive out of a possession, to dispossess, to expel*, Judg. 1, 29 sq. 11, 23. Josh. 3, 10. Ps. 45, 3. al. Often of God as driving out the Canaanites, Ex. 34, 24. Num. 32, 21. 1 K. 14, 24. 2 K. 16, 3. al. Trop. also of things, Job 20, 15 *God shall drive them out from his belly*, sc. the riches swallowed.—Hence

3. *to dispossess* of wealth, *to make poor*, 1 Sam. 2, 7. Comp. Niph.

Deriv. מִרְשָׁה, רָשָׁה, וּרְשָׁה, מִרְשָׁה, מִרְשָׁה, מִרְשָׁה, and pr. n. m. יְרוּשָׁא or מִרְשָׁה.

יְרֵשָׁה f. *a possession*, Num. 24, 18.

יְרֵשָׁה f. 1. *a possession*, Deut. 2, 5. 9.  
Josh. 12, 6. 7. Judg. 21, 17. Ps. 61, 6.

2. *inheritance*, Jer. 32, 8.

יִצְחָק see יִשְׁחָק.

יְשִׁמְיָאל (whom God has set up, r.  
שׁוּם) *Jesimiel*, pr. n. m. 1 Chr. 4, 36.

\* יָשַׁם 1. i. q. שָׁם, *to put, to place*; hence וַאֲשַׁמָּה Judg. 12, 3 Cheth.

2. Intrans. *to be put, placed*; comp. **נָצַח** and **נָצַח** Fut. **נִצָּח** Gen. 50, 26; also Gen. 24, 33 Cheth. where in Keri is **נִצָּח** Hoph. of **נָצַח**.

יִשְׂרָאֵל (for יִשְׂרָאֵל, warrior or soldier of God, r. שָׂרָא, see Gen. 32, 29)

*Israel*, pr. n. given by Jehovah to the patriarch Jacob, see Gen. 32, 29. 35, 10; but more frequently put for his posterity, the people of Israel.—Hence

1. For the whole people of Israel, the twelve tribes, is put בְּנֵי יִשְׂרָאֵל the children of Israel in the Pentat. Josh. Judg. Sam. Kings and Chronicles; בֵּית יִשְׂרָאֵל the house of Israel Ex. 16, 31. 40, 38; also simpl. יִשְׂרָאֵל Israel, the Israelites, Ex. 5, 2. 9, 7. 11, 7; with sing. masc. Josh. 4, 22. 7, 8. 11. Am. 7, 11. 17; sing. fem. Is. 19, 24. Jer. 3, 11; plur. masc. Josh. 3, 17. 7, 25. Judg. 8, 27. So too in the phrases אֱלֹהֵינוּ יְיָ, קְדוֹשׁ יִשְׂרָאֵל, i. e. Jehovah; בְּרִשְׁתָּאֵל in Israel, 1 Sam. 9, 9. Judg. 11, 40. Ruth 4, 7. Deut. 17, 4. אֶרֶץ יִשְׂרָאֵל the land of Israel, Palestine, 1 Sam. 13, 19. 2 K. 6, 23. Sometimes the whole people is presented as one person, Ex. 4, 22 Israel is my son. Num. 20, 14; and so Is. 41, 8. 42, 24. 43, 1. 15. 22. 28. 44, 1. 5; parall. וְיִקְרָב.—Emphat. יִשְׂרָאֵל is sometimes put for the true Israelites (ἀληθῶς Ἰσραηλῖται John 1, 48), those distinguished for piety and virtue, and worthy of the name, Is. 49, 3. Ps. 73, 1; comp. Rom. 9, 6 οὐ γὰρ πάντες οἱ ἔξ' Ἰσραὴλ, οὗτοι Ἰσραὴλ.

2. In consequence of the dissensions between the ten tribes and Judah after the death of Saul, these ten tribes, among whom Ephraim took the lead, as being the majority, took to themselves this honourable name of the whole nation, see 2 Sam. 2, 9. 10. 17. 28. 19, 40-43. 1 K. 12, 1; and on their separation after the death of Solomon into an independent kingdom, founded by Jeroboam, this name was adopted for the kingdom, so that thenceforth the kings of the ten tribes are called מַלְכֵי יִשְׂרָאֵל, and the descendants of David, who reigned over Judah and Benjamin, מַלְכֵי יְהוּדָה. So in the prophets of that period *Judah* and *Israel* are put in opposition, Hos. 4, 15. 5, 3. 5. Am. 1, 1. 2, 6. Mic. 1, 5. Is. 5, 7. al. Yet the kingdom of Judah was still reckoned as a part of the people *Israel*; as in Is. 8, 14 the two kingdoms are called *the two houses of Israel*, comp. Is. 10, 20. And hence, after the destruction of the kingdom at Samaria, the name *Israel* began to be applied to the whole surviving people; so in Jer. Ezek. Ezra.

Nehemiah, see 2 Chr. 12, 1. 15, 17. 19, 8. 21, 2. 4. 23, 2. 24, 5.

The gentile n. is יִשְׂרָאֵלִי *Israelite* 2 Sam. 17, 25; fem. יִשְׂרָאֵלִית *Lev.* 24, 10.

יִשָּׁשכָר *Issachar*, pr. n. of the fifth son of Jacob by Leah, Gen. 30, 18. The tribe of Issachar (בְּנֵי יִשָּׁשכָר) inhabited the region adjacent to the sea of Galilee, Josh. 19, 17 sq. comp. Gen. 49, 14. Deut. 33, 18. Jos. Ant. 5. 1. 22.—The name, as it now stands in the text, is every where furnished with the vowels belonging to the constant Keri יִשָּׁכָר i. e. bought with a reward or price, see Gen. 30, 16. The fuller form in Chethibh may be read in two ways, either יֵשׁ שָׁכָר *there is reward*, or יִשָּׁשכָר *for יִשָּׁשכָר he brings reward*, see Gen. 30, 18.

יֵשׁ, with Makk. יֵשׁ- (ר. יֵשׁה, as בֵּן from בְּנָה) pr. *to ēlva, being, existence*; then *what is, what exists, there is*. Hence

1. Implying existence, presence, etc. *there exists, there is*; so Arab. أَيْس, Syr. ܐܝܫ, Chald. ܐܝܫ q. v. a) Spec. *there exists*; Ps. 58, 12 יֵשׁ-אֱלֹהִים שָׁפְטִים *there is (exists) a God that judgeth in the earth*. Is. 44, 8 הֲיֵשׁ אֱלֹהִים בְּבִלְעָדִי *is (exists) there a God besides me?* Ps. 14, 2. 2 Sam. 9, 1. Jer. 5, 1. Lam. 1, 12. b) Genr. *there is*, Fr. *il y a*, Germ. *es gibt*, implying existence, presence, readiness, etc. Ruth 3, 12 יֵשׁ אִישׁ קָרוֹב *there is (here) a kinsman nearer than I*. Judg. 19, 19 *there is (is) both straw and provender*, i. e. here, ready. 1 Sam. 21, 5 לֶחֶם קָדֵשׁ יֵשׁ. Ecc. 1, 10. 2. 21. 7, 15. 8, 14. Prov. 13, 7. 18, 24. Hence comes in later Heb. the phrase יֵשׁ אֲשֶׁר *there are (were) who*, twice or thrice repeated, for *some, others, others*, Neh. 5, 2. 3. 4 יֵשׁ אֲשֶׁר אָמְרוּ *there were who said*, i. e. some said. Also יֵשׁ אֲשֶׁר וְהָיָה *there was that it was*, repeated for 'it was (happened) sometimes,' i. q. וְהָיָה כִּי, Num. 9, 20. 21. Onk. אֵת הָיָה. c) With a note of place added, Gen. 28, 16 יֵשׁ יְהוָה *in or from* 24, 33. Num. 13, 20. Judg. 4, 20. Job 6, 6; or a people, etc. *in or from* which one is, Deut. 22, 17. 2 K. 2, 16. Ezra 10, 44.

2. Put directly for the subst. verb *to*

*be*, i. q. *is, it is*; Judg. 6, 13 יֵשׁ יְהוָה עִמָּנוּ *and Jehovah is with us*. Gen. 23, 8 יֵשׁ אִם-אֶת-נַפְשְׁכֶם *if it is in your mind*, if it be your mind. For יֵשׁ לֹא לְדָרִי see in אֵל I. 2. Also with a suffix, which then expresses the subject of the subst. verb; as יֵשׁהּ *thou art* Judg. 6, 36; יֵשׁהּ *ye are* Gen. 24, 49; יֵשׁהּ *he (it) is* Esth. 3, 8. 1 Sam. 14, 39. 23, 23; with a note of place Deut. 99, 14. So with a particip. Judg. 1. c. Gen. 24, 49 יֵשׁהּ עִמָּנוּ *if ye are dealing kindly*, if ye deal kindly.

3. יֵשׁ *there is* to any one, *he has*, genr. *to have*, i. q. הָיָה לְ, see in הָיָה no. 3. bb. Syr. ܐܝܫ id.—Ruth 1, 12 יֵשׁ לִי הִתְקַוָּה *there is to me hope, I have hope*. Gen. 44, 20 יֵשׁ אָבִי *we have a father*. 43, 7. 1 Chr. 29, 3. Job 25, 3. Jer. 41, 8; so יֵשׁ כֹּל-אֲשֶׁר *all whatsoever he had* Gen. 39, 4. 5. 8. 2 K. 4, 13 הֲיֵשׁ לְדַבֵּר לָךְ אֶל-הַמֶּלֶךְ *hast thou to speak to the king?* So with the dative impl. Job 33, 32 יֵשׁ לְךָ מֵלֵךְ *for* אִם *if thou hast words* i. e. any thing to say. Is. 43, 8. 2 Chr. 25, 9. Prov. 8, 21.

NOTE 1. It appears from the examples, that the subst. יֵשׁ corresponds, so far as the common use of language is concerned, to the substantive verb הָיָה, viz. to those significations of it given in הָיָה no. 3; in such a way indeed as of itself to mark no distinction of number or time, but more commonly implying the *present* time. Thus in very many examples it is put for *is*, plur. *are*, 2 K. 2, 16. Ezra 10, 44. Ps. 58, 12. Ecc. 8, 14; also Præt. *was, were*, Gen. 39, 4. 5. 8. Num. 9, 20. 21. Neh. 5, 2. 3. 4; Fut. *will* or *shall be*, Jer. 31, 6. So too in conditional clauses, after אִם Gen. 23, 8. 1 Sam. 14, 39; לִי Num. 22, 29. Job 16, 4.

NOTE 2. For יֵשׁ לֹא *there is not*, which is found in Arabic and Aramæan contracted into one word (كَيْسَ, كَيْسَ), the Hebrews employ אֵין, אֵין, the various uses of which correspond to those of יֵשׁ; see above, p. 43. Strictly therefore a form אֵין יֵשׁ is not admissible; yet it is found twice, by a pleonasm of the subst. verb, 1 Sam. 21, 9. Ps. 135, 17; see in אֵין no. 2. b.



\* יָשַׁב, fut. יֵשֵׁב, conv. יֹשֵׁב; inf. abs. יֹשֵׁב 1 Sam. 20, 5, once יָשַׁב Jer. 42, 10; constr. יָשַׁב, c. suff. יֹשְׁבִי; Imp. יֹשֵׁב, יֹשְׁבָה; Part. fem. יֹשְׁבָה Nah. 3, 8, elsewhere יֹשְׁבָה, יֹשְׁבָה. For יֹשְׁבִי Ps. 23, 6, see Index.

1. *to sit down, to seat oneself*; kindr. with יָצַב to set, to place; intrans. *to be set, placed*. Aram. יָסַב id. The Arab. verb وَثَب has the signification *to sit*, only in the Himyaritic dialect; see the amusing story in Pococke Spec. Hist. Arab. p. 15 ed. White; but this sense is found in the common Arabic in the subst. وَثَابٌ throne, couch, consessus.

The verb is frequent in the sense to lie in wait, to spring upon the prey, and genr. in the sense of leaping, springing.—Construed: absol. Gen. 27, 19. Prov. 23, 1; with לְ of place Ps. 9, 5. 110, 1. Is. 47, 1. 1 K. 2, 19; c. dat. pleon. Gen. 21, 16 יֹשְׁבָה לָהּ and *sat down for herself*, by herself.—Also *to be seated, to sit*, to be sitting, with בְּ Gen. 19, 1. 2 Sam. 7, 1; עַל 1 K. 1, 35. 2 K. 13, 13. 1 Sam. 20, 24. Poet. with acc. of that *on* which one sits, Ps. 80, 2 יֹשְׁבֵי הַכְרִיבִים *who sitteth upon the cherubim*, i. e. upon a throne borne by the cherubim. 99, 1. Is. 37, 16. Impl. *to sit up*, Is. 52, 2.

Spec. *to sit* is spoken: a) Of judges who *sit* to dispense justice, Is. 28, 6 יֹשְׁבֵי עַל הַמִּשְׁפָּט *who sitteth at judgment*, at the judicial table (comp. יֹשְׁבֵי עַל הַלֶּחֶם to sit at meat 1 Sam. 20, 24), i. e. as a judge. Joel 4, 12. Mal. 3, 3. Hence יֹשְׁבֵי הַכִּסֵּי *the seat of violence*, i. e. of unjust judgment, Am. 6, 3. b) Of kings sitting either as judges Ps. 9, 5. 8; or upon the throne, Germ. *thronen*, Ps. 61, 8. 55, 20. Is. 14, 13. Zech. 6, 13; comp. Rev. 18, 7. Hence in Is. 10, 13 יֹשְׁבֵי כִסֵּי are kings sitting upon thrones. Of God as king and judge of the world, *to sit enthroned* for ever, Ps. 29, 10. 102, 13. c) Of those who sit in ambush, *to lie in wait, to lurk*, fully יָשַׁב לְמוֹ אֶרֶב Job 38, 40; with dat. of pers. Judg. 16, 9. Jer. 3, 2; absol. Ps. 10, 8. 17, 12. So وَثَب, see above; comp. Gr. λόχος, λοχεύω, λοχίζω, from λέγω to sit down, Lat. *insidiae*. d) Of mourners, who *sit* upon

the ground Is. 3, 26. 47, 1. Job 2, 13; or solitary Lam. 1, 1. 3, 29; or who are said simply *to sit*, Ps. 137, 1. Neh. 1, 4. Deut. 21, 23. Hence of a widow. Gen. 38, 11. Is. 47, 8. e) Of those who *sit still*, who are quiet, idle, opp. to those who go out to war or to hunt, Jer. 8, 14. Is. 30, 7. Gen. 25, 27 יֹשְׁבֵי אֶחָלִים *sitting in tents* i. e. remaining at home, occupied in domestic affairs. So κάθημαι Valekn. ad Hdot. 2. 86. f) Of an army which *sits down* in a place, holds it, 1 Sam. 13, 16. Lat. 'sedere contra aliquem' g) יֹשְׁבֵי עִם *to sit with* any one, to have intercourse, to associate with him, Ps. 26, 4. 5; comp. Ps. 1, 1. Jer. 15, 17. h) The phrase *to sit at the king's right hand* see in יָמִין no. 1. bb. i) Further יֹשְׁבֵי is used also of things which elsewhere are said *to be set, put, placed*, comp. the primary idea above and also Piel; and where other languages employ either verbs of *standing, being laid*, (comp. יָסַד, יָרַה,) or like the Heb. those of *sitting, dwelling*. Comp. מִישְׁכָּנוֹ *site* of a city, 2 K. 2, 19; Chald. יָרַב *to be situated*, of a city, Targ. Is. 22, 1. Nah. 3, 1. Eth. ጸጸ id. So of thrones as *set, placed*, Ps. 122, 5 יֹשְׁבֵי כִסְאוֹת *for there are set thrones for judgment*, as the highest seat of justice. Ps. 125, 1 *as Mount Zion*, which cannot be moved, יֹשְׁבֵי לְעוֹלָם but *is set fast for ever*. Zech. 12, 6. 14, 10; comp. Jer. 30, 18. Zech. 2, 8. This last example can also be referred to no. 4; to which also some interpreters refer all these passages. But the idea of *inhabiting* does not suit the most of them; while they all admit and even require the signif. of *being set, placed*.—Hence inf. יֹשְׁבָה as subst. *seat*, see in its order.

2. *to remain, to abide, to tarry*; since those who continue in a place sit down. 2 Sam. 10, 5 *tarry* (יָשַׁבוּ) *at Jericho until your beards be grown*. 1 Sam. 25, 13. Gen. 24, 55. 29, 19. Num. 35, 25. Judg. 6, 18. al. With acc. of place, as in no. 1; Ruth 2, 7 יֹשְׁבָהּ הַבֵּית מְעַט *her tarrying in the house is little*. With dat. pleon. Gen. 22, 5 יֹשְׁבֵי לְפָנַי הֵנָּה *abide ye here*. With dat. of pers. Hos. 3, 3 יֹשְׁבֵי לִי *abide for me*, i. e. remain true to me; also *to stay for any one, to wait*, Ex. 24,

14; absol. id. Num. 22, 19.—Of things, Gen. 49, 24 **וְהָיָה בְּאַיְתָן קִשְׁחוֹ** *his bow abides in strength*, remains strong.

3. *to dwell, to dwell in, to inhabit*, Gen. 13, 6. Ps. 133, 1. al. sēp. With בְּ of place, e. g. a land Gen. 13, 12. 45, 10. Deut. 2, 10. 12. 20; a city Gen. 19, 29; a house Deut. 19, 1; with עַל as אֶרְמָה *עַל* on or in a land Lev. 25, 18. 19. Jer. 23, 8. Ez. 28, 25; also with אֶל *at, by*, Ez. 3, 15; לְ Judg. 5, 17; גַּם Gen. 27, 44; אֶת *with* Gen. 34, 16; לְפָנַי *before* a teacher, master, i. e. *with*, 2 K. 4, 38. 6, 1; c. acc. as בֵּית יֵשֵׁב Is. 44, 13. 42, 11. Poet. Ps. 22, 4 **יֹשֵׁב תְּהִלָּתוֹ יִשְׂרָאֵל** *inhabiting* (dwelling among) *the praises of Israel*, in the temple, where the praises of Israel resound before thee. But יֵשֵׁב c. acc. is also *to dwell at, by, near* a place, to be neighbour, comp. גִּיר, שָׁכֵן; e. g. in both senses Gen. 4, 20 **אֱהֱלֵךְ וּמִקְנֵהוּ** *those dwelling in tents and by* (with) *the flocks*, i. e. nomades; also Ez. 26, 17 fin. **הֵרָוּ יְשֻׁבֶיהָ** *her neighbours*, i. e. neighbouring cities, nations. *To dwell in the house of God* is to frequent his temple and its worship Ps. 23, 6. 27, 4. 84, 5; comp. גִּיר. Spoken often of God as *dwelling* either in heaven Ps. 123, 4. 1 K. 8, 39. 43. 49; or the temple Ps. 9, 12. 2 Sam. 7, 6; so too of an idol Is. 44, 13; of beasts Jer. 50, 39; and also of things, as the ark 1 Sam. 7, 2; justice Is. 32, 16.—PART. **יֹשֵׁב** *a dweller, inhabitant*, often as subst. as **יֹשְׁבֵי יְרוּשָׁלַם** Jer. 17, 25; י' 51, 12; י' בְּבֵל 18; י' הַבֵּל Is. 18, 3. Ps. 33, 8. Sing. often collect. **יֹשְׁבֵי יְרֵךְ** *inhabitants of Jerusalem* Is. 5, 3; **יֹשְׁבֵי שֹׁמְרוֹן** 9, 8; comp. 20, 6. 24, 17. Jer. 48, 43. al. Also in fem. **יֹשְׁבָת** collect. for *inhabitants* Is. 12, 6. Jer. 21, 13. 48, 19. Mic. 1, 11 sq. See in פֶּת no. 5. p. 167.

4. Poet. also pass. or intrans. *to be inhabited, to be habitable*, i. q. Hoph. with which Kal often agrees in signif. Comp. יִבְל fut. **יִבְל**. So too Gr. *vaivā*, espec. *vaivāu* Od. 4. 404. Spoken of cities Jer. 17, 25; regions Joel 4, 20 *Judah shall be uninhabited for ever*, opp. 'to be desolate' v. 19; Sept. *κατοιχοῦνται*, Vulg. *habitabitur*. Zech. 7, 7. Often **יֵשֵׁב** *to be uninhabited, not habitable*, in the description of desolate cities and regions, e. g. Babylon Is. 13, 20 comp. parall. Jer.

50, 40; also Jer. 49, 18. 33. 50, 13. 39. Of Tyre Ez. 29, 11 *no foot of man or beast shall pass through it, neither shall it be inhabited* (לֹא יֵשֵׁב) *forty years*, comp. Jer. 2, 6 and parall. Ez. 26, 20. Of Askelon Zech. 9, 5; the cities of Idumea Ez. 35, 9. Of regions Jer. 17, 6; also of single houses Job 15, 28, where Sept. *οἶκους ἀνοικήτους*. In all these passages the Sept. and Vulg. have the pass. *κατοιχοῦνται, habitari*; while the Chald. and Syr. mostly retain the active form, which in those languages, as in Heb. admits the passive or intransitive sense. This signif. therefore stands firm, although denied by Hengstenberg, ad Zech. 12, 6. Christol. II. p. 286.

NIPH. **נוֹשֵׁב** *to be inhabited* Ex. 16, 35. Jer. 6, 8. Ez. 12, 20. 26, 17 **נוֹשְׁבֵי מַיִמִּים** *inhabited from the seas* i. e. frequented by maritime nations. 38, 12.

PIEL causat. of Kal no. 1. i, *to set, to place*, to pitch tents Ez. 25, 4.

HIPH. **הוֹשִׁיב**, once c. suff. **הוֹשִׁיבוּתָם** Zech. 10, 6 **הוֹשִׁיבוּתָם** as in some Mss. The writer prob. had in mind the similar form **הַשִּׁיבוּתָם** from r. שׁוּב.

1. Causat. of Kal no. 1, *to cause to sit, to seat, to set*, 1 Sam. 2, 8. 1 K. 21, 9. 10. 12. Job 36, 7.

2. Causat. of Kal no. 3, *to cause to dwell or inhabit*, Ps. 4, 9. 68, 7. 113, 8; with two acc. Ps. 113, 9; בְּ of place Gen. 47, 6. 2 K. 17, 6. Hos. 12, 10; עַל Hos. 11, 11. Also *to let dwell with oneself, to cohabit with*, as a wife; hence i. q. *to take to wife, to marry*, Ezra 10, 2. 10. 14. 17. 18. Neh. 3, 27. Comp. Eth. **አጠሰ** id.

3. Causat. of Kal no. 4, *to cause to be inhabited*, Ez. 36, 33. Is. 54, 3.

HOPH. 1. *to be made to dwell*, Is. 5, 8.

2. *to be inhabited*, Is. 44, 26.

Deriv. **שִׁיבָה**, **שִׁיבָה**, **מוֹשֵׁב**, **יֹשִׁיבָה**, pr. n. **יֹשְׁבֵיבָה**, **יֹשְׁבֵיבָה**, **יֹשְׁבֵיבָה**, and the two following.

**יֹשֵׁב בִּשְׁבָתָה** (sitting in the consessus) *Josheb-bashshebeth*, pr. n. of one of David's chief officers, 2 Sam. 23, 8; in the parall. passage 1 Chr. 11, 11 **יֹשְׁבֵיבָה**.

**יֹשְׁבֵיבָה** (seat of one's father) *Jeshebeab*, pr. n. m. 1 Chr. 24, 13.

**יִשְׁבָּה** (praising, r. שָׁבַח) *Ishbah*, pr. n. 1 Chr. 4, 17



**יִשְׁבִּי בְנוֹב** (his seat is at Nob) *Ishbo-benob*, pr. n. m. 2 Sam. 21, 16 Cheth.

**יִשְׁבִּי בְנוֹב** (my seat is at Nob) *Ish-bi-benob*, pr. n. m. 2 Sam. 21, 16 Keri.

**יִשְׁבִּי לֶחֶם** (י. שוב) *Jashubi-lehem*, pr. n. m. 1 Chr. 4, 22.

**יִשְׁבָּעַם** (to whom the people turneth) *Jashbeam*, pr. n. m. 1 Chr. 11, 11. 27, 2.

**יִשְׁבַּק** (leaving, י. שבק) *Ishbak*, pr. n. of a son of Abraham by Keturah, Gen. 25, 2.

**יִשְׁבְּקָשָׁה** (for יִשְׁבַּ בְּקָשָׁה seat in hardness) *Joshebekashah*, pr. n. m. 1 Chr. 25, 4. 24.

**יָשָׁה** \* not in use, pr. *to stand, to stand out, to stand upright*, and hence *to be*; whence the noun יֵשׁ *being* and הַיִּשְׁיָה *a setting upright, uprightness*. Corresponding are Sanscr. *as to be*, Pers. *هستن*, Lat. *esse*; comp. Syr. *أشأ*, Arab. *وسى*. Comp. *as to signification* *to stand*, whence *كان* *to be*. Other traces of this root in Hebrew are found in the pr. names יִשְׁיָה, יִשְׁיָה.

**יָשׁוּב** (he turneth, י. שוב) *Jashub*, pr. n. a) A son of Issachar, Num. 26, 24. Hence patronym. יִשְׁשׁוּבִי Num. 1. c. b) Ezra 10, 29.

**יִשְׁוּהָ** (even, level, י. שוה) *Ishvah*, pr. n. of a son of Asher, Gen. 46, 17.

**יִשְׁוֹהֶיהָ** (whom Jehovah bows down, י. שוהה) *Jeshohaiah*, pr. n. m. 1 Chr. 4, 36.

**יִשְׁוִי** (י. שוה) *Ishvi*, pr. n. a) A son of Asher, Gen. 46, 17. b) A son of Saul, 1 Sam. 14, 49.

**יִשׁוּעַ** pr. n. *Jeshua*, contracted from יְהוֹשֻׁעַ i. q. *Joshua* q. v. common in the later Hebrew; whence Gr. *Ἰησοῦς*.

1. Of men. a) Of Joshua the successor of Moses, Neh. 8, 17. b) Of the high priest of the same name, see יְהוֹשֻׁעַ no. 2. Ezra 2, 2. 3. 2. Neh. 7, 7. c) 1 Chr. 24, 11. d) Three Levites, 2 Chr. 31, 15. Ezra 2, 40. 8, 33. Neh. 7, 43. 8, 7. 9, 4. 5. 10, 10. 12, 8. 24. e) Neh. 3, 19, comp. 7, 11. Ezra 2, 6.

2. *Jeshua* a city of Judah, Neh. 11, 26.

**יִשְׁוִיעָה** f. (י. שיע) with ה parag. poet. יִשְׁוִיעָה Ps. 3, 3. 80, 3. Jon. 2, 10.

1. *deliverance, safety, salvation* in a temporal sense, Is. 56, 1. 59, 11. Ps. 14, 7. al. Ps. 3, 9 **יְיָהוָה הַיִּשְׁוִיעָה** *to Jehovah belongeth deliverance*, it comes from him. **אֱלֹהֵי יִשְׁוִיעָה** *God my deliverer* Ps. 88, 2. **הָיָה לִי לִיִּשְׁוִיעָה** *he is to me for deliverance*, is become my deliverer, Ex. 15, 2. 2 Sam. 10, 11. Ps. 118, 14. 21. So of deliverance from guilt Job 13, 16.—Concr. a) *a deliverer*, Ps. 68, 20 **הָאֵל יִשְׁוִיעָה**. 62, 3. 7. Is. 33, 2. Plur. Ps. 42, 12 and 43, 5 **יִשְׁוִיעָה פָּנֵי יְיָ אֱלֹהֵי** *my deliverer and my God*; so too doubtless 42, 6. b) *delivered, rescued*, (comp. בְּרָכָה Gen. 12, 2, and plur. בְּרָכוֹה Ps. 21, 7,) Is. 26, 18 **יִשְׁוִיעָה בָּל נַעֲשָׂה אֶרֶץ** *we have not made the earth delivered*, i. e. we have not delivered the earth, wrought deliverance in it.

2. *help, aid*, espec. from God, Ps. 9, 15. 13, 6. 20, 6. 21, 6; fully **יִשְׁוִיעָה יְיָ** Ex. 14, 13. Is. 26, 1 **יְיָהוָה הָיָה לָנוּ עֹז** *his help will God set as walls and bulwarks*, i. e. God's help will be to us instead of walls, etc.—Hence, *victory*, 1 Sam. 14, 45. Is. 59, 17. Hab. 3, 8. Ps. 118, 15. Plur. *victories*, espec. those by which a people are delivered from danger through the divine aid, Ps. 18, 51. 44, 5. 74, 12. Comp. the root Hiph.

no. 2. Arab. **نَصْر** help, also victory.

3. *welfare, prosperity, happiness*, Is. 51, 6. 60, 18. Job 30, 15.

**יָשָׁה** \* obsol. root, Arab. transp. **وحش** *to be empty*, spoken of a desert and desolate region, also of a hungry stomach. Conj. IV, *to have an empty stomach, to be hungry*, **وَحْشًا** fasting. Hence

**יָשָׁה** m. *emptiness, hunger*, once Mic. 6, 14.

**יָשָׁה** \* only Hiph. **הוֹשִׁיט**, *to stretch out, to extend*, c. acc. et לָ Esth. 4, 11. 5, 2. 8, 4. Chald. **אֹשִׁיט**, Syr. **أشط** id.

**יִשִּׁי** (perh. firm, strong, see י. שיע) pr. n. *Jesse*, the father of king David, who as being of humble birth was often called by his enemies in contempt **בֶּן-יִשִּׁי** *the son of Jesse*, 1 Sam. 20, 27. 30. 31. 22, 7. 8. 2 Sam. 20, 1. 1 K. 12, 16. (1 Sam. 16, 1 sq.) *The stem of Jesse*, poet. for the

family of David, Is. 11, 1; and the root (sprout) of Jesse for the Messiah, id. v. 10. Sept. *Iessai*.

יְשִׁיָּה (whom Jehovah lendeth, r. יָשָׂה) *Ishiah, Ishijah*, pr. n. a) 1 Chr. 7, 3. b) Ezra 10, 31. Also of several Levites.

יְשִׁיָּה (id.) *Ishiah, Jesiah*, pr. n. m. 1 Chr. 12, 6.

יְשִׁימָה f. (רָשָׁם) plur. יְשִׁימוֹת *desolations, ruins, destruction*, Ps. 55, 16 Cheth. Comp. pr. n. בֵּית־יְהוֹשִׁימוֹת p. 130. r.

יְשִׁימוֹן m. *a waste, desert*, Is. 43, 19. 20. Ps. 68, 8. 78, 40. 106, 14. al. R. יָשָׁם.

יָשָׁם m. (רָשָׁם) *an old man*, pr. one grey-headed, only poetic, Job 12, 12. 15, 10. 29, 8. 32, 6. In the kindr. dialects the corresponding word is *قَسِيمٌ*, the letter י being changed to a rough palatal, see under lett. כ.

יְשִׁישִׁי (son of an old man) *Jeshishai*, pr. n. m. 1 Chr. 5, 14. R. יָשָׁשׁ.

\* יָשָׁם i. q. יָשָׁם *to be laid waste, made desolate*; hence fut. יָשָׁם Gen. 47, 19. Ez. 12, 19. 19, 7. But this form can be derived from יָשָׁם itself, as יָקַל from קָלַל, see Heb. Gramm. § 66. n. I. 3. Plur. *יְשִׁשְׁמָה* Ez. 6, 6.

Deriv. יְשִׁימָה, יְשִׁימוֹן, pr. n. *Yeshim, and*

יְשִׁמָּה (waste, desolation) *Ishma*, pr. n. m. 1 Chr. 4, 3.

יְשִׁמְעָאֵל (whom God heareth, r. יָשָׁע) *Ishmael*, pr. n. a) The son of Abraham by Hagar, the ancestor of many Arabian tribes, Gen. 25, 12–18. Hence patronym. יְשִׁמְעֵאֵלִים 1 Chr. 2, 17. 28, 3, plur. *Ishmaelites*, Arabs descended from Ishmael; they are spoken of as carrying on a traffic with Egypt, Gen. 37, 25. 27. 39, 1; and living a wandering life as nomades at the eastward of the Hebrews and of Egypt as far as to the Persian gulf and Assyria, i. e. Babylonia, Gen. 25, 18; which same limits are elsewhere (1 Sam. 15, 7) assigned to the Amalekites. Judg. 8, 24 comp. v. 22. Ps. 83, 7. b) The murderer of Gedaliah, Jer. 40, 8. 14 sq. 41, 2 sq. c) Of several other

persons, 1 Chr. 8, 38. 2 Chr. 23, 1. Ezra 10, 22.

יְשִׁמְעִיָּה (whom Jehovah heareth, r. יָשָׁע) *Ishmaiah*, pr. n. m. 1 Chr. 12, 4.

יְשִׁמְעִיָּה (id.) *Ishmaiah*, pr. n. m. 1 Chr. 27, 19.

יְשִׁמְרִי (for יְשִׁמְרָה, whom Jehovah keepeth, r. יָשָׁר) *Ishmerai*, pr. n. m. 1 Chr. 8, 18.

\* יָשָׁן 1 pers. יְשִׁנָּה Job 3, 13; fut. יְשִׁין, plur. יָשָׁנוּ Prov. 4, 16; inf. יְשִׁין Ecc. 5, 11; pr. *to be languid, weary*. Hence

1. Of persons, *to fall asleep*, Gen. 2, 21. 41, 5. Ps. 4, 9. Also *to sleep*, 1 K. 19, 5. Prov. 4, 16. Ecc. 5, 11; of beasts Ez. 34, 25.—Arab. *وَسَنَ* to begin to sleep, to slumber, *سِنَة* beginning of sleep. Vice

versa, the Arabs use the verb *نام* of sleep itself, while the Hebrews denote by it only slumber, see נָוַם.—Coupled with *נָוַם* in the phrase *לֹא יָשָׁן וְנָוַם* *to neither slumber nor sleep*, spoken of an active soldier Is. 5, 27; of a sleepless guardian Ps. 121, 4.—*To sleep* is also spoken poetically: a) Of the listless, those who do nothing, whence *ἀργαῖοι μὲν* of God, Ps. 44, 24 *why sleepest thou, Jehovah?* 78, 65. b) Of the dead, Job 3, 13; more fully c. acc. *יָשָׁן שְׁנַת עוֹלָם* Jer. 51, 39. 57, and *יָשָׁן הַמָּוֶת* Ps. 13, 4.

2. Of things, *to be flaccid, flabby, dry*; hence *to be old*, not new, comp. *נָבֵל*, *נֶבֶלָה*. So adj. יָשָׁן, and

NIPH. נִישָׁן 1. *to be dry*, spoken of old grain of a former year, opp. to new or of this year, Lev. 26, 10.

2. *to be old*, i. e. of leprosy, *to be inveterate*, Lev. 13, 11; of a person who has dwelt long in a country, Deut. 4, 25.

PIEL causat. of Kal no. 1, *to cause to sleep*, Judg. 16, 19.

Deriv. יָשָׁן, יָשָׁן, and the three here following.

יָשָׁן adj. fem. יְשִׁנָּה, *dry*, i. e. *old*, not new, spoken of grain of a former year Lev. 25, 22. Cant. 7, 14; of an old or former gate Neh. 3, 6. 12, 39; of an old pool Is. 22, 11. See r. יָשָׁן no. 2.

יָשָׁן adj. fem. יְשִׁנָּה, plur. constr. יְשִׁנָּה Dan. 12, 2.



1. Part. and verbal adj. *sleeping, asleep*, 1 Sam. 26, 7. Ps. 78, 65. Cant. 7, 10 *thy palate* (i. e. its moisture) *is like sweet wine flowing straight to my beloved, הוֹבֵב טַפְּחֵי הַשָּׁנִים gently stealing over the lips of the sleepers*, i. e. those sleeping together. The Arabian poets often thus refer to the moisture of kisses, see Hug ad Cant. p. 49. Doepke ad Cant. 4, 11. p. 142. Trop. of death Dan. 12, 2.—In the manner of participles it serves to form a periphrasis for the finite verb, 1 K. 3, 20 אֲמַתְּהָ אֲנִי הָיְתָה *thy handmaid was sleeping*, i. e. slept. Cant. 5, 2.

2. *Jashen*, pr. n. m. 2 Sam. 23, 22; for which 1 Chr. 11, 34 הָשֵׁם.

יֶשְׁנָה (old) *Jeshanah*, pr. n. of a city in Ephraim or Samaria 2 Chr. 13, 19; see Jos. Ant. 8. 11. 3. ib. 14. 15. 12.

\* יָשַׁע in Kal not used, Arab. وَسَعَ *to be broad, ample, spacious*; trop. *to be rich, opulent*; kindr. with שוֹעַ. See Jauhari in A. Schultens Orig. Heb. T. I. p. 20. To the Hebrews *broad space, wide room*, is the emblem of liberty, deliverance from dangers and straits, comp. רָחֵב, רֵיחַ; as on the other hand narrowness of space, straits, is put for difficulty, distress, danger, comp. צָר, צָרָה. Hence

НІПН. הוֹשִׁיעַ; fut. יוֹשִׁיעַ, rarely with ה retained הוֹשִׁיעַ 1 Sam. 17, 47. Ps. 116, 6, apoc. יוֹשִׁיעַ, יוֹשִׁיעַ Job 5, 15, once c. suff. יוֹשִׁיעֶכֶם Is. 35, 4.

1. *to deliver, to save*, Sept. σώζω, with acc. of pers. Ps. 3, 8 הוֹשִׁיעֲנִי קִיָּה Is. 38, 20. Jer. 17, 14. al. So a city 1 Sam. 23, 2. Is. 37, 35. Often with מִן of pers. *from whom*, Ps. 7, 2. 22, 22. 109, 31; also מִיָּד Ex. 14, 30. 2 K. 19, 9; מִיָּדָה 2 K. 16, 7; also מִן of thing, as מִיָּדָה Job 5, 15, מִיָּדָה 2 Sam. 22, 3, etc. Rarely with בְּ or בְּיָד of pers. or thing *by or through whom*, 2 K. 14, 27. Hos. 1, 7. The acc. being omitted, Is. 59, 1. Ps. 118, 25 הוֹשִׁיעֵה־נָּא *save now!* whence Gr. ὁσωνά.—PART. מוֹשִׁיעַ *a deliverer, saviour*, Sept. σωτήρ, Judg. 3, 9. 15. 1 Sam. 10, 19. Is. 19, 20; of God as delivering, saving his people Is. 43, 11. 45, 15. 21. al. וְאֵין מוֹשִׁיעַ *and there is no deliverer*, no hope of safety, Deut. 22, 27. 2 Sam. 22, 42. Often coupled with הַצִּיל in a like signif. Ps. 6, 5. Jer. 15, 20. al.

2. *to help, to aid, to succour*, Sept. βοηθῶ, with acc. of pers. Ex. 2, 17. 2 Sam. 2, 19; c. dat. Josh. 10, 6. 2 Sam. 10, 11. Absol. 2 Sam. 14, 4 הוֹשִׁיעָה הַמֶּלֶךְ *help, O king!* 2 K. 6, 26. Often of God as affording help, aid, c. acc. Ps. 12, 2. 28, 9. 76, 10, though these examples can also be referred to no. 1; c. dat. Ps. 72. 4. 86, 16. 116, 6. Prov. 20, 22; of idols Judg. 10, 14. Jer. 11, 12. Hence, as help from God brings victory, i. q. *to give victory, to let triumph*, Deut. 20, 4. Josh. 22, 22. 2 Sam. 8, 6, 14. 1 Chr. 11, 14 וַיֹּשִׁיעַ יְיָ הַשּׁוֹעָה גְּדוּלָּה *and Jehovah gave them a great victory*, by which they were delivered from their enemies.—A customary phrase is יָרַי הוֹשִׁיעָה לִּי *or my own hand or arm hath helped me*, i. e. by my own might, my own valour, have I gotten the victory, sc. without the help of another, Judg. 7, 2. Job 40, 9 [14]; of God Ps. 44, 4. 98, 1. Is. 59, 16. 63, 5. But in a different construction and sense, 1 Sam. 25, 26 הוֹשִׁיעַ רַגְלִי לָךְ *to help thyself with thine own hand*, i. e. to avenge thyself privately. v. 33. Here יָרַי and יָרַי v. 33 is the accus. of instrument, which is elsewhere coupled with this verb, Ps. 60, 7. 108, 7, comp. 17, 13; for which see Heb. Gram. § 135. 1. n. 3.

НІПН. נוֹשֵׁעַ 1. *to be delivered, saved*, Ps. 80, 4. Is. 30, 15. Jer. 4, 14. Zech. 9, 9; with מִן of pers. Ps. 18, 4. Num. 10, 9; מִן of thing Jer. 30, 7.

2. *to be helped, succoured*; and hence, *to gain the victory, to triumph*, Ps. 33, 16 where the parall. member has וְנִצַּל, showing that the primary force of נוֹשֵׁעַ is every where preserved. Deut. 33, 29. Is. 45, 17.

Deriv. the four here following, also אֲלִישׁוּעַ, מוֹשְׁעוֹת, the pr. names אֲלִישׁוּעַ, יְהוֹשֻׁעַ, הוֹשִׁיעָה, הוֹשִׁיעַ, מִיָּשַׁע.

יָשַׁע and יָשַׁע m. in pause יָשַׁע, c. suff. יָשַׁע יָשַׁע Ps. 18, 36, once יָשַׁע Ps. 85, 8.

1. *broad place, wide room, freedom*, i. q. מִרְחָב, opp. to straits, see the root. Ps. 12, 6 אֲשִׁית בְּיָשַׁע *I will set him in a wide place*, at liberty, i. e. I will deliver him; comp. 18, 2.—Hence

2. *deliverance, help*; with acc. of the kindr. verb, Hab. 3, 13 אֶת־מִשְׁיָחִי לְיָשַׁע

for the deliverance of thine anointed. So צֶרֶךְ יֵשֶׁרִי *my rock of deliverance*, through which I am secure from danger, 2 Sam. 22, 47. Ps. 95, 1; קָרָן יֵשֶׁרִי id. Ps. 18, 3; אֱלֹהֵי יֵשֶׁרִי *God of my deliverance*, i. e. God my deliverer, my helper, Ps. 18, 47. 25, 5. 27, 9. Mic. 7, 7. Concr. יֵשֶׁרִי *my deliverer, helper*, Ps. 27, 1.

3. *safety, welfare, prosperity*, Job 5, 4. 11. Ps. 132, 16. Is. 61, 10; comp. 2 Chr. 6, 41.

יֵשֶׁרִי (saving, salutary, r. יָשַׁע) *Ishi*, pr. n. m. a) 1 Chr. 2, 31. b) 5, 24. c) 4, 20.

יֵשֶׁרְיָה (id.) *Jesiah*, pr. n. m. a) 1 Chr. 3, 21. b) Ezra 8, 7. c) v. 19. d) Neh. 11, 7.

יֵשֶׁרְיָהוּ (help of Jehovah, r. יָשַׁע) *Isaiah*, Sept. *Hovvius*, Vulg. *Isaias*, pr. n. a) The celebrated prophet who lived and had great influence under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah; see Is. 1, 1. 6, 1 sq. 7, 1 sq. 20, 1 sq. 22, 15 sq. c. 36–39. b) 1 Chr. 25, 3. 15. c) 26, 25.

\* יָשַׁח obsol. root, kindr. with שָׁפַח *to smooth, to polish*, and صَفَّى, *to shine*. Hence

יָשַׁח (in some Mss. הָשַׁח) Ex. 28, 20. 39, 13. Ez. 28, 13, *jasper*, a precious stone or gem of various colour, but mostly green. Arab. يَسْف, يَشْف, *يشم*.

יֵשְׁפָה (perh. bald, r. שָׁפַח) *Ishpah*, pr. n. 1 Chr. 8, 16.

יֵשְׁפָן (id.) *Ishpan*, pr. n. m. 1 Chr. 8, 22.

\* יָשַׁר fut. יֵשֶׁר, plur. 3 pers. יֵשְׁרֻה *1 Sam. 6, 12.*

1. *to be even, level*, [which seems to be the primary idea of this verb and its derivatives.—T.] Arab. يَسِر *facilis, lenis, prosper fuit*.—Metaph. of an even mind, tranquil, composed, (comp. שָׁנָה Is. 38, 13,) opp. to inflated, proud. Hab. 2, 4 *הִנֵּה עֲפָלָה לֹא-יֵשְׁרָה נַפְשׁוֹ בּוֹ lo elated, not tranquil is his soul within him*. Hence יָשַׁר no. 2, מֵיֶשֶׁר, שְׂרֹן.

2. *to be straight, right*, espec. of a way, kindr. with אָשַׁר, and also כָּשַׁר, עָשַׁר.—1 Sam. 6, 12 *וַיֵּשְׁרֻה הַפָּרוֹת בְּדֶרֶךְ pr. and the kine were straight in the way*, i. e.

took the straight way; for the grammat. form, see Heb. Gramm. § 47. n. 3. Metaph. only in the phrase יָשַׁר בְּעֵינַי *it is right in my eyes*, i. e. *is pleasing to me*, I approve it, Num. 23, 27. Judg. 14, 3. 1 Sam. 18, 20. 1 K. 9, 12. Jer. 18, 4.

PIEL 1. Causat. of Kal no. 1, *to make even, to level, to make plain*, e. g. ways Is. 40, 3. 45, 13; with לְ for any one. So God is said *to make plain the ways of any one*, i. e. *to give him success, prosperity*, Prov. 3, 6. 11, 5, opp. נָפַל.

2. *to make straight one's way*, Prov. 9, 15 *who make straight their ways* i. e. who go straight forwards, the upright. יָשַׁר לְלֶכֶת pr. *to make straight to go*, i. e. *to go straight forwards, to walk up-rightly*, Prov. 15, 21. Hence *to direct, to lead*, e. g. an aqueduct 2 Chr. 32, 30; poet. the thunder Job 37, 3.

3. *to esteem as right, to approve*, Ps. 119, 128.

PUAL pass. of Pi. no. 1. Part. מֵיֶשֶׁר *flattened gold*, i. e. drawn out into plates, fitted, 1 K. 6, 35.

HIPH. הֵיֶשֶׁר, also הוֹשִׁיר Ps. 5, 9 and Is. 45, 2 Cheth.

1. *to make even or level, to level*, e. g. a way Ps. 5, 9, uneven places Is. 45, 2 Cheth.

2. *to make straight one's way*; ellipt. Prov. 4, 25 *let thine eye-lids יֵשְׁרֻהוּ נְנִיחָה make straight (their way) before thee*, i. e. *look straight before thee*.

Deriv. מֵיֶשֶׁר, מֵיֶשֶׁר, pr. n. שְׂרֹן, and the six here following.

יָשַׁר adj. fem. יֵשְׁרָה 1. *even, level, plain*, of a way Jer. 31, 9; hence דֶּרֶךְ יֵשְׁרָה *a plain way*, not difficult i. e. prosperous Ezra 8, 21. Trop. יָשַׁר לֵב *plain-minded*, i. e. prompt, ready to do, c. inf. et לְ 2 Chr. 29, 34. Comp. Arab. يَسِر *facilis, obsequiosus fuit*. Conj. III, *facilem se præbuit alicui*.

2. *straight, right*, Ez. 1, 7. 23. Job 33, 27 *וַיַּעֲרֹתִי יָשַׁר I have made crooked the straight*, i. e. *have acted perversely*. Mic. 3, 9. So espec. of a way 1 Sam. 12, 23. Is. 26, 7. Jer. 31, 9. Ps. 107, 7.—Metaph. a) יָשַׁר בְּעֵינַי *right in my eyes*, i. e. *pleasing to me*, what I approve. Judg. 17, 6 *וַיֵּשְׁרֻה בְּעֵינָיו what was right in his own eyes*, what he pleased. Josh. 9, 25. Deut. 12, 28 *וַיֵּשְׁרֻה*



הַיְשָׁרִים i. e. what God approves. 1 K. 11, 33, 38. 2 K. 10, 30. al. 2 Sam. 19, 7. Rarely with לִפְנֵי Prov. 14, 12, 16, 25. b) *upright, righteous, just*; so of God, Deut. 32, 4. Ps. 25, 8, 92, 16; of God's judgments Ps. 119, 37. Neh. 9, 13; of the divine word Ps. 19, 9, 33, 4. Of men, id. 1 Sam. 29, 6. Job 1, 1, 8, 23, 7. Ps. 11, 7; often in plur. יְשָׁרִים *the upright, the righteous*, Job 4, 7. Ps. 49, 15, 111, 1. Prov. 2, 21. al. sēp. More fully לְבַב יְשָׁרִים Ps. 7, 11, 94, 15; also בְּלִבּוֹתָם Ps. 125, 4; also יְשָׁרֵי דֶרֶךְ Prov. 49, 27, יְשָׁרֵי דֶרֶךְ Ps. 37, 14. So of a way of life, conduct, Prov. 20, 11, 21, 8. Subst. יְשָׁר *uprightness, integrity*, Ps. 37, 37, 111, 8.—Hence יֵשֶׁר הַסֵּפֶר *the book of the upright*, (Vulg. *liber justorum*, Engl. Vers. *the book of Jasher*), a collection or anthology of ancient Heb. poems, twice quoted in the O. T. Josh. 10, 13. 2 Sam. 1, 18; so called as celebrating the praises of upright men, or perhaps for some other cause; since the Orientals often derive the titles of their books from words or things having little connection with the argument. See various conjectures in Wolf's Bibl. Hebr. II. 219.

יֵשֶׁר (uprightness) *Jesher*, pr. n. m. 1 Chr. 2, 18.

יֵשֶׁר m. (יָשָׁר) 1. *evenness, smoothness, rightness*, of a way Prov. 2, 13, 4, 11.

2. Trop. a) *equity, right, duty*, what is right and proper; Prov. 11, 24 *who is more frugal בְּיָשָׁר than is meet*. With suff. יָשָׁרוּ what is right for him to do, *his duty*, Job 33, 23. Prov. 14, 2. Also what it is right to speak, *right, uprightness, sincerity*, Job 6, 25. Adv. *rightly*, Ecc. 12, 10 וְכָהוּב יֵשֶׁר דְּבָרֵי אֱמֶת *and the words of truth are rightly written*, i. e. consigned to this book, as is right. b) Of persons, *uprightness, integrity*, 1 K. 9, 4. Ps. 25, 21. כִּל יֵשֶׁר *because of uprightness*, Prov. 17, 26. Often with לֵב, Deut. 9, 5. Ps. 119, 7. Job 33, 3.

יֵשֶׁרָאֵל (right towards God, r. יָשָׁר) *Jesharelah*, pr. n. m. 1 Chr. 25, 14.

יֵשֶׁרָה or יֵשֶׁרָה f. (יָשָׁר) constr. יֵשֶׁרָה, *uprightness, integrity*, 1 K. 3, 6.

יֵשֶׁרֶן m. *Jeshurun*, a poetical name for the people of Israel, apparently expressive of affection and tenderness, and

occurring four times, Deut. 32, 15, 33, 5, 26. Is. 44, 2. The origin is doubtful; but prob. יֵשֶׁרֶן is a diminutive (of the form יֵשֶׁרֶן, יֵשֶׁרֶן) from יָשָׁר i. q. יָשָׁר (comp. יָשָׁר and יָשָׁר) q. d. *rectulus, justulus*, 'the good little people'; Aqu. Symm. εὐθὺς, Vulg. *rectissimus et dilectus*.—Others, as Grotius, whom I formerly followed, make it a diminutive from the name יֵשֶׁרָאֵל itself, for יֵשֶׁרָאֵל; but a contraction of this sort is without analogy.

\* יָשָׁשׁ obsol. root, kindr. שָׁשׁ, *to be white, hoary*; hence *to be grey-headed, aged*; comp. שִׁיבָה.

Deriv. יָשָׁשׁ, pr. n. יָשָׁשׁ, and

יָשָׁשׁ m. *an old man*, pr. one grey-headed, 2 Chr. 36, 17.

יָתֵד Chald. i. q. Heb. יָתֵד, a sign of the accusative, c. suff. יָתֵדָם *them* Dan. 3, 12.

\* יָתֵב Chald. i. q. Heb. יָשָׁב 1. *to sit down, to sit*, Dan. 7, 9, 10, 26.

2. *to dwell*, Ezra 4, 17.

APH. הוֹתֵב *to cause to dwell*, Ezra 4, 10.

\* יָתֵד obsol. root, Arab. دَاس, *to drive in firmly, to fix fast*, e. g. a pin or stake in the ground; comp. وَطَد. Hence

יָתֵד constr. יָתֵד, plur. יָתֵדִים, constr. יָתֵדִים; masc. Ez. 15, 3; fem. Is. 22, 25. Deut. 23, 14.

1. *a peg, pin, nail*, as driven into the wall, Ez. 15, 3. Is. 1, c. Spec. *a tent-pin, stake*, driven into the earth to fasten the tent, Ex. 27, 19. Judg. 4, 21, 22. Is. 33, 20. Judg. 16, 14 יָתֵד הָאֶרֶץ *the pin of the web or braid*, with which it was fastened to the wall, etc. Hence, *to drive a peg, to fasten a nail*, sc. in the wall, is to the Hebrews an image signifying to render firm, stable, Is. 22, 23; for which also simpl. יָתֵד Ezra 9, 8, comp. נָדָר v. 9. The Arabs have also the same figure, see Vit. Timuri, I. p. 134, 228. ed. Mang.—Further, *a nail, peg*, is put metaph. for *a prince*, on whom the care and welfare of the state depends, Zech. 10, 4; where the same person is also called מִנְּהַם *corner stone*, on whom the state is founded.

2. *a little spade, spatula, paddle*, Deut. 23, 14.

**יָתוּם** m. (r. **יָתָם**) *an orphan*, Ex. 22, 23. Job 6, 27. 31, 17. al. Also of one whose father only is dead, a *fatherless* child, Job 24, 9. With genit. Ps. 109, 12; so of a people Is. 9, 16. Jer. 49, 11. Hence *the stranger, the orphan, and the widow* are named together as forlorn and needing help from others, Deut. 14, 29. 16, 11. 14. 24, 19. 20. 21. 26, 12. 13; so *the widow and orphan* Ex. 22, 21.

**יָתִיר** m. (r. **הוֹיֵר**, after the form **יָקִים**) *a searching out, search*, and meton. that sought out, what is found by search, Job 39, 8.

\* **יָתַח** obsol. root, Arab. **وتخ**, *to beat with a club*, **مِيتَخَة** a club. Hence **הוֹתַח** a club, q. v.

**יָתִיר** (pre-eminent, r. **יָתַר**) *Jattir*, pr. n. of a city in the mountains of Judah, assigned to the priests, Josh. 15, 48. 21, 14. 1 Sam. 30, 27. 1 Chr. 6, 42.—Perh.

the mod. **عَتِير** 'Attir; see Bibl. Res. in Palest. II. p. 194, 625.

**יָתִיר** Chald. (r. **יָתַר**) 1. Adj. *excellent, pre-eminent*, Dan. 2, 31. 5, 12. 14.

2. Adv. fem. **יָתִירָה**, *very, exceedingly*, Dan. 3, 22. 7, 19.

**יָתִלָּה** (hanging, high, r. **תָּלָה**) *Jithlah*, pr. n. of a place in the tribe of Dan, Josh. 19, 42.

\* **יָתַם** obsol. root, Arab. **يَتَمَ** and **يَتَمَ** *to be lonely, bereaved*. This signif. of loneliness seems to come from the idea of *silence*, so that this verb has affinity with **שָׁמַם**, **דָּמַם**, comp. in **אָלַם** no. 3. Hence **יָתוּם** *an orphan*.—The form **יָתַם** Ps. 19, 14 is from **יָתַם**.

**יָתֶמָה** (orphanage, r. **יָתָם**) *Ithmah*, pr. n. m. 1 Chr. 11, 46.

\* **יָתַן** obsol. root, i. q. Arab. **وتن** *to be perennial, to flow constantly*, of water;

III, *to be assiduous, constant*; **وَاتِنَ** any thing perennial, permanent; kindr. perh.

is **أَنَّ** *to stand*. The primary idea seems to be that of *extending*, comp. **הָתַן**.—Deriv. **יָתַן**.

**יָתַנִּיאל** (whom God bestows, r. **יָתָה**) *Jathniel*, pr. n. m. 1 Chr. 26, 2.

**יָתָן** (bestowed, r. **יָתָה**) *Ithnan*, pr. n. of a city in the tribe of Judah, Josh. 15, 23.

\* **יָתַר** in Kal not used. 1. Pr. *to hang out over, to be redundant*, see **יָתַר** no. 1, and **מִיָּתַר**. Hence

2. *to be abundant, to be more than enough*, see Hiph. no. 1, **יָתַר** no. 2; also *to have over and above, to gain*, **πλεονεξέω**, see **יָתַר**, **יָתִיר** no. 1.

3. *to be over and above, to be left, to remain*; see Hiph. no. 2, Niph. no. 1, **יָתַר** no. 3, **יָתִירָה**.

4. *to exceed bounds*; and hence *to be very great, excellent, pre-eminent*; see Niph. no. 3.

PART. **יֹתֵר**, **יֹתֵרָה**, see in their order, p. 392.

HIPH. **הוֹתִיר**, fut. **יֹתֵר**, **יֹתֵרָה**, in pause **יֹתֵר**, conv. **יֹתֵרָה**.

1. *to cause to abound, to make abundant*, sc. a person in any thing, constr. with acc. of pers. and **בְּ** of thing, Deut. 28, 11. 30, 9.

2. *to let remain, to leave*, with acc. of thing Ex. 10, 15. 16, 19..20. Ruth 2, 18. Ez. 12, 16; and **לְ** of pers. added Is. 1, 9. Jer. 44, 7. Absol. in the phrase 'to eat or drink, and leave,' sc. when satisfied, Ruth 2, 14. 2 K. 4, 43. 44; also Ex. 36, 7. Ez. 6, 8.—Ps. 79, 11 **יֹתֵר בְּנֵי חַיָּה** *let remain the sons of death*, i. e. preserve those appointed to die.

3. Intrans. *to be more than others, to excel*; Gen. 49, 4 **אַל-תֹּתֵר** *thou shalt not excel*, i. e. shalt not be pre-eminent among thy brethren according to thy birthright.—But **הוֹתֵר** may also be Hoph. for **יֹתֵר**, as **הוֹדַע** from **דָּעַ** for **יֹדַע** Prov. 11, 25.

NIPH. **נֹתַר** 1. *to remain, to be left remaining*, Gen. 44, 20. Neh. 6, 1; e. g. after a slaughter or destruction of others Num. 26, 65. Josh. 11, 11. 1 K. 17, 17. Is. 1, 8. 30, 17. al. ssep. so of things Ex. 10, 15; with dat. of pers. added 1 Sam. 25, 34. With **אַחֲרֵי** after 1 K. 9, 21; **מִן** of, out of any number, quantity, etc. 2 Sam. 13, 30. Zech. 14, 16. Lev. 14, 29; **בְּ** in or of any thing Lev. 8, 32. 14, 18; also with **בְּ** in a like sense 2 Sam. 17, 12. —Part. **נֹתֵר**, f. **נֹתֵרָה**, *that which is left*,



the rest, remainder, remnant, Gen. 30, 36. Ex. 23, 10, 29, 34. Lev. 2, 3, 10. al. sæp.

2. to remain, to be left, sc. after the depature of others. Gen. 32, 25 and Jacob (יִתְרִי) was left alone. So also many intpp. Dan. 10, 13 וַאֲנִי נִתְּחַרְתִּי שָׁם and I remained there with the king of Persia; but the context favours a reference to no. 3.

3. to be more than others, to excel; hence to get the victory, to be victorious. Dan. 10, 13 וַאֲנִי נִתְּחַרְתִּי שָׁם אֶצֶל מְלָכֵי בָרְסָס and I there obtained the victory with the kings of Persia. Comp. Hiph. no. 3. Syr. Ethpa. præstans, excellens fuit.

Deriv. יוֹתֵרָה, יוֹתֵרָה, יוֹתֵר, מוֹתֵר, מִיֵּתֵר, and those here following.

יֵתֵר m. c. suff. יֵתֵרוֹ 1. a cord, rope, pr. something hanging over, redundant, see the root יֵתֵר no. 1. Judg. 16, 7, 8.

9. So Arab. <sup>س</sup>يتر id. string of a bow, of a lute, etc. — Spec. a) Of the cords by which a tent is fastened to the pins or stakes; metaph. Job 4, 21 נִסַּע יֵתֵרָם בָּם their cord in them is torn away, their tent is thrown down, i. e. they die; comp. the figure of a tent in v. 19, also Is. 38, 12. b) The string of a bow, Ps. 11, 2. c) Of a cord used as a rein or halter; Job 30, 11 Cheth. יֵתֵרוֹ פָּתַח he letteth loose (lets go) his rein, or collect. they let loose their rein, i. e. are unbridled, impudent. Keri יֵתֵרִי they loosen my rein, i. e. the rein which I have put upon them, the reverence due to me.

2. abundance, Ps. 17, 14; comp. Ex. 23, 11. יֵתֵרָה עַל abundantly, enough and more, Ps. 31, 24. Adv. יֵתֵר, abundantly, exceedingly, Is. 56, 12. Dan. 8, 9.

3. remainder, residue, the rest. יֵתֵר

הַעֵם the rest of the people Judg. 7, 6. 2 Sam. 10, 10; יֵתֵר הַדְּבָרִים שׁ' the rest of the acts of Solomon 1 K. 11, 41, 14, 19. al. sæp. Spec. what is left after destruction, the remnant, residue, Deut. 3, 11. Josh. 12, 4, 13, 12. Job 22, 20.—But Joel 1, 4 הַיֵּתֵרָה הָאֲרָבָה that which the locust hath left, his leavings. Ez. 23, 11.

4. Spoken of what exceeds bounds or measure; hence a) excellence, pre-eminence, Prov. 17, 7. Concr. Gen. 49, 3. b) Adv. more than, besides, i. q. יוֹתֵר no. 2. c. Num. 31, 32.

5. Jether, pr. n. m. a) The father-in-law of Moses, elsewhere יֵתֵר, Ex. 4, 18. b) Judg. 8, 20. c) 1 Chr. 2, 32. d) 4, 17. e) 7, 38, for which יֵתֵרָה v. 37. f) 1 K. 2, 5, for which יֵתֵרָה 2 Sam. 17, 26.—Patronym. יֵתֵרִי 2 Sam. 23, 38.

יֵתֵרָה see יֵתֵר no. 5. f.

יֵתֵרָה f. i. q. יֵתֵר no. 2, abundance, wealth, riches, Is. 15, 7. Jer. 48, 36.

יֵתֵרוֹ (i. q. יֵתֵרוֹן) Jethro, pr. n. of the father-in-law of Moses, Ex. 3, 1, 4, 18. Comp. יֵתֵר no. 5. a, and הֵתֵב.

יֵתֵרוֹן m. (r. יֵתֵר) a word of the later Hebrew.

1. excellence, pre-eminence, Ecc. 2, 13, 7, 12, 10, 10.

2. gain, profit, emolument, what one has over and above, Ecc. 1, 3, 2, 11, 3, 9, 5, 8, 15. Syr. <sup>كسب</sup> gain.

יֵתֵרָן see יֵתֵר no. 5. e.

יֵתֵרָם (residue of the people, r. יֵתֵר) Ithream, pr. n. m. 2 Sam. 3, 5. 1 Chr. 3, 3.

יֵתֵרָה see יוֹתֵרָה.

יֵתֵת (for יֵתֵתָה pin, nail, r. יֵתֵת, so Simonis) Jetheth, pr. n. of an Edomitish chief, Gen. 36, 40.

## כ

Caph, the eleventh letter of the Hebrew alphabet, as a numeral denoting 20. The name כָּף signifies the hollow of the hand, palm, to which the ancient figure of this letter prob. bore a resemblance.

It is a palatal of a middle character as to roughness, and is therefore interchanged: a) With the softer כ, see p. 169; and even with כּ, as כָּשִׁיר and כְּשִׁיר, comp. also כָּשִׁישׁ and כְּשִׁישׁ senex. b)

With the harder palatal פ, see פֶּה and פֶּקֶק; פֶּקֶק and פֶּקֶן; פֶּקֶן and פֶּקֶק; פֶּקֶק and פֶּקֶן; and others almost innumerable in the kindred dialects; see Schult. Clav. Dialectorum p. 295. Scheid ad Cant. Hiskia p. 196. c) Less freq. it passes over into the stronger gutturals ח כֶּחַ and ע, as חֶלֶד, חֶלֶד, a mole; פֶּקֶר and פֶּקֶר חֶבֶר Chaboras; פֶּקֶר, פֶּקֶר, young lion; פֶּקֶר and פֶּקֶר to surround.

פֶּ before monosyllables and barytones often פֶּ (Lehrg. § 151, 1), c. suff. פֶּקֶם, פֶּקֶם, פֶּקֶם; with the other persons it takes the form פֶּמֶו, פֶּמֶו, q. v.

A) Adv. of quality, abridged from פֶּן, as אֶפֶן, and the like; see Heb. Gramm. § 100. 1.

1. Pr. demonstr. *thus, so, in this manner*, Gr. ὥς. Hence repeated, פֶּ—פֶּ, as —so, where two things are compared. Lev. 7, 7 פֶּחֶטָה פֶּחֶטָה *as the sin-offering so the trespass-offering*. Num. 15, 15. Hos. 4, 9. 1 K. 22, 4. Is. 1, 8. Sometimes (though rarely) inverted, *so—as*; Gr. ὥς—ὥς. Gen. 44, 18 פֶּחֶטָה פֶּחֶטָה *so thou, as Pharaoh*. Ps. 139, 12.—According to the various modes of comparison, this particle may also be variously rendered, e. g. *as well—as*, Lev. 24, 16 *all the congregation shall stone him, פֶּחֶטָה פֶּחֶטָה as well the stranger as the native*. Deut. 1, 17. Ez. 18, 4. Also *how great, so great*; *quantus, tantus*; *qualis, talis*; ὅσος, τόσος; ὅλος, τοῖος; so Josh. 14, 11 וְכִהְיֶה אִזְ וְכִהְיֶה *how great my strength then, so great my strength now, or in Engl. shorter, as—so*. 1 Sam. 30, 24.—More fully, פֶּן—פֶּן Ps. 127, 4. Joel 2, 4; also פֶּן—פֶּן Josh. 14, 11. 1 Sam. 30, 24. Dan. 11, 29. Ez. 18, 4.

2. Relat. *in what way, how*, after the verb יָדַע (as elsewhere אֵיךְ Ruth 3, 18), Ecc. 11, 5 *as thou knowest not what will be the way of the wind, וְכִהְיֶה בְּכֶן וְכִהְיֶה בְּכֶן nor how the bones grow in the teeming womb, so, etc.*

3. Indef. *in some way*, in some measure; hence, where numbers or measures of space and time are expressed without strict exactness, *about, nearly,*

Gr. ὥς (ὥς πενήκοντα), ὥστ, ὅσον. 1 K. 22, 6 פֶּחֶטָה פֶּחֶטָה *about four hundred men*. Ex. 12, 37. Ruth 2, 17 פֶּחֶטָה *about an ephah of barley*. Num. 11, 31 פֶּחֶטָה יוֹם *about a day's journey*. Ruth 1, 4 פֶּחֶטָה פֶּחֶטָה *about ten years*. Gen. 38, 24. Josh. 3, 4. al. ssep. With פֶּ rarely, 1 Sam. 14, 14.—Also of a point of time not exactly defined. Ex. 11, 4 פֶּחֶטָה *about midnight*. 9, 18 פֶּחֶטָה *about this time to-morrow*. Dan. 9, 21 פֶּחֶטָה מִנְחָה *about the time of the evening sacrifice*. In all these examples, פֶּ may be taken adverbially, as is here done; and the subst. is then in the accusative of time when. But see in B. no. 3.

B) Prep. 1. *as, like, as if*, denoting resemblance of any kind, 1 Sam. 25, 36 פֶּחֶטָה פֶּחֶטָה *like a flock of sheep*. Judg. 8, 18. Job 41, 10. Of magnitude, Josh. 10, 2 *for Gibeon was a great city, פֶּחֶטָה פֶּחֶטָה like one of the royal cities*, i. e. as great as one of them. Of number, Gen. 22, 17 פֶּחֶטָה פֶּחֶטָה. 13, 16 פֶּחֶטָה. Also of time, Job 10, 5. Ps. 89, 37 פֶּחֶטָה פֶּחֶטָה *his throne shall endure like the sun*, i. e. as long as the sun shall shine, comp. 72, 17. Of lot, fortune, comp. פֶּחֶטָה *to be as, like, to experience the same as, etc.* p. 250, col. 1. δ; also פֶּחֶטָה פֶּחֶטָה. Often so that the 'tertium comparationis' is subjoined, as Job 34, 7 *who is like Job, who drinketh in iniquity like water?* Gen. 3, 5.—Spec. to be noted are the following idioms: a) A subst. preceded by פֶּ often denotes *something like itself*, a person or thing similar to that which the noun denotes. Dan. 10, 18 פֶּחֶטָה אָדָם *(an appearance) like the appearance of a man*, (something) like the human form. Deut. 4, 32 *whether there hath been פֶּחֶטָה פֶּחֶטָה any thing like this great thing?* Gen. 41, 38 פֶּחֶטָה פֶּחֶטָה *can we find a man like this man?* i. e. such a man. Hence פֶּחֶטָה, may often be rendered *such*, Judg. 13, 23. Is. 66, 8 פֶּחֶטָה פֶּחֶטָה *who hath heard such a thing? who hath seen such things?* Job 16, 2; also פֶּחֶטָה (what) is like this, i. e. the same



in like manner, Judg. 8, 8. 2 Chr. 31, 20. *כֹּה וְכֹה* thus and thus, so and so, Judg. 18, 4. 1 K. 14, 5. *כֹּה־וְכֹה־אֵל* id. 2 Sam. 17, 15. b) With verbs of likeness *כִּי* is put by pleonasm, e. g. *כִּי נִשְׁלַם* Ps. 49, 13, 21; as in Engl. to be made like as a person, etc. c) For the article so frequent after *כִּי* of comparison, see above under the art. *הֵי* no. 2. c. p. 239.

2. according to, after, Gr. *κατά*, implying accordance and conformity with some rule or model. Gen. 1, 26 *בְּדְמוּתֵנוּ* after our likeness. 4, 17 *בְּנוֹ הַנוֹהֵךְ* after the name of his son Enoch. Josh. 6, 15 *כַּמִּשְׁפָּט הָיָה* after this manner. 2 K. 1, 17 *כַּדְבַר יְהוָה* according to the word of Jehovah. 1 Sam. 13, 14 *אִישׁ בְּלִבּוֹ* a man after his own heart, such as is pleasing to him. Ps. 7, 18 *I will praise Jehovah בְּצִדְקוֹ* according to his righteousness. i. e. as his righteousness demands. Zech. 2, 10. Ex. 8, 9, 27. Josh. 1, 7. Jer. 17, 10. Prov. 24, 12. al. Comp. *כִּי* according to one's hand, i. e. bounty, see *יָר* no. 1. cc.—In this signif. also *כִּי* is followed in the apodosis by *כֵּן*; Gen. 6, 22 *אֲשֶׁר צִוָּה אֱלֹהִים בֵּן נִשְׁמָה*.

3. From the adverbial use explained above in A. 3, comes also the use of this particle as a particle of time or space, like Germ. *um*, Engl. *about*, *at*, as in the phrase, '*um drey Uhr*,' which means not only *about* three o'clock, but also *at* three o'clock. So *בְּחֶמּוֹל שְׁלֹשִׁים* i. q. *הֶמּוֹל שְׁלֹשִׁים* yesterday and the day before, formerly, 1 Sam. 14, 21, 21, 6; *בְּיוֹם* to-day, at this time, now, see *יּוֹם* no. 3. d, e; *בְּרֵעַ* in a moment, at once, Num. 16, 21; *בְּמֵצֵט* in a little while Is. 26, 20.—So too of space; 1 Sam. 20, 3 *בֵּין הַמָּוֶת* there is as a step (but a step) between me and death. Ps. 73, 2.

4. The notion of likeness and comparison is retained by *כִּי* in those places also where the Heb. grammarians give it the name of *Caph veritatis* (כֶּה אֱמֶתוֹת), or also of *Caph confirmationis et identitatis* (כֶּה הֶעֱצָם, כֶּה הַקִּיּוֹם). Here, although no comparison is actually expressed, yet *כִּי* is not redundant, but implies a comparison with all other things of the same kind; see Lehrs. p. 846. Heb. Gr. § 151. 3. f. Neh. 7, 2 *כִּי הָיָה* for he was as a faithful

man is and should be, i. e. he was what is called a faithful man. Ecc. 8, 1 *מִי כִּהְיָה־כֵּם* who is as the wise man? who is such that he may be called wise? who is truly wise? Is. 1, 7 *שְׁמָמָה כַּמִּהְפֹּת זָרִים* desolation like the overthrow of strangers, truly such as enemies make.—This comparison is so far from weakening the force of the expression, that on the contrary it strengthens it: *כַּאֲשֶׁר אֱמֶת* 'as only a faithful man can be,' most faithful, Lat. *quam fidissimus*; *כַּמִּהְפֹּת זָרִים* 'as only foreign enemies can destroy,' the utmost desolation; comp. the Gr. *ὡς ἀλλοτρίων*, Passow Lex. in *ὡς*; also *ὅσον* Viger. ed. Hermann p. 563. So espec. in the phrase *בְּמֵצֵט* very few 1 Chr. 16, 19; very little Prov. 10, 20, comp. Gr. *ὅσον ὀλίγων*. *שְׁרִירֵי בְּמֵצֵט* a very small remnant Is. 1, 9.—But very many examples usually referred to *Caph veritatis*, belong rather to the Caph of resemblance or similitude (B. 1), though with various relations; e. g. *כִּי הָיָה* to be as any one, to act like him; Ex. 22, 24 *לֹא תִהְיֶה־לּוֹ* thou shalt not be to him as an usurer. Num. 11, 1 *וַיִּתְּנוּ בְּמִתְאַנְּנִים* and the people were as if complaining of evil, complaining as if some evil had happened to them. 1 Sam. 10, 27. Job 24, 14 *וּבַלַּיְלָה יִהְיֶה בְּנֶגֶב* and by night is as the thief, acts the thief. Hos. 5, 10, 10, 4. Cant. 1, 7. So Lam. 1, 20 *אֲבָרָה בְּמִוְתָּה* at home there is as death, q. d. as it were death itself, viz. famine and plague; see no. 1. a. Is. 13, 6 *כַּשֵּׁר מִשְׁעֵר יָבֹוא* like a destroying tempest from the Almighty shall it come, i. e. suddenly, as tempests are wont to come. Is. 1, 8 see in A. 1.—In Job 3, 5 *בְּמִרְרֵי*, the *כִּי* is radical.

5. Prefixed to the Infinitive *כִּי* is: a) *as*, like, comp. no. 1, 2. Is. 5, 24. Ironically, *כִּי* as if, Is. 10, 15 *שֶׁבֶט כִּי־יִשְׁבֹּט* as if the rod should brandish him who lifteth it up. b) *as*, i. q. *after*, *when*, *as soon as*, a particle of time, (comp. no. 3,) where the time of two actions is compared, like Gr. *ὡς* for *ἐπει*, Passow in *ὡς* B. II. 5; comp. Ps. 89, 37, 38, in no. 1 above. Gen. 39, 18 *בְּהִרְמֵי* as I lifted up my voice (i. e. when, as soon as) ... *וַיִּנְקֹב* ... then he left, etc. 1 Sam. 5, 10 *וַיָּרֶה יְהוָה אֶת־אֲרֹן־הָאֱלֹהִים* as the ark of God came, then

they cried out, etc. 1 K. 1, 21. Also of future time, in a conditional sentence, Gen. 44, 30 וְהָיָה כִּבְאֵי אֶל־אָבִי . . . וְהָיָה וְנָתַתִּי בְּרָאוּהוּ and it shall be as (when) I come to my father . . . and as (soon as) he seeth . . . then he will die, etc. comp. Deut. 16, 6. Jer. 25, 12. Strictly of both time and condition in Is. 28, 20 קָצֵר חֲמִצֵּעַ shorter is the bed than that one can stretch himself, and the covering is too narrow when (if) he will wrap himself.—In the same sense בְּ is prefixed also to verbal nouns. 2 Chr. 12, 1 בְּחִזְקוֹ as his strength sc. increased. Is. 23, 5 בְּשִׁמֵּעַ צֶר when the report of Tyre sc. is heard. 30, 19. Repart in like manner before a participle, Gen. 38, 29 בְּמָשִׁיב יָדוֹ, for בְּהִיחֹוֹ, as he drew back his hand. 40, 10.

C) Conjunct. rarely, where בְּ is then i. q. בְּאֲשֶׁר, and is put before a whole sentence, as, like as. Is. 8, 23 בְּנֵת הָרָאשֹׁן בְּנֵת חֶמְלֵל אֶת־צֶה וְזָבֻלֹן . . . וְהָאֲחֵרוֹן הַבְּבִיר וּגו' like as the times of old have brought despite upon the land of Zebulun . . . so shall future times bring honour, etc. for בְּאֲשֶׁר הָיָה. 61, 11.—For prepositions thus converted into conjunctions by annexing to them the relative conjunction בְּאֲשֶׁר or כִּי, (which also may be omitted by ellipsis,) see Lehrgeb. p. 636. Heb. Gr. § 102. 1. c. Comp. also on the above example Ewald Heb. Gr. p. 614.

NOTE. For the alleged ellipsis of the prefix בְּ after כִּי, which many interpreters have unnecessarily assumed, see Heb. Gramm. § 116. note.

בְּ Chald. i. q. Heb. B. 1, like, as, Dan. 7, 4. 6. 9. 13; as, as if, as it were, Dan. 6, 1. בְּנִינָה i. q. Hebr. כְּזֹאֵל as this, i. e. so, thus, see in הֵן p. 230; such Dan. 2, 10. For בְּדִי i. q. בְּאֲשֶׁר, as, when, see דִּי.

בְּאֲשֶׁר (Aram. כְּדִי, כִּי) pr. as who, as one who, Job 29, 25; but varying according to the different significations of each particle.

1. according to what, i. e. a) according as, as much as, Gen. 34, 12 and I will give בְּאֲשֶׁר תֹּאמְרוּ אֵלַי according as ye shall say to me. 1 Sam. 2, 16. b) according to what manner, as, like as, i. q. בְּ A. 2, not prefixed to single words, but to whole sentences only; Gen. 7, 9 בְּאֲשֶׁר צִוָּה אֱלֹהִים as God had commanded

him. 34, 22. Is. 9, 2. 1 K. 8, 57; also before an imperfect or elliptical sentence, Josh. 8, 6 they flee before us בְּאֲשֶׁר as at the first. c) because, pr. in accordance therewith that. Num. 27, 14 בְּאֲשֶׁר מִרְיָהֶם because ye rebelled against my commandment. 1 Sam. 28, 18. 2 K. 17, 26. Mic. 3, 4. Compare the corresponding usage of the prefix בְּ in phrases like בְּצִדְקָי. d) Very often בְּאֲשֶׁר is followed by a corresponding בְּ, e. g. בְּאֲשֶׁר—בְּ, as—so, Num. 2, 17. Is. 31, 4; even as—so, Judg. 1, 7; in what manner—so, i. q. the more—the more, Ex. 1, 12. Is. 52, 14. 15. Hos. 4, 7. So where there is a double protasis, בְּאֲשֶׁר—בְּאֲשֶׁר Is. 10, 11.

2. as if, as though, comp. אֲשֶׁר B. 4. Job 10, 19 אֶת־יָדִי לֹא הָיָה I should be as though I had never been. Is. 29, 8. Zech. 10, 6.

3. Of time, as, so as, i. q. בְּ before an infin. (comp. בְּ B. 5. b.) i. e. after, when, as soon as. With præter. Ex. 32, 19 וַיָּרֶדֶי כִּרְבַּב בְּאֲשֶׁר קָרַב and as soon as he came nigh to the camp. Gen. 18, 33. 1 Sam. 8, 6. Ex. 17, 11. Ps. 51, 2. Jer. 39, 4. al. Esth. 4, 16 בְּאֲשֶׁר אֶבְרָהִי אֶבְרָהִי when I perish, I perish, the language of despair. Gen. 43, 14.—Before a future it acquires a conditional power; Ecc. 4, 17 when (if) thou goest to the house of God. 5, 3 when thou vowest a vow, i. e. if thou dost vow. Gen. 27, 40. Hos. 7, 12; so the verb being impl. Is. 23, 5.

\* כָּאֵב (see Syr. and Arab.) fut. אֵב to have pain, to be sore, Gen. 34, 25. Trop. of the mind, to grieve, to be sad, Prov. 14, 13. Ps. 68, 30. By hyperb. pain is attributed to a dead body, with עַל of cause, Job 14, 22; comp. Is. 66, 24. Judith 16, 7.—Chald. כָּאֵב, Syr. כָּאֵב to

be in pain, to be sad, Arab. كَيْبٌ to be sad.

HIPH. 1. to cause pain, to wound, to make sad, Job 5, 18. Ez. 28, 24; acc. of pers. Ez. 13, 22.

2. to afflict, i. e. to mar, to destroy, 2 K. 3, 19 וְכָל הַחֲלָקָה הַטּוֹבָה הִבָּאֵי בָּאֲבָנִים and every good field ye shall mar with stones, by casting stones upon it so as to render it sterile, Sept. ἀφαιείναι, comp. Is. 5, 2. Job 5, 23; by a similar figure,



land left untilled is said *to die* Gen. 47, 19; and vines destroyed by the hail are poetically said *to be killed* Ps. 78, 47.—Simonis regards תִּכְאֹב as by Syriasm for תִּכְבֹּב, from r. כָּבַב, Syr. حَف, to harm, comp. רָמַס for רָמַס Job 7, 5; but this is unnecessary.

Deriv. מִכְאֹב and

כָּאֵב m. (Tsere impure) constr. כָּאֵב Is. 65, 14, *pain* of body Job 2, 13, 16, 6; so of calamity, adversity, Jer. 15, 18. Ps. 39, 3. Also of mind, *grief*, Is. 17, 11; with לָב added Is. 65, 14.

\* כָּאָה in Kal not used, *to chide harshly, to upbraid*, like Syr. حَال; then intrans. *to become dejected, desponding, to be sad*; comp. כָּהָה to rebuke, כָּהָה to be faint-hearted, כָּהָה to be sad, כָּהָה to terrify, to restrain, intrans. mid. E to be timid, faint-hearted. The primary idea lies perhaps in *smiting*, comp. נָכָה; whence intrans. and pass. *to be cast down, dejected*, so that Niph. נִכְאָה is i. q. נָכָה.

HIPH. *to afflict, to make sad*, inf. Ez. 13, 22 יִנְעַן הַכְּאוֹה לָב.

NIPH. *to be dejected, desponding, humble*, Ps. 109, 16. Dan. 11, 30. The form נִכְאָה Job 30, 8 is Niph. of נָכָה.—Hence

כָּאָה m. *dejected, sad, unhappy*. Plur. כְּאוֹה Ps. 10, 10 Keri. But the Cheth. is to be preferred, see חִלְכָה.

כְּאוֹשֶׁר see after פ, p. 442.

\* כָּבַב obsol. root; Arab. كَبَّ, Eth. ጠጠጠ, *to roll up*; ጠጠጠ ball, globe; Syr. فَصَّط something rolled up, a ball. Hence כְּבוֹב, כָּבַב star, pr. globule.

\* כָּבֵד Is. 24, 20 and כָּבֵד Judg. 20, 34, fut. יִכְבֵּד.

1. *to be heavy*; Eth. ጠጠጠ id. In Arabic and Syr. traces only of this signif. remain; as كَبَد to be burdensome, troublesome, as cold, كَبَد to be indignant, angry. Spoken pr. of weight Job 6, 3; then trop. of any heavy guilt Gen. 18, 20; comp. in נָדָה. With עַל *to be heavy upon* any one, as a victorious power, which depresses and crushes an enemy, Judg. 1, 35; so of the punitive hand of

God Ps. 32, 4. 1 Sam. 5, 11, comp. also Job 23, 2; of sin Is. 24, 20, comp. Ps. 38, 5. Hence *to be burdensome, grievous, to any one*, Neh. 5, 18. Ex. 5, 9. 2 Sam. 13, 25 וְלֹא נִכְבֵּד עָלֶיךָ *and let us not be burdensome unto thee*. 14, 26. Job 33, 7. With עַל for עַל 1 Sam. 5, 6.—Usually trop. as in the following senses:

2. *to be heavy* in the sense of *abundance*, i. q. *to be great, abundant, to be rich* in any thing, with ב, Gen. 13, 2 *and Abraham בְּמִקְנֵהוּ מְאֹד כָּבֵד was very rich in cattle*. See Niph. no. 1, כְּבוֹד no. 1.

3. *to be great in number, to be many*; see Hithpa. no. 1, adj. כָּבֵד no. 2, and כְּבוֹד no. 2.

4. *to be heavy*, i. e. *vehement, sore*, as a battle Judg. 20, 34; with עַל 1 Sam. 31, 3. Comp. כָּבֵד no. 3, adj. כָּבֵד no. 3.

5. Of things as not easily moved, *to be heavy*, i. q. *to be dull, slow, sluggish*, e. g. of the senses, as the eyes Gen. 48, 10; the ears Is. 59, 1. Also of the mind or heart, *to be dull, stupid, hardened*, Ex. 9, 7. Comp. Piel no. 1, Hiph. no. 3, adj. כָּבֵד no. 4.

6. *to be weighty, honoured*, comp. Gr. βαρύς, Ez. 27, 25. Job 14, 21. Of God, *to be honoured, glorified*, Is. 66, 5. This signif. is more freq. in Piel no. 2; see Hiph. Niph. Hithp.

PIEL כָּבֵד 1. Causat. of Kal no. 5, *to harden the heart* 1 Sam. 6, 3.

2. Causat. of Kal no. 6, *to honour, to do honour or reverence to any one*; spoken: a) Of men, Ex. 20, 12 אָדָם כָּבֵד אֶת־אָבִיו וְאֶת־אִמּוֹ *honour thy father and thy mother*. Deut. 5, 16. Num. 22, 17. 37. 1 Sam. 2, 29. Lam. 1, 8. 1 Sam. 2, 30 כִּי־כָבֵד אֶבְדֵּךְ *for them that honour me I will honour*. Ps. 15, 4. 91, 15. b) Of God, 1 Sam. 2, 30. Prov. 14, 31; and hence often i. q. *to glorify, to praise*, Ps. 22, 24. 50, 15. 23. Is. 24, 15; elsewhere also *to honour* with oblations, c. מִן Prov. 3, 9; ב, Dan. 11, 38 (of idols); with two acc. Is. 43, 23. So כָּבֵד שֵׁם יְהוָה Ps. 86, 12; וְלִשְׁמִי v. 9. Poet. the beasts also are said to praise God Is. 43, 20. c) Of things, e. g. the sabbath Is. 58, 13; a sacred place 60, 13; of the olive, Judg. 9, 9 *should I leave my fatness, which in me both God and men do honour?*

PUAL כָּבֵד *to be honoured*, Prov. 13, 18. 27, 18. Is. 58, 13.

HIPH. 1. *to make heavy*, e. g. a yoke 1 K. 12, 10. Is. 47, 6; a chain Lam. 3, 7. Ellipt. Neh. 5, 15 *the former governors* הַכְּבִירוּ עַל הָעָם, sc. עַל, *had made heavy the yoke upon the people*, had heavily oppressed them.

2. Causat. of Kal no. 2, *to make abundant, to heap up*, Hab. 2, 6. Comp. Niph. no. 1.

3. Causat. of Kal no. 5, *to make heavy, dull*, e. g. the ears Is. 6, 10. Zech. 7, 11; *to harden the heart* Ex. 9, 34.

4. Causat. of Kal no. 6, *to honour, to cause to be honoured*, Is. 8, 23 [9, 1]. Jer. 30, 19. Also, *to acquire honour, renown, for oneself*, 2 Chr. 25, 19.

NIPH. נִכְבְּדָה, Part. plur. נִכְבְּדִים Dag. euphon. Prov. 8, 24. Is. 23, 8. 9. Nah. 3, 10; but with grave suff. נִכְבְּדֵיהֶם Ps. 149, 8.

1. *to be heavy*, from abundance, i. e. *to abound, to be rich* in any thing, comp. Kal no. 2. Prov. 8, 24 מַעְיְנוֹת נִכְבְּדִים מַיִם *fountains abounding in water*.

2. Pass. of Piel no. 2, and Hiph. no. 4, *to be honoured, to be held in honour, to enjoy honour*, Gen. 34, 19. 2 Sam. 6, 20. 22. 1 Sam. 22, 14. Is. 49, 5 אֶכְבֹּד בְּעֵינֵי יְיָ *yet am I honoured in the eyes of Jehovah*. 43, 4. 2 K. 14, 10 הֶקְבִיר וְשָׁב בֵּיתָהּ *he enjoyed the honour and abode at home*.—PART. נִכְבְּדָה *honoured, honourable, distinguished*, Num. 22, 15. 2 Sam. 23, 19. 23. 1 Chr. 4, 9. Is. 3, 5. 23, 8. 9 (opp. הִקְלָה), comp. Nah. 3, 10. Ps. 149, 8; so of the name of God as *honoured, glorious*, Deut. 28, 58. Plur. fem. נִכְבְּדוֹת *glorious things*, promises, Ps. 87, 3.

3. Reflex. like Hithp. *to get honour to oneself, to show oneself great and glorious*, Lev. 10, 3. Is. 26, 15. Ez. 28, 22. Hagg. 1, 8; with בַּ *in or by* any one Ex. 14, 4. 17. 18.

HITHP. 1. *to make oneself many, to multiply oneself*, see Kal no. 3. Nah. 3, 15.

2. *to honour oneself, to glory, to boast*, Prov. 12, 9.

Deriv. כְּבִיד, כְּבִירָה, כְּבִירוֹת — כָּבֵד.

כָּבֵד constr. כְּבִיד Ex. 4, 10, and כָּבֵד Is. 1, 4.

A) Adj. 1. *heavy*, e. g. a load Ps. 38, 5; a yoke 1 K. 12, 4. 11; an old man of large frame 1 Sam. 4, 18; of a

cloud charged with rain Ex. 19, 16; a rock, i. e. *great* Is. 32, 2. In a bad sense, *heavy*, i. e. *oppressive, grievous, sore*, e. g. a murrain, Ex. 9, 3; locusts and flies Ex. 8, 20. 10, 14; hail 9, 18. 24; famine Gen. 12, 10. 41, 31. 43, 1. 47, 13. Trop. of sin Ps. 38, 5; hence Is. 1, 4 *a people* כָּבֵד *heavy with iniquity*, i. e. laden with heavy sin.—Also *burdensome, troublesome*, Prov. 27, 3; comp. Ecclus. 22, 17.

2. *much, many, great*, (comp. 'graves pavonum greges' Varro ap. Non. 4. no. 218.) spoken of an army Num. 20, 20. Is. 36, 2; a retinue 1 K. 10, 2. Gen. 50, 9; flocks Ex. 12, 38.

3. *great, vehement, sore*, see the root Kal no. 4; e. g. lamentation Gen. 50, 10.

4. Of things as not easily moved, *heavy*, i. e. *dull, slow, sluggish*; so of the speech and tongue Ex. 4, 10; of the heart, *hard*, Ex. 7, 14.

5. *difficult, hard*, sc. *to be done*, as a business Ex. 18, 8. Num. 11, 14; *hard to be understood*, as a language Ez. 3, 5. 6. Comp. Germ. *schwer, schwierig*.

B) Subst. *the liver*, Arab. كَبِدٌ, كَبِدَةٌ, as being the *heaviest* of the viscera, both in weight and importance; Prov. 7, 23. Ez. 21, 26 [21]. Lev. 3, 4. 10. Lam. 2, 11 לִשְׁפָה לְאָרֶץ כְּבִידִי *my liver is poured out upon the ground*, hyperbol. expression for the severest mental suffering; comp. Job 16, 13.

כָּבֵד see in כְּבִיד and כְּבִירוֹת.

כָּבֵד 1. *heaviness, weight*, Prov. 27, 3.  
2. *a great number, multitude*, Nah. 3, 3.  
3. *vehemence, violence*, e. g. of fire, Is. 30, 27; of war Is. 21, 15. See r. כָּבֵד no. 4.

כְּבִירוֹת f. *heaviness, difficulty*, Ex. 14, 25. R. כָּבֵד.

\* כָּבַהּ fut. יִכְבֶּה, *to go out, to be quenched*, pr. of fire Lev. 6, 5. 6. Prov. 26, 20; of a light 1 Sam. 3, 3. Prov. 31, 18. Metaph. of the anger of God 2 K. 22, 17. Jer. 7, 20; of enemies who perish, Is. 43, 17 *like a wick are they quenched*.—Arab. كَبَا *to cover with ashes, not wholly to extinguish*; but



חל to extinguish. The primary notion is that of *covering over, concealing*; comp. חָבַה, חָבָה.

PIEL to put out, to quench, e. g. fire Is. 1, 31, a light 2 Chr. 29, 7. Is. 42, 3. Metaph. anger Jer. 4, 4. 21, 12; love Cant. 8, 7. So 2 Sam. 21, 17 וְלֹא תִכְבֶּה אֶת־יְהוָה וְיִשְׂרָאֵל that thou quench not the light of Israel, i. e. lest thou, the light of the nation, perish. Comp. 2 Sam. 14, 7, and art. גִּבְחָלָה.

פָּבוֹד, defect. פָּבַד twice Gen. 31, 1. Nah. 2, 10; c. suff. פְּבוֹדִי, פְּבוֹדֶם, rarely defect. פְּבוֹדִי Ex. 29, 43. 33, 22; m. but fem. Gen. 49, 6; pr. weight, but always rop. R. פָּבַד.

1. abundance, substance, riches, wealth, Nah. 2, 10. Ps. 49, 17. Is. 10, 3. Gen. 31, 1. al. See r. פָּבַד no. 2.

2. honour, glory, Sept. δόξα, see the root no. 6. a) Of men, 1 K. 3, 13 כָּשָׁר נָם פָּבוֹד riches and honour. Ecc. 6, 2. Prov. 8, 18. 2 Chr. 1, 11. 12.—Prov. 20, 3 פָּבוֹד לְאִישׁ שֶׁבַח מִרִיב it is honour for a man to cease from strife. 11, 16. Ps. 8, 6. Job 19, 9. 1 Sam. 4, 21 of the ark.—Prov. 25, 27 to eat much honey is not good, וְחָקֵר פְּבוֹדֶם and the searching out of their honour is not honour, i. e. to seek one's own honour is not honour, the negat. being repeated from the preced. member. Or it may be so divided: חָקֵר פָּבוֹד מִפְּבוֹד the searching out of honour is without honour; comp. for מִן Is. 14, 19. Job 11, 15. 21, 9. See The-saur. p. 515. b) Of God, Ps. 19, 2 הַשָּׁמַיִם מְסַפְּרִים פָּבוֹד אֵל the heavens declare the glory of God. 29, 1. Is. 42, 8. 48, 11. al. מֶלֶךְ הַפָּבוֹד the King of glory Ps. 24, 7. 8. 9.—To give or render honour to any one is: לְהָן פָּבוֹד, as to men Prov. 26, 8, to God 1 Sam. 6, 5. Ps. 115, 1; לְהָן פָּבוֹד, to God Is. 42, 12; לְהָן פָּבוֹד, to God Ps. 29, 1. 9. 1 Chr. 16, 28; לְהָן פָּבוֹד, to do honour to 2 Chr. 32, 23. 33, comp. Is. 14, 18.—Concr. aa) God is called פָּבוֹד יִשְׂרָאֵל the glory of Israel, i. e. in whom Israel should glory, Jer. 2, 11. Ps. 106, 20; genr. פָּבוֹד the glory of any one, i. e. who restores and protects his honour, Ps. 3, 4. 57, 9. bb) Also פָּבוֹד יִשְׂרָאֵל collect. the glory of Israel, the nobility, nobles, Is. 5, 13 (opp. הַשְׁכִּינָה). 17, 3. 4. Mic. 1, 15. So too the nobles of Assyria Is. 8, 7. 10, 16; of

Moab Is. 16, 14; comp. also Is. 22, 23. 24. cc) פָּבוֹד the honour, glory, of any one, poet. for the spirit, the heart, as the noblest part of man, Gen. 49, 6 where it is joined with a fem. like נָפֶשׁ. Ps. 7, 6 (parall. נָפֶשׁ, חַיִּים, לֵב Ps. 16, 9). 16, 3. 30, 13. 57, 9. 108, 2. Comp. Gr. φῆλον ἡτοῦ. Some here assign to פָּבוֹד the signif. of liver, i. q. לֵב; but the liver is never (like the heart and reins) assumed as the seat of the mind and affections.—Adv. with honour, gloriously, Ps. 73, 24; comp. 149, 5.

3. splendour, glory, majesty. Gen. 45, 13 and ye shall tell my father אֶת־כָּבוֹדִי of all my glory (splendour) in Egypt. Is. 4, 5. 11, 10. 22, 18. כִּסֵּא פָּבוֹד a throne of glory 1 Sam. 2, 8. Jer. 14, 21. 17, 12. פָּבוֹד לְבָנוֹן the glory of Lebanon, its magnificence, beauty, Is. 35, 2. 60, 13. לְהָן לְכָבוֹד לְהָן to be for glory (honour) to any one, Is. 4, 2; comp. Zech. 2, 9. Espec. פָּבוֹד יְהוָה the glory, majesty, of Jehovah, Sept. δόξα Κυρίου, Is. 59, 19. 60, 1; pr. that fiery effulgence surrounded with dark clouds in which Jehovah is represented as appearing, or Jehovah himself as surrounded by this effulgence (from which lightnings proceed Lev. 9, 23. Num. 16, 35. Ps. 18, 13), such as he manifested himself at Sinai to Moses and the people, Ex. 16, 7. 10. 24, 16 comp. v. 17. 33, 18. Lev. 9, 6. 23; or appeared in the tabernacle Ex. 40, 34; or in the temple 1 K. 8, 11. 2 Chr. 7, 1, comp. Ez. 43, 2. 5. 44, 4; and was seen in prophetic visions Is. 6, 3. Ez. 1, 28. 3, 12. 23. 8, 4. 10, 4. 18; comp. in N. T. δόξα Κυρίου Luke 2, 9. 9, 11. Acts 22, 11. To this corresponds the שְׁכִינָה Shekinah of the later Jews, Buxtorf Lex. Chald. h. v. —God appears too in glory to punish transgressors Lev. 10, 2; and sinners are said to provoke פָּבוֹד עֵינָיו the eyes of his glory, i. e. of him as thus appearing in his glory for their punishment, Is. 3, 8.

פָּבוֹד f. for פָּבַדָה, from a masc. פָּבַד, after the form אָדָם, אֶדְמָה. R. פָּבַד.

1. Adj. fem. splendid, magnificent, e. g. a bed Ez. 23, 41; the attire of a queen Ps. 45, 14.

2. Subst. precious things, wealth, Judg. 18, 21; i. q. פָּבוֹד no. 1, comp. Is. 10, 3. Gen. 31, 1.

**כָּבֹול** (r. כָּבַל) *Cabul*, pr. n. a) A city in the tribe of Asher Josh. 19, 27. It seems to correspond to the village *Xaβωλω* mentioned by Josephus de Vit. s. § 43.44. B. J. 3. 3. 1. Comp. Reland. Palæst. p. 668. A fortress **کابل** *Kābūl* is mentioned by Arabian writers in the district of Safed; see Rosenm. *Analecta Arab.* III. p. 20.

b) A district of Galilee comprising twenty cities and towns, given by Solomon to Hiram king of Tyre, 1 K. 9, 13; so called by the latter in token of dissatisfaction, comp. v. 12. Josephus says, prob. by conjecture from the context, Ant. 8. 5. 3: *μεθιμαρηνόμενον γὰρ τὸ Χαβαλὼν κατὰ Φοινίκων γλῶττιον οὐκ ἄριστον σημαίνει*. The LXX have *δοιον border*, as if כָּבֹול i. q. קָבֹול, and so Bochart; but this neglects the context. Hiller, in *Onomast.* V. T. p. 435, takes כָּבֹול for פְּהֹבִיל part. pass. of הָבַל, 'as something exhaled, as nothing.' Something like this was perhaps present to the mind of the sacred writer; though the reading of the Sept. is in itself the more natural.

**כֶּבֶן** (Syr. ܟܕܢܐ cake, r. כָּבַב) *Cabbon*, pr. n. of a place in the plain of Judah, Josh. 15, 40; perhaps the same with מִקְבְּנָה 1 Chr. 2, 49.

**כְּבִיר** m. (r. כָּבַר) something *braided* or *plaited*; hence a *quilt*, *mattress*. 1 Sam. 19, 13. 16 **כְּבִיר הַצִּיָּה** the *mattress of goat's hair*. Comp. מִקְבֵּר.

**כְּבִיר** m. adj. poet. mostly in Job. R. **כְּבִיר** no. 2 and Hiph.

1. *great, vast, mighty*, Arab. كَبِيرٌ. So **מֵיִם כְּבִירִים** *mighty waters* Is. 17, 12. 28, 2. **רוּחַ כְּבִיר** a *mighty wind* Job 8, 2. Spoken of great men, renowned, Job 34, 24; of God as great, mighty, Job 34, 17. 36, 5. **זָמִים כְּבִיר** of *great age*, *grandævus*, Job 15, 10; so Arab. شيخ كبير senex grandævus.

\* **כָּבַל** obsol. root, Talm. Syr. Arab. *to tie, to bind, to bind together*, kindr. with קָבַל, קָבַל; also קָבַל, קָבַל. Hence the quadrilit. **כָּרְבַל** q. v. pr. n. **כָּבַל**, and

**כָּבַל** m. a *fetter*, plur. constr. **כְּבָלִי**, Ps. 105, 18. 149, 8. Arab. and Syr. id.

\* **כָּבַן** obsol. root, Chald. and Talmud. *to bind, to bind together*, i. q. kindr. **כָּבַל**; Syr. *to bind around*. Hence pr. names **כְּבָנָה**, **כְּבָנִי**.

\* **כָּבַס** pr. *to tread, to trample with the feet*, kindr. with כָּבַשׁ; on the syllable, **בַּס**, which is primary in this root, see under art. **בֹּס** p. 119.—Hence *to wash, to cleanse*, sc. garments by treading them in a trough, etc. differing from רָחַץ to lave or wash the body, as Gr. *πλύνειν* from *λούειν*. In Kal not found except in Part. **כֹּבֵס** 2 K. 18, 17. Is. 7, 3. 36, 2. a *washer, fuller*, Gr. *πλυντής, νυαφεύς*, whose business it was to cleanse soiled garments, and to full new ones. See Schneider Ind. ad Scriptt. Rei Rusticæ p. 385. Schöttgen *Trituræ et fulloniæ Antiquitates*, Lips. 1763.—The **כֹּבֵס** **טִיָּה** *fuller's field* Is. 1. c. was a place on the west of Jerusalem, where the fullers spread out the garments after washing to dry.

PIEL **כָּבַס** Gen. 49, 11. 2 Sam. 19, 25. elsewhere **כָּבַס**.

1. i. q. Kal, Ex. 19, 10. Lev. 11, 25. 28. 40. 13, 6. 34. Num. 19, 7. al. Part. **כֹּבֵס** i. q. **כָּבַס** Mal. 3, 2.

2. Metaph. *to cleanse, to purify* the heart from sin, Ps. 51, 4. 9. Jer. 4, 14; yet so that the primary notion of washing is retained and alluded to, Jer. 2, 22. Mal. 3, 2.

PUAL Pass. Lev. 13, 58. 15, 17.

HOTH. pass. **הִכְבִּס** Lev. 13, 55. 56.

\* **כָּבַע** obsol. root, like kindr. **קָבַע** and **קָבַע**, *to be high*, espec. with a round form, as a tumor, a cup, the head. Hence **כִּיבַע** helmet.

\* **כָּבַר** in Kal not used. 1. Pr. *to bind together, to plait, to braid*, i. q. **כָּבַל** and the verbs there compared, also **כָּבַר** II. Hence **כְּבִיר** plaited mattress, **כְּבִיר** sieve, **כְּבִיר** coarse cloth, **כְּבִיר** network.—Like many other verbs of twisting, plaiting, braiding, **קָבַל**, **חָוַל**, **קָשַׁר**, it is also transferred to the idea of *strength and magnitude*; hence

2. *to be great, much, many, also to be long*, both in space and duration, see

**כְּבִיר**. Arab. كَبَرٌ *to be great*, كَبَرٌ *to be advanced in years*, Syr. ܟܕܪ to



increase in wealth, Eth. **ከብረ** to be honoured, illustrious.

**חִפּוּ** to make many, to multiply, Job 35, 16. Part. **כְּבִיר** subst. (after the form **בְּשִׁחִית**), *multitude, abundance*, with **ל** pref. **לְכִבִּיר** i. q. **לָרֵב**, *abundantly*, Job 36, 31.

Deriv. see in Kal no. 1 also **כָּבַר**, **כְּבִיר**, **כְּבָרָה**.

**כָּבַר** pr. subst. *length*, both of space and time, see the root **כָּבַר** no. 2. Hence

1. *Chebar*, pr. n. of a river in Mesopotamia, called also **חַבּוּר** q. v. Gr. and Lat. *Chaboras*, Ez. 1, 3, 3, 15. 23. 10, 15. 22. This orthography of the name approaches to Syriasm, Syr. **ܚܒܪܐ**; while the form **חַבּוּר** (**خابور**) imitates the Arabic. Although each form admits of a tolerable etymology (**חַבּוּר** conjoining, **כָּבַר** long river), yet in a river of Mesopotamia the Aramæan would be more likely to exhibit the genuine and primitive orthography. See Ritter's *Erdkunde* Th. XI. p. 253 sq. Berl. 1844.

2. Adv. of time, *long ago, already, formerly*; found only in the book of Ecc. and belonging to the later Hebrew; Ecc. 1, 10. 3, 15. 4, 2. 6, 10. 9, 6. 7. 2, 16 **כִּשְׁכֹּשֶׁר הַיָּמִים הַבָּאִים הַכֹּל נִשְׁכַּח** *since in days to come all will have been long ago forgotten*; here **כָּבַר** qualifies the verb. Syr. **ܚܒܪܐ** long ago, already.

**כְּבִירָה** f. *a sieve*, Am. 9, 9. R. **כָּבַר** no. 1.

**כְּבִירָה** f. (r. **כָּבַר** no. 2) only constr. **כְּבִירָת**, pr. *length*, and then a certain definite *measure* of distance, like many other words denoting measure, weight, time, which are also used to designate particular measures, weights, intervals of time; comp. Heb. **שָׁקֶל**, **מִנְיָה**, **סָאָה**. אָרְבַּע, a year; Aram. **ܡܚܠܐ**, *uqa*, a short time, spec. an hour; Engl. *a measure of wine*; Lat. *pondo*, whence Engl. *pound*.—The exact length of the **כְּבִירָה** cannot be ascertained from the passages where it occurs, Gen. 35, 16. 48, 7. 2 K. 5, 19. The Sept. once adds (Gen. 48, 7) by way of explanation, *ἐπὶ ὁδὸς*, which may be either a *stadium*, see Hody de bibl. Text. originalibus p. 115; or else a measure common among the Arabs,

**شَوُطُ الْفَرَسِ** *the course of a horse*, i. e. as far as a horse can run or travel without fatigue, a stage or post; see Koehler ad Abulf. Syriam in Addend. ad p. 7. not. 27.

\* **כָּבַשׁ** obsol. root, pr. i. q. **כָּבַשׁ** and **כָּבַס** to tread, to subdue, to force, spec. a female, comp. **כָּבַשׁ** no. 3. Arab. **كَبَس** subegit semel puellam. Hence

**כָּבֶשֶׂת** m. *a he-lamb, a young ram*, from one to three years old, already fit for coupling, whence the name. Lambs of this kind, chiefly a year old, were used for the sacrifices; hence frequently with the addition **בֶּן־שָׁנָה** *the son of his year*, one year old, Num. 7, 15. 21. 23. 39. 45. 51. 57. 63. 69. 75; also in plur. **בְּנֵי שָׁנָה** ib. 7, 17. 23. 29. 35. 41. al. Elsewhere lambs (**כָּבֶשֶׂתִים**) are mentioned as feeding in pastures Is. 5, 17. Hos. 4, 16; as yielding wool Job 31, 20. Prov. 27, 26; as an emblem of gentleness and patience Jer.

11, 19. Arab. **كَبَش** a he-lamb of one or two years; see the Arabian grammarians in Bochart Hieroz. I. p. 421 sq.—By transpos. sometimes **כָּבֶשֶׂת**, fem. **כָּבֶשֶׂתָה**; but the other forms, as the more difficult, are doubtless primitive; comp. **רִתְּמִימָר**, transp. **רִתְּמִימָר**.

**כָּבֶשֶׂת** 2 Sam. 12, 3. 4. 6, and **כָּבֶשֶׂתָה** Lev. 14, 10. Num. 6, 14, constr. **כָּבֶשֶׂתָה**, plur. **כָּבֶשֶׂת**; fem. of **כָּבַשׁ**, *an ewe-lamb*, from one to three years old. Plur. Gen. 21, 28. 29. 30.—By transpos. **כָּבֶשֶׂתָה**, see in **כָּבַשׁ**.

\* **כָּבַשׁ** fut. **יִכְבֹּשׁ** 1. to tread upon, to trample under foot, kindr. with **כָּבַס**. Zech. 9, 15 **וְיִכְבְּשׁוּ אֶבְרִירֵי־קֶלֶעַ** and they shall trample under foot the stones of the sling, i. e. easily turn them aside as harmless; comp. Job 41, 20. 21 [28]. Metaph. Mic. 7, 19 **וְיִכְבֹּשׁ עֲוֹנוֹתֵינוּ** he treadeth under foot our iniquities, i. e. disregards them, does not avenge them.

2. to subdue, to make subject to oneself; e. g. a man the beasts Gen. 1, 28; enemies, slaves, a hostile land 2 Chr. 28, 10. Jer. 34, 16. Neh. 5, 5. Comp. **רָדָה**.

3. to force a woman, Esth. 7, 8. So Arab. **كَبَسَ**.

PIEL, to subdue a people, i. q. Kal no. 2. 2 Sam. 8, 11.

HIPH. i. q. Kal no. 2. Jer. 34, 11 Cheth.  
NIPH. 1. Pass. of Kal no. 2. Num. 32,  
22. 29. Josh. 18, 1. 1 Chr. 22, 18.  
2. Pass. of Kal no. 3. Neh. 5, 5 fin.  
Deriv. the two following.

כֶּבֶשׂ m. *a footstool*, 2 Chr. 9, 18.  
Chald. כְּבִישׁ, Syr. ܕܠܚܝܬܐ id.

כֶּבֶשֶׂן m. *a furnace*, i. e. according to  
Kimchi *a lime-kiln*, or also for *smelting  
metals*, and different from כְּבִישׁ a kind of  
oven for baking. Gen. 19, 28. Ex. 9, 8.  
10. 19, 18.—So called from *subduing*  
metals, from r. כָּבַשׁ; comp. 'igne ferrum  
domatur' Plin. H. N. 36. 27.

כֶּדֶר f. (r. כָּדַר no. 2) 1 K. 17, 14. 16;  
Plur. כְּדָרִים masc. Judg. 7, 16. 1 K. 18, 34;  
*a bucket, pail*, both for drawing water  
and carrying it, Gen. 24, 14 sq. Ecc. 12,  
6; *a tub* for keeping meal, 1 K. 17, 12.  
14. 16. Water was carried by women  
upon their shoulders, Gen. l. c.—Corre-  
sponding are Sanscr. *ghada*, Gr. *κάδος*,  
*κάδος*, Lat. *cadus*, Slav. *kad*.

\* כָּרַב Chald. Pa. *to lie*, not to speak  
the truth, i. q. Heb. כָּזַב. Hence

כָּרְבָה Chald. f. *a lie, falsehood*, Dan.  
2, 9 מִלֵּה כָּרְבָה by apposit. *words, false-  
hood*, i. e. false words. Others make it  
an adj. contrary to the form and usage.

\* כָּדַר obsol. root, kindr. כָּתַח, Lat.  
*cudo*, *to beat, to pound*; hence

1. *to strike fire*, whence כִּדְרוֹר spark,  
and כִּדְרוֹר sparkling gem, ruby.

2. *to labour severely, to toil hard*, pr.  
in the manner of smiths and other arti-  
sans, comp. *cudo*; spec. *to draw out a  
well, to draw water*; whence כָּדַר. So

Arab. كَدَّ *to hammer or forge, toil hard,*  
*to draw out a well.* Comp. Eth. ሰደደ  
*to tread with the feet, to triturate.*

כָּדַר see כָּדַר.

כָּדַר Chald. see כָּדַר.

כִּדְרוֹר m. (r. כָּדַר) Ez. 27, 16. Is. 54,  
12, *a sparkling gem, prob. ruby*.—Chald.  
כִּדְרוֹרִין id. Ex. 39, 11, Targ.  
Comp. also Arab. كَذْدَة *rubedo max-  
ima*.

\* כָּדַר obsol. root, kindr. כָּדַר, Arab.

כָּדַר and כָּדַר, *to be turbid, troubled*, as

water; metaph. of life, كَدَرٌ *to be dis-  
turbed, troubled*, by adverse fortune, ca-  
lamity, comp. כָּדַר. By another meta-  
phor the Hebrews transfer it also to the  
tumults of war; hence כִּדְרוֹר.

כְּדֹרְלֹאמֶר pr. n. *Chedorlaomer*, king  
of the Elamites in the time of Abraham,  
Gen. 14, 1. 9.—This name if Semitic  
may be i. q. handful of sheaves, from  
כָּדָר handful, and כָּדָר sheaf; but not  
improb. the etymology is to be sought  
in the ancient Persian.

כֹּה contr. for כָּהֵה, Heb. Gr. § 57, 2; pr.

as this, i. q. כָּהֵה, Arab. كَدَّ. Hence

1. *thus, so*, οὕτως, referring pr. to what  
precedes; Gen. 15, 5 *tell the stars . . .  
and he said unto him, וְיָדָעָהּ so  
shall thy seed be.* Ex. 5, 15 comp. 14.  
1 Sam. 17, 27 comp. 25. But more freq.  
to what follows, Deut. 7, 5 *but thus shall  
ye deal with them; ye shall destroy their  
altars*, etc. Gen. 31, 8. 2 K. 12, 10. Of-  
ten where the words of any one are re-  
peated, Judg. 11, 15 *and said unto him,  
כֹּה אָמַר וְיָדָעָהּ thus saith Jephthah.* Ex.  
5, 10. 3, 15; also freq. in the formula  
כֹּה אָמַר יְהוָה *thus saith Jehovah* Jer. 2,  
2. 7, 20. 9, 16. 22, 6. 49, 12. al. sēp.—  
There are also examples, where כֹּה  
stands without any thing to which it  
can refer; as in the formula of swearing  
and adjuring: כֹּה נִשְׁבַּע לִי אֱלֹהִים (יְהוָה)  
*thus God do so to me and more  
also*, where at first the words were prob.  
accompanied by some gesture of chas-  
tisement or punishment; since they im-  
ply: *let God inflict dire punishment upon  
me*; see Ruth 1, 17. 1 K. 19, 2. 20, 10.  
1 Sam. 14, 44. 25, 22. Where this for-  
mula implies a negative, it is followed  
by אִם, 2 K. 6, 31 *God do so and more  
also to me, if (אִם) the head of Elisha  
shall stand on him this day*, i. e. it shall  
not remain on him. 1 K. 20, 10. 1 Sam.  
3, 17. 25, 22; once אִם כִּי 2 Sam. 3, 35.  
On the contrary, when the oath is affir-  
mative, אִם follows, 2 Sam. 19, 14;  
oftener with כִּי 1 Sam. 14, 44. Ruth  
1, 17. 2 Sam. 3, 9. 1 K. 2, 23. 19, 2  
See in אִם C. 1. c.

2. Partic. of placā, *here*, like Gr. ὅδε,  
but rarely, Ruth 2. 8; so כֹּה — *here*



—there Num. 11, 31. כַּהֵן *to that place* sc. before spoken of, *yonder*, Fr. *jusque là*, Gen. 22, 5.—After verbs of motion, *hither, here*, Gen. 31, 37. Num. 23, 15. כֹּהֵן *hither and thither* Ex. 2, 12. Syr. כֹּה here, in comp. חֵלָּה *hither*, חֵלָּה *hence*.

3. Partic. of time, *now*; כַּהֵן *until now, hitherto*, Ex. 7, 16. Josh. 17, 14. כַּהֵן *till now and till then*, in the mean time, *meanwhile*, 1 K. 18, 45.

כֹּה Chald. i. q. כֹּה no. 3. Dan. 7, 28 *hitherto*.

\* כַּהֵן fut. נִכְהָה, apoc. נִכְהָה Job 17, 7, kindr. with כָּהָה and כָּהָה; *to be weak, feeble, faint*, to be dispirited, to despond, Is. 42, 4. Spec. of a light about to go out, *to be feeble, dim*, Is. 42, 3. Also of eyes, *to be or become dim*, either from old age Deut. 34, 7. Zech. 11, 17. Gen. 27, 1; or from grief Job 17, 7.

PIEL כַּהֵה, also כַּהֵה Lev. 13, 56.

1. Intrans. *to become faint, pale*, as a spot on the skin, Lev. 13, 6. 56; comp. adj. כַּהֵה v. 21. 26. 28. Also *to be faint-hearted, timid*, to despond, Ez. 21, 12; comp. Is. 61, 3.

2. *to chide, to admonish, to restrain*, with בָּ 1 Sam. 3, 13 *כַּהֵה בָם* (because) *he rebuked them not*, i. e. did not restrain them. Comp. כָּהָה. Deriv. the two following.

כַּהֵה adj. found only in the fem. כַּהֵה *weak, feeble, faint*, spec. of the *dim* wick of a lamp just about to go out, Is. 42, 3; of eyes *bedimmed, dull*, 1 Sam. 3, 2; or of a *faint or pale* colour, Lev. 13, 21. 26. 28. 39 *spots* לְבָנִים כַּהֵה *of a palish white*; comp. the root Pi. no. 1. So of a *faint* heart, desponding, Is. 61, 3.

כַּהֵה f. *mitigation, alleviation*, sc. of a wound, i. q. healing, Nah. 3, 19. R. כַּהֵה.

\* כַּהֵל Chald. *to be able, I can*, kindr. with כָּהַל and כָּהַל; comp. on the affinity of verbs כָּהַל and כָּהַל under lett. ה. p. 238.—Part. כַּהֵל plur. כַּהֵלִין, with inf. c. הָ Dan. 2, 26. 4, 15. 5, 8. 15.

\* כַּהֵן not used in Kal; whence כַּהֵן *a priest*. The etymology is doubtful; Arab. كَهَنَ and كَهَنَ *to presage, to divine*; كَاهِن a diviner, soothsayer,

often among the pagan Arabs; then, an internuncio, envoy; Ethiop. ስህ to be a priest, to minister; Syr. כַּהֵן to be ministered, consecrated; in Bar Ali, *to be rich, opulent*, to enjoy the comforts of life; כַּהֵן richness, riches, prosperity, happiness. But all these appear to be secondary meanings, derived from the station and power of the priesthood, i. e. from כַּהֵן *priest*, which is found in the Heb. Chald. Syr. and Eth. languages.—The native power of this word, therefore, is still to be sought by conjecture. Hitzig supposes (ad Is. 61, 10) that כַּהֵן is i. q. כַּהֵן *to stand*, whence כַּהֵן pr. *one who stands by, an assistant*. Maurer regards כַּהֵן as i. q. כַּהֵן, *to incline, to bend*, i. e. to bow down, as is done in worship, whence כַּהֵן pr. *one bowing down*, making prostrations. Both of these conjectures are worth attention; in favour of the last, we might perhaps also appeal to the Syro-Arabic gloss

كَمْثَرَسَ i. e. *to bow down oneself* in worship. Other conjectures see in Thesaur. p. 661, 662.

PIEL כַּהֵן denom. 1. *to minister as priest, to act as priest*, to perform the priestly functions, Ex. 31, 10. 35, 19. Lev. 16, 32. Num. 3, 34; often with לַיהוָה Ex. 28, 1. 3. 4. 29, 1. 44. Lev. 7, 35. al. Sept. ἱερατεύω.

2. *to be or become priest*, Deut. 10, 6.

3. Unusual is Is. 61, 10 כַּהֵן *as the bridegroom* כַּהֵן *priests it with his turban*, i. e. decks himself with a splendid turban such as the priests wore; q. d. 'plays the priest with his turban.' So Aqu. ὡς νύμφιον ἱερατεύον στεφάνῳ, comp. Jarchi, Symm. Vulg. Syr.

כַּהֵן m. plur. כַּהֲנִים, *a priest*; Chald. emph. כַּהֲנֵא, Syr. كَاهِن, Arab. كَاهِن,

Eth. ስህ, id. For the etymology see in r. כַּהֵן. Very freq. in Ex. Lev. Deut. of the priests of Jehovah, as Ex. 2, 16. 3. 1. 18, 1. al. sexcent. Also of the priests of idols, as Gen. 41, 45. 50. 46, 20. 47, 26. al. Constr. a) With genit. of the divinity, as כַּהֵן יְהוָה 1 Sam. 14, 3; כַּהֵן 2 Chr. 23, 17; כַּהֲנֵי דָגוֹן 1 Sam. 5,

5; *thy priests*, sc. of Jehovah, Ps. 132, 9. Sometimes with a genit. of the people or city where the priest officiates, as *אֵן* *priest of On* Gen. 41, 45. 50; *מִדְיָן* *priest of Midian* Ex. 3, 1. 18, 1; *בְּהִי הַבָּמֹת* *the priests of the high places* 1 K. 13, 2. 33; c. suff. *בְּהִינֵנוּ* *our priests* sc. of Israel, Ezra 9, 7. Neh. 10, 1. etc. b) With *ל* of the divinity, as *לַיהוָה* Lev. 23, 20. 1 Sam. 1, 3. 2 Chr. 26, 17; *לְאֵל* *עֲלִיֹן* Gen. 14, 18. *לְאֵל אֱלֹהִים* 2 Chr. 13, 9. Sometimes *ל* marks the person who employs a priest, Judg. 17, 12. 13. 18, 4. 19. 2 Sam. 20, 26.—Among the Hebrews *the High Priest*, ὁ ἀρχιερεύς, was called *הַכֹּהֵן הַגָּדוֹל* Lev. 21, 10. Num. 35, 25. 28. Josh. 20, 6. Hagg. 1, 1. 12. 14. al. also *הַכֹּהֵן הָרִאשׁ* 2 K. 25, 18. 2 Chr. 19, 11. 26, 20; *הַכֹּהֵן הַבִּי* Ezra 7, 5; *הַמְּשִׁיחַ* *the anointed priest* Lev. 4, 3. 5. 16. The next in dignity was called *כֹּהֵן הַשֵּׁנִי* *the second priest* Jer. 52, 24; but this phrase in the plur. *כֹּהֲנֵי הַמְּשִׁיחַ* 2 K. 23, 4 seems to imply all the other priests in opp. to the high priest.—Melchizedek, the earliest king of Jerusalem, is also called a *priest* of Jehovah Gen. 14, 18. Ps. 110, 4; and several of the earliest Hebrew kings were in fact also priests, as Solomon 1 K. c. 8; comp. Uzziah 2 Chr. 26, 16. So Virg. *Æn.* 3. 80: “Rex Anius, rex idem hominum Phœbique sacerdos.”

NOTE. It is an ancient opinion of the Heb. intpp. that *כֹּהֵן* signifies also *prince*. Not only have the Chaldee translators rendered it in several places by *רֶבָא* *prince*, as Gen. 41, 45. Ex. l. c. Ps. 110, 4; but the author of Chronicles also seems to have followed this view, since he renders the words 2 Sam. 8, 18 *וַיְבָרֵךְ יְהוָה דָּוִד בְּהַנְיָם הָיוּ וַיְבָרֵךְ דָּוִד הָרִאשִׁינִים* a gloss: 1 Chr. 18, 17 *וַיְבָרֵךְ דָּוִד הָרִאשִׁינִים* *and the sons of David, the chiefs, were at the side of the king*, i. e. were the chief ministers of the kingdom. The chief passages are 2 Sam. 8, 16–18. 20, 23–26. 1 K. 4, 2–6; from all which it appears that there were priests connected with the court, partly exercising their proper functions, and partly as friends and counsellors of the sovereign; as was also often the case with prophets and priests in later times. The author

of Chronicles seems to have chosen this interpretation of the more ancient context, because priests of any other than the Levitical family were unknown to him. Of less weight is the authority of Onkelos. Hence in all the passages referred to, the signif. *priest* is the only true one. Comp. the case of Solomon above. See more in Thesaur. p. 663.

*כֹּהֵן* Chald. m. st. emphat. *כֹּהֲנָא*, plur. *כֹּהֲנֵי*, i. q. Hebr. *כֹּהֵן*, a *priest*, Ezra 7, 12. 21. Plur. Ezra 6, 9. 16. 7, 16. 24.

*כֹּהֲנִיָּה* f. *priesthood*, the priests' office, Ex. 29, 9. 40, 15. Num. 3, 10. 25, 13. 1 Sam. 2, 36. R. *כֹּהֵן*, *כֹּהֲנִיָּה*.

*כֹּבֵר* Chald. plur. *כֹּבְרִין*, a *window*, Dan. 6, 11. Syr. *ܟܘܪܐ*, Arab. *كُوْرَة* id. R. *כֹּבִיָּה* II.

*כוב* ἀπαξ λεγόμεν. Ez. 30, 5, *Chub*, pr. n. of a country, coupled with Egypt and Ethiopia. Some understand *Coben*, a port of Ethiopia, or *Cobium*, a town near the Mareotis. Perhaps it should be written *נוב* *Nubia*, which at least is followed by the Arabic version, doubtless in accordance with the Septuagint, although this word is wanting in our Mss. of the latter. Thus the Arab. has *أهل النوبة* *the people of Nubia*; and a vestige of this reading remains in Cod. de Rossi 409, which for *וְנוב* has a *prima manu* *יבנוב*.—Or perh. we might read *לִיב* *Libya*.

*כֹּבֵד* (Milra) m. Ez. 27, 10, in pause *כֹּבֵד* 38, 5; constr. *כֹּבֵד* (Milél) 1 Sam. 17, 5. Is. 59, 17; plur. *כֹּבֵדִים* Jer. 46, 4. 2 Chr. 26, 14, a *helmet*. Metaph. Is. 59, 17. R. *כֹּבֵד*.—Twice written with *ק*, as *קֹבֵד* (Milra) Ez. 23, 24, constr. *קֹבֵד* (Milél) 1 Sam. 17, 38.

NOTE. There is in this word a singular confusion of the Segolate and penacutic form *פִּזֵּל*, *קִדֵּשׁ*, with the acute form *פִּזְלָם*, which may be thus explained. Strictly, the word in either shape was originally a Segolate, after the form

*פִּזְלָם*, like the Arab. *قُبَّعَة* cup. But Holem, as strengthened by the tone, and also as fully written, contrary to the common Heb. usage and in the later Hebrew and Syriac manner (comp. *קִדֵּשׁ* Dan. 11, 30, *שִׁבְדָּה* 2 Sam. 18, 9, Syr.



became so strong in this word as to be retained also in the plur. כֹּבַיִם (instead of כְּבָבַיִם, or כְּבָבַיִם kōbaim), as if from a sing. כֹּבֵעַ, after the form עֹלָם. Hence it arose, that such a form (כֹּבֵעַ) came into actual use, at least in the absolute state; although in the construct the primary segolate form was preserved; comp. כְּבֵד, constr. כְּבִד. A lengthened and secondary form is the Syr. مَعْنَى. Intermediate forms fluctuating between the two, are כֹּבֵעַ Ez. 27, 10, קֹבֵעַ 23, 24.

\* כָּוָה a root not used in Kal.

I. to burn, Gr. καίω (καίω). Arab.

כָּוָה, Syr. كَوَى, to burn in, to brand, to mark with cautery. Hence כָּוָה II, כָּוָה, כָּוָה.

II. Like the kindred קָבַע, קָבַע, קָבַע, also כָּוָה, כָּוָה, prob. to hollow out, to excavate, of which there is a vestige in

Chald. כָּוָה window, Arab. كَوَى hole in a wall, كَوَى window.—Simonis refers these to כָּוָה to pierce, to bore through; but the word has not this meaning. The signif. given by the Arabic lexicons, כָּוָה to prick or sting, as a scorpion, comes from the notion of burning; since the scorpion injecting the poison with his sting, may be said to mark the skin as with a hot iron.

NIPH. pass. of no. I, to be burned, scorched, with fire, Prov. 6, 28. Is. 43, 2.

כָּוָה strength, Dan. 11, 6, see כָּוָה.

כָּוָה f. a burning, brand, i. e. a part of the body burned, Ex. 21, 25. R. כָּוָה.

כָּוָה m. (for כָּוָה, כָּוָה, then כָּוָה, r. כָּוָה) constr. כָּוָה, a star, pr. a globule;

Arab. كَوَيْب, Chald. כָּוָה, Syr. كَوَيْب, Eth. ከውብ and ከውብ, id.—Gen. 1, 16. 37, 9. Job 3, 9. 9, 7. Ps. 8, 4. al. Am. 5, 26 כָּוָה אֱלֹהֵיהֶם, see in כָּוָה. Often spoken of as animated, see כָּוָה; as pure Job 25, 5; as praising God, 38, 7; also as innumerable Gen. 15, 5. 22, 17. Ex. 32, 13. Deut. 1, 10. al.—Metaph. of an illustrious prince Num. 24, 17. So Arab. كَوَيْب, see Camoos.

\* כָּוָה to measure, to include or contain in a measure, e. g. grain, as in Syr.

Chald. and Arab. كَيْل for كَيْل. In Kal only once. Is. 40, 12.

PILP. כָּוָה 1. to hold, to contain, as a vessel, measure. 1 K. 8, 27 to the heaven and the heaven of heavens cannot contain thee. 2 Chr. 2, 5. 6, 18.

2. to hold up, to sustain, a) i. q. to bear up, to endure, to hold out, Mal. 3, 2. Prov. 18, 14. Jer. 20, 9. b) i. q. to protect any one Ps. 55, 23; to maintain one's cause before a tribunal Ps. 112, 5.

3. to sustain, to nourish, to furnish with the means of living, c. acc. Gen. 45, 11. 50, 21. 1 K. 4, 7. 17, 4. With two acc. Gen. 47, 12. 1 K. 18, 4. 13.

POLP. pass. כָּוָה to be furnished with provisions, etc. 1 K. 20, 27.

HIPH. כָּוָה 1. i. q. Pilp. no. 1. 1 K. 7, 26. 38, 8, 64. 2 Chr. 4, 5. Ez. 23, 32 מְרַבָּה לְהַכְבִּיל i. e. containing much.

2. i. q. Pilp. no. 2. a. Jer. 6, 11, 10, 10. Joel 2, 11. Am. 7, 10.

\* כָּוָה obsol. root, Arab. كَام Conj. II, to heap up, كَوْمَة a heap. This word belongs to the widely extended family of roots כָּם, גָּם, עָם, אָם, for which see under r. כָּם.—Hence כָּוָה.

כָּוָה m. (r. כָּוָה, after the form עֵינָב) a globe, globule of gold, perh. collect. globules, drops, or rather a string of gold drops like beads worn around the neck or arm by the Israelites in the desert, Ex. 35, 22. Num. 31, 50. Such are found solid in Arabia according to Diod. Sic. 3. 44 or 50. Strabo XVI. p. 777 Casaub. Thesaur. p. 692.

\* כָּוָה in Kal not used, pr. to stand upright; whence כָּוָה upright, כָּוָה place of standing, כָּוָה base. Frequent in the kindred dialects in various forms and meanings: Chald. Pa. כָּוָה i. q. Heb. כָּוָה to set up, to establish; Syr. أَعَمَّ to establish, to plant; Arab. كَان to exist, to be; II, to cause to exist, to create.

PILP. כָּוָה 1. to set upright, i. e. to set, to place, e. g. a throne Ps. 9, 8; espec. to set up firmly, to establish, a throne 2 Sam. 7, 13. 1 Chr. 17, 12. Ps. 48, 9. Metaph. Ps. 7, 10. 40, 3. 68, 10. 90, 17. 99, 4.—Also to found, as a city Ps. 107, 36. Hab. 2, 12; the earth Ps. 24, 2. 119, 90. Is. 45, 18; the heavens Prov. 3, 19

2. *to form, to create*, as God creates man Deut. 32, 6. Ps. 119, 73; the moon and stars Ps. 8, 4. So *to form for oneself, to prepare*, sc. a people 2 Sam. 7, 24.—Here belongs Job 31, 15 נִכְבְּזָנוּ אֶחָד וְנִכְבְּזָנוּ *and did (not) the same one form us in the womb?* for נִכְבְּזָנוּ, the first and second Nun coalescing into a double one, and י being shortened to י.

3. *to fit, to direct, to aim*, as arrows, Ps. 11, 2 כִּוְנֵי הַצֵּם 7, 13; with הַצֵּים impl. Is. 51, 13; with עַל of the mark Ps. 21, 13.—Metaph. for כִּוְנֵי לֵב, i. q. *animum advertere, to apply one's mind*, with ל Job 8, 8. Comp. in Hiph. no. 3. a, c.

POL. כִּוֵּן 1. Pass. of Pil. no. 1, *to be established*, metaph. Ps. 37, 23.

2. Pass. of Pil. no. 2, *to be formed, prepared*, Ez. 28, 13.

HIPI. הִכִּין 1. *to set up*, i. q. *to set, to place*, e. g. a seat Job 29, 7. Ps. 103, 19; a statue Is. 40, 20. Also *to found*, as the earth, the heavens, mountains, Ps. 65, 7. Prov. 8, 27. Jer. 10, 12. 51, 15. Inf. absol. הִכִּין and הִכֵּן as adv. *firm, firmly*, Josh. 3, 17. 4, 3.—Hence a) *to constitute, to appoint* any one, Josh. 4, 4. 2 Chr. 2, 6. Jer. 51, 12. Job 28, 27. So *to set or constitute* as king 2 Sam. 5, 12. 1 Chr. 14, 2. 1 K. 2, 24. b) *to establish, to confirm*, e. g. the throne of a kingdom Is. 9, 6. 1 Chr. 22, 10; the kingdom of any one 1 Sam. 13, 13. 2 Sam. 7, 12. 1 Chr. 17, 11. 2 Chr. 17, 5; one's posterity Ps. 89, 5; the heart Ps. 10, 17. 89, 5. c) *to repair, to restore*, e. g. the temple 2 Chr. 35, 20; comp. 34, 10.

2. *to set right, i. e. to make ready, to prepare*, Gen. 43, 25; e. g. wood and stones for building 1 K. 5, 33; a sacrifice Zeph. 1, 7 comp. c. ל Is. 14, 21; a way Deut. 19, 3; a net Ps. 57, 7; food Gen. 43, 16. Ex. 16, 5. Josh. 1, 11; the parts of a building 1 K. 6, 19. 2 Chr. 31, 11; a place for any thing, c. ל Ex. 23, 20. 1 Chr. 15, 1. 3. 12. Ps. 68, 11; war, i. q. *to fit out, to arm*, Ez. 7, 14. 38, 7. Jer. 46, 14. Metaph. Job 15, 35.—Also *to prepare*, i. q. *to procure, to provide*, often with a dat. besides the acc. Num. 23, 1. 29. 1 Chr. 22, 5. 14; e. g. food Job 39, 3 [38, 41]. Ps. 78, 20. Prov. 6, 8. 30, 25; arms 2 Chr. 26, 14; garments Job 27, 16. 17; *to take care of a work, to transact*

business, Prov. 24, 27. Of God, *to create, to prepare, to provide*, as fruits Ps. 65, 10; the rain 147, 8; the sun and light 74, 16.

3. *to set, i. e. to aim, to direct, to adjust*, e. g. weapons against, c. ל Ps. 7, 14; one's face towards or against, c. אֶל Ez. 4, 3. 7. So God *directs* the steps of any one Prov. 16, 9. Ps. 119, 133; a man his own steps Jer. 10, 23; a man his ways 2 Chr. 27, 6. Prov. 21, 29. Spec. a) *to set, i. e. to set or fix the heart on* any thing, to apply the mind to do any thing; 2 Chr. 12, 14 *he had not applied his heart to seek the Lord*. 19, 3. 30, 19. Ezra 7, 10. With לֵב impl. 1 Chr. 28, 2. b) *to set the heart upon Jehovah*, to apply the mind to the worship of God, 1 Sam. 7, 3; with ל to idols 2 Chr. 20, 33. With אֶל־יְהוָה impl. Job 11, 13. Ps. 78, 8. c) הִכִּין ellipt. for לֵב הִכִּין *to apply the mind, to give heed*, 1 Sam. 23, 22. Judg. 12, 6. 2 Chr. 29, 36.

HOPH. הוֹכִין 1. Pass. of Hiph. no. 1, *to be established*, as a throne Is. 16, 5.

2. Pass. of Hiph. no. 2, *to be made ready, prepared*, e. g. a funeral pile Is. 30, 33; a horse for battle Prov. 21, 31; mantlets Nah. 2, 6; *to be set in order, arranged*, Zech. 5, 11.

NIPH. נִכְוֵן pass. of Pilel and Hiphil.

1. *to be set up*, i. e. *to rise up*, e. g. the breasts as becoming round and full Ez. 16, 7; *to be made to stand, to stand*, Mic. 4, 1 et Is. 2, 2; *to be founded*, with עַל upon any thing Judg. 16, 26; *to be established, confirmed*, as a kingdom 1 K. 2, 12. 45. 46. Hence i. q. *to stand firm*, e. g. a throne, kingdom, 2 Sam. 7, 16. 26. Ps. 25, 5. 29, 14 comp. 1 Sam. 20, 31; the world Ps. 93, 1; the moon 89, 38; of men i. q. *to flourish, to prosper*, Job 21, 8. Ps. 102, 29. 140, 12. Prov. 12, 3. 19. Ps. 101, 7 *he that telleth lies לֹא יִכְוֵן לְפָנַי shall not abide in my sight*, shall not prosper; parall. 'to dwell with.' So of the counsels of men Prov. 20, 18. 16, 3.—Peculiar is נִכְוֵן הַיּוֹם *the fixedness (steadiness) of the day*, Prov. 4, 18, i. e. high noon, when the sun seems to stand immovable in the zenith, Gr. σταθερόν ἡμέρας, σταθερά μεσημβρία, Ruhnken ad Timæum p. 236, Arab. قَايَمَةُ النَّهَارِ Schult. ad Prov. l. c.—Trop. mostly in



Part. **נָכוֹן**. a) *to be firm, steadfast, fixed*; Ps. 51, 12 **רוּחַ נָכוֹן** *a steadfast spirit, a mind fixed in virtuous purpose*. Ps. 78, 37. b) *to be firm, steadfast, intrepid, full of hope and confidence*; so the heart Ps. 57, 8. 108, 2. 112, 7. c) *Of things, to be firm, fixed, established*; Gen. 41, 32 **נָכוֹן הַדְּבָר מִפְּנֵי אֱלֹהִים** *the thing is established from God*, is certainly decreed. Hence, *to be certain, sure*, Deut. 13, 15. 17, 4. Hos. 6, 3; and as subst. **אֱלֹהֵי-נָכוֹן** *the certain*, i. q. *certainty*, **אֱלֹהֵי-נָכוֹן** *for certain, with certainty*, 1 Sam. 23, 23; adv. *certainly* 26, 4. d) *to be right, true*; Part. **נָכוֹן** *right, true*, Job 42, 7. 8. Ps. 5, 10, comp. 78, 37. e) *to be right, fit, proper*, Ex. 8, 22 [26].

2. *to be made ready, prepared*, e. g. a) *Of business, to be taken care of, transacted*, 2 Chr. 8, 16. 29, 35. 35, 10. 16. b) *Of things, to be prepared, to be ready for any one, with לְ* Neh. 8, 10. Prov. 19, 29. Job 18, 12 **נָכוֹן לְצִדְקוֹ** *is ready at his side*, impends over him. 12, 5. 15, 23. But Ps. 38, 18 **אֲנִי לְצָלַע נָכוֹן** *I am ready to fall, am near to ruin*. c) *Of persons, to be prepared, ready*, Ez. 38, 7. Ex. 19, 11 (with an adjunct of time). v. 15. 34, 2. Josh. 8, 4. d) *Intrans. or reflex. to prepare sc. oneself*, Am. 4, 12.

HITHPAL. **הִתְכַּוֵּן** Prov. 24, 3, elsewhere **הִכּוֹן**.

1. *to be established, to be made firm, strong*, Prov. 24, 3. Num. 21, 27. Is. 54, 14.

2. *to prepare oneself*, Ps. 59, 5.

Deriv. **כּוֹן**, **כּוֹנֵן**, **כּוֹנֵן**, **כּוֹנֵן**, **כּוֹנֵן**, **כּוֹנֵן**, and the pr. names **כּוֹנֵן**, **כּוֹנֵן**, **כּוֹנֵן**, and

**כּוֹן** *Chun*, pr. n. of a Syrian city, 1 Chr. 18, 8; which in the parallel passage 2 Sam. 8, 8, is called **בִּרְתִּי**. Perh. the *Conna* mentioned in the Itin. Antonini p. 199 ed. Wesseling; situated between Laodicea of Lebanon and Heliopolis or Ba'albek.

**כּוֹן** m. a kind of *cake, wafer*, offered in sacrifice, Jer. 7, 18. 44, 19. Sept. *καυών, καυών, καυών*, the Heb. word in Greek letters. R. **כּוֹן**, Pi. **כּוֹן**, Chald. **כּוֹן**, to prepare.

**כּוֹס** f. plur. **כּוֹסֹת** Jer. 25, 15; for **כּוֹסֹת** (r. **כּוֹסֹת**) pr. a receptacle, vessel; as **כּוֹס** for **כּוֹס**, **כּוֹס** for **כּוֹס**, **כּוֹס** for **כּוֹס**; so Lebrecht.

1. a cup. Syr. **כּוֹס**, Chald. **כּוֹס**, **כּוֹס**, Sam. **כּוֹס** and **כּוֹס**, Arab. **كُؤْر**, **كُؤْس**, **كُؤْس**, a cup, cup of wine.—Gen. 40, 11. 13. 21. 2 Sam. 12, 3. Ps. 23, 5. al. Ps. 116, 13 **כּוֹס יְשׁוּעָה אֶשְׂתָּה** *I will take the cup of deliverance*, i. e. I will pour out to Jehovah a cup of thanksgiving for his aid.—In the prophets Jehovah is often represented as pouring out for the nations a cup of intoxicating wine, **כּוֹס הַחֲרָפָה**, in order that reeling they may rush into destruction: Jer. 25, 15 *take this wine-cup of wrath at my hand, and cause all the nations, to whom I send thee, to drink it*; 16 *and they shall drink and stagger and be mad, because of the sword that I will send among them*. Jer. 49, 12. 51, 7. Lam. 4, 21. Is. 51, 17. 22. Hab. 2, 16. Ez. 23, 31. 32. 33; comp. Rev. 17, 2. 4. For the same usage in Arabic poets, see Comm. on Is. 51, 17.—Further, *cup* is also put metaph. for *lot, portion*, and is so coupled with **חֵלֶק** *portion*, Ps. 11, 6. 16, 5; comp. Matt. 26, 39. 20, 22, also **חֵלֶק** no. 2. c. See on this metaphor as employed by Arabian writers, Comment. on Is. 51, 17, also on Matt. l. c. in Rosenm. Repertorium I. p. 130. Lond. Classical Journal no. LIII. p. 159.

2. A species of unclean bird, Lev. 11, 17. Deut. 14, 16; living among ruins, Ps. 102, 7. The ancient versions render it *an owl*, but against the etymology. Bochart more correctly, Hieroz. II. p. 267, understands the *pelican* or *cormorant*, so called from the receptacle or pouch under the throat, as Lat. *truo* from *trua*.

\* 1. **כּוֹר** a root, doubtful in the verb, but so far as can be gathered from the derivatives i. q. *to, dig, to bore through, to pierce*, like the kindr. **כּוֹר**, **כּוֹר**, **כּוֹר**,

**כּוֹר**. Arab. **كَاَر** to dig in the earth, also to prostrate; comp. Sanscr. *khur* to cleave, to cut. Hence **כּוֹרֵה**, **כּוֹרֵה**, a sword, so called from its *piercing*, **כּוֹר** executioner; also **כּוֹרֵה**, **כּוֹרֵה**, place where metals are dug, then 'native place.'

The verb itself is found by many in the vexed passage referred to the Messiah, in Ps. 22, 17, where David as if

hard pressed by the troops of Saul exclaims: *for dogs do compass me about, the bands of evil-doers surround me*, פָּאָרִי יְרִי וְגִלְי. Here the simplest interpretation seems to be that which preserves the ordinary sense of the words: *as lions they gape upon my hands and my feet*, i. e. they threaten to tear my limbs in pieces. The form פָּאָרִי is pr. *ṣṣ ṣṣ ṣṣ*, i. e. *as lions*, comp. Is. 38, 13; and the notion of surrounding, gaping upon, or the like, is then readily derived in this manner by zeugma from the preceding context.—Most of the ancient interpreters have taken כארי as a verb; and this is certainly possible, if we regard פָּאָרִי as particip. Kal in the Chaldean manner (קִיט part. קָאֵם) and in the plural number for פָּאָרִים, as מְרִי Ps. 45, 9 for מְרִים; although to find two grammatical forms of such extreme rarity combined in this one word, is at least remarkable; comp. Lehrs. p. 401, 523. In this way it would be rendered: a) *piercing my hands and my feet*, i. e. my enemies wound me with darts and weapons on every side. And it is hardly necessary to remark, that all this applies as completely as possible to David, to whom the Psalm is assigned in the inscription; and there is at least no necessity for understanding here directly Christ as affixed to the cross. A verb of  *boring through*, in the sense of wounding, (comp.

הָלַל and Arab. حَرَسَ to pierce, to wound,) is aptly attributed to hostile weapons; and *the hands and feet* are put poetically for all the members and so for the whole body, comp. Hesiod Op. et D. 114. Sept. ὠκυψαν, which word is elsewhere used in Sept. for פָּרַה, פָּרַי. Vulg. *foderunt*. Syr. حَلَك. b) Aqu. Symm. in Hexapl. and Jerome in the reading *vinxerunt*, attribute to this word the sense of *binding*, which may also be defended on philological grounds, (and this Hengstenberg ought not to have denied,

Christol. des A. T. I. p. 180,) comp. כָּאָר I, V, to fold or bind around the turban, כָּאָר a wreath, turban. But this is far less suitable to the context. c) Finally Aqu. in the earlier edit. renders it ἡγαλ-

*vav they disfigure, stain with blood, etc.* prob. assigning to the root כאר the signif. of Aram. פָּאָר and פָּאָר.—That כארי was commonly held to be a verb, is also shewn by the reading found in two Mss. viz. פָּרַי for פָּאָר (כָּאָר) כארו.

\* II. כּוּר or כִּיר obsol. root, prob. i. q. גִּיר to *boil up*, and then to *cook*. Syr. ܕܠܥܡܕ to *boil up*, to be hot.—Hence כִּירִים frying-pan, כִּיור basin, and the two following.

כוּר m. (r. כּוּר II) a *furnace*, for smelting metals, Ez. 22, 18. 20. 22. Prov. 17, 3. 27, 21. Metaph. Is. 48, 10 *I have tried thee in the furnace of affliction*. Deut. 4, 20 and *hath brought you forth out of the iron furnace of Egypt*. 1 K. 8, 51. Arab.

كُور, Syr. ܕܠܥܡܕ, id.

כוּר i. q. כּוּר q. v.

כוּר עֵשֶׂן (smoking furnace) Choraschan, pr. n. of a city in the tribe of Simeon, 1 Sam. 30, 30; elsewhere עֵשֶׂן q. v.

כוּרֶשׁ Ezra 1, 1. 7. 8, also כּוּרֶשׁ, Cyrus, pr. n. of a king of the Persians, son of Cambyases and grandson of Astyages the Mede; Ezra 3, 7. 4, 3. 5. Is. 44, 28. 45, 1. 2 Chr. 36, 22. 23. Dan. 1, 21. 6, 29. 10, 1. The Greek writers signified *the sun*, Ctesias ap. Plut. Artax. Opp. T. I. p. 1012. Etym. M. Κόρος, σούρος, ἥλιος. Correctly, for it is the Pers. خور, Zend. hvarē sun, gen. hūrō; comp. Sanscr. sūra, sūri, and the more frequent sūrya. The כּוּרֶשׁ is merely an ending, as in כּוּרֶשׁ q. v. [This signification is doubted by Lassen, but without suggesting another; see Zeitschr. f. d. Morgenl. VI. pp. 152, 154.—R.

כּוּשׁ Cush, pr. n. 1. Of persons: a) A son of Ham, and father of Seba, Havilah, Sabtah, Raamah, Sabtechah, and Nimrod, Gen. 10, 6. 7. 8. 1 Chr. 1, 8–10. b) A Benjamite of the court of Saul, Ps. 7, 1.

2. As the name of a country or region, Cush was of wide extent, and variously employed. Of the descendants of Cush (Gen. 10, 6–8, see no. 1: a), Nimrod peopled Mesopotamia and Assyria; Raa-



mah and his sons Sheba and Dedan had their seats in eastern and southeastern Arabia (see these articles); while at least Seba and Sabtah are properly referred to Ethiopia. Hence the posterity of Cush, the *Cushites*, occupied the immense region stretching from Assyria in the N. E. through eastern Arabia into Africa; carrying with them into the latter country a branch of the Semitic language, viz. the Ethiopic, which stands in the closest affinity with the old Himyaritic dialect of eastern Arabia. The name *Cush*, *Cushites*, appears not to have been used of the posterity of Nimrod or their country in the north; though some find such an application of it in Gen. 2, 13; see גִּיחֹן. But these names were evidently applied to the descendants of Cush both in Arabia and Africa; and as a country *Cush* is therefore twofold:

a) As denoting *Eastern Arabia*, in which were situated the descendants and territories of Raamah, Sheba, and Dedan; Gen. 10, 7. 1 Chr. 1, 9. All these, as merchants trading with Tyre, are expressly coupled with Arabia, Ez. 27, 20. 21. 22. In 2 Chr. 21, 16 the Arabians are said to be כְּלִי־כּוּשִׁים *at the side of the Cushites*. When the Israelites were at Hazeroth, in or near the territory of the Midianites, Moses had married a *Cushite* woman, prob. from eastern Arabia, Num. 12, 1. In Hab. 3, 7 the prophet sees the tents of *Cushan* (*Cush*) and of Midian agitated, i. e. the nomadic tribes of both eastern and western Arabia troubled at the advance of Israel. In Is. 11, 11 Cush is perh. doubtful, being mentioned between Egypt on the one hand, and Elam and Shinar, Persia and Babylonia, on the other. Perh. Job 28, 19; see כְּנָדָה. See Ritter's Erdkunde, Th. XII. p. 56. Berl. 1846. Rosenm. Bibl. Geogr. III. p. 154 sq.

b) Put for *Ethiopia*, (fem. Ps. 68, 32,) in part surrounded by the upper Nile, and therefore understood by ancient intpp. in Gen. 2, 13, see in גִּיחֹן and comp. Is. 18, 1. Zeph. 3, 10; inhabited by a people of dark colour Jer. 13, 23; opulent Is. 43, 3. 45, 14; situated on the south of Egypt Ez. 29, 10; and therefore often mentioned with Egypt Nah.

3, 9. Ez. 30, 4. 5. 9. Ps. 68, 32; with the Libyans 2 Chr. 12, 3. 16, 8; with Phut Jer. 46, 9. Ez. 38, 5; as the extreme western limit of Xerxes' empire Esth. 1, 1. 8, 9; also Ps. 77, 4.—Sept. Αἰθιοπία, Αἰθίοπες, Vulg. *Æthiopia*, *Æthiopes*; Chald. and Syr. retain כּוּשׁ, כּוּשִׁים. Josephus explains the ancient name; Ant. 1. 6. 2 Χοῦσον μὲν οὐδὲν ἔβλαψεν ὁ χρόνος, Αἰθίοπες γὰρ κ. τ. λ. The name *Kush* for Ethiopia is also found upon the hieroglyphic monuments of Egypt; Champollion Gramm. Egypt. p. 150, 151. See more in Thesaur. p. 673.

NOTE. In the Thesaurus, art. כּוּשׁ, p. 673, the author strenuously maintains, in opposition to Bochart, Walton, and Vitringa, that the name *Cush*, *Cushites*, is applied only to Ethiopia in Africa. In the art. רַעְצָה, Thes. p. 1297, written some years later, he admits that this tribe (Raamah), as also Dedan and Sheba, were Cushites, and dwelt in Arabia.—R. for the whole article.

כּוּשִׁי m. 1. a *Cushite*, gentile n. from כּוּשׁ no. 2. a) Spoken of a native of eastern Arabia, plur. 2 Chr. 21, 16. Fem. כּוּשִׁיָּה Num. 12, 1; see in כּוּשׁ no. 2. a. b) i. q. an *Ethiopian*, see כּוּשׁ no. 2. b. Jer. 13, 23. 38, 7. 10. 12. 2 Chr. 14, 8. Plur. כּוּשִׁיִּים 2 Chr. 14, 11. 12. 16, 8. Dan. 11, 43; also כּוּשִׁיָּים Am. 9, 7.—R.

2. *Cushi*, pr. n. of the father of the prophet Zephaniah, Zeph. 1, 1.

כּוּשָׁן *Cushan*, i. e. eastern Arabia, i. q. כּוּשׁ no. 2. a, where see. Hab. 3, 7.—R.

כּוּשָׁן רִשְׁתַּיִם *Chushan-rishathaim*, pr. n. of a king of Mesopotamia, Judg. 3, 8. 10.

כּוֹשֶׁרָה f. (ר. כֶּשֶׁר no. 2) *prosperity*, plur. Ps. 68, 7. Syr. كُوشْرَا, كُوشْرَا, id.

כּוּת 2 K. 17, 30, and כּוּתָּה v. 24, pr. n. *Cuth* or *Cuthah*, the land of the Cuthites, who with others were brought by the king of Assyria into the desolated kingdom of Israel, and there amalgamated with the ancient inhabitants into the Samaritan people; whence the latter are called by the Chaldee writers and Talmudists כּוּתִּי. Nothing certain is known of the site of this country; Jo-

sephus places it in Persia, which is not improbable, Ant. 9. 14. 3; others seek it in Phenicia, because the Samaritans themselves professed to be of Sidonian origin, Jos. Ant. 11. 8. 6. ib. 12. 5. 5. See Michaelis Spicileg. P. I. p. 104 sq.

\* **כָּזַב**, in Kal only part. **כָּזַב** Ps. 116, 11; more usual in

PIEL **כָּזַב** to lie, to speak falsehood;

Chald. **כַּזַּב**, Syr. **كَذَبَ**, Arab. **كَذَبَ**, id. The primary idea lies perhaps in breaking and cutting, so that **כָּזַב** may be a softened form from **קָצַב**; and then this idea is transferred to falsehood and fraud; comp. **בָּצַע**.—Mic. 2, 11. Job 6, 28. 34, 6. Prov. 14, 5. With **ל** to lie unto any one, to deceive him, Ez. 13, 19. Ps. 78, 36. 89, 36 shall I then lie unto David? i. e. break my faith, comp. Num. 23, 19; with **ב** id. 2 K. 4, 16. Metaph. Hab. 2, 3; so of waters which dry up and thus deceive the hope of the traveller Is. 58, 11, see **אֶכְזֹב**. Comp. Lat. 'spem mentita seges' Hor. Ep. 1. 7. 87; 'fundus mendax' Carm. 3. 1. 30.

HIPH. to make lie, i. e. to give the lie, to convict of lying, Job 24, 25.

NIPH. pass. of Hiph. to be proved false, fallacious, Job 41, 1 [9]. Prov. 30, 6.

Deriv. **כָּזַב**—**כָּזִיב**, also **אֶכְזִיב**.

**כָּזַב** m. a lie, falsehood, Is. 28, 15. 17. **כָּזַב קָסָם** lying divination Ez. 13, 6; **כָּזַב קָסָם** to divine lies Ez. 13, 7. 21, 34 [29]. 22, 28. **הַיָּבִיחַ כָּזָבִים** to utter lies, to speak falsehood, Prov. 6, 19. 14, 5. 25. 19, 5. 9. Also deceit, fraud, guile; Dan. 11, 27 **כָּזַב**. Ps. 5, 7. 58, 4. Prov. 19, 22 **אִישׁ כָּזָב** a man of falsehood, a liar, deceiver. 23, 3 **לֶחֶם כָּזָבִים** deceitful food, spoken of the banquet of a prince, which allures his guests into danger.—Concr. liars, deceivers, deluding with false hope, e. g. idols Ps. 40, 5. Am. 2, 4.

**כִּזְבָּא** (lying, false) Cozeba, pr. n. of a place 1 Chr. 4, 22; prob. the same with **כָּזִיב** and **אֶכְזִיב** b.

**כִּזְבִּי** (lying, false, r. **כָּזַב**) Cozbi, pr. n. of the daughter of a Midianitish prince, Num. 25, 15. 18.

**כֶּזֶזִּב** (lying, false) Chezib, pr. n. of a place in the tribe of Judah Gen. 38, 5; prob. i. q. **אֶכְזִיב** b.

\* **כָּזַר** obsol. root, kindr. with Arab.

**כָּסַר** (there being no Arabic root **كسر**) to break with violence, to rout an enemy; in Heb. transferred to the idea of violence in general.—Hence **אֶכְזַר**, **אֶכְזַרִּית**.

**כָּח** m. once **כֹּחַ** Dan. 11, 6, c. suff. **כֹּחִי**. R. **פָּתַח** q. v.

1. strength, might, power, both to act and to endure, Job 6, 11. 12; spoken of men, as of military prowess Judg. 16, 5. 9. 19. Hab. 1, 11. Is. 63, 1; vital strength Ps. 22, 16. 31, 11. 38, 11; might and energy in business Gen. 31, 6. Is. 49, 4; virile strength, and poet. for its fruit, the first-born son, Gen. 49, 3; also of animals Job 40, 16. Dan. 8, 7. Spoken of the power and might of God, Jer. 10, 12 **עֲשֵׂה אֶרֶץ בְּכֹחוֹ** Num. 14, 17. Job 23, 6. 24, 22. 37, 23. Ps. 65, 7.—(**הָיָה**) **כָּח בְּ** there is strength, power, in any one, he has power, 2 Chr. 25, 8. 1 Sam. 28, 20, comp. 1 K. 19, 8; c. inf. et **ל** to have power to do any thing, i. q. to be able, I can, 1 Sam. 30, 4 until **אֵין בָּהֶם כָּח לִבְכוֹת** they had no power to weep, could weep no more. 2 Chr. 20, 12. 25, 8. Dan. 8, 7. 11, 15. Is. 50, 2.—Sometimes it is put in the genit. after substantives and adjectives; as **אֲמִיץ בָּח** mightly in strength Job 9, 4. Is. 40, 26; **כָּח גְּבוּרִי כָח** Job 37, 23; **כָּח שְׂפִיָּא** Ps. 103, 20; **כָּח לְאֶשֶׁר לֹא כָח לְלֹא כָח** Job 26, 2.—Further: a) In a bad sense, violence, Ecc. 4, 1. b) Trop. ability, i. e. wealth, riches, comp. **חֵיל**, Job 6, 22. 36, 19. Prov. 5, 10. Hos. 7, 9. c) strength of the earth, its fruits, produce, brought forth by its vivifying power, Gen. 4, 12. Job 31, 39.

2. A species of large lizard, prob. so called from its strength, Lev. 11, 30. Sept. and Jerome the chamelion; Arab. Vers. **حردون** the land crocodile, or a species of it. [Not improb. as Bochart supposes (Hieroz. I. p. 1069), Arab. **الورل** the waral (vulg. waran), a species of lizard several feet in length. *lacerta Nilotica*, found occasionally in Palestine; see Bibl. Res. in Palest. II. p. 253.—R.]



\* **כָּחַד** in Kal not used, prob. like **כָּחַשׁ** and **כָּחַל** having the signif. *to cover, to hide*; which then passed over partly to the idea of *denying, deceiving, lying*, as in **כָּחַשׁ**, **כָּחַר**, and partly to that of *besmearing, painting*, as in **כָּחַל**. The order of derivation is **כָּחַשׁ**, **כָּחַר**, **כָּחַל**; comp. medius, milieu. Eth. **ክከደ** to deny, to apostatize; Arab. **كح** to deny.

PIEL **כָּחַד**, *to hide, to conceal*, with acc. and **בְּן** of pers. Jer. 38, 14. 2 Sam. 14, 18; acc. impl. Josh. 7, 19. 1 Sam. 3, 17. 18. Jer. 50, 2; different is **כָּחַן** in Job 15, 18. With **כִּי** Gen. 47, 18. By litotes, **כָּחַד** **לֹא** *not to hide* is for *to speak out openly, to proclaim*, Job 27, 11. Ps. 40, 11. 78, 4. Is. 3, 9; contra, *not to hide* what is true, i. q. *not to deny*, Job 6, 10; comp. **כָּחַשׁ**.

HIPH. **הִכְחִיר** 1. *to hide*, Job 20, 12.

2. *to destroy, to cut off*, pr. to make disappear, Gr. *ἀφανίζω*, e. g. men Ex. 23, 23. 2 Chr. 32, 21. Zech. 11, 8; with **בְּן** 1 K. 13, 34. Ps. 83, 5.

NIPH. 1. Pass. of Piel, *to be hidden, concealed*, with **בְּן** from any one, 2 Sam. 18, 13. Ps. 69, 6. 139, 15. Hos. 5, 3.

2. Pass. of Hiph. no. 2, *to be destroyed, to be cut off*, Job 4, 7. 15, 28. 22, 20. Zech. 11, 9. 16; **כָּחַדְךָ** Ex. 9, 15.

**כָּחַדָּה** Chald. see in Chald. **כַּד** p. 296.

\* **כָּחַח** obsol. root, prob. i. q. Syr. **كح** *to pant*, Germ. *keuchen*, comp. the similar onomatopoeic roots **כָּפַח**, **כָּפַח**; then *to exert oneself, one's strength*, etc. Hence **כָּחַח** *strength, power*. The Arab. **كح** to prevail in battle, is apparently secondary, and derived from the Heb. **כָּחַח**.

\* **כָּחַל** *ἄν. λεγόμεν.* i. q. Arab. **كحل**, *to paint the eyes with stibium*, Ez. 23, 40; comp. 2 K. 9, 30. Jer. 4, 30. The primary idea is that of *covering, besmearing*; see in **כָּחַר**. Chald. Syr. Arab. Ethiop. id.—The paint of the Hebrew women, called **כִּיֶּה** q. v. Gr. *στίμιον, στίβιον*, was a powder producing a black colour, commonly prepared from antimony or from lead ore and zinc, which they mixed with water, and spread by means of a needle or probe of silver or

ivory upon the borders of the eye-lids; so that the white of the eye might appear still whiter by being surrounded with a black margin. See Böttiger's Sabina p. 22, 48. Hartmann's Hebräerin II. p. 149. sq. III. p. 198 sq.

\* **כָּחַשׁ** 1. pr. *to lie, to speak lies*, see Piel. For the primary idea see in kindr. **כָּחַר**.

2. Trop. *to fail, to waste away*, e. g. the body, Ps. 109, 24 **כָּחַשׁ בְּשָׁרִי** *my flesh faileth from fatness*, i. e. is without fatness, pines away. Comp. **כָּחַשׁ**, also Piel no. 3.

PIEL **כָּחַשׁ** 1. *to deny* what is true, Gen. 18, 15. Josh. 7, 11. With **אֶת** of pers. *to deny* any one, as if not knowing him, Job 8, 18; hence **כָּחַשׁ יְהוָה** *to deny Jehovah* Is. 59, 13. Jer. 5, 12. Josh. 24, 27; **לֵי** id. Job 31, 28; absol. id. Prov. 30, 9. With **אֶת** of pers. and **אֶת** of thing, *to lie or deny* to any one *as to* any thing, Lev. 5, 21 [6, 2].

2. *to lie, to speak falsehood*, Lev. 19, 11. Hos. 4, 2. With **לֵי** 1 K. 13, 18 **כָּחַשׁ לֵי** *he lied unto him*.

3. *to deceive or disappoint hope, expectation*; hence i. q. *to fail*, spoken of the products of the earth, Hos. 9, 2. Hab. 3, 17. Comp. in **כָּזַב** Pi.

4. *to feign, to flatter, to fawn upon*, chiefly of the vanquished, who profess devotedness and love towards their victors, c. **לֵי** Ps. 18, 45. 66, 3. 81, 16.

NIPH. Deut. 33, 29, and HITHP. 2 Sam. 22, 45, c. **לֵי**; i. q. Pi. no. 4.

Deriv. the two following.

**כָּחַשׁ** 1. *a lie, deceit*, Nah. 3, 1. Hos. 10, 13. 12, 1. Ps. 59, 13.

2. *a pining away, leanness*, Job 16, 8.

**כָּחַשׁ** m. adj. *lying, false*, e. g. children who deny their father, Is. 30, 9. R. **כָּחַשׁ**.

\* **כִּי** a primitive particle. A) Pr. a Pron. relat. i. q. **כִּיֶּה**, although in this its primary sense it is extremely rare and therefore uncertain in the Hebrew writings. The use of this ancient and primitive word is also widely spread in the Indo-European tongues: comp. Sanscr. relat. *yas, yā, yat*, (softened for *gas, qā, qat*.) Lat. *qui, quæ, quod*; Pers. *که*, poet. *کي*, and even Chinese *khê* he, and *tshê* who. Correlative to these are

demonstr. **היא**, **הי**, Gr. *ἡ, ἥ*, Lat. *is*, see Buttm. Ausf. Sprachl. I. p. 290; demonstr. and relat. **זי**, **זי**, comp. Germ. *die*; interrog. **מי**, **מה**, *ti-s, ti*. By dropping also the initial palatal from the fuller and antique form *qui*, there has arisen the Pers. and Zab. **وي**, **وي**, Germ. *wie*.—The most certain example of the relat. use, is prob. Gen. 3, 19 *till thou return unto the ground* **בְּמִצְחָהּ** *from which* (whence) *thou wast taken*, Sept. *ἐξ ἧς ἐλήφθης*, and so also Onk. Syr. Saad. The same idea is expressed in v. 23 by **אֲשֶׁר לָקַח מִשָּׁם**. Causal it can hardly be in these words; since the cause is immediately subjoined: **כִּי עָפָר אָתָּה וְאֶלְעָפָר תָּשׁוּב**. So too in Gen. 4, 25 **כִּי הָרַגוּ קַיִן**, Vulg. *quem occidit Cain*, Sept. *ὃν ἀνέκτειρε Κάιν*, and so Onk. Syr. since nothing could well be feebler than the expression, 'for Cain slew him.' The same ancient usage is again revived in Is. 54, 6 *the Lord calleth thee as a wife of youth* **כִּי הָמָאס** *who has been rejected*, Sept. *μεμισήμενην*, Vulg. *abjectum*, Chald. *quæ abjecta eras*. Is. 57, 20 *the wicked are like the troubled sea* **כִּי הַשָּׁקֶט לֹא יִיבָל** *which cannot rest*, Vulg. *quod quiescere non potest*. Other examples which may be referred to this usage, are Prov. 30, 23. Deut. 14, 29. Ps. 90, 4. Further, the LXX take **כִּי** as a relative in **עַל־כֵּן**, translating **עַל־כֵּן** *ἐνεκα τούτου*, and **כִּי** *ὅτι* *ἐνεκα*. Of the primary pronominal power of this word no one can well doubt, who considers the analogy of other languages, and compares the twofold use of **אֲשֶׁר** as relat. and conjunction.

B) As a relative Conjunction, like **אֲשֶׁר**, Gr. *ὅτι*, (whence *uti, ut*.) Lat. *quod*, Fr. *que*.

1. *that*, (which also is a relat. pron.) before dependent clauses following an active verb and standing in the place of an accusative, as elsewhere **אֲשֶׁר** and fully **אֲשֶׁר**, see **אֲשֶׁר** B. 1. Gen. 1, 10 **וַיֵּרָא אֱלֹהִים כִּי טוֹב** *pr. and God saw this, that it was good*. Job 9, 2 **יָדַעְתִּי כִּי כֵן** *I know that it is so*. So after verbs of seeing Gen. 1, 4, 10, 12, 3, 6; of hearing Gen. 14, 14, 29, 33, 39, 15; of knowing Gen. 22, 12, 24, 14, 42, 33; of point-

ing out Gen. 3, 11, 12, 18. Ps. 50, 6, 92, 16; of demanding Is. 1, 12; of believing Ex. 4, 5. Job 9, 16; of remembering Job 7, 7, 10, 9; of forgetting Job 39, 15. Repeated **כִּי**—**וְכִי** Gen. 29, 12.—In formulas with a verb (or verbal) *intransitive*, the dependent clause with **כִּי** is to be regarded as in the nominative, e. g. **כִּי טוֹב** it is *good that*; comp. Gen. 2, 18.—Here also belong the following uses of **כִּי**, viz.

a) After formulas of swearing, as **חַי** **יְהוָה** *by the life of Jehovah* (I swear) *that*, 1 Sam. 20, 3, 25, 34, 26, 16, 29, 6. 2 Sam. 2, 27; **חַי אֵל** Job 27, 2; **כִּי יִשָּׁעָה לִי אֱלֹהִים** Is. 49, 18; **כִּי אֲנִי** 1 Sam. 14, 44, 2 Sam. 3, 9, 19, 2, 1 K. 2, 23; see in **כִּי** no. 1. Hence, by an ellipsis of a like formula, **כִּי** is put affirmatively even at the beginning of an oracle, Is. 15, 1.

b) Where **כִּי** is put before a clause or words directly quoted, like Gr. *ὅτι*, Syr. **כִּי**, for which last see a host of examples in Agrelli Otiola Syr. p. 19. Gen. 29, 33 **וַתֹּאמֶר כִּי שָׁמַע יְהוָה** *and she said, Jehovah hath heard*, pr. and she said *that* Jehovah hath heard. Ex. 3, 12, 1 K. 11, 22. Ruth 1, 10, 1 Sam. 10, 19, al.

c) Subjoined to adverbs and interjections which have the force of a whole clause, e. g. Job 12, 2 **אֲמַנִּים כִּי אַתֶּם עַם** *no doubt that ye are the people*. So **הִנֵּה כִּי** *behold that*, i. q. the simple **הִנֵּה**, Ps. 128, 4; **כִּי הִלֹּא** id. 1 Sam. 10, 1; **כִּי אֵהָא** *thereto that*, see **אֵהָא**; **כִּי אֵפֶס** *only that*, see **אֵפֶס**; in all which phrases **כִּי** can be omitted in rendering.

d) **כִּי הֲכִי** *is it so that?* *is it the case that?* Fr. *est-ce que?* *for whether?* *num?* Job 6, 22 **הֲכִי אָמַרְתִּי** *is it that I said?* *did I say?* 2 Sam. 9, 1. So also where an affirmative answer is expected (comp. **הֲ** no. 1. b), *is it not the case that?* Fr. *n'est-ce pas que?* i. q. *nonne?* Gen. 27, 36, 29, 15, 2 Sam. 23, 19; comp. 1 Chr. 11, 21.

2. As a relative causal particle, **כִּי**, *quod*, viz.

a) As marking the *cause* and *reason* of any thing, *because*, *since*; so where the causal clause precedes, as Gen. 3, 14 *because thou hast done this, cursed art thou*, etc. v. 17 *because thou hast*



hearkened unto thy wife, . . . cursed is the ground, etc. So where it follows, which is far more common; Gen. 2, 3 and God blessed the seventh day . . . because (כִּי) in it he had rested, etc. Lam. 3, 28 he sitteth alone and silent כִּי נָשַׁב עָלָיו because God hath laid it upon him. Ps. 22, 9. Where the causal clause is thus put last, כִּי may often be rendered by a demonstrative causal particle, *for*, Gr. γὰρ, e. g. Ps. 6, 3 heal me, Jehovah, כִּי נִבְהָלִי for my bones tremble greatly. 10, 14, 25, 16. Is. 2, 3, 6, 22, 3, 1, 10, 11. Gen. 5, 24, 30, 13, 41, 49. al. sæpiss.—Almost always כִּי stands at the beginning of its clause; very rarely it is inserted after one or more words, like Lat. enim, Ps. 118, 10, 128, 2; so too Gen. 18, 20.

Where two or more causal clauses follow each other, כִּי is repeated, as כִּי—כִּי, כִּי—וְכִי, because—and because, or *for—and*. Of such examples there are several classes: α) Where more than one cause of a thing is assigned, as Is. 6, 5 *wo is me! for (כִּי) I am undone, כִּי אִישׁ נָמָא שְׁפָהָרִם אָנֹכִי . . . כִּי אֶרַח הַמָּלָכִים* because I am a man of unclean lips . . . and because mine eyes have seen the king Jehovah of hosts, i. e. because I, a man of unclean lips have beheld the Deity. Ps. 22, 12. β) Where the clauses are either less closely connected, as Is. 9, 3, 4, 5, 15, 6, 8, 9, 28, 19, 20, 21, Job 3, 24, 25, 8, 9 (comp. γὰρ—γὰρ Matt. 6, 32, 18, 10, 11, 24, 27, 28); or one is, so to speak, continuative of the other, as Gen. 33, 11 *for (כִּי) God hath dealt graciously with me, and (וְכִי) I have all things*. Job 38, 20. Is. 65, 16. γ) When the latter clause depends on the former; Gen. 26, 7 *for (כִּי) he feared to say, she is my wife, lest the men of the place should slay him; because (כִּי) she was fair*. 43, 32, 47, 20.—To the first class (α) belongs also the ironical passage 1 K. 18, 27 *cry aloud בְּרִי אֱלֹהִים* for he is a god, and he is meditating, or has gone aside, or has gone out, etc. the וְ in בְּרִי, being here evidently disjunctive; see in וְ no. 1. i. p. 266.

Sometimes the causal power of כִּי is not at once obvious, where yet on considering the connection of the sentences

it is found really to exist. E. g. Job 5, 22 *at destruction and famine thou shalt laugh, and of the beasts of the field thou shalt not be afraid*; 23 *for (כִּי) with the stones of the field shalt thou be in league, and the beasts of the field shall be at peace with thee*, i. e. thou shalt fear nothing, because thy field shall be fertile, not covered with stones nor infested with wild beasts. Is. 5, 10 *for (כִּי) ten acres of vineyard shall yield one bath, and the seed of an omer (ten ephahs) shall yield one ephah*; where the prophet had just said, *many houses shall be desolate, without inhabitant*, sc. because of the impending sterility of the fields. Is. 7, 21 *in that day a man shall keep a heifer and a couple of sheep*, 22 . . . *כִּי הִמָּאָה וְדִבֶּשׁ יֹאכֵל כֹּל-הַחוּתָר וְגו'* for curds and honey shall every one eat, etc. i. e. those who remain in the desolated land, for want of fruits and wine, shall live only on curdled milk and honey, and therefore turn their attention to the keeping of cattle and flocks. Comp. Is. 17, 3 sq. 30, 9. In other examples כִּי refers not to the words next preceding, but to others more remote, as Is. 7, 14 *therefore the Lord himself will give thee a sign: Behold, a virgin shall conceive . . . 16 for (כִּי) before the child shall know*, etc. i. e. in this very thing, contained in v. 16, consists the sign and prophecy which Jehovah will give; comp. 8, 4. Is. 10, 25 *fear not . . . 26 for yet a very little while and the punishment shall cease*. Josh. 5, 5, 14, 12, 17, 18. Ps. 45, 11, 12. Comp. for the like use of the particle γὰρ, Herm. ac Viger. p. 846; and for enim, Ramshorn's Lat. Gram. § 119. 1. With these particles כִּי has also this further in common, that it is put where one appeals to a thing as known to all, as matter of common notoriety, *for surely, for certainly, of course*, e. g. Job 5, 6 *כִּי לֹא יֵצֵא מִקֶּפֶר אֲנִי* for surely affliction cometh not forth from the dust. Is. 32, 6, 13. So ironically, Prov. 30, 4 *what is his name and what his son's name?* כִּי הָרִיעַ for thou knowest it of course. Job 38, 5. 1 K. 18, 27, see end of preced. paragr.

Finally, to this causal signification belong the following uses of כִּי: au) After verbs implying an affection of the

mind, as marking the cause of that affection; e. g. of rejoicing Is. 14, 29. Ps. 58, 11. 105, 38. 107, 30; of being angry Gen. 31, 35. 45, 5; of fearing Gen. 43, 18. Ps. 49, 17; of respecting Gen. 6, 6. 7.  $\beta\beta$ ) As introducing an explanation, or the application of a parable, etc. *for, for indeed*, Lat. *atqui*, Is. 5, 7. Job 6, 21.

b) As marking consecution, result, effect, i. e. the cause or reason why a thing is or will be so and so, i. q. *that, so that, so as that*; comp. Gr. *τι γέγονεν οὗτο*. Gen. 20, 9 *what have I sinned against thee, that (כי) thou hast brought on me . . . a great sin?* 40, 15 *here also I have done nothing, that (כי) they should put me into the dungeon*. Is. 36, 5 *now on whom dost thou trust, that (כי) thou hast rebelled against me?* Ps. 8, 5 *what is man, that (כי) thou art mindful of him?* comp. Ex. 3, 11. Is. 29, 16 *shall the potter be accounted as the clay, that (כי) the work shall say of the workman, He made me not?* Hos. 1, 6; also Gen. 20, 10. Ps. 44, 19. 20. 2 K. 8, 13. Job 6, 11. 10, 5. 6. 15, 14. 21, 15. al.

3. From the preceding causal power is derived the use of כי in various *adversative* constructions. E. g.

a) Preceded by a negative it is i. q. *but*, Lat. *sed*, Germ. *sondern*. 1 K. 21, 15 *Naboth is not alive כי but dead*; pr. *for he is dead*. Gen. 24, 3 *thou shalt not take a wife for my son of the daughters of the Canaanites . . . 4 כי אל-הלך . . . ארצו but thou shalt go unto my country, etc.* In v. 38 in the same context we find *אם-לנא*. Gen. 45, 8 *it is not you who sent me hither, but (כי) God, pr. for God sent me*. Gen. 19, 2 *לא כי* B. 1. Once for *אם כי* B. 2, 1 Sam. 27, 1 *nothing is well for me, כי אפלט unless that I flee*, except I flee; Sept. *ἐὺν μὴ*.

b) Similar to this is the use of כי in passages where a preceding negative is not directly expressed, but yet a negative force lies in the sentence itself; e. g. where in Latin the full construction would be, '(minime vero) *sed*,' also sim-

ply *enim*, as in Cicero Tusc. 2. 24: "num tum ingemuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedæmoniis relinquebat, quam acceperat servientem," for: *Minime vero, nam —*; Germ. *nein sondern*; Engl. *may but*; *may for*; *but no, for*; etc. Job 31, 17 *have I then eaten my morsel alone, and the orphan hath not eaten thereof?* 18 *Nay but (כי) from my youth he grew up with me as a father*. Mic. 6, 3 *what injury have I done to thee?* 4 *None, for (but) I brought thee up out of Egypt, etc.* Ps. 44, 21 sq. *if we had forgotten God . . . would not God have searched it out?* 24 *But no (כי), for thy sake are we slaughtered*. Job 14, 13 *Oh that thou wouldest hide me in Sheol . . . until thy wrath be past* (and afterwards recal me to life, though I know this cannot be!) 16 *כי תספר but no!* instead of this *thou numberest my steps*; so far from dealing kindly with me, thou even liest in wait as it were against me. Ps. 49, 11. 130, 2. 2 Sam. 19, 23. Is. 49, 24. 25.

c) Rarely where no negative precedes, like *ἀλλὰ γὰρ*, *but truly, but yet, yet, nevertheless*; comp. *כי אם* B. 3. Is. 28, 28 *bread-corn is beaten out, כי לא לנצח אדוש but yet one does not thresh it always*; see in *הקק* no. 1. Is. 8, 23 *כי לא מועת לאשר מוצק לה nevertheless the darkness shall not abide where now distress is*. Job 23, 10.

4. As a particle of *time*, like *אשר* B. 5; pr. *at which time, what time, when*. With a præter. Ps. 32, 3 *כי החרשתי בלי when (while) I kept silent, my bones wasted away*. Judg. 2, 18. Ez. 3, 19. Job 7, 13. Oftener with a fut. Gen. 4, 12 *כי תעבר אחר-הארמה it shall not henceforth yield unto thee her strength*. 24, 41. Is. 43, 2. Jer. 2, 26. 1 K. 8, 44. Job 27, 8. 9; and so with fut. as pres. Job 22, 2 *is a man profitable unto God, when as a wise man he is profitable to himself?* Ps. 8, 4 *when I consider thy heavens, etc.* Job 4, 5. Ps. 11, 3. Is. 1, 12. Lev. 21, 9. al. With a participle Jer. 44, 19. So too without a verb, Hos. 11, 1 *כי נער וישראל when Israel was a child*. Job 39, 24. Very freq. in the construction *ויהי כי ויהי* and *it came to pass, when, etc.*



Gen. 6, 1 *and it came to pass when* (וַיִּהְיֶה כִּי) *men began to multiply*, etc. Sept. καὶ ἐγένετο ἥνικα κ. τ. λ. 2 Sam. 7, 1, 19, 26. al. sēp. Ex. 1, 10 *and it come to pass when* (וַיִּהְיֶה כִּי) *there fall-eth out*, etc. Judg. 21, 22. 1 Sam. 10, 7. Is. 16, 12. Jer. 5, 19, 15, 2. See in הִיָּה no. 1. p. 249.—Sometimes this use approaches near to a conditional power (comp. אֲשֶׁר B. 4) as in Engl. *when* for *if*; so with a præt. Ex. 20, 25; or with a fut. 2 K. 4, 29 *when (if) thou meetest any man, salute him not*. Gen. 46, 33 where Sept. εὖν. Ex. 7, 9. Deut. 14, 24. Josh. 20, 5. At other times, a strict distinction is observed between this particle and the conditional אִם, as Ex. 21, 2 *when (כִּי) thou buyest a Hebrew servant, six years shall he serve thee, and in the seventh he shall go out free*. 3. *If (אִם) he came in alone, he shall go out alone; if (אִם) with a wife, then his wife shall go out with him*. 4. *If (אִם) his master have given him a wife . . . 5 and if (וְאִם) the servant shall say*, etc. So very often, אִם being every where used before the particular conditions of a law, and כִּי before the whole law. Comp. in the same chapter, v. 7 כִּי, and v. 8. 9. 10. 11, אִם. v. 14. 18 כִּי, and v. 19 אִם. v. 20 כִּי and v. 21 אִם. v. 22 כִּי and v. 23 אִם. So v. 26. 27. 28, comp. 29. 30. 32. Also Lev. 1, 2. 3. In Arabic the same distinction

exists between إِذَا i. q. כִּי and the conditional اِنْ i. q. אִם.—This כִּי of time sometimes stands in a clause after the nominative, as Lev. 1, 2. 2. 1. 4, 2. Is. 28, 18. 1 K. 8, 37. 2 Chr. 6, 28. Ez. 14, 13. al.

To the same conditional usage pertain the examples where כִּי is for the fuller כִּי גַם *even when, even if, although*; see גַּם no. 4. p. 197. Ex. 13, 17 *God led them not the way of the land of the Philistines, although כִּי הוא קרוב that was near*. Ps. 49, 19. 116, 10. Hab. 3, 17.

5. A less usual but certain use of כִּי is in the apodosis, Engl. *then, so*. The protasis then has a conditional particle, e. g. אִם, Job 8, 6 *עָמָה כִּי עָמָה בִּי וְנָשָׂר אָמָה כִּי עָמָה בִּי* *if thou art pure and upright, then he will soon awake for thee*. 37, 20; אִם, Is. 7, 9 *if ye will not believe, then*

*ye shall not be established*; לֹא Job 6, 2. 3; לֹא־יִלְכֵּי Gen. 31, 42. 43, 10; אֲלֵי Num. 22, 33; אֲשֶׁר condit. Ecc. 8, 12; וְכֵן אֲשֶׁר Gen. 22, 16. 17.—Some assume here an ellipsis, e. g. I affirm *that*, sure it is *that*, or the like. This accords with the like usage in no. 1. a, and is not improbable; although a demonstrative or affirmative power, which some assume as the primary one in this particle, is without any certain traces.

6. Prepositions to which כִּי is subjoined, (like אֲשֶׁר B. 9.) are thus converted into conjunctions, as וְכֵן כִּי and וְכֵן כִּי *on this account that, because*; כִּי עַד־כִּי *until that, until*; כִּי עַקֵּב and כִּי הַתָּה *for the reason that, because*. Comp. Lehrs. p. 637.—For כִּי עַל־כֵּן see in its order after אִם כִּי p. 462. For כִּי אָה see p. 77.

NOTE. A remarkable example of the various significations of כִּי is found in Josh. 17, 17. 18 *Thou shalt not have one lot only, but (כִּי) the mountain shall be thine; since (כִּי) it is a forest, so thou shalt cut it down, and its utmost ends shall be thine; for (כִּי) thou shalt drive out the Canaanites, because (כִּי) they have iron chariots and because (כִּי) they are strong, i. e. because otherwise they will be a source of trouble and destruction to you*. Comp. 14, 12.

אִם כִּי a compound particle having a twofold usage:

A) Where אִם refers to an inserted or parenthetic clause, and each particle retains its own native force. Thus:

1. *that if*, see כִּי B. 1. Jer. 26, 15 *but know ye אִם־מִמָּהֵמָּה אָמַם אֶת־יְדֵיכֶם כִּי־אִם־מִמָּהֵמָּה אָמַם אֶת־יְדֵיכֶם* *that, if ye put me to death, (that) ye shall bring innocent blood upon yourselves*. 1 K. 20, 6. So after a formula of swearing, 1 Sam. 14, 39 *הִי יְהוָה . . . כִּי אֶשְׁכַּח בְּיוֹנָתָן בְּנִי כִּי הָיָה מוֹת יְהוָה* *as Jehovah liveth . . . (I swear) THAT, IF it be even Jonathan my son, (that) he shall surely die*. Jer. 22, 24. In these examples כִּי is repeated after the parenthetic clause; in others Vav copulative is put instead: 1 Sam. 20, 9 *כִּי אֶשְׁכַּח אֶת־יְהוָה בְּכִלְתָּהּ הָרָעָה* *far be it THAT, IF I knew that evil were prepared of my father . . . then I would not tell it thee*.

Ex. 22, 22. Gen. 47, 18; comp. 1 p. 266. bb.

2. *because if, for if*, see ר B. 2. Ex. 8, 17 [21]. 9, 2. 10, 4. Deut. 11, 22. Esth. 4, 14. Is. 10, 22. Prov. 23, 18. al. s̄ap. Also interrog. *nam num? for whether?* see א B. 1. Lam. 5, 22 אִם-מָאֵס רִי-אֶת-מַעֲשֵׂי for *will thou then utterly reject us?* comp. Jer. 14, 19 where it is הֲ instead of רִי.

3. *but if*, after a negative, see ר B. 3. Lam. 3, 32 רִי אִם-יְהוּנָה וְרָחֵם בִּי *but if he cause grief, yet will he have compassion.* Also without a previous negative, see in ר B. 3. c, Ex. 23, 22.

NOTE. In 1 Sam. 25, 34 ר introduces the apodosis, see ר B. 5; while א is the negative after an oath, see א C. 1. c. In 2 Sam. 3, 35 ר continues the clause after a formula of swearing, see ר B. 1. b; and א is negative as before.

B) Where both particles are closely conjoined and refer to the same clause.

1. *but if*, after a negative; Ps. 1, 1 *happy the man who walketh not* (q. d. *if he walk not*)... 2 *but if* (רִי אִם) *his delight is in the law of Jehovah*; here it is simply but, Germ. *sondern*, after a negative, i. q. ר B. 3. a; the force of the other particle being attenuated and neglected. So Gen. 15, 4 *this shall not be thine heir, but* (רִי אִם) *he that shall come forth, etc.* 32, 29 *thy name shall not be called Jacob, but* (רִי אִם) *Israel.* Josh. 17, 3 *he had no sons, but* (רִי אִם) *daughters.* 1 Sam. 8, 19 and *they said, Nay, but* (רִי אִם) *we will have a king over us.* 2 Sam. 5, 6. 1 K. 18, 18. Is. 37, 19. 65, 18. Jer. 3, 10. al. s̄ap.—Sometimes the negative before רִי אִם is to be supplied, comp. ר B. 3. b. 1 Sam. 26, 10 *as the Lord liveth יְהוָה יִרְמְנוּ רִי אִם יְהוָה יִרְמְנוּ* (not I) *but the Lord smile him.* 2 Sam. 13, 33 *let not the king take it to heart because they say, All the king's sons are dead; (not so) but Amnon only is dead.*

2. *but if*, but *when*, i. q. *unless, except*, always after a negative. a) Before a verb, Gen. 32, 27 *I will not let thee go, except* (רִי אִם) *thou bless me.* Am. 3, 7. Gen. 42, 15. Lev. 22, 6. Ruth. 2, 16. 3, 18. 2 Sam. 5, 6. Ecc. 3, 12. b) Before a noun; Gen. 39, 9 *he hath kept back nothing from me except* (רִי אִם) *thee,*

*because thou art his wife.* v. 6. Lev. 21, 1. 2 *there shall none be defiled for the dead... except* (רִי אִם) *for his kin.* Num. 26, 65. Josh. 14, 4. 1 Sam. 30, 17. 22. Esth. 2, 15. Jer. 7, 23. al. The preceding negative is sometimes implied in a question, Mic. 6, 8. Is. 42, 19.

3. Without a preceding negative, *but*, Germ. *aber*, comp. ר B. 3. c. Gen. 40, 14 רִי אִם זְכַרְתִּי *but remember me, when it shall be well with thee*; Sept. ὁλλύ, Syr. ܐܢܝ. Num. 24, 21. 22 *strong is thy dwelling-place... but* (רִי אִם) *Kain shall be wasted.*

C) It is seen above, that one of the two particles is often redundant and might be omitted; and so א is four times actually omitted in Keri, Ruth 3, 12. 2 Sam. 13, 33. 15, 21. Jer. 39, 12. Still more is this the case, where רִי אִם stands in the following connections:

1. *that*, i. q. ר B. 1. a, after formulas of swearing, 2 Sam. 15, 21 where Keri omits א. 2 K. 5, 20; after a verb of swearing, Jer. 51, 14; after אָמַרְנָם Ruth 3, 12. So where the words of an oath or affirmation are implied, thus marking a strong affirmation, Judg. 15, 7 אִם תִּשְׁעִין *if ye have done thus, (know assuredly) that I will be avenged.* 1 K. 20, 6.—For 2 Sam. 3, 35, see above in A, note.

2. *because, for*, causal, i. q. ר B. 2. Job 42, 8.

רִי עַל-כֵּן a formula signifying lit. *for therefore*, and used to mark not *purpose* and *end*, but rather the *reason* and *cause* of a thing. The examples fall into two classes, viz.

1. Where רִי and עַל-כֵּן are to be taken separately, *for, because*; so that רִי עַל-כֵּן is *for, because*, (see in כֵּן with Prep. d,) and introduces the protasis, which the apodosis then follows. So in these passages: Gen. 33, 10 *receive my present, רִי עַל-כֵּן* *for, because I have seen thy face as though I had seen the face of God, so thou wilt receive me graciously.* Num. 10, 31. 14, 43 *for, because ye are turned away from Jehorah, so Jehovah will not be with you.*

2. Where the formula is i. q. רִי עַל-כֵּן *on this account that, be-*



cause, as above. Gen. 38, 26 *she* (Tamar) *is more righteous than I, because* (בי על־בן) *I gave her not to Shelah my son*; Vulg. *quia*. Judg. 6, 22 *alas, O Lord God!* (I must die) *because I have seen an angel of the Lord face to face*; comp. 13, 22. Is. 6, 5. Sept. ὅτι, Vulg. *quia*.—2 Sam. 18, 20 Keri. Jer. 29, 27. 28. 38, 4. Gen. 19, 8 *only unto these men do nothing*; because (בי על־בן) *they have come under the shadow of my roof*.

NOTE. From the examples in no. 1, it appears that in this formula בי originally retained its distinct native causal power; and no transposition or trajec-tion is necessary, such as I formerly assumed. In the other examples בי על־בן seem to have coalesced into one compound particle, in which two causal particles are accumulated; and the power of the first became by degrees so attenuated as to be nearly or quite redundant; just like אָרִי in Chaldee אָרִי על־בן, which stands for the Heb. formula in the Targums.

II. בי subst. (for בִּי, r. בָּיָה, as אִי for אָנִי, בִּי for בָּיָה) *a mark burnt in, brand*, once Is. 3, 24. Arab. كَيّ id.

\* בִּירֹד obsol. root, Arab. كَاث mid. Ye, *to use deceit, to overreach*; whence كَيْدֹ trick, fraud, also destruction, ruin, war. Hence in Heb. בִּירֹד, בִּירֹן.

בִּירֹ m. *destruction, calamity*, Job 21, 20. See also בִּירֹן.

בִּירֹד m. ἄπας λεγόμε. *a spark*, Job 41, 11. R. בִּירֹ.

בִּירֹן m. (ר. בִּיר) 1. *a javelin, spear*, a smaller kind of lance, different from הַיָּדָה (1 Sam. 17, 6. 7. 45. Job 39, 23); borne by soldiers suspended from the shoulder, 1 Sam. i. c. and thrown after brandishing Job 41, 21 [29]; common among the Babylonians and Persians Jer. 6, 23. 50, 42; and so made as to be conspicuous when lifted up Josh. 8, 18 comp. 26, being probably decorated with a flag, like the lances of the modern Polish lancers or Uhlans. So Kimchi הוא הַיָּדָה שֶׁבִּי 'this is the spear with a flag on it.' Bochart aptly derives it from חָבֵב war.

2. *Chidon*, pr. n. of a place between Kirjath-jearim and Jerusalem; 1 Chr. 13, 9 בִּירֹן the threshing-floor of Chidon; in 2 Sam. 6, 6 בִּירֹן, see בִּירֹן.

בִּירֹ m. (ר. בִּיר) *tumult*, espec. *war-like tumult, war*, Job 15, 24. Vulg. *prælium*, Syr. *war*.

בִּירֹ ἄπας λεγόμε. prob. *a statue, image*, from r. בִּין Pi. בִּין, after the form הַבֵּית, כְּנֹז, etc. The prophet says of the Israelites in the desert: Am. 5, 26 *ye bore the tabernacle of your king* (idol), *and the statue* (בִּירֹ, or *statues*, Heb. Gr. § 106. 3) *of your idols, the star of your god which ye made to yourselves*; so Vulg. *imaginem idolorum vestrorum*; comp. Acts 7, 43. According to this interpretation, the only one which the received vowels well admit, the name of the idol so worshipped by the Israelites is not given; and it can only be inferred from the mention of a star, that some *planet* is to be understood, which Jerome conjectures to have been Lucifer or Venus.—The Syriac translator gives a different explanation, translating בִּירֹן צַלְמִיכָם by بَيرَونَ قَاطَرٍ Saturn your idol; pronouncing the Heb. בִּירֹן prob. as בִּירֹן, and regarding it as i. q. Syr. قَاطَرٍ Arab.

בִּירֹן the planet Saturn, which the Semitic nations worshipped along with Mars as an evil demon to be propitiated with sacrifices; see Comm. on Is. II. p. 343.—The LXX held בִּירֹן to be the proper name of an idol; although changing ב into ר (comp. נַחַש Nah. 1, 6 Sept. ἄσζυς as if for נַחַש) they write it, corruptly Παιφάν, Πηφάν, which by the further corruption of transcribers became Περμφάν, Περμφά. It has been assumed, but cannot be shown, that Παιφάν or Πηφάν was an Egyptian word denoting the planet Saturn. It was so found indeed in two Coptic-Arabic Lexicons by Kircher, Ling. Ægypt. restit. p. 49, 527; but Jablonsky long since remarked, that this word and the other names of planets in these lexicons were of Greek origin, and were drawn from the Coptic version of Amos and the Acts. The more recent lexicographers of the Coptic tongue have been able to find no

other examples; Peyron. p. 184.—See more in Thesaur. p. 669, 670.

**כִּיר** m. plur. **כִּירִים** 2 Chr. 4, 6, and **כִּיר** 1 K. 7, 38, 40, 43. R. **כִּיר** II.

1. Pr. *a basin, fire-pot, fire-pan*, so called from boiling or roasting, 1 Sam. 2, 14. So **כִּיר אֵשׁ** *a fire-pan, fire-basin*, Zech. 12, 6.

2. *a basin, wash-basin, laver*, from its form, Ex. 30, 18, 28. 31, 9, 35, 16, 39, 39. 1 K. 7, 38. al.—Further

3. *a platform or pulpit, suggestus*, for speaking in public, so called from the form, 2 Chr. 6, 13. The context does not determine whether this suggestus was round or square; and the measure of length and breadth given would rather imply the latter. But as the name implies a likeness to a basin, it was more probably round.

**כִּירִי** Is. 32, 5, and **כִּלִּי** v. 7, *deceitful, a deceiver*, Vulg. *fraudulentus*; by aphæresis for **כִּירִי**, **כִּלִּי** (r. **כִּל**) the adj. termination **י** being added. Syr. **ܟܝܪܝܐ** id. The prophet perhaps uses the form **כִּירִי** for **כִּלִּי**, in allusion to the following **כִּלִּי**.

**כִּירִיּוֹת** f. plur. (r. **כִּיר**) *sledge-hammers or axes*, Ps. 74, 6. Syr. **ܟܝܪܝܐ** a hammer, axe, mattock. Kindr. is Chald. **ܟܝܪܝܐ** club, cudgel.

**כִּירְמָה** f. (r. **כִּיר**) pr. *a heap, cluster*, espec. of stars, and hence for the constellation of the *Pleiades*, or the *Seven Stars*, consisting of seven large stars closely conglomerated with other smaller

ones, Arab. **كُرْبَا** abundance, multitude, more fully **عقد الثريا** the binding together, bundle, cluster, of *Pleiades*; Syr. like Heb. **חַמְלָה**.—Am. 5, 8. Job 9, 9, 38, 31, in which latter passage we have the similar figure **הִתְקַשְׁרָה בְּעֶבְרֹתַי כִּירְמָה** *didst thou bind the bands of the Pleiades?* See more in Hyde on Ulugh-Beigh's Tabb. p. 32. Niebuhr's Arabia p. 114 Germ. Ideler Ursprung und Bedeutung der Sternnamen, p. 146.

**כִּיר** m. contr. for **כִּנֶּס** from r. **כִּנֶּס**, like **כִּס** q. v. for **כִּנֶּס**.

1. *a bag, purse*, for money Prov. 1, 14. Is. 46, 6; used also by merchants to

carry their weights for money and merchandise, Deut. 25, 13. Mic. 6, 11; see Chardin Voyage T. III. p. 420. Hence **כִּיר אֶבְנֵי כִּס** Prov. 16, 11. Syr. and Chald. id.

2. *a cup*, i. q. **כִּוס**, Prov. 23, 31 Cheth. where Keri **כִּוס**. Hence **כִּיר** and **כִּוס** are seen to be kindred forms

**כִּיר** only Dual **כִּירִים** (r. **כִּיר** II) prob. *a cooking-furnace*, range for pots, perhaps of pottery, as it could be broken; and double, as having places for two pots or more, Lev. 11, 35, where it is coupled with **הַנּוּר** oven. So Kimchi. Syr. **ܟܝܪܝܐ** pot-house, hearth, Sept. **χυτρόποδες** pot-feet, supporters.

**כִּיר** see **כִּיר**.

**כִּישּׁוֹר** m. (r. **כִּישָׁר**) a righter, director, sc. of a spindle, i. e. *the whirl or twirl* of a spindle, fixed upon its lower end for the purpose of twirling it; once Prov. 31, 19. So Kimchi. In the East the spindle is held in the hand, often perpendicularly; and is twirled with one hand, while the other draws out the thread. Comp. Thes. p. 722.

**כִּכָּה** (Milél) contr. from **כָּה כָּה** so so, i. e. *so and so, thus and thus*, i. q. simpl. **כָּה**, but stronger. As referring to what precedes, Ex. 29, 35. Num. 8, 26, 11, 15. Deut. 29, 23. Hos. 10, 15; also to what follows Ex. 12, 11. 1 K. 1, 48. It is found in every age of the Hebrew, and stands always absol. being never preceded by **כִּ**. Hence **כִּכָּה** *how?* q. v.—In Aramæan the final **ה** is dropped, leaving the form **כָּה** so; whence some have regarded **כִּכָּה** as derived from **כָּה** with He paragogic. This opinion, though false, seems to have been followed by the Hebrew grammarians in placing the tone on the penult.

**כִּכָּר** f. Gen. 13, 10. Ex. 29, 23. 2 K. 5, 5, constr. **כִּכָּר**, pr. *a circle, orb*, for **כִּכְרָר**, from r. **כָּרַר**, Pilp. **כִּכְרָר**. Plur. see in no. 2, 3. In the occidental languages corresponding words are *circus, circulus*, and with the *r* softened *κύκλος*. Comp. **כִּכְרָה**.

1. *a circuit, circumjacent tract* of country, Neh. 12, 28. So **כִּכְרָה הַיַּרְדֵּן** *the circuit or tract of the Jordan*, i. e. the tract through which the Jordan flows into the Dead Sea, Gen. 13, 10, 11. 1 K. 7, 46



2 Chr. 4, 17; Sept. ἡ περιχώρος τοῦ Ἰορδάνου, and so Matt. 3, 5. Often also κατ' ἐξοχὴν חֲסֵדִי id. Gen. 13, 12. 19, 17. 25. 2 Sam. 18, 23. Neh. 3, 22. Now الغر el-Ghôr.

2. כֶּבֶד לֶחֶם lit. *a round of bread, a round loaf or cake*, Ex. 29, 23. 1 Sam. 2, 36. Prov. 6, 26. Plur. כֶּבֶדוֹת לֶחֶם Judg. 8, 5. 1 Sam. 10, 3.

3. *a talent*, Syr. <sup>ܬܠܬܢܐ</sup> *ܬܠܬܢܐ*, a weight equal to 3000 shekels of the sanctuary, as appears from Ex. 38, 25. 26; comp. however 2 Sam. 12, 30. *ܬܠܬܢܐ* *a talent of gold* 1 K. 9, 14, 10, 10. 14; *ܬܠܬܢܐ* 2 K. 5, 22. 23, 33; *ܬܠܬܢܐ* Zech. 5, 7. Dual *ܬܠܬܢܐ* *two talents*, 2 K. 5, 23; *ܬܠܬܢܐ* *two talents of silver*, ib. where *ܬܠܬܢܐ* holds as it were the middle place between the stat. absol. *ܬܠܬܢܐ* and constr. *ܬܠܬܢܐ*; which latter would not here mark the dual number. Plur. *ܬܠܬܢܐ* constr. *ܬܠܬܢܐ* f. *talents* 2 K. 5, 5. 1 Chr. 22, 14. 29. 7. Ezra 8, 26.

כֶּסֶף Chald. plur. כֶּסְפִּין or כְּפִרִין, a talent, i. q. Hebr. no. 3. Ezra 7, 22.

כֹּל m. once כּוֹל Jer. 33, 8 Cheth.  
c. Makk. כּוֹל, pr. subst. *the whole, to-  
tality*, from r. כָּלַל to complete. Arab.  
كُلٌّ, Syr. ܟܠܐ, Samar. 𐤊𐤋, Eth. ገላ,  
id. Corresponding are Gr. ὅλος, Lat.  
*ullus*, Engl. *whole*. In the occidental  
languages it is mostly to be rendered by  
adjectives.

1. Where it refers to a single thing and includes the idea of oneness, totality, *whole, all*, Lat. *totus*, Gr. *ὅλος*; followed by a substantive in the genitive, made definite either by the definite article, as Gr. *πᾶσα ἡ γῆ*, *toute la terre, the whole earth*; or by the genit. of a noun or pronoun; unless it be a proper name which is in itself definite. E. g. *בְּלִי-הָאָרֶץ* *all the earth, the whole earth*, Gen. 9, 19, 11, 1; *בְּלִי-הָעָם* *all the people* Gen. 19, 4; *בְּלִי-הַצֹּאן* *all the flock* 31, 8; *בְּלִי-הָרֹמֶשׂ* *the whole ram* Ex. 29, 18; *בְּלִי-הַיּוֹם* *all the day, the whole day*, see יוֹם no. 3. g. β; *בְּלִי-כָפֶר הַיַּרְדֵּן* *the whole tract of the Jordan* Gen. 13, 10; *בְּלִי-אֶרֶץ כּוּשׁ* *all the land of Ethiopia* Gen. 2, 13, comp. 14, 7. 41, 8. 45, 20; *בְּלִי-עַמּוּם* *all my people* Gen. 41, 40; *בְּבִלְלִי-לִבָּהּ וּבְכִלְלִי-פִשֶׁתָּהּ* Deut. 4, 29.

2 Sam. 9, 9. Gen. 2, 2; כָּל־יִשְׂרָאֵל *all Israel*, the whole people of Israel, 1 Chr. 11, 1. But even in this signif. there occur certain examples where the subst. is without the art. (comp. in no. 2, c.), e. g. בְּכָל־לֵב וּבְכָל־נֶפֶשׁ *with all the heart and with all the mind* 2 K. 23, 3; so Ps. 111, 1. 119, 2. 34. 69. 145. Also כָּל־הַבָּשָׂר *all flesh*, all men, Gen. 7, 15; but כָּל־בָּשָׂר 6, 12. 13. Is. 40, 5. 49, 26.—With suff. כָּלְךָ, כָּלָה, *thou whole*, Is. 14, 29. 31. 22, 1; כָּלּוֹ *all of him* Gen. 25, 25.—Rarely כֹּל is put in the genit. after a noun, (in the manner of the phrase הָיָה הַקֹּדֶשׁ and the like,) as כֹּל חֲזוֹן *the whole vision or revelation*, Is. 29, 11; oftener with a suffix, as כֹּלָהּ יִשְׂרָאֵל pr. *Israel all of it*, i. e. all Israel, 2 Sam. 2, 9; מְצָרֶיךָ כֹּלָהּ *all of thy straits* Ez. 29, 2; כֹּלָהּ *all of it* Job 34, 13. For the similar usage in the Ara-

bie words كَل and جَمِيع see De Sacy  
Gramm. Arabe II. § 68.

2. Where it refers to several things, many individuals, *all, every*, e. g.

a) Absol. α) Without art. כל *all*, i. q. *they all*, but with verb sing. Is. 30, 5 כל *הבאיש* *all were ashamed*. Is. 44, 24 כל *things*, sc. which exist. Ps. 8, 7. Job 13, 1. 42, 2. β) With art. הכול *the whole, all*, i. e. *all men*, i. q. כָּל־הָאָדָם. Gen. 16, 12 יָרָו *הכל* *his hand against all*. Ecc. 9, 2 לכול *בְּאִשֶּׁר לכול* *all things alike to all*, i. e. the same lot awaits all. Job 24, 24 הֶמְכָּה *הכול* *they melt away, like all they die*. Joined with a verb sing. Ps. 14, 3. Ecc. 6, 6. So for *all things*, every thing, Ecc. 1, 2 הֵבֵל *הכל* *all is vanity*. 3, 11. 7, 15. 12, 8. Ps. 49, 18. Dan. 11, 2.

b) Before a plur. subst. made definite, comp. Fr. 'tous les hommes.' So כָּל-הַגּוֹיִם *all the nations* Is. 2, 2. 25, 7; כָּל-הַלַּיְלוֹת *all the nights, every night*, 21, 8. כָּל-הַרְשָׁעִים *all the wicked* Ps. 145, 20; כָּל-הַסּוֹפְרִים *all the falling* 145, 14; כָּל-הַיָּמִים *all the days*, i. e. the whole time, see in יוֹם no. 2; כָּל-יְמֵי אָדָם *all the days of Adam* Gen. 5, 5; כָּל-לֵוִי *all the Levites* Ex. 32, 26; כָּל-רִשְׁבֵי חֶבֶל *Is. 18, 3*; כָּל-יְמֵי גִּזְרֵי *14, 9*; כָּל-יְפִאֲרוֹתָיִךְ *all thy mighty works* Ps. 9, 2. Poet. and in the later books also without the art. כָּל-יְפִאֲרוֹתָיִךְ *Is. 13, 7*; כָּל-יְפִאֲרוֹתָיִךְ *28, 8*, comp. 51, 18. 20; כָּל-נְשֵׁים *all the women* Ezra

10, 3. With suff. plur. כָּלָנוּ *all of us*, we all, Gen. 42, 11; כָּלְכֶם *all of you*, ye all, Deut. 1, 22; כָּלָם *they all* Is. 14, 10. 18. 31, 3, also כָּלָהֶם 2 Sam. 23, 6; f. כָּלָנָה Gen. 42, 36, כָּלָהֶנָּה 1 K. 7, 37.—Also before the relative, Gen. 6, 2 כָּל־בָּתְרֵי *all (the daughters) whom they chose*. 7, 22 כָּל־נְשֵׁמֹתֵיהֶם *all in whose nostrils was the breath of life*. 39, 5 לוֹ כָּל־אֲשֶׁר *all that he had*; and ellipt. כָּל־הַיְּבוּלֹתַי *all that I have prepared* 1 Chr. 29, 3. So too before a periphrastic plural, כָּל־דֹּר וָדֹר *in all generations* Ps. 45, 18; כָּל־יְיָוִים Esth. 2, 11.

c) Before a noun sing. collective, with the article, as כָּל־הָאָדָם *all men* Gen. 7, 21. Judg. 16, 7; כָּל־הַחַיָּה *all living things*, animals, Gen. 8, 1; כָּל־בְּנֵהֶן *all sons*, every son, Ex. 1, 22. Rarely without art. though still definite, as כָּל־נַפְשֵׁי *all the souls* Gen. 46, 15. 22. Ex. 1, 5; כָּל־זֹאת *all this* Is. 5, 25, where the demonstr. pron. does not require the art. to make it definite. כָּלָּו *they all* Is. 1, 23.

d) Before a noun sing. without the art. כָּל signifies *all, every one, whoever, whatever*, Fr. *tout homme*; e. g. כָּל־עַם *every people*, nation, Esth. 3, 8; כָּל־גֹּיִר id. 2 Chr. 32, 15; כָּל־אָדָם *every man* Job 21, 33. 37, 7. Ps. 39, 6; כָּל־בֵּית *every house* Is. 24, 10; כָּל־רֹאשׁ Jer. 48, 37. Am. 8, 10; כָּל־זָכָר *every male* Gen. 17, 12; כָּל־שָׁנָה *every year* Esth. 9, 21; כָּל־פֶּה *every mouth* Is. 9, 17; and in the same sense c. art. כָּל־הַפֶּה 1 K. 19, 18; כָּל־בְּנֵהֶן *every son* Ex. 1, 22.

3. Before a noun not made definite, כָּל is also *any one, any thing*, as כָּל־דָּבָר *any thing whatever* Ruth 4, 7. Num. 35, 22. Ez. 15, 3. With plur. כָּל מִצְוֹת *any of the commandments*, any commandment, Lev. 4, 2.—Hence with a negat. part. *not any, no one, none, nothing*, e. g. a) Where כָּל stands absol. Deut. 8, 9 לֹא תִחָסֵר כָּל בָּהּ *thou shalt not lack any thing in it*, thou shalt lack nothing. Prov. 30, 30. b) With a genit. sing. Ex. 12, 36 כָּל־מַעֲדָה *shall be done*. 20, 4. 2 Chr. 32, 15. Gen. 3, 1. Lev. 3, 17. Prov. 12, 21. Dan. 11, 37. With neg. part. אֵין, Judg. 19, 19. מִחָסֵר כָּל־דָּבָר *there is no want of any thing*, nothing wanting. Ecc. 1, 9; c. אֵל Judg. 13, 4. c) With a plur. Dan. 8, 4 וְכָל־חַיִּיתוֹ לֹא יִצְמָרוּ *and*

*no beast could stand before him*, pr. none of the beasts. Dan. 12, 10.—Different is כָּל with neg. in the passage Ps. 49, 18, כָּל לֹא בְּמֹדוֹ וְקֹחַ הַכֹּל (where כָּל has the article) *dying he takes not this all with him*, i. e. all these things; and also in those passages where כָּל before a definite subst. signifies *the whole, totus*, as 1 Sam. 14, 24 לֹא טָעַם כָּל־הָעָם לֶחֶם *the whole people did not taste food*. Num. 23, 13 לֹא תִרְאֶה כָּלָּו *thou shalt not see the whole sc. of Israel*, but only a part.

4. *all*, i. e. *of all kinds, of every kind and sort*, like Gr. *πᾶς* for *παντοῖος*, *παντοδαπός* Il. 1. 5; just as the Hebrews also use the periphrastic plural for things of various kinds, Heb. Gramm. § 106. 4; comp. in Engl. *many* for *many kinds*. Germ. *Viel* for *Vielerley*. E. g. כָּל־עֵץ *all manner of trees*, trees of every kind, Lev. 19, 23; כָּל־מְכָר *all manner of wares* Neh. 13, 16. 1 Chr. 29, 2.

5. Adv. for *πάντως*, *all, wholly, altogether*, e. g. a) Before substantives, Ps. 39, 6 כָּל־הָקֵל כָּל־אָדָם *every man is altogether vanity*, wholly a vain thing, i. q. אֵין הָקֵל. 45, 14. b) Before other adverbs, chiefly in the later Hebrew, as כָּל־עַמָּה *wholly as*, in all points like as, Ecc. 5, 15; כָּל־עוֹד *all the while yet*, wholly so long as, Job 27, 3. Comp. Lehrgeb. 626.

NOTE. When כָּל stands in connection with a subst. fem. or plural, the predicate usually agrees in gender and number with the noun as the more important word, e. g. כָּל־הַנְּשִׂמָה הִתְהַלָּל Ps. 150, 6; more rarely with כָּל as the governing word, Gen. 9, 29. Ex. 12, 16. Nah. 3, 7.—Once כָּל is found separated from its genitive, Hos. 14, 3 כָּל־תִּשְׂאָה עֵינָי; also Is. 40, 12 according to some.

כָּל Chald. with Makk. כָּל־, i. q. Heb.

1. With the sing. *all, the whole, every*; כָּל־מַלְכוּתָא *the whole kingdom* Ezra 6, 11. 12. 7, 16.

2. With the plural, *all, every*, Dan. 3, 2. 5. 7. With suff. כָּלָהֶו *all of them*, them all, Dan. 2, 38. 7, 19. Absol. in st. emphat. כָּלָא (Milêl, as in Syr.) i. q. Hebr. הַכֹּל, *all*, i. e. all things (not adverbially), Dan. 2, 40 כָּלָא הַשֵּׁל *grinding small all things*. 4, 9 מִזֶּן לְכָלָא בָּהּ *food for all* was in it sc. the tree. v. 25. Ezra 5, 7.



Before the relat. ellipt. Dan. 2, 38 *in every place where men dwell*.

3. *any one, whoever*, Dan. 6, 8 mid. With לֹא, *no one*, Dan. 2, 10. 35. 6<sup>o</sup>, 24.

4. Adv. like the Heb. no. 5, *wholly, altogether*, before other adverbs pleonastically in the diffuse manner of the Aramæan dialects, which delight in the languid accumulation of particles. So in the formulas: כָּל-קִבְלֵךְ-נִהָא *wholly for this cause*, כָּל-קִבְלֵךְ-יִי *wholly because*, i. q. simpl. *because*; see in קָבַל.

\* כָּלָא fut. יִכָּלָא Ps. 40, 10. 12. Is. 43, 6; but both in præter. and fut. often so inflected as to imitate verbs כָּלָה, as כָּלָאחַי Ps. 109, 101. בָּלְחָנִי 1 Sam. 25, 33, כָּלָו 1 Sam. 6, 10; יִכָּלָה Gen. 23, 6. Vice versa כָּלָא Dan. 9, 24 is for כָּלָה inf. Pi. from כָּלָה.

1. *to close*, and so *to enclose, to shut up* any one Jer. 32, 3. Part. pass. כָּלָא *shut up* v. 2. Ps. 88, 9. Intrans. *to be shut up* Hagg. 1, 10.

2. *to withhold, to restrain*, a person Num. 11, 28. Is. 43, 6; the wind Ecc. 8, 8; the lips Ps. 40, 10; also 1 Sam. 6, 10. With בִּין *from* doing any thing 1 Sam. 25, 33. Ps. 119, 101. With מִן of pers. *to withhold a thing from* any one, *to prohibit* in respect to any thing, Gen. 23, 6. Ps. 40, 12; comp. Hagg. 1, 10. Chald. Syr. כָּלָא, כָּלָ, Ethiop. ጠለ to prohibit,

Arab. كَلَّ to guard; II. to prohibit, to constrain.

3. From the idea of *separating* contained in no. 1, seems to come the notion of *diversity* in כָּלָאִים q. v. in כָּלָא no. 2.

NOTE. This root is also widely spread in the occidental languages, e. g. in the signif. of *shutting up*, as κλείω, whence κλείς, κλειῖς, κλαῖς, clavis, claudio, Engl. *to close*; in the sense of *restraining*, κολύω, κολούω, comp. also celo, occulo.

NIPH. *to be shut up, restrained*, as waters Ez. 31, 15; the rain Gen. 8, 2. With מִן and inf. *to restrain oneself from, to cease from* doing, Ex. 36, 6.

Deriv. כָּלָא, כָּלָיָא and plur. מִכָּלָאִים, also

כָּלָא m. c. suff. כָּלָאִי Jer. 52, 33; plur. כָּלָאִים. R. כָּלָא.

1. *a shutting up*; hence *a prison*, Jer.

1. c. 2 K. 25, 29; elsewhere more fully כָּלָא בֵּית 2 K. 17, 4. Is. 42, 7; c. art. כָּלָא בֵּית הַכָּנָא 1 K. 22, 27. Jer. 37, 15. 18; plur. כָּלָאִים בְּהִי Is. 42, 22.

2. *separation*; then *things separated, diverse*, see the root no. 3. Found only in Dual כָּלָאִים *two things of diverse kinds, heterogeneous*, Lev. 19, 19. Deut. 22, 9.—Corresponding is Eth. ጠለ

two, of two kinds; Arab. كِلَا both, see De Sacy Gramm. Arabe II. p. 155, 156, edit. 2.

כָּלָאִי (perh. like to his father) *Chileab*, pr. n. of a son of David, 2 Sam. 3, 3.

כָּלָאִים dual, see in כָּלָא no. 2.

\* כָּלָב obsol. root, onomatopoetic, pr. imitating the sound of *striking, beating*, like kindr. כָּלָה q. v. Engl. *to clap*, Germ. klappen, as a door when shut or the like; hence כָּלָב q. v. Thence transferred to the *barking* of dogs, as if a series of pulses or claps; as in Engl. also 'the dog strikes up'; comp. Germ. klaffen, French clafir, clabauder, Swed. glaffa, to bark, Engl. *to yelp*. Hence כָּלָב dog, where see.

כָּלָב (perh. dog, for כָּלָב) *Caleb*, pr. n. a) The companion of Joshua, son of Jephunneh, Num. 13, 6. 14, 6 sq. Josh. 15, 14. Patronym. כָּלָבִי 1 Sam. 25, 3 Keri. b) 1 Chr. 2, 18. 19, for which כָּלָבִי v. 9. c) 1 Chr. 2, 50.

כָּלָב אֶפְרַתָּה *Caleb-Ephratah*, pr. n. of a place otherwise unknown, 1 Chr. 2, 24.

כָּלָב m. (r. כָּלָב) plur. כָּלָבִים constr. כָּלָבִי, *a dog*, so called from his barking, pr. the barker. Arab. كَلْب, Syr. ܟܠܒ, Eth. ጠለ, id. Secondary verbs, derived from the nature and habits of the dog, are: כָּלָב to be mad,

rabid, to pursue enemies, כָּלָב to be rabid.—Among the Hebrews, dogs were kept to guard houses and flocks Is. 56, 10. Job 30, 1; but throughout the East they are mostly without masters, and wander half famished and fierce in troops around the cities and villages, 1 K. 14

11. 16, 4. 2 K. 9, 10; whence *dogs* is often an appellation for fierce and cruel enemies, Ps. 22, 17. 21. Further, as the dog was to the Hebrews an unclean and despised animal (Is. 66, 3), so by way of reproach a person is said to be a *dog* 2 K. 8, 13; a *dead dog* 1 Sam. 24, 15. 2 Sam. 9, 8. 16, 9; a *dog's head* 2 Sam. 3, 8; just as at the present day in the East, Christians are called *dogs* by the Muhammedan rabble.—In allusion to the lechery of this animal, the name *dog* is also applied to a male prostitute, sodomite, Deut. 23, 19, comp. v. 18 where it is קָדָשׁ. Comp. κύνης Rev. 22, 15.

\* כָּלָה fut. יִכָּלֶה, once יִכָּלֶה like verbs לָא 1 K. 17, 14; apoc. יִכָּל, יִכָּל Job 33, 21; inf. constr. כָּלוּה.

1. to be complete, perfect, finished; Sept. often συντελεσθαι. The primary idea is 'pr. to close up, to come to a close, kindr. with כָּלָא and כָּלַל, comp. קָמַם. This root is almost peculiar to the Hebrew, few traces of it being found in the kindred dialects.—Spoken of any work, e. g. a building Ex. 39, 32. 1 K. 6, 38. 2 Chr. 29, 34. Hence a) to become ready, to be ready, prepared, sc. for a person, to impend over him; e. g. punishment, calamity, Ez. 5, 13 כָּלָה אַפִּי, mine anger is prepared, i. e. is ready to be poured out. Prov. 22, 8. With מִזֵּם, מִזֵּם, from or by any one, and אֶל for any one, Esth. 7, 7; comp. 1 Sam. 20, 7. 9. 25, 17. b) Of a prophecy, to be accomplished, fulfilled, 2 Chr. 36, 22. Ezra 1, 1. Dan. 12, 7.

2. to be finished, ended, past, e. g. a season or period of time Gen. 41, 53. Ruth 2, 23. Is. 24, 13 כָּלָה בְּצִיר when the vintage is ended. 10, 25 וְכָלָה זֶמֶן and the indignation will be past, i. e. the time of punishment. 16, 4. 32, 10. Jer. 8, 20.

3. to be ended, spent, consumed, e. g. food 1 K. 17, 16; c. מִן Gen. 21, 15. Hence a) to be consumed, destroyed, to perish, as by the sword, famine, divine judgments; Jer. 16, 4 וְהָרָעַב וְהָרָעַב בְּחָרֶב וּבְסֵיף יִכָּלוּ they shall be consumed by the sword and by famine. Ps. 39, 11. 71, 13. 90, 7. Is. 1, 28. 29, 20. Mal. 3, 6. b) to waste away, to pine away, to fail, as the flesh, eyes, strength, Job 33, 21 וְכָל בְּשָׁרוֹ his

flesh is wasted away. Prov. 5, 11. Ps. 73, 26. Lam. 2, 11 כָּלָה בְּהִמָּצְאוֹ עֵינַי mine eyes do fail with tears. Ps. 71, 9 כָּלָה עֵינַי. So espec. in the phrases: כָּלָה עֵינַי Ps. 69, 4. 119, 82. 123; כָּלָה בְּלִיּוֹתַי Job 19, 27; כָּלָה נַפְשִׁי Ps. 84, 3. 119, 81; כָּלָה רִיחִי Ps. 143, 7, i. e. my eyes, reins, soul, spirit, pine away with desire, i. q. I myself pine away, languish, with the hope of deliverance so often disappointed; constr. either absol. Ps. 69, 4. 143, 7; or with ל of thing Ps. 84, 3. So the eyes, as expressive of emotions, are said to pine away, fail, from disappointed hope, Job 11, 20. 17, 5. Lam. 4, 17; also of beasts Jer. 14, 6; comp. Pi. no. 3. b. c) to pass away, to vanish, as a cloud Job 7, 9; smoke Ps. 37, 20. 102, 4; time Job 7, 6. Ps. 31, 11. Jer. 20, 18.

PIEL כָּלָה, 1 pers. כָּלִיתִי Ez. 6, 12. 7, 8, and כָּלִיתִי Num. 25, 11. Is. 49, 4. כָּלִיתָ Ez. 4, 6; Inf. constr. כָּלוּה, absol. and constr. כָּלָה, once כָּלָה Dan. 9, 24; Fut. יִכָּלֶה, conv. יִכָּלֶה.

1. Causat. of Kal no. 1, to complete, to finish, to end; Gen. 2, 2 and on the seventh day God ended (וְכָלָה) his work. Ex. 5, 14 כָּלִיתֶם מְהֵרָה לֹא בְּלִיּוֹתָם wherefore have ye not finished your task? Ruth 3, 18. Lev. 19, 9 לֹא תִכָּלֵה שְׂדֵה לְקַטֹּר thou shalt not finish reaping the corners of thy field, i. e. shalt not wholly reap the corners, but leave them for the gleaners. 1 K. 6, 14. Ez. 42, 15. Ruth 2, 21. Dan. 9, 24 לְכַלֵּם הַחֹשֶׁשׁ to finish the transgression; see on the whole passage Thesaur. p. 538. In Gen. 6, 16 it differs little from עָשָׂה to make.—Hence, to make ready, to prepare, sc. evil against any one, Prov. 16, 30 הַיּוֹד בִּלְשׁוֹן יָדָה כָּלָה רָעָה hath prepared evil sc. in his heart. But כָּלָה אַפִּי (הָרָעָה) is, to complete one's anger upon any one, to pour it out, spoken of God Ez. 6, 12. 7, 8. 13, 15. 20, 8. 21. Lam. 4, 11.

2. Causat. of Kal no. 2, to finish doing any thing, i. q. to leave off, to cease; Gen. 44, 12 he began at the eldest and left off (כָּלָה) at the youngest. 1 Sam. 3, 12. With inf. c. ל, Gen. 18, 33 אֲשֶׁר לִי אֲבָרָה (כָּלָה לְדַבֵּר) with Abraham. 24, 19. 43, 1. 1 Chr. 27, 24 he began to number כָּלָה וְלֹא but finished not, sc. because of interruption. Deut. 31, 24. Josh. 8, 24. al. 2 Chr. 24, 10 וְכָלָה עַד



until they had finished, done. More rarely with כָּן, Ex. 34, 33. Lev. 16, 20. 1 Sam. 10, 13. Ez. 43, 23.—Also to finish, i. q. to make an end of, to make cease; Num. 17, 25 [10] וַיִּהְיֶה הַלְלוֹתָם and thou shalt make their murmurings to cease; comp. v. 20.

3. Causat. of Kal no. 3, to consume, to spend, e. g. food Is. 27, 10; strength Is. 49, 4; arrows, i. q. to use up, Deut. 32, 23. Hence a) to consume, to destroy, e. g. men, nations, Gen. 41, 30 and the famine shall consume the land. Often of God as destroying a people with famine and pestilence, Num. 25, 11. Josh. 24, 20. Jer. 5, 3. Job 9, 22. Ez. 22, 31. Of man 2 Sam. 21, 5. 1 Sam. 15, 18 כָּן even unto the destroying of them, until they be destroyed. כָּן לְכַלּוֹת id. 2 Chr. 31, 1. b) to make pine away, to cause to fail, e. g. the eyes Lev. 26, 16. Job 31, 16. 1 Sam. 2, 33. c) to cause to pass away, to make vanish, as time Ps. 78, 33. 90, 9. Job 36, 11.

Pual כָּלָה Ps. 72, 20, fut. יִכְלֶה Gen. 2, 1, to be completed, finished.

Deriv. כָּלָה, כָּלָה, כָּלָה, כָּלָה, כָּלָה, כָּלָה, and pr. names כָּלָה, כָּלָה.

כָּלָה adj. f. כָּלָה, pining, failing, of the eye, Deut. 28, 32. See r. כָּלָה Kal no. 3. b.

כָּלָה f. 1. completion; hence acc. כָּלָה as adv. completely, wholly, altogether, Gen. 18, 21. Ex. 11, 1; also לְכָלָה id. 2 Chr. 12, 12. Ez. 13, 13.

2. consumption, destruction, Dan. 11, 16. So כָּלָה to make a destruction, i. e. to destroy utterly, Jer. 4, 27. 5, 10. Neh. 9, 31. Nah. 1, 8, 9; with בָּ Jer. 30, 11, and אֶרֶץ of pers. Jer. 5, 18. 46, 28. Ez. 11, 13. 20, 17.—For כָּלָה וְהַרְצָה see in חֲרָץ Niph.

כָּלָה f. (r. כָּלָה no. 2) 1. a bride, spouse, so called from her bridal chaplet, Cant. 4, 8 sq. Is. 49, 18. 61, 10. Jer. 2, 32. 7, 34. 16, 9. 25, 10. Syr. כַּלְהָ, plur. כַּלְהָ, id.

2. a daughter-in-law, Gen. 38, 11. 24. Lev. 18, 15. Ruth 1, 6. 7. 8. 4, 15. Comp. חָתָן.

כָּלָה m. (r. כָּלָה) a prison, i. q. כָּלָה no. 1. Jer. 37, 4 and 52. 31 Keri. The

Cheth. has כָּלִיא, which differs only in form.

כָּלָה m. (r. כָּלָה) 1. a bird-cage sc. of a fowler, in which he keeps a bird as a decoy; furnished with valves or clappers, which as soon as a bird has entered shut to with a clap, q. d. a trap-cage; see the root. Jer. 5, 27 as a cage (כָּלָה) is full of birds, so are their houses full of deceit; comp. v. 26. The Greeks have the same word adopted from the east, κλωβός, κλουβός, κλοβός; see Bochart Hieroz. I. p. 662. II. p. 90.

2. a basket, from its likeness to a cage, as made of wicker-work; or perhaps as having a clap-cover; Am. 8, 1. 2.

3. Chelub pr. n. m. a) 1 Chr. 4, 11. b) 27, 26.

כָּלָה see כָּלָה lett. b.

כָּלָה, Keri כָּלָה, Cheluhai, Cheluhai, pr. n. m. Ezra 10, 35. R. כָּלָה.

כָּלָה f. plur. denom. from כָּלָה, the bridal state, the condition of a bride before marriage, Jer. 2, 2. R. כָּלָה.

\* כָּלָה obsol. root, perh. i. q. כָּלָה to be complete, finished; comp. קָשָׁה and קָשָׁה, פָּתָה and פָּתָה, סָפָה and סָפָה.—Hence

כָּלָה m. 1. old age, perh. a good or vigorous old age; Job 5, 26 כָּלָה תָּבוֹא אֵלַי thou shalt come to the grave in a good old age, as a shock of corn cometh in its season. Job 30, 2 spoken of despicable persons: even the strength of their hands, whereto is it to me? כָּלָה אֲבָר to them old age perisheth, i. e. they are weak and exhausted, so as to have no hope of old age. So Kimchi זָקְנָה וְכָלָה.

—Secondary forms are Arab. كَلَمَ to look sullen, peevish, and كَلَمَ to contract the lips, to show the teeth. Some

have compared here Syr. كَلَم 'integritas, sanitas;' but this rested on an error of Castell in translating a gloss of Bar-Bahlul.

2. Calah, pr. n. of a city and province of Assyria, Gen. 10, 11. 12, prob. the same which is elsewhere written כָּלָה where see; comp. כָּדָר and כָּדָר. See Bochart Phaleg 3. 14. Michaelis Supplem. p. 767.

כלי m. (r. כְּלָה) in pause כְּלִי; Plur. כְּלִים (from an obsol. sing. כְּלָה) constr. כְּלִי, c. suff. כְּלָיו; pr. 'any thing completed, prepared, made,' (comp. כְּלָה Ex. 6, 16.) q. d. *apparatus, implement, equipment*, etc. Comp. Germ. *Zeug* from *zeugen*, Gr. *τεύχειν* i. q. to make. Spec.

1. Of furniture, *utensil, vessel*, Gen. 31, 37, 45, 20. כְּלֵי כֶסֶה, כְּלִי זָהָב, *vessels of gold, vessels of silver*, Germ. *Silberzeug*, Ex. 3, 22, 11, 2. כְּלֵי גֹזְלָה *vessels for captivity*, equipment for exile, Jer. 46, 19. Spec. *a vase, vessel*; כְּלִי חֶרֶשׁ *earthen vessel* Lev. 11, 33. Jer. 19, 11. כְּלֵי בַיִת *the vases, vessels of the temple*, Ezra 1, 7; כְּלֵי יָי *Is. 52, 11*; also Num. 4, 15. Ex. 27, 19, 31, 7, 38, 3, 30.

2. Of clothing, *equipment*, i. e. *dress, garments, trappings*, Germ. *Zeug*. כְּלִי גִבּוֹר *a man's garments* Deut. 22, 5; of bridal ornaments Is. 61, 10. Hence כְּלִים *impedimenta, baggage*, of a person 1 Sam. 17, 22; of an army, 1 Sam. 25, 13, 30, 24. Is. 10, 28; שְׂמֵר הַבְּגָדִים *the baggage-master* 1 Sam. 17, 22. Also of the harness or yokes of oxen, 2 Sam. 24, 22.

3. *a vessel for sailing, a boat, skiff*, Is. 18, 2. So *σκαφος*.

4. *implement, instrument, tool*, Germ. *Werkzeug*. כְּלֵי שִׁיר *instruments of music* 2 Chr. 34, 12. Am. 6, 5; כְּלֵי תְּהִלָּה *instruments of praise* 2 Chr. 30, 21; כְּלֵי נָבֶל *pleon. a harp-instrument* Ps. 71, 22. Metaph. כְּלֵי זַעַם יְהוָה *instruments of the divine wrath* Is. 13, 5. Jer. 50, 25. Is. 32, 7 כְּלֵי הַדָּעִי *the instruments of the deceiver are evil*, i. e. the means and devices which he employs to accomplish his purposes. Gen. 49, 5.

5. *implements of war, weapons, arms*, Germ. *Rüstzeug*, Gen. 27, 3; more fully כְּלֵי מָלְחָמָה *implements of death, deadly weapons*, Ps. 7, 14. the mod. *aide-de-camp*, 1 Sam. 14, 1. 6. 7 sq. 31, 4. 5. 6. בֵּית כְּלִים *house of arms, armoury, arsenal*, Germ. *Zeughaus*, Is. 39, 2.

כְּלִי see כְּלִי.

כְּלִי see in כְּלִי.

כְּלִי f. only in plur. כְּלָיו, constr. כְּלָה. R. כְּלָה.

1. *the reins, kidneys*, Ex. 29, 13, 22.

Job 16, 13. חֵלֶב כְּלָיוֹת אֵילִים *the fat of the kidneys of rams* Is. 34, 6; comp. Deut. 32, 14. Chald. sing. כְּלָא, Syr. plur.

كَلِيَّةٌ, Arab. كَلِيَّةٌ, rarely and less

well כְּלִי id.—As to the etymology,

Schultens supposes the reins to be so called as being *in two parts*, double, comp. כְּלָא, כְּלָאִים; but this is not well founded, because כְּלָאִים signifies rather things of different kinds, and the Arabs use this word in the sing. dual, and plural. Aben Ezra and Bochart derive it from כְּלָה with the idea of desire, longing, comp. Job 19, 27. Perhaps כְּלָה may be simply fem. of the noun כְּלִי, and so signifies pr. *instrument, vessel*, just as physicians call the veins and arteries *vessels, vasa*.

2. Meton. *reins for the inward part, mind, soul*, as the seat of the desires, affections, passions, like לֵב with which it is often coupled; Jer. 11, 20 בְּיָדְךָ יְהוָה *trieth the reins and the heart*. Jer. 17, 10, 20, 12. Ps. 7, 10. Job 19, 27 כְּלֵי בְּלִיֹּתִי *my reins pine away within me*, i. e. my soul pines. Ps. 73, 21. Prov. 23, 16.

כְּלִי m. constr. כְּלִי. R. כְּלָה.

1. *consumption, destruction*, Is. 10, 22.

2. *a pining, wasting away*; כְּלִי עֵינַי *a pining (failing) of the eyes*, i. e. in pining for one's home and country, Deut. 28, 65. See כְּלָה no. 3. b.

כְּלִי (a pining, r. כְּלָה) *Chilion*, pr. n. m. Ruth 1, 2, 4, 9.

כְּלִי m. (r. כְּלָה) 1. Adj. *complete, finished, perfect*, espec. of beauty; Ez. 28, 12 כְּלִי גִּפְּתִי *perfect in beauty*. 27, 3. Lam. 2, 15. Ez. 16, 14.

2. Subst. *the whole*, Judg. 20, 40 כְּלִי-הָעִיר *the whole city*. Ex. 28, 31 כְּלִי-הַבָּיָה *the whole of blue*, all blue. 39, 22. Num. 4, 6.

3. i. q. כְּלָה no. 2, *a holocaust, whole burnt-offering*, i. e. which is wholly consumed, Lev. 6, 15, 16. Deut. 13, 16. Ps. 51, 21; espec. 1 Sam. 7, 9.

4. Adv. *wholly*, Is. 2, 18. Lev. 6, 15 [22].

כְּלָל (perh. *sustenance*, from כָּלַל Pil. of *כָּלַל*,) *Chalcol*, pr. n. of a wise man



before the age of Solomon, 1 K. 5, 11 [4, 31]. 1 Chr. 2, 6.

\* **כָּלַל** 1. *to complete, to make perfect*, Ez. 27, 4, 11. Kindr. with **כָּלַל** and **כָּלַל** q. v. Hence **כָּלַל**, **כָּלַל**, **כָּלַל**, **כָּלַל**, pr. n. **כָּלַל**.

2. *to deck, espec. with a crown, to crown*. Arab. **كَلَّ** Conj. II, Syr. **ܟܠܐ**, Ethiop. **ገለለ**, id. Hence **כָּלַל**, **כָּלַל**.

**כָּלַל** Chald. id. whence Shaph. **שָׁכַל** *to complete, to finish*, Ezra 5, 11, 6, 14. Inf. **שָׁכַל** Ezra 5, 3, 9. Pass. **שָׁכַל** Ezra 4, 13. Often in the Targums.—Ezra 4, 12 Cheth. has **אֲשַׁכְּלֵה**, but a form of this sort is elsewhere unknown.

**כָּלַל** (perfection, r. **כָּלַל**) *Chelal*, pr. n. m. Ezra 10, 30.

\* **כָּלַם** in Kal not used, Arab. **كَلَم** Conj. I, II, *to wound*. In Heb. it is always referred to threats, reproaches, injury, like other words of pricking, piercing, cutting, as **נָקַב**, **נָקַב**, etc.

Hiph. **הָכַלֵּם** and **הָכַלֵּם** 1 Sam. 25, 7. 1. *to reproach, to revile, to insult*, in words, pr. to wound any one, 1 Sam. 20, 34. Job 19, 3.

2. *to hurt, to harm, to injure*, in word or deed, 1 Sam. 25, 7. Judg. 18, 7. Ruth 2, 15.

3. *to shame, to put to shame*, Job 11, 3. Prov. 25, 8, 28, 7. Ps. 44, 10.

NOTE. This is a stronger word than the synon. **בּוֹשׁ**, Hiph. **הוֹבִישׁ**, comp. Is. 45, 16, 17. Jer. 31, 19. See Reimarus de Differentiis vc. Heb. Diss. I. p. 67 sq.

Hoph. 1. Pass. of Hiph. no. 2, *to be hurt, injured*, 1 Sam. 25, 15.

2. Pass. of Hiph. no. 3, *to be made ashamed, put to shame*, i. e. disappointed in one's hope, Jer. 14, 3. Comp. Niph. no. 2.

Niph. 1. *to be insulted, disgraced*, 2 Sam. 10, 5. 1 Chr. 19, 5.

2. *to be affected with shame*, i. e. a) *to be ashamed, to feel shame*, i. q. **בּוֹשׁ** but stronger, Num. 12, 14. Jer. 8, 12. Is. 54, 4. 2 Chr. 30, 15. With **בִּין** of that of which one is ashamed, Ez. 16, 27, 54, 43, 10, 11. b) *to be made ashamed, to be put to shame*, 2 Sam. 19, 4. Is. 41, 11, 50, 7. Jer. 31, 19. Spoken often of one

who suffers disappointment, fails in what he undertakes, Ps. 35, 4, 40, 15, 70, 3, 74, 21 *let not the oppressed return ashamed* (**נָכַז**) i. e. disappointed. With **בִּין** of cause, Jer. 22, 22; **בִּין** Ps. 69, 7.

Deriv. **כְּלָמוֹת**, **כְּלָמוֹת**.

**כְּלָמָד** *Chilmad*, pr. n. of a city or region, mentioned along with Assyria, Ez. 27, 23. Both the signification of this quadriliteral name, if indeed it be of Semitic origin, and the situation of the place, are unknown. Sept. *Xaquir*.

**כְּלָמָה** f. (r. **כָּלַם**) *shame, reproach, contumely*, Ps. 69, 8. Jer. 51, 51. Ez. 16, 54. Is. 30, 3. Job 20, 3. **לְבַשׁ כְּלָמָה** *to be clothed with shame*, i. e. wholly covered with it as with a garment, Ps. 109, 29. Plur. **כְּלָמוֹת** Is. 50, 6. Mic. 2, 6.

**כְּלָמוֹת** f. id. Jér. 23, 40.

**כְּנֶה** Gen. 10, 10, **כְּנֶה** Am. 6, 2, **כְּנֶה** Is. 10, 9, prob. also **כְּנֶה** Ez. 27, 23, *Calneh, Calno, Canneh*, pr. n. of a large city subject to the Assyrians, according to the Targums, Euseb. Jerome, and others, i. q. *Ctesiphon*, situated on the eastern bank of the Tigris opposite Seleucia, and the winter residence of the Parthian kings; Strabo XVI. p. 312. Plin. H. N. 6, 30. Cellarii Not. Orb. II. p. 774. See Bochart Phaleg. IV. 18. Michaelis Spicileg. I. p. 228.—The **כְּנֶה** of Ez. I. c. Michaelis refers to the *Káneh* of Ptolemy, a promontory and port of Arabia Felix; but Arabia had already been mentioned in v. 21, 22, and **כְּנֶה** is here coupled with Haran and Eden, cities of Mesopotamia.

\* **כָּלַה** a root not in use, onomatopoeic, and imitating the sound of *beating, striking, pulsation*, i. q. Engl. *to clup*, Germ. *klappen, klopfen*; comp. Gr. *κολάπτω*, whence *κόλαφος, colaphus*, Ital. *colpo*, Fr. *coup*. Verbs of a kindred form are transferred, sometimes to the beating of the feet, i. q. *to leap or dance*, Gr. *κάλπη*, Engl. *to gallop*; sometimes to hewing or scraping, as **כָּלַה**, *γλύφω, sculpo, scalpo*; and also to the barking of a dog, as if a series of pulses or claps, see **כָּלַה**.—Hence subst. **כְּלָפוֹת** hammers.

\* **כְּבִיה** *to pine after any thing, to long for*, once Ps. 63, 2. Arab. **كَبِه** *to*

become dark, as the eye, a colour, the mind. According to Firuzabadi (Cammoos p. 1832) it is used spec. of a person who changes or loses colour; hence *pr. to grow pale*, and so metaph. of desire, longing, comp. כָּסַף. Similar is Sanscr. *kam* to desire, Pers. کام desire; comp. also Gr. κάμω, κάμνω.

Deriv. pr. n. כְּמָהָם.

כְּמָה see כָּה D. 2.

כְּמָהָם (pining, longing, r. כְּמָהָה) *Chimham*, pr. n. of a son of Barzillai, 2 Sam. 19, 38. 39. Jer. 41, 17; Chethibh כְּמוֹהֶם. Called also כְּמָהָה 2 Sam. 19, 41.

כְּמוֹ, כְּמוֹ, the former before simple nouns, also before grave suffixes, as כְּמוֹכֶם, כְּמוֹהֶם; the latter before light suffixes, e. g. כְּמוֹנִי as *I*, כְּמוֹהִי, כְּמוֹהִי, כְּמוֹנִי; a separate particle, used chiefly in poetry, for the כָּ of prose; instead of which it is likewise almost every where employed with suffixes. For the force of מִי, see in מִי I.

A) Adv. of quality, demonstrative, i. q. כָּ lett. A, like Gr. ὥς, *thus, so*; e. g. in the difficult passage Ps. 73, 15: *should I say, אֲסַפְּרָה כְּמוֹ I will speak thus*, i. e. as the wicked speak. Sept. οὕτως. Others here take כְּמוֹ for כְּהֵם as they; but then it should read כְּמוֹ.—Repeated, as—*so*; *qualis, talis*; Judg. 8, 18 כְּמוֹהֶם *as thou, so they*; also inverted, *so—as*; *talis, qualis*; 1 K. 22, 4 כְּמוֹנִי כְּמוֹהִי, *so I, as thou*, i. e. I am as thou. 2 K. 3, 7. 2 Chr. 18, 3.

B) Prep. implying likeness, similarity, as, *such as*, like Gr. ὡς. אִישׁ כְּמוֹנִי *a man such as I*, like me, Neh. 6, 11. Ex. 15, 5 *they sank into the depths כְּמוֹ אֶבֶן as a stone*. Ps. 58, 9. Job 6, 15. 10, 22 אֶרֶץ יִפְתָּהָה כְּמוֹ אֶפֶל *a land of darkness like thickest darkness*. Ex. 15, 8. 11. Ps. 29, 6. 58, 5. 9. al.—Hagg. 2, 3 כְּמִהוּהָ *הֲלֹא כְּמִהוּהָ כְּמִהוּהָ כְּמִהוּהָ is not a temple like this as nothing in your eyes?* כְּמִהוּהָ *words like these*, i. e. such words, Job 12, 3. כְּמִהוּהָ *like it*, such as this, Ex. 9, 18.

C) Conj. i. q. כַּאֲשֶׁר, before a whole sentence; pr. *as that which, like what*, as how, i. e.

1. *as, like as*, Is. 41, 25 יִצְרֵר יְרֵמְסֵם *as the potter treadeth the clay*.

2. Of time, as, i. e. *when, after, as soon as*; with præter. Gen. 19, 15 הֵשֶׁתִּיר *as*

נָלָה *when (as soon as) the dawn arose*. Is. 26, 18 בָּמִי וְלִדְנוֹנוּ רִיחַ *as we brought forth, it was wind*.

NOTE. In the kindred dialects corresponding forms are: Arab. كَمَا, Chald. ܟܡܐ, Syr. ܟܡܐ, Eth. ጠሙ, as.

כְּמוֹ defect. כְּמִי q. v.

כְּמוֹשׁ m. (perh. subduer, vanquisher, r. כְּמִשׁ) *Chemosh*, pr. n. of the national god of the Moabites, 1 K. 11, 7. 2 K. 23, 13. Jer. 48, 7; and of the Canaanites, Judg. 11, 24; the worship of which was introduced at Jerusalem under Solomon, 1 K. 2 K. 11. cc. Hence כְּמוֹשׁ *עַם people of Chemosh*, i. e. the Moabites, Num. 21, 29. Sept. Χαμώς, Vulg. Chamos.

\* כְּמִי obsol. root, Arab. كَمَر to conglobulate, whence כְּמִי q. v.

\* כְּמִי obsol. root, Syr. and Chald. to lay up, to hide away; hence מְכַמְּמִים treasures. Arab. كَمِنَ, كَمَنَ, id.—In Syr. also to preserve, to season, espec. with salt, pr. to lay up in salt; hence

כְּמִי m. *cumin*, Germ. Kümmel, *cuminum sativum* Linn. used along with salt as a condiment, Is. 28, 25. 27. See Plin.

H. N. 19. 8.—Arab. كُثْبُون, Chald. ܟܬܒܢ, Gr. κύμινον, Syr. ܟܬܒܢ.

\* כְּמִי to lay up, to hide away, perh. i. q. כְּמִי. Once part. pass. Deut. 32, 34 הֲלֹא הוּא כְּמִי עִמָּדִי *is not this laid up with me?* i. e. their sins for punishment; comp. Hos. 13, 12. Job 14, 17. Cod. Sam. כְּמִי in the same sense.—Hence pr. n. מְכַמְּמִים.

\* כְּמִי in Kal not used, kindr. with חָמַר.

1. to be warm, to grow warm, to burn; see Niph. no. 1. Talmud. כּוֹמֵר, כְּמִי, calefactio.

2. to be burned, scorched, see Niph. no. 2; hence to be dark, obscured, comp. חָמָם and חָמָם; also to be gloomy, sad, like Syr. ܟܡܐ, Aph. to go about in black, i. e. in mourning. Comp. כְּמִי, כְּמִי.

NIPH. 1. to be warm, to burn, e. g. one's affection, i. q. to yearn, with עָל



1 K. 3, 26; **נָל** Gen. 43, 30. So of pity, compassion, *to be kindled, moved*, Hos. 11, 8. Comp. Hom. Od. 1. 48  $\mu\omicron\iota\iota\ \acute{\alpha}\mu\alpha\phi'$   $\text{Ὀδυσσῆϊ δαίφρονι δαίεται ἦτογ}$ .

2. *to be burned, scorched*. Lam. 5, 10 *our skin is scorched as with a furnace from the glow of famine*. Vulg. *exusta est*.

\* II. **נָפִיר** i. q. **נָפִיר**, *to plait, to braid, to interweave*; whence **נִפְמִר**, **נִפְמִר**, *net*.

**נָפִיר** m. (r. **נָפִיר** I) only plur. **נִפְרִים** *idol-priests* 2 K. 23, 5. Hos. 10, 5. Zeph. 1, 4. Syr. **ܢܦܝܪܐ** a priest, in general. But this word, as well as other Syriac words relating to divine worship, is restricted by the Hebrews to idol-worship; see Gesch. der Heb. Sprache p. 58.—As to the etymology, **נָפִיר**, **נִפְמִר**, is pr. blackness, sadness, and concr. 'one who goes about in black, in mourning'; hence an ascetic, a priest. Comp. **אַיִל**, gloomy, sad, mourning, also an ascetic, monk, ecclesiastic. See Comment. on Is. 22, 12. 38, 15.

**נִפְרִים** plur. m. (r. **נָפִיר** I) *obscurations*, after the form **נִפְרִיר**, except Hirek in the first syllable, as in **נִפְרִח**. Once Job 3, 5 **יִפְרִי הַיּוֹם** *let obscurations of the day terrify it* sc. my natal day, i. e. obscurations of the daylight or of the sun, eclipses, which were anciently supposed to portend evils and calamities.—Some ancient versions regard **נ** as a prefix before the subst. **נִפְרִיר**, and then the sense is, *the bitternesses as of the day*, i. e. the greatest calamities which can happen to a day; comp. on this **נ** p. 441. no. 4. But the first sense is far better adapted to the parallelism.

\* **נָפִישׁ** obsol. root, prob. i. q. **נָפִישׁ** *to subdue, to depress*, **נ** and **נ** being interchanged; whence **נִפְמִשׁ** incubus, night-mare, Arab. **كأبوس**; grape-husks, refuse, as being trodden out. Hence Heb. **נָפִישׁ**.

\* **נָפִית** obsol. root, perh. i. q. **נָפִית** *to hide*. Hence Heb. **נִפְתָּח** pr. n.

\* I. **כֵּן** a particle in frequent use, from r. **כֵּן**.

A) Pr. participial Adj. *upright, erect*; metaph. *upright, honest*, plur. **כִּנְרִים** Gen. 42, 11. 19. 31. Neut. *right* Ezra 10, 12. With negat. **כֵּן לֹא** *not right, wrong*, 2 K. 17, 9; *empty, vain*, Is. 16, 6 **כֵּן בְּדָרִי** *his lies are vain*. Prov. 15, 7. Jer. 23, 10.—Adv. *uprightly, right, well*; 2 K. 7, 9 **כֵּן אֲנַחְנוּ עֹשִׂים** *we do not right*. Ecc. 8, 10. Ex. 10, 29 **כֵּן דִּבַּרְתָּ** *thou hast spoken rightly, well*. Num. 27, 7. 36, 5.

B) Adv. *so, thus*, Gr.  $\omega\varsigma$ ,  $\text{o}\acute{\upsilon}\tau\omega\varsigma$ , pr. *right according to some rule or standard, right so, just so*. But Gusset, Danz, and also Ewald (Kl. Gr. § 455. ed. 2 and 3) make **כֵּן** *so* a different word, as if contr. from **כִּהֵן** *as they*, like **כִּהֵן** from **כִּהֵן**; but comp. **אֲכֵן**, and see Thesaur. p. 650, note. With Makkeph **כֵּן** Gen. 44, 10. Josh. 2, 21. Prov. 23, 7. Almost always **כֵּן** refers to what precedes: Gen. 1, 7 **כֵּן יָרְחִי** *and it was so, as God commanded*. v. 9. 11. 1 K. 20, 40 **כֵּן מִשְׁפָּטָה אָחָה הָרָצָה** *so (this) is thy judgment, thou hast thyself decided*. 1 Sam. 23, 17 *and also Saul my father יָדַע כֵּן* *so knoweth*, where there is no need of reading **כֵּן** as a demonstr. pron. *this*. Jer. 5, 31 **כֵּן אֶהְבֵּוּ** *my people love it thus, love to have it so*. Prov. 28, 2 *but with prudent and wise men, כֵּן יִבְרָךְ* *so shall he endure*, i. e. the prince (comp. the other clause) shall prolong his reign; here **כֵּן** approximates to a sign of the apodosis, comp.  $\text{o}\acute{\upsilon}\tau\omega$  Matthiæ Gr. Gramm. § 565. 1, 2. Ps. 61, 9. 63, 3. 90, 12.—Often as corresponding to each other are **כֵּן**—**כֵּן**, *as—so*, see in **כֵּן** A. 1; **כֵּן**—**כֵּן**, see **כֵּן** no. 1. p. 442. More rarely inverted, **כֵּן**—**כֵּן**, *so—as* Gen. 18, 5. 2 Sam. 5, 25; **כֵּן**—**כֵּן** Ex. 10, 14. In other places **כֵּן** is omitted in the protasis, Is. 55, 9 (comp. v. 10. 11). Judg. 5, 15.

Further, this adverb may be variously rendered, according as it refers to quality, to quantity, or to time, etc. a) As to quality or character, *so, such*, so constituted, etc. Job 9, 35 **כֵּן אֲנִי** *non ego sic sum* (as Terence often) *apud me*, Engl. *I am not so constituted with myself*, I am not so at heart. 1 K. 10, 12 **כֵּן בָּא** *there came after—*

wards no such *almug-wood*. Also so very, Nah. 1, 12 רבים כּן שְׁלִמִים אִם *although they be secure and so very many*; comp. Lat. *negat. non ita multi*, not so very many. Jer. 14, 10 אָהָבוּ לָנוּעַ כּן *they have so loved to wander*. Ps. 127, 2. b) As to quantity, i. q. *so much, so many*. Ex. 10, 14 אֲרָבָה בָּמָהוּ כּן *so many locusts as these, in such multitudes*. Judg. 21, 14 וְלֹא מָצְאוּ לָהֶם כּן *but they found not for them so many*, i. e. not so many women as were needed, not women enough. c) As to time, i. q. *so long*. Esth. 2, 12 יָמֵי מְרִיבֵיהֶן כּן *so long continued the days of their purification*. Also so often, Hos. 11, 2 קָרָא לָהֶם כּן הִלְכוּ מִפְּנֵיהֶם *(as often as) they called them, so often did they go back from them*.—Further, so soon, straightway, immediately, preceded by כּ of time (as soon as), 1 Sam. 9, 13 כְּבָאֲבָם כּן *as soon as ye be come . . . so soon ye shall find him*, i. e. straightway; comp. Gr. ὡς—ὡς Eurip. Phœniss. 1437. Hom. Il. 1. 512. ib. 14. 294. In poetry by a strong ellipsis כּ is sometimes omitted, Ps. 48, 6 רָאוּ בּוֹ הַמָּהוּ כּן *as they saw, so they were astonished*, i. e. as soon as, immediately.

NOTE. This particle is found also in the kindr. languages; but so that in its form or signification it departs more from its original than in Hebrew. Arab. only in لَكِنَّ, لَكِنَّ, see below in c. Syr.

כּ refers to time, and is changed also into כֵּן. Chald. כֵּן, also כֵּן here, לְכָן hither, מִכָּן hence. Zab. כֵּן.

As connected with Prepositions:

a) אַחֲרֵי-כֵן, אַחֲרֵי כֵן, *after so*, i. e. *thereafter, after things have so happened, afterwards*; see אַחֲרֵי.

b) כֵּן *in such a state or condition*, i. e. *so, then, therein*, Ecc. 8, 10. Esth. 4, 16.—In the Targums very often *then, so*.

c) כֵּן α) As causal adv. lit. 'on account of so,' i. e. *on that account, therefore*, Ex. 6, 6. Judg. 10, 13. 1 Sam. 3, 14. Is. 5, 24. Job 32, 10. al. Gen. 4, 15 לָכֵן 'lest it be as thou fearest' *whosoever slayeth Cain*, etc. Corresponding to each other are וְלָכֵן *because—therefore* Is. 8, 6. 7; וְלָכֵן Is. 29, 13. 14. Num. 20, 12.—

Once it is for לָכֵן אֲשֶׁר *on this account that, because*, Is. 26, 14, where it has the force of a conjunction; comp. עַל-כֵּן for אֲשֶׁר לָכֵן β) By degrees לָכֵן was also deflected so as to assume an adversative power, *yet therefore, nevertheless, attamen*, comp. אֲכֵן. So preceded by אִם in the protasis, Jer. 5, 2 *although (אִם) they say, As the Lord liveth; yet therefore (לָכֵן) pr. for this very reason) they swear falsely*. Also Is. 7, 14, 'although ye impiously refuse the offered sign, yet therefore (nevertheless) the Lord himself will give you a sign. Often in the prophets, where there is a transition from rebukes and threats to consolations and promises; as Is. 10, 24 *nevertheless, thus saith Jehovah of hosts, . . . fear not*, etc. Is. 27, 9. 30, 18. Jer. 16, 14. 30, 16. Ez. 39, 25. Hos. 2, 11 [14]. In Job 20, 2, Zophar begins לָכֵן וְשִׁיבוּנִי *nevertheless my thoughts suggest to me an answer*, i. e. notwithstanding thy vaunting and threatening words, I have yet something to reply.—Corresponding to this is the Arab. لَكِنَّ,

لَكِنَّ *attamen, nevertheless*, which is prob. derived from the Heb. לָכֵן; but see De Sacy Gr. Ar. I. p. 566.—This adversative לָכֵן many regard as another word and of a different origin; and so I have also formerly taken it, viz. as made up from לָא (לֹא) and כֵּן. This view may indeed be supported by the authority of the LXX, who have twice rendered it οὐκ οὐτως, Gen. 4, 16. Is. 16, 7; and by the Arabic orthography, where

it is also written لَاكِنَّ, لَاكِنَّ, see

Hamas. Schult. p. 312, 364, 412. But the adversative use, as we have seen above, is really connected with and dependent on its causal power; and so too in the Chaldee particle לָכֵן q. v.

d) עַל-כֵּן *on that account, therefore*, i. q. לָכֵן, but more frequent both in prose and poetry; Gen. 2, 24. 10, 9. 11, 9. Is. 5, 25. 13, 7. 16, 9. Job 6, 3. Ps. 45, 8. al. sæpiss.—In the poetic style it has also the force of a causal conjunction, for עַל-כֵּן אֲשֶׁר *on this account that, because*; comp. לָכֵן Is. 26, 14, and עַל-כֵּן פִּי עַל-כֵּן Is. 26, 14, and the remarks on the ellipsis



of relative conjunctions Lehrs. p. 636. Ps. 45, 3 *thou art fairer than the children of men*... **בְּרַבָּה אֱלֹהִים** because that God hath blessed thee for ever. Ps. 1, 5. 42, 7. Is. 15, 4. Jer. 48, 36.

e) **עַד-בֵּן** lit. *until so*, i. e. *until now*, as yet, hitherto, Neh. 2, 16. Here **בֵּן** refers to time as in Syriac; see note above.

f) **כְּמוֹ-בֵּן** like this, in like manner, Is. 51, 6; comp. Engl. *such-like*. Sept. ὡςπερ ταῦτα, Vulg. *sicut hæc*; and so all the ancient versions. But see in **בֵּן** III.—R.

II. **בֵּן** m. (r. **בֵּן** I) c. suff. **בְּנֵי**, **בָּנוּ**.

1. a stand, base, pedestal; 1 K. 7, 31 **בְּמִשְׁחֵי-בֵּן** in the manner of a base, like a pedestal. Spec. of the base or foot of the laver in the court of the temple, Ex. 30, 18. 28. 31, 9. Lev. 8, 11. Of the base or socket of a ship's mast, Is. 33, 23; called in Greek *μυσόδμη* Od. 15. 290, *ἰστροπέδη* Il. 1. 494, *ἰστροπέδη* Od. 12. 51.

2. a stand, station, place, Gen. 40, 13. 41. 13. Dan. 11, 20 **בְּנֵי עַל בֵּנוּ** and there shall rise up in his place, in his stead. v. 21. 33. So v. 7 **בְּנֵי שְׁרָשֶׁיהָ** and out of a shoot of her roots (one) shall rise up in his place, pr. stand in his place. Sept. and Vulg. render **בְּנֵי** by *φύττον αὐτοῦ*, *plantatio ejus*, taking it in the nom. case; see in **בָּנָה**.

III. **בֵּן** m. (r. **בֵּן** II) a gnat, in Sing. once Is. 51, 6 **כְּמוֹ-בֵּן** like gnats. Sept. frigidly ὡςπερ ταῦτα, Vulg. *sicut hæc*; see in **בֵּן** I. B. f. above.

PLUR. **בְּנֵי** Ex. 8, 12. 14. Ps. 105, 31; Sept. *συνίφες*, Vulg. *sciniphes*, a species of small gnats, very troublesome from their sting, and abounding in the marshy regions of Egypt; *culex reptans* Linn. *culex molestus* Forsk. See Hdot. 1. 95. Philo de vita Mosis T. II. p. 97 ed. Mangey. Other ancient and modern testimonies are collected in Bochart Hieroz. II. p. 572. Oedmann's Verm. Samml. aus der Naturkunde, Fasc. I. c. 6.—The Hebrew intpp. and Josephus (Ant. 2. 14. 3) with little probability explain it by lice; and the Talmudists also use the sing. **בֵּן** for a louse. Comp. **בָּנָה**.

**בֵּן** Chald. i. q. Heb. *so, thus*, but referring always to what follows, where the Hebrews use not **בֵּן**, but **כֹּה**; so Dan. 2, 25. 4. 11. 6, 7. Ezra 5, 3. 6. 2. al.

\* **בִּנְה** in Kal not used, Arab. **بَنَى**

I, II, IV, to call a person or thing by another and more honourable name or title, to deck with a title; see Tauriz. ad Hamas. Schult. p. 320. Teblebi ad Harir. Schult. II. 57. Chald. to address one by his proper title. The primary idea is perh. to cover, comp. **בָּנָה**.—In Heb. only

PIEL fut. **יְבַנֶּה** 1. to address in a soothing manner, to speak kindly to any one. Is. 44, 5 **וְיִבְשֶׁם יִשְׂרָאֵל רִבְנָה** and soothingly names the name of Israel. 45, 4 **וְלֹא יִדְעֵמֶנִי אֶבְנֶה** I called thee kindly, though thou hast not known me.

2. to flatter, Job 32, 21. 22.

Deriv. subst. **בִּנְיָה**.

**בָּנָה** f. (**בֵּן** I) a plant, shoot, as being set, placed; comp. **נָצַב**. Ps. 80, 16 **וְיִבְנֶה אֶשֶׁר נָטַעַה יְמִינָהּ** and (visit, protect) the plant which thy right hand hath planted. The ancient intpp. assumed also the masc. **בֵּן** in the same sense Dan. 11, 7; see in **בֵּן** II. 2.—Others here make **בָּנָה** imper. Kal with He parag. from r. **בָּנָה** in a signif. to cover, to protect; of which however there is no other trace.

**בִּנְיָה** ἄν. λεγόμεν. Ez. 27, 23, *Canneh*, pr. n. of a city, prob. *Ctesiphon*, i. q. **בִּנְיָה** which also is read in one of De Rossi's Mss. Comp. **יָבַח** for **יָבִיחָהּ**; see more in **בִּנְיָה**.

**בְּנוֹת** see **בָּנָה**.

**בְּנוֹר** m. (r. **בָּנָה**) plur. **בְּנוֹת** 1 K. 10, 12, c. suff. **בְּנוֹתֵיהֶם** Ps. 137, 2, once **בְּנוֹרָה** Ez. 26, 13; Gr. *αὐρύχα*, *αὐρύχα*, a species of harp or lyre, Lat. *cithara*, [whence the modern word guitar,] a stringed instrument of music, celebrated for David's skill in playing upon it, and employed both in sacred and profane music, in rejoicing and in mourning, 1 K. 10, 12. Is. 5, 12. 23, 12. Gen. 31, 27. Job 30, 31; usually as an accompaniment to the voice, Ps. 33, 2. 43, 4. 49, 5. 71, 22. al. Josephus relates, Ant. 7. 12. 3, that the *αὐρύχα* had ten strings, and was struck with a plectrum; but this is contrary to the words in 1 Sam. 16, 23. 18, 10. 19, 9, from which it appears that this instrument was played with the fingers.

Corresponding are Arab. كَنَارَةٌ, Syr. كَنَارًا, cithara, harp, lyre. The etymology lies in the tremulous, stridulous sound; comp. r. כָּנַר.

כְּנָרָה Chald. see כְּנָתָה Chald.

כְּנָרָה pr. n. see יְהוֹרָדִין.

כְּנָם i. q. gnats, Ex. 8, 13; comp. v. 12. 14. It is construed with the feminine; and seems to be a collective form from Sing. כָּן. Cod. Samar. has plur. כְּנָם. Comp. Lehrs. p. 517.

כְּכֵמָה Chald. adv. so, thus, in this manner, referring mostly to what follows, Ezra 4, 8. 5, 9. 11; but also to what precedes, 5, 4. 6, 13. It seems to be compounded from כָּ and נִימָה, נִמָּה, which is often negligently used in the Talmud for נִימַר, נִיאַמַר, we say, dropping the ר; pr. therefore as we say, as is said, referring sometimes to what precedes, and sometimes to what follows. The Heb. translator renders it in Ezra 4, 8 by כֵּן אָמַר (read כְּנִיאַמַר), and in 5, 4 by כְּשֵׁנִיאַמַר as is said. In like manner Syr. كَنْعَمَ namely, is contracted from كَنْعَمَ quasi dicas.

\* כָּבַן I. i. q. כָּבַן, but trans. to set, to place; comp. כְּבִנְיָהוּ, כְּבִנְיָהוּ. Hence כָּן stand, base, כְּנָה plant.

II. Perh. to nip, to pinch, Gr. νύω, νύω, νύω, Germ. kneipen, Engl. to nip; comp. νύπτος, νύπτος, νύπ, a nipping insect; and with a sibilant prefixed σνύπτος, σνύπτες, a gnat, gnats. Hence כָּן, כְּנָם, gnats.

Deriv. כָּן II, III, כְּנָה, and the three here following.

כְּנָנִי (prob. for כְּבִנְיָהוּ, whom Jehovah hath set) Chenani, pr. n. m. Neh. 9, 4.

כְּבִנְיָהוּ (id.) Chenaniah, pr. n. m. 1 Chr. 15, 22. 26, 29; for which 15, 27 כְּבִנְיָהוּ.

כְּבִנְיָהוּ (id.) Conaniah, pr. n. of a Levite, 2 Chr. 31, 12. 13. 35, 9 Keri. In Cheth. כְּבִנְיָהוּ.

\* כָּנַס 1. to collect, to heap up, as stones Ecc. 3, 5; treasures Ecc. 2, 8. 26; waters Ps. 33, 7. Hence כָּס, כָּס.

2. to gather together persons, to assemble, Esth. 4, 16. 1 Chr. 22, 2.

3. to hide, see Hithp. and deriv. מְכַסֵּה. Chald. כָּנַס id. but more freq. כָּנַס, whence כְּבִנְיָהוּ congregation, synagogue. Arab. كَنَس to hide oneself; but in the deriv. also to collect.

as כְּנִיסָה, כְּנִיסָה, synagogue, church, temple; but כָּנַס to collect, Eth. ከከ to assemble, ከከ church. See more in כָּנַס.

PIEL i. q. Kal no. 2, to gather together, to assemble persons, Ez. 22, 21. 39, 28. Ps. 147, 2.

HITHP. to hide oneself, to wrap oneself in any thing, see the Arabic above. Is. 28, 20 וְהַמְסִכָה צִדָּה בְּהַפְסִים and the covering is narrower than that he can wrap himself in it.

Deriv. כָּס, כָּס, מְכַסֵּה.

\* כָּנַע in Kal not used, pr. to bend the knee, to fall upon the knees, kindr. with כָּרַע q. v. This root is widely spread, comp. γόνυ, γυν in γυναικείν, genu, Sanscr. ganu, Germ. Knie, Engl. knee; γωνία, ἰγών hollow of the knee; Aram. كَنْع, كَنْع incubuit; also with the third radical strengthened, Germ. knicken, einknicken. In Heb. spec.

1. to fold together, to lay together, and hence to collect, to bind up, as packages, bundles, see כְּבִנְיָהוּ; comp. Arab. كَنع to contract, be contracted, Conj. I, V, VII.

2. to be bowed down, to be low, depressed, as a land, see כְּבִנְיָהוּ; and trop. of the mind, to be depressed, like Chald. and Samar. כָּנַע. Arab. كَنع Conj. I, IV, id.

HIPH. הִכְנִיעַ to bow down, to bring low, to humble any one, Job 40, 12. Ps. 107, 12. Is. 25, 5. So espec. enemies, to vanquish, to subdue, 2 Sam. 8, 1. 1 Chr. 17, 10. 18, 1. Ps. 81, 15; and sometimes God is said to subdue enemies before (לְפָנֵי) any one, Judg. 4, 23. Deut. 9, 3. 2 Chr. 28, 19. Neh. 9, 24.

NIPH. נִכְנַע 1. to be brought low, humbled, subdued, e. g. a vanquished enemy, with פָּתַח יְד פֶּ Judg. 3, 30. Ps. 106, 42 מִבְּנֵי Judg. 11, 33; absol. 1 Sam. 7, 13. 1 Chr. 20, 4.

2. to humble oneself, to submit, espec. before God or a divine messenger, with



לִפְנֵי 2 Chr. 34, 27; כְּנָעִי 1 K. 21, 29  
seest thou how Ahab hath humbled him-  
self before me? 2 K. 22, 19; כְּנָעִי 2 Chr.  
33, 12. 23. 36, 12; absol. Lev. 26 41.  
2 Chr. 12, 7. 12. 30, 11.

כְּנֻהָ f. (r. כָּנַע) once c. suff. כְּנֻחָה Jer.  
10, 17, a package, bundle, bale, so called  
from folding and binding together. Sept.  
by conject. ὑπόστασις. Targ. wares.

כְּנָעִי pr. n. Canaan. R. כְּנָע Kal no. 2.

1. Canaan, the son of Ham, and father  
of the Canaanites, Gen. 9, 18. 22. 25-27.  
10, 6. 15. Sept. Χαναάν.

2. Canaan, the land of the Canaan-  
ites, Ex. 15, 15; fully כְּנָעִי Gen.  
13, 12. 16, 3. 23, 2. 19. 33, 18; pr. low  
tract or region, from r. כָּנַע with the end-  
ing י- as in אֲרָם, opp. to the higher  
land אֲרָם or Syria, see כְּנָעִי no. 1.—  
Spec. a) The country on this side  
Jordan, opp. to Gilead, Num. 33, 51.  
Josh. 21, 2. 22, 9. b) Phenicia, Is. 23,  
11, i. e. the northern part of Canaan at  
the foot of Lebanon, whose inhabitants  
call themselves כְּנָעִי on coins; comp.  
Comment. on Is. l. c. Monumm. Phœnic.  
p. 267. They are called by the Greeks  
Φοίνικες. The Carthaginians, a colony  
of the Phenicians, also retained this an-  
cient name; as is testified by Augustin  
(Expos. Ep. ad Rom. § 13) as follows:  
"Interrogati rustici nostri (i. e. Hippo-  
nenses), quid sint? Punice respondent  
Canani, corrupta scilicet, ut in talibus  
solet, una littera, quid aliud respondent,  
quam Chananai?" c) Philistia, Zeph.  
2, 5 כְּנָעִי אֲרָץ פְּלִשְׁתִּים.—Hence כְּנָעִי  
Canaanitish women Gen. 28, 1. 6.  
36, 2; כְּנָעִי the idols of Canaan, wor-  
shipped there, Ps. 106, 38; כְּנָעִי the  
language of Canaan, i. e. the Hebrew,  
which was spoken by the Canaanites  
and Hebrews, Is. 19, 18; comp. also Ps.  
135, 11. Judg. 3, 1.

3. Put for כְּנָעִי אִישׁ a Canaanite, Hos.  
12, 8; and so for a merchant generally,  
Is. 23, 8 כְּנָעִי her merchants; comp.  
Zeph. 1, 11, and see כְּנָעִי no. 2.

כְּנָעִיָּה fem. of the preced. Chenaanah,  
pr. n. m. a) 1 Chr. 7, 10. b) 1 K.  
22, 11. 2 Chr. 18, 10.

כְּנָעִי Gen. 38, 2, fem. כְּנָעִיָּה 46, 10.  
Ex. 6, 15; Plur. כְּנָעִיָּם Neh. 9, 24. Ob.

20, but far more freq. Sing. with art.  
collect. הַכְּנָעִי, a gentile noun.

1. a Canaanite, the Canaanites, i. e.  
a) A single people who inhabited, be-  
fore the Hebrews, the lower tracts of Pa-  
lestine on the sea-coast and the Jordan;  
Num. 13, 29 the Canaanites dwell by the  
sea and by the side of Jordan. Josh. 5, 1.  
11, 3. Deut. 11, 30; see the etymology  
in כְּנָעִי no. 2. Often coupled with the  
names of other tribes; and the sacred  
writers, while intending to comprise all  
the tribes dwelling in Palestine, some-  
times by synecdoche mention only two,  
the Canaanites and Perizzites, Gen. 13,  
7; sometimes three, the Canaanites,  
Hivites, Hittites, Ex. 23, 28; or again  
five, the Canaanites, Hittites, Amorites,  
Hivites, Jebusites, Ex. 13, 5; or six,  
adding the Perizzites, Ex. 3, 8. 17. Josh.  
12, 18; or seven, adding the Gira-  
shites, Deut. 7, 1. Josh. 3, 10; or finally  
ten, the Kenites, Kenizzites, Kadmon-  
ites, Hittites, Perizzites, Rephaim, Amor-  
ites, Canaanites, Girgashites, Jebusites,  
Gen. 15, 19-21. In this number are  
several which cannot be reckoned as  
Canaanites, but as other aborigines; as  
the Rephaim, the Kenites, etc. b) In  
a wider sense put for all the tribes  
dwelling west of the Jordan and in Phen-  
icia before the Hebrews, deriving their  
descent from Canaan (Gen. 10, 15-18);  
Gen. 10, 18. 19. 12, 6. 50, 11. Josh. 16,  
10. 17, 12 sq. Judg. 1, 10. 28. 29; also  
Ex. 3, 8. 17. Deut. 11, 50. Ez. 16, 3.  
They are mentioned as Gentiles and  
unclean Zech. 14, 21.—Sept. for כְּנָעִי,  
כְּנָעִי, has usually Χαναάν, Χαναανῖος,  
but sometimes also Φοινίκη, Φοινῖς, Ex.  
6, 15. 16, 35. Josh. 5, 1. 12. Job 40, 25.  
So Mark 7, 25 comp. Matt. 15, 22.—The  
Canaanites were celebrated merchants,  
and hence

2. Canaanite for merchant, generally,  
Job 40, 30 [25]. Prov. 31, 24. So כְּנָעִי  
Chaldean, for astrologer.

\* כְּנָעִי i. q. Arab. كنف to cover, to  
protect; whence כְּנָע covering, wing.  
Comp. r. כָּנַע. Not found in Kal.

NIPH. to cover or hide oneself. Is. 30,  
20 לֹא-יִכְנְעוּ עוֹד מְוֹרָתָם no longer shall  
thy teachers hide themselves, i. e. they  
shall come forth openly, and no longer

be vexed by persecutors. So Abulwalid and Jarchi; see Comment. on Is. l. c.—Hence

כִּנְיָ f. 1 K. 6, 24, 2 Chr. 3, 11, 12, constr. כִּנְיָ; Dual כִּנְיָם constr. כִּנְיָי; but the same is used for the Plur. as יִשְׂרָאֵל כִּנְיָם Is. 6, 2, אֲרָבֶּה כִּנְיָם Ez. 1, 6, 10, 21. Plur. constr. כִּנְיָתָם fem. Deut. 22, 12. Is. 11, 12; but masc. in the signif. no. 2. a. b, Ez. 7, 2. R. כִּנְיָ.

1. *a wing*, so called as covering, protecting. Arab. كَنَف wing, side, region, protection. Eth. ኃንዳ wing; Chald. כְּנָה, Sam. צָנַח, Syr. حَنَف, id. Comp. כָּה Heb. and Chald. from kindr. כָּנָה; also אֲנַפִּים p. 12.—Is. 10, 14. Job 39, 13. 1 K. 6, 27. Ez. 1, 8 sq. al. *every fowl of wing*, every winged fowl, Gen. 1, 21; *birds of wing* Ps. 148, 10; *כל-צפור כ'* Deut. 4, 17; *צפור כל-כ'* Ez. 39, 17 comp. v. 4; *כל-צפור כל-כ'* every bird of every wing, every species of bird, Gen. 7, 14. Ez. 17, 23. *בצל כְּנָה* Prov. 1, 17, and *בצל הכְּנָפִים* Ecc. 10, 20, 'one having wings,' poet. for a bird. Poet. כְּנָפֵי רוּחַ *the wings of the wind* Ps. 18, 11. 104, 3; *בְּכָפֵי שָׁחַר* *the wings of the morning* 139, 9; expressive of the swiftness with which the winds and the dawn move onward.—Metaph. with the idea of protection, defence, Ps. 17, 8 *בַּצֵּל כְּנָפֶיךָ הִסְתַּרְתִּי* *hide me beneath the shadow of thy wings*. 36, 8. 57, 2. 61, 5. 63, 8. 91, 4. Ruth 2, 12. Comp. Arab. جَنَاح, جَنَح and كَنَف Schult. ad Job. 42.

2. *an extremity, corner*, e. g. a) Of a garment, a *skirt, flap*, *πίεϋς, πτερυγιον*, fully *כַּנֶּה הַמִּצְבִּיל* *the skirt of the robe* 1 Sam. 24, 5. 12. Num. 15, 38. Deut. 22, 12. Hagg. 2, 12; also, the name of the garment being omitted, Zeek. 8, 23 *כַּנֶּה אִישׁ יְהוּדִי* *the skirt of a Jew*, i. e. of his upper garment. Ez. 5, 3. —As the outer garment was used by the Orientals to wrap themselves in at night, hence *כַּנֶּה* is also put for the *extremity* or *corner* of a bed-covering, coverlet, etc. Deut. 23, 1 *וְלֹא יִגְלֶה כַּנֶּה אָבִיו* *nor shall he uncover his father's coverlet*, i. e. he shall not violate his father's bed. 27, 20, comp. Ez. 16, 8. Ruth

3, 9 *spread now thy covering over thy handmaid*, i. e. receive me to thy bed; comp. Theocr. Idyll. 18. 19, and ἐπισκέψαι Luke 1, 35. b) Spoken of a land, the earth, etc. *a border, corner, end*; as the habitable earth is often compared by the ancients to a garment spread out. Is. 24, 16 כִּנּוֹף הָאָרֶץ *corner, end of the earth*. Mostly in the plur. Job 37, 3. 38, 13 כִּנּוֹפֹת הָאָרֶץ *the corners of the earth, extrema terrarum*; also Is. 11, 12 and Ez. 7, 2 אַרְבַּעַת כִּנּוֹפֹת הָאָרֶץ *the four corners of the earth or land*. c) Of an army, *wing*, as in Lat. and Engl. whence poet. for *an army* itself, Is. 8, 8. 18, 1. Comp. אֲנָפִים p. 12. d) The highest point, *battement, pinnacle* of the temple, Dan. 9, 27. Comp. πτερύγιον τοῦ ἱεροῦ, Matt. 4, 5.

\* **קָנַר** *obsol.* root, onomatopoeitic, *pr.* to give forth a tremulous and stridulous sound, e. g. the quavering sound of a string when struck, *Germ.* *schnarren*, *knarren*. Hence **קִנּוֹר** harp, lyre, from its stridulous sound.—Kindred are Greek *κίρυγος*, *pr.* *whimpering*, spoken of a querulous, mournful tone, whence *Gr.* *κίρυγα*; also *κίγγρος*, *κίγγρα*, *κίγγρος*, *Lat.* *gingrina*, i. e. a pipe yielding a stridulous querulous tone, and *gingritus* the cackling of geese.—*Deriv.* **קָנַר**, and

**כִּנְרֹת** (i. q. כְּנֹר lyre) Deut. 3, 17, **כִּנְרֹת** (plur. lyres) 1 K. 15, 20, **כִּנְרֹת** Josh. 11, 2, *Chinnereth, Chinneroth*, p. n. of a city in the tribe of Naphtali, situated on the lake of Galilee, which is thence called **יָם כִּנְרֹת** Num. 34, 11. Josh. 13, 27; **יָם כִּנְרֹת** Josh. 12, 3. In the Targums is found the later name **גִּינֵסֶר**, whence Gr. *Γεννῶσόρ* 1 Macc. 11, 67. Jos. Ant. 2. 25. 3, 17; and in N. T. *Γενναούρ* Matt. 14, 34. Mark 6, 53. Luke 5, 1. This beautiful lake is about twelve miles long by six broad in its widest part, with limpid water and abounding in fish. See Reland Palæst. p. 258 sq. Bibl. Res. in Palest. III. p. 261 sq. 312 sq.

' \* כָּשַׁשׁ Chald. *to gather together, to assemble*, i. q. Heb. כָּשַׁשׁ, Syr. *id.* Inf. Dan. 3, 2.

ITHP. *to be gathered together, assembled*, Dan. 3, 3. 27. Freq. in the Targg.



**כָּסָה** m. (ר. כָּסָה) only Plur. כָּסוּת; pr. *a surname, cognomen, title*. Meton. *one having the same surname or title as another*, i. e. *sustaining the same office*, subject to the same king, i. q. σύνδουλος, *colleague, associate in office*. Corresponding is Syr. ܟܣܐ plur. ܟܣܐܝܬ, i. e. σύνδουλος, σύνδουλοι.—Once Ezra 4, 7 וְשָׂאֵר כְּנִיָּהֵי and the rest of his colleagues; Sept. οἱ λοιποὶ σύνδουλοι.—The form כָּסָה is for כָּסָה, כָּסָה, and the plural is formed in the same manner as מְנָאֵה from מָנָה, מְנִיחַ, from מָנָה, see Lehrs. p. 509, 606.

**כָּסָה** Chald. id. *a colleague, σύνδουλος*, only plur. c. suff. כְּנִיָּהֵי *his colleagues*, Ezra 5, 6; כְּנִיָּהֵי *their colleagues* 4, 9. 17. 23. 5, 3. 6, 6. 13. Comp. the Heb.

**כֶּסֶּת** m. ὑπ. λεγόμεν. in the suspected reading Ex. 17, 16, commonly held to be i. q. כֶּסֶּת *throne*, which is read in the Samaritan codex. But the context and the words of v. 15 יְהוָה כֶּסֶּת, demand the reading כֶּסֶּת *a standard, banner*, where see.

\* **כָּסָה** obsol. root, i. q. כָּסָה *to cover*; whence כָּסָה and

**כָּסָה** Prov. 7, 20, also כָּסָה Ps. 81, 4, *the full moon*, time of the full moon. Syr. ܟܣܐ, according to Isa Bar Ali, is 'the first day of the full moon,' and also 'the whole time of the full moon;' so also often in Barhebraeus and Ephrem Syrus.—The etymology is doubtful; unless we may say that the moon at her full is wholly covered with light, from r. כָּסָה, כָּסָה; comp. Ps. 104, 2 עָנָה אֹרֶךְ בְּשִׁמְלָהּ *covering thyself with light as with a garment*. See Thesaur. p. 698, 699.

**כָּסָה** m. twice כָּסָה Job 26, 9. 1 K. 10, 19; c. suff. כָּסָה (for כָּסָה); plur. כָּסָה for כָּסָה. R. כָּסָה.

1. *a throne*, i. e. an elevated seat with a canopy and hangings which cover it;

Arab. كَسَى, Aram. ܟܪܝܣܐ, id. the letter ר being inserted instead of doubling the ס, i. e. rs for ss, see under lett. ר. The Samaritan has also in the root ܟܪܝܣܐ for כָּסָה.—So כָּסָה שֵׁן *a throne of ivory* 1 K. 10, 18; כָּסָה הַמַּמְלָכָה *the throne of the kingdom*, royal throne, Deut. 17, 18. 2 Sam. 8, 13; and so 'כָּסָה

הַמַּמְלָכָה 1 Chr. 22, 10. 2 Chr. 7, 18. Esth. 1, 2. 5, 1; כָּסָה הַמַּמְלָכָה 'כָּסָה 1 K. 1, 46. Hence for the royal dignity or authority; Gen. 41, 40 *only as to the throne will I be greater than thou*, i. e. I reserve to myself only the royal dignity. Ps. 45, 7, see in אֶלְהֵם p. 55, note. So to establish one's throne, i. e. his kingdom, Is. 16, 5. Spoken of the throne of God, Ps. 9, 5. 47, 9. Is. 6, 1. Job 26, 9.—Also

2. For the elevated seat or cathedra of the high-priest, 1 Sam. 1, 9. 4, 13; the tribunal of a judge, Ps. 122, 5 (comp. Dan. 7, 9). Ps. 94, 20 הַיּוֹם כָּסָה הַיּוֹם *tribunal of wickedness*, i. e. unjust judges. Hence for jurisdiction, district, Neh. 3, 7. Of a military tribunal, Jer. 1, 15; also of any seat, e. g. a stool or chair, 2 K. 4, 10. Prov. 9, 14; espec. an honourable seat, כָּסָה כְּבוֹד 1 Sam. 2, 8. Metaph. Is. 22, 23 and he (Eliakim) shall be for a seat of glory to his father's house, i. e. through him shall all his kindred be honoured.

**כָּסָה** Chald. *a Chaldean*, Ezra 5, 12; elsewhere כָּסָה q. v.

\* **כָּסָה** *to cover*; kindr. are כָּסָה and כָּסָה. Syr. ܟܣܐ id. also 'to put on; Arab. كَسَا to put on; Chald. ܟܣܐ to cover, and hence to hide, lie concealed.—In Kal only in particip. כָּסָה Prov. 12, 16. 23; and pass. constr. כָּסָה Ps. 32, 1. Far more usual is

PIEL כָּסָה, 1 pers. כָּסִיתִי Ps. 143, 9, כָּסִיתִי Ez. 32, 7; fut. יִכְסֶה, apoc. וְיִכְסֶה.

1. *to cover*, c. acc. Ex. 10, 5. Num. 9, 15. 22, 5; or also עָל (like other verbs of covering, e. g. סָכַח, קָבַח, q. d. *to cover over*, Num. 16, 33 וַיָּכֶסּוּ עֲלֵיהֶם הָאָרֶץ *the earth covered them over*, pr. was a covering over them. Job 21, 26 וַיָּכֶסּוּ הַבָּהֶם וְהַחֲמִיתִים *and worms cover them*. 2 Chr. 5, 8. Ps. 106, 17. Hab. 2, 14; c. ל Is. 11, 9.—So to cover a person or thing with any thing, e. g. construed: a) With acc. of pers. and ל of the covering, Lev. 17, 13 וַיָּכֶסּוּ בְּדָמָהּ *he shall cover it (the blood) with earth*. Job 15, 27. Is. 51, 16. Num. 4, 5. 8. 11. - b) With two acc. Ez. 16, 10. 18, 7. 16. c) With עָל of pers. and ל of covering, Ps. 44, 20. d) With acc. of the covering and עָל of the thing covered, Ez. 24, 7; comp. Job 36, 32.—

Trop. in the phrases: *to cover* any one with shame Mic. 7, 10; confusion Ps. 44, 16. Jer. 51, 51; terror Ez. 7, 18. Ps. 55, 6; so *God covers the faces of judges*, makes them blind, Job 9, 24. Also *to cover* any one (a wife) *with violence*, heap up injuries upon her, Mal. 2, 16.—Intrans. *to cover oneself*, *to put on* any thing, c. ב. Gen. 38, 14. Deut. 22, 12; c. acc. Jon. 3, 6 וַיִּכְסֵּה יוֹנָתָן *he covered himself with sackcloth*, put on sackcloth, Arab. كَسَا to put on, c. acc.

2. *to cover*, i. e. *to hide*, *to conceal*, comp. Chald. Prov. 10, 18. 12, 16. 23. Job 31, 33; with עַל of pers. Deut. 13, 9; with acc. of thing and בֵּין of pers. Gen. 18, 17. Job 23, 17 וַיִּכְסֵּה אֶפְסֵי בְּסֵה-אֶפְסֵי *and because he hath (not) covered the darkness from my sight*, hath not freed me from calamities.—Intrans. præg. Ps. 143, 9 אֲלֵיךָ בְּסִיתִי *unto thee do I hide*, I flee to thee for covert; Sept. πρὸς σὲ κρυπνύω.

3. Metaph. *to cover sin*, i. e. *to pardon*, *to forgive*, i. q. בָּפַר, c. acc. Ps. 85, 3; עַל Prov. 10, 12. Neh. 3, 37 [4, 5]. Ps. 32, 1 חַטֹּאתַי בְּסִיתִי *whose sin is covered*, i. e. pardoned. Comp. בָּפַר.

Pual בָּסָה and בָּסָה Ps. 80, 11. Prov. 24, 31, fut. יִבְסֶה, part. מְבֻסָּה; *to be covered*, Gen. 7, 19. 20; with ב. of the covering, 1 Chr. 21, 16. Ecc. 6, 4; also with acc. Ps. 80, 11 בְּסֵה הָרִים צִלָּהּ *the mountains were covered with its shade*. Prov. 24, 31.

NIPH. id. Ez. 24, 8; c. ב. Jer. 51, 42.

HITHP. *to cover oneself*, *to wrap oneself up*, with ב. of the covering, Is. 59, 6. 1 K. 11, 29; once acc. Jon. 3, 8.

Deriv. בָּסִית, בָּסִית (and כִּסִּית, בָּסִית, מְבֻסָּה).

בָּסָה see בָּפַר.

בָּסָה i. q. בָּסָה q. v.

סִוְחָה Is. 5, 25, see סִוְחָה.

כְּסִי m. only constr. כְּסִי עֹר *a covering of skins* Num. 4, 6. 14. R. כָּסָה.

כִּסִּית f. (ר. כָּסָה) 1. *a covering*, cover, Ex. 21, 10. 22, 26. Job 24, 7. 26, 6. 31, 19. Metaph. כִּסִּית עֵינַי *a covering of or for the eyes*, i. e. a present offered as an expiation for some fault, in order that one may shut his eyes upon it, connive at it; or, a present made in the hope of

*pardon*, an atonement, a *penalty*. So in the much vexed passage Gen. 20, 16 הֲנֵה הָיָה לָךְ בְּסִית עֵינַי לְכָל אֲשֶׁר אָתָּה לָּךְ *lo, this (the thousand shekels) is to thee a penalty for all which has happened with thee and before all men*. Comp. Gen. 32, 21 אֶכְפֹּר פָּנָיו בְּמִנְחָה *pr. I will cover his face (appease him) with the present*. The Sept. though here neglected or misunderstood by interpreters, renders it correctly: ταῦτα ἔσται σοι εἰς ἑμῶν τοῦ προσώπου σου, where ἑμῶν is a fine, penalty, price, Il. 1. 159, i. q. elsewhere ἑμῶν.—Most interpreters understand this *covering of the eyes* to be a veil, and the whole passage they arbitrarily render thus: *lo, this shall be to thee a veil for the eyes unto all who are with thee and to all others*, i. e. so it shall be manifest to all that thou art a married woman. They add further, that only married women were accustomed to wear veils; but this is contrary to oriental custom, and is incapable of proof.

2. *a garment*, Deut. 22, 12.

\* כָּסָה *to cut off* a plant, vine, etc. *to cut down*, part. pass. כְּסִית Is. 33, 12. Ps. 80, 17. Kindr. are קָצַה, קָצַה, קָצַע, קָצַע, also קָצַע, קָצַע, קָצַע. Chald. and Syr. כָּסַח, כָּסַח, to prune vines.

כְּסִיל m. (ר. כָּסַל) 1. *a fool*, Ps. 92, 7. 94, 8. Prov. 1, 32. 10, 1. 18. 13, 19. 20. 14, 8. 24. 33. 15, 2. 7, and often in Prov. and Ecc. The notion of impiety, ungodliness, is often implied, Prov. 15, 20. 19, 1. al. comp. the synonym. אֲוִיל, נָבִל, and the opp. חָכָם.

2. *Chesil*, as the name of a constellation, Job 9, 9. 38, 31. Am. 5, 8; according to most of the ancient interpreters the constellation *Orion*, which the Orientals

call גִּבְרִיָּא, יִבְצָא, جَبَّارٌ, i. e. *the giant*.

They appear to have conceived of this constellation under the figure of an *impious* giant (כְּסִיל *impious*) bound upon the sky; whence Job 38, 31 *canst thou loose the bands of Orion?*—Plur. כְּסִילִים Is. 13, 10, q. d. *the Orions* or giants of the sky, i. e. the greater constellations similar to Orion. So Lat. *Cicerones*, *Scipiones*, i. e. men like Cicero and



Scipio.—Abulwalid understands **سَهِيل** or *Canopus*, a bright star in the rudder of Argo or the ship, in the southern hemisphere. See more in Comment. on Is. 13, 10. Michaelis Suppl. p. 1319 sq. Hyde on Ulugh Beigh's Tables, p. 74. Ideler über Ursprung u. Bedeut. der Sternennamen p. 240, 263.

3. *Chesil*, pr. n. of a city in the southern part of Judah, Josh. 15, 30.

**כְּסִילוֹת** f. *folly*, Prov. 9, 13. R. **כֶּסֶל**.

\* **כֶּסֶל** a root found only once in the verb, see no. 2. b; but of various significations in the derivatives. The primary idea seems to be:

1. *to be fleshy, fat*; whence **כֶּסֶל** loin, flank.—Then

2. As a denom. from **כֶּסֶל**, in a double signification: a) In a good sense, *to be strong, lusty*, the loins being the seat of strength; comp. **כֶּסֶל**, **כֶּסֶל**; metaph. *to be firm, confident*, whence **כֶּסֶל**, confidence, hope. b) In a bad sense, *to be dull, sluggish, languid*, like Arab.

**כֶּסֶל** to be weak. Hence also as a kindred idea, *to be foolish*; comp. **כֶּסֶל**, **כֶּסֶל**; and vice versa compare words signifying strength transferred to the idea of *virtue*, as **הֵי**. Or perh. this sense may come by transpos. from **כֶּסֶל** *to be foolish*.—So once fut. A, **כֶּסֶל**, Jer. 10, 8. Hence the deriv. **כֶּסֶל** foolish, **כֶּסֶל**, **כֶּסֶל**, folly.

**כֶּסֶל** m. 1. *loin, flank, lumbus*, Job 15, 27. Plur. **כֶּסֶלִים** *the loins*, pr. the internal muscles of the loins near the kidneys, to which the fat adheres, **כֶּסֶל**, as Symmachus well. Lev. 3, 4. 10. 15. 4, 9. 7, 4. Job 15, 27 **כֶּסֶל** *and because he maketh fatness upon his loins*, i. e. the **כֶּסֶל** pampers himself. Also for the viscera generally, *the bowels, inward parts*, Ps. 38, 8. Comp. Bochart Hieroz. T. I. p. 506 sq.

2. *confidence, hope*, Ps. 78, 7. Job 8, 14. 31, 24. Prov. 3, 26. See r. **כֶּסֶל** no. 2. a.

3. *folly*, Ecc. 7, 25. See the root no. 2. b.

**כֶּסֶל** f. (r. **כֶּסֶל**) 1. *confidence, hope*, Job 4, 6.

2. *folly*, Ps. 85, 9.

**כֶּסֶל** m. Zech. 7, 1. Neh. 1, 1, Gr. **Χασιλευ** 1 Macc. 1, 54, *Chislev*, the ninth month of the Hebrews, beginning with the new moon of December.—The etymology is unknown; yet it might perhaps be so called from the languor and torpor of nature, from r. **כֶּסֶל** no. 2. b. Or it may be of Persian origin, as would appear from a Palmyrene inscription; see Benfey, die Monatsnamen, comp. Thesaur. p. 702.

**כֶּסֶלֹן** (confidence, hope, r. **כֶּסֶל**) *Chesalon*, pr. n. of a place on the border of the tribe of Judah, Josh. 15, 10; there called also **חֶרֶרֶרֶרֶרֶרֶר**.

**כֶּסֶלֹן** (id.) *Chislon*, pr. n. m. Num. 34, 21.

**כֶּסֶלֹת** (hopes, r. **כֶּסֶל**) *Chesulloth*, pr. n. of a place in the tribe of Issachar, Josh. 19, 18; prob. the same with the next art.

**כֶּסֶלֹת־תָּבוֹר** (loins or flank of Tabor) *Chisloth-Tabor*, pr. n. of a place near the western foot of mount Tabor, on the border of Zebulun, Josh. 19, 12. [Prob. the same as the preced. article, and both identical with the mod. **اِكسال** *Iksal*, Gr. **Ευλώθ** Jos. B. J. 3. 3. 1. See Bibl. Res. in Palest. III. p. 182.—R.]

**כֶּסֶלִים** plur. Gen. 10, 14. 1 Chr. 1, 12, *Cashim*, pr. n. of a people sprung from the Egyptians; probably, as Bochart supposes, Phaleg IV. 31, *the Colchians*, whom the Greek writers also mention as being a colony of the Egyptians, Hdot. 2. 104. Diod. Sic. 1. 28, 55. Strabo I. 3 ult. The name *Colchians* might readily come from the fuller **כֶּסֶל**, dropping the s.

\* **כֶּסֶם** *to shear, to poll the head*, once Ez. 44, 20. Kindred are **כֶּסֶם**, and other verbs beginning with **כֶּסֶם**; see **כֶּסֶם**—Hence

**כֶּסֶמֶת** f. Ex. 9, 32. Is. 28, 25, plur. **כֶּסֶמִים** Ez. 4, 9, a species of grain like wheat, with a smooth or bald ear as if *shorn*, Lat. *far, adonum*, Gr. **ζέα, ἀλυσά**, the modern spelt, *triticum spelta* Linn.

Arab. **كَسَنَة**, which is in fact the same word as in Hebrew, *m* and *n* being interchanged and *r* inserted. See Comment on Is. I. c.

\* **כָּסַט** 1. Pr. *to divide out, to distribute*; kindr. with **קָצַץ** and other verbs beginning with **קץ**, **כס**, **גז**. Hence **מִקְסָה** tribute.

2. *to number, to reckon*, comp. **מָנָה**; once Ex. 12, 4 *every man according to his eating shall ye reckon for the lamb*. Sept. *συναριθμηθήσεται*, Onk. *תִּהְיֶינָה*, Syr. **عُصِبَ** 2.

Deriv. **מִקְסָה**, **מִנְכָּסָה**, **מִסָּה**.

\* **כָּסַח** fut. **יִכְסֹחַ** 1. Pr. *to be or become pale*, as in Chald. Comp. Niph. no. 1, and **כָּסַח** silver.—Less near are **כָּסַף** and **خَسَفَ** deficit sol, luna, caligavit oculus, diminutus est.

2. Trop. *to pine or long after* any thing, *to desire greatly*, with **ל** of pers. Job 14, 15; inf. c. **ל** Ps. 17, 12.

NIPH. 1. *to be pale, to turn pale*, from shame, since this feeling is indicated not only by blushing, but also by turning pale; see **תָּוַר** and Talmudic **הִלְבִּין** to make ashamed, comp. Comment. on Is. 29, 22. Hence, *to be ashamed*; Zeph. 2, 1 **הַגִּיד לֹא בִנְכָסָה** *O nation not ashamed*, i. e. without shame, shameless.

2. i. q. Kal no. 2, Gen. 31, 30. Ps. 84, 3.—Hence

**כָּסָף** m. c. suff. **כֶּסֶף** 1. *silver*, so called from its paleness, r. **כָּסַח**, as Gr. *ἄργυρος* from *ἀργός* white, and **זָהָב** gold from its yellow colour; comp. **צָהָב**. Syr. Samar. id.—Gen. 23, 15 **אַרְבַּע מֵאוֹת שֶׁקֶל־כֶּסֶף** *four hundred shekels of silver*. v. 16. Lev. 27, 3. 6. Josh. 7, 22. Often with the word **שֶׁקֶל** omitted, e. g. **אַלְפָּה כֶּסֶף** *a thousand (shekels) of silver* Gen. 20, 16. **עֶשְׂרִים כֶּסֶף** *twenty shekels of silver* Gen. 37, 28. Deut. 22, 19. Hos. 3, 2. Metaph. *to purify silver*, i. e. to cleanse a people from their sins, Mal. 3, 3 comp. v. 2. Is. 1, 25.

2. *money*, which anciently consisted of bars or pieces of silver weighed out and not coined; comp. *ἀργύριον*, Fr. *argent*. Gen. 23, 13. 43, 15. 21. Ex. 22, 6. Num. 3, 49. 51. Deut. 23, 20. **כֶּסֶף עָבֵר** *current money*, see in **עָבֵר** no. 2. Also, that which is *bought with money*, e. g. a slave, Ex. 21, 21 **כֶּסֶפוֹ הוּא** *for he is his money*, his purchase; also Gen. 17, 12. Ex. 12, 44. Plur. *pieces of silver*, *money*, Gen. 42, 25. 35.

**כֶּסֶף** Chald. m. id. *silver*, st. emphat. **כֶּסְפָא** Dan. 2, 35. 5, 2. 4. 23. Ezra 5, 14. 6, 5. 7, 17. 18.

**כֶּסְפִּיָּא** Ezra 8, 17, *Casiphia*, pr. n. of a place (**מָקוֹם**) on the way between Babylon and Jerusalem.—To this corresponds neither the *Pylæ Caspiæ* nor the city *Kaswin*, as held by some.

**כִּסְתָּ** f. (r. **כָּסַח**) plur. **כִּסְתִּים** *cushions, pillows*, Ez. 13, 18. 20. Sept. *προσκεφάλαια*, Vulg. *pulvilli*, according to the Rabbins *long pillows, bolsters*.—The letter **ת**, although not radical and merely the sign of the fem. gender, is nevertheless retained also in the plural; as in **הַנָּשִׁית**, comp. Lehrs. p. 474.

**כַּעַל** Is. 59, 18, see **עַל** lett. C. 1.

**כַּעַן** Chald. adv. of time, *now, at this time*, Dan. 2, 23. 3, 15. 4, 34. 5, 12. Ezra 4, 13. al. **כַּעַן עַד כֶּעַן** *until now* Ezra 5, 16.—It is prob. derived as a prolonged form from Heb. **כֵּן** *so*, also *now*, comp. **כֵּן-כֵּן** Neh. 2, 16, and art. **כֵּן** lett. e. p. 475; just as Samar. **כַּעַם** from Heb. **קָיָם**. Indeed **כַּעַן** seems also to have had the signif. *so*; whence the following art.

**כַּעֲנָה** Chald. fem. of the preceding, adv. *so, thus*, i. q. **כֵּן**, but found only in one formula **וְכַעֲנָה** *and so forth, et cetera*, Ezra 4, 10. 11. 7, 12; contracted **וְכַעֲנָה** id. 4, 17.

\* **כָּעַס** fut. **יִכְעֹס** 1. *to be indignant, vexed, to take ill*, Ecc. 5, 16. 7, 9. Neh. 3, 33 [4, 1]. Ps. 112, 10.

2. *to be angry*, Ez. 16, 42; with **אֶל** of pers. 2 Chr. 16, 10.

PIEL **כָּעַס** *to provoke, to irritate*, i. q. Hiph. Deut. 32, 21. 1 Sam. 1, 6.

HIPH. **הִכְעִים** 1. *to vex, to grieve, to trouble* any one, 1 Sam. 1, 7. Neh. 4, 5 [3, 37]. Ez. 32, 9.

2. *to make angry, to provoke*, often of men who provoke Jehovah by their sins, espec. by idolatry, c. **ב** Deut. 31, 29. 32, 16. 1 K. 14, 9. 15. 16, 2. 7. 13 sq. Ps. 78, 58. Jer. 8, 19. al. More fully **הִכְעִים אֱלֹהֵי** 1 K. 15, 30. 2 K. 23, 26; also with the name of God implied, 1 K. 21, 22 **אֲשֶׁר הִכְעִתָּהּ** *because of the anger with which thou hast made me angry*. 2 K. 21, 6. 23, 19. Hos. 12 15.—Hence



**כַּעַשׂ** m. 1.  *vexation, trouble, grief*, Ecc. 1, 18, 2, 23, 11, 10. Ps. 6, 8. Prov. 17, 25, 21, 19 **אִשָּׁה מְדֻכָּה וְכַעֲשָׁה** *a contentious and fretful woman*. Deut. 32, 27. 2. *anger*, Deut. 32, 19. 1 K. 15, 30. Ez. 20, 28. Plur. **כַּעֲשִׁים** *bursts of anger*, 2 K. 23, 26.

**כַּעֲשָׁה** m. i. q. **כַּעֲשָׁה**, found only in Job.

1. *vexation, grief*, Job 5, 2, 6, 2, 17, 7.

2. *anger, wrath* of God, Job 10, 17.

**כַּעֲשָׁה** see in **כַּעֲשָׁה**.

**כָּה** f. (ר. **כָּהָה**) c. suff. **כָּהִי**, pr. something curved, hollow.—Spec.

1. *the hollow of the hand, the palm*;

Arab. **كَف**, Syr. **كَعْنَى**. Lev. 14, 15 *and pour (the oil) upon the palm (כָּה) of the priest's left hand*. v. 18, 26. **כַּלְאָ כָּה** *a handful of meal* 1 K. 17, 12, comp. **כָּה מִלְאָ כָּה** Lev. 9, 17. Ps. 129, 7; so Is. 28, 4, 2 K. 18, 21. At other times **כָּה** is used like **יָד** *the hand*; as Deut. 25, 12 **וְקָצַרְתָּ אֶת-יָדָהּ** *and thou shalt cut off her hand*. Often of *the hand* as that with which we lay hold of any thing, Ez. 21, 16, 29, 29, 7; or with which we labour, whence **כָּה רַחֲמָה** *a slack hand* Prov. 10, 4. So espec. in the following phrases: a) **כָּה מִפִּיהָ פ'** *out of the hand of any one*, after verbs of freeing, delivering, like **מָצַד**, 1 Sam. 4, 3, 2 Sam. 14, 16, 19, 10, 22, 1, 2 K. 16, 7, 20, 6. Ps. 18, 1, Jer. 5, 21, al. b) **כָּה עַל** *to lay the hand upon any one*, i. e. to attack him, Job 40, 32 [41, 8]; also **כָּה לְפִי** *to lay the hand upon one's mouth*, sc. in order to stop it, i. q. to be silent, Job 29, 9. But **כָּה עַל** *to put the hand over any one*, i. q. to protect him, Ps. 139, 5; comp. Ex. 33, 22. c) Judg. 12, 3 **וָאֵשְׁתַּיְמָה בְּכַפִּי** *I put my life in my hand*, i. e. exposed myself to great danger; since what we thus take in our hands is liable to be dropped, or to be cast away. 1 Sam. 19, 5, 28, 21; comp. Job 13, 14. Ps. 119, 109. The same proverb occurs in Athenæus Deipnosoph. XIII. p. 569. C, **ἐν τῇ ἐξ ὧν ἐκείνη ἐκείνη ἐκείνη ἐκείνη**. So the Danes also say of a man in danger of his life: *at gaæ med Livet i Haenderne*, i. e. he goes with his life in his hands. d) **כָּה חָבַט כָּה, חָבַט כָּה, חָבַט כָּה** *to clap the hands*, see under these verbs.

DUAL **כַּפַּיִם**, c. suff. **כַּפַּיִה**, **כַּפַּיִה**, both

*palms, the two hands, the hands*, Job 36, 32. Is. 49, 16; very freq. also for the plural. Hence, **פָּרַשׁ כַּפּוֹתָיִם** *to spread out the hands* in prayer, etc. see in **פָּרַשׁ** no. 2. c; **כָּה נִשָּׂא** *to lift up the hands*. Lam. 2, 19. Ps. 63, 5; **כָּה עַל כַּפּוֹתָיִם** *to bear upon the hands*, to deal kindly with, to cherish, Ps. 91, 12; **כָּה חָמַס בְּכַפִּי פ'** *in the hands of any one*, i. e. he has done violence, wrong, Job 16, 17. Is. 59, 6. Ps. 7, 4, 1 Chr. 12, 17. Jon. 3, 8; contra, **כָּה נָקִי** *of clean hands*, innocent, Ps. 24, 4; **כָּה עֲמַל כַּפּוֹתָיִם** *the work of one's hands* Ps. 9, 17; also **כָּה יָגִיעַ** *the labour of the hands*, profit, Gen. 31, 42. Ps. 128, 2. —PLUR. **כַּפּוֹת** *palms*, used instead of the Dual before **יָדָהּ**, as **כָּה יָדָהּ** *the palms of the hands* Dan. 10, 10; twice **כַּפּוֹת יָדָהּ** *of hands cut off and dead*, 1 Sam. 5, 4, 2 K. 9, 35; see Lehrs. p. 539. Comp. in no. 3, 4, 5, 6, below.

2. **כָּה רֶגֶל** *the sole of the foot*, Deut. 2, 5, 11, 24. So in the phrase **כָּה רֶגֶל וְרֶגֶל** *from the sole of the foot even to the head*, i. e. the whole body, Is. 1, 6. Deut. 28, 35, 2 Sam. 14, 25, Job 2, 7. Deut. 28, 65 **כָּה רֶגֶל** *rest for the sole of thy foot*, i. e. a quiet habitation, Comp. Gen. 8, 9.—Plur. always **כַּפּוֹת** Josh. 3, 13, 4, 18. Is. 60, 14. Ez. 43, 7 **כָּה מְקוֹם כַּפּוֹת רַגְלִי** *the place of the soles of my feet*, i. e. the ark as the footstool of God; comp. in **יָדָהּ**. Once with **כַּפַּיִם** 2 K. 19, 24.

3. *the foot or paw of a quadruped having toes*, as the bear Lev. 11, 27. Sept.

**καὶ**. So Arab. **كَف**.

4. *a hollow vessel, a pan, dish, censer*, (so Syr. and Arab.) Num. 7, 14, 20, 26, 32, 38, al. Plur. **כַּפּוֹת** Ex. 25, 29. Num. 7, 84, 86.—Hence **כָּה הַקֶּלֶעַ** *the hollow or dish of a sling* 1 Sam. 25, 29. **כָּה הַיָּרֵךְ** *the hollow of the thigh*, socket of the hip, Gen. 32, 26, 33.

5. Plur. **כַּפּוֹת** *handles of a bolt or bar* Cant. 5, 5. Comp. **יָדָהּ**.

6. **כַּפּוֹת הַמִּדְרִים** Lev. 23, 40, *palms*, i. e. *palm-branches*, with green leaves, so called from their bent or curved form. See **כָּה**, and comp. Lat. *palma*.

**כָּה** m. (r. **כָּהָה**) *a rock*, pr. hollow or arched, used only in plur. Jer. 4, 29. Job 30, 6. Syr. and Chald. **كاهل**, **כַּהֵל**, id. whence in N. T. *Κηφῆς* i. q. *Πέτρος*.

\* כָּפַה *to bend, to bow*, kindr. with כָּפַח; and hence *to tame, to subdue*. Chald. and Talmud. כָּפַא *to bow, to subdue, to compel, to turn away*, see Buxtorf Lex. p. 1070; Arab. كَفَّى *to turn away, to turn aside*:—Prov. 21, 14 מִתֵּן אֶת בִּסְתָר הַיִּפְסָה אַתָּה *a gift in secret tameth anger*. Sept. ἀραισθῆναι ὀργάς, and so Syr. Contra Symm. σβῆσαι ὀργήν, Vulg. *extinguit iras*, comp. כָּבַח *to extinguish*.

פֶּסֶחַ f. (r. פֶּסַח) 1. *a palm, palm-branch*, the fem. form being often employed for things without life, Heb. Gram. § 105. 3. Comp. פֶּח no. 6. Chald. פֶּסַח, Syr. ܦܫܚܐ<sup>v</sup>.—Is. 9, 13 and 19, 15 *פֶּסֶח וְאֶגְמוֹן* *the palm-branch and the bulrush*, proverbially for the high and the low, noble and vulgar.

2. Genr. *branch, bough*, Job 15, 32.

כֶּפֶר m. (r. כָּפַר) 1. *a cup, goblet*,  
prob. *covered* with a lid, 1 Chr. 28, 17.  
Ezra 1, 10. 8, 27.

2. *hoar-frost*, so called as covering the ground, Ex. 16, 14. Ps. 147, 16. Job 38, 29.

חֲבֵצִי *art. λεγόμεν.* Hab. 2, 11, prob. a cross-beam, for binding together the walls of a building, from r. חִבַּץ to connect. Sept. *κάνθαρος*, i. q. *cantherius* in Vitruv. 4. 2. Jerome: "lignum quod ad continendos parietes in medio structuræ ponitur, vulgo ἱμάντωσις." Comp. Ecclus. 22, 16 [18].

כָּפָר m. (ר. פֶּפֶר) 1: i. q. כָּפָר, a vil-  
lage, Neh. 6, 2.

2. *a young lion*, old enough to roar Judg. 14, 5. Ps. 104, 21. Prov. 19, 12. Jer. 2, 15. Am. 3, 4; going forth for prey Is. 5, 29. Mic. 5, 7. Jer. 25, 38. Job 4, 10; ferocious and bloodthirsty in his youthful strength Ps. 17, 12. 91, 13. Is. 11, 6. How **פַּפִּיר** differs from **נִיר** whelp, appears from Ez. 19, 2, 3: *she* (the lioness) *brought up one of her whelps* (**אֶחָד מִבְּנוֹתֶיהָ**), *it became a young lion* (**כַּפִּיר**), *it learned to seize the prey, it devoured men*.—Trop. a) Of cruel and bloodthirsty enemies, Ps. 34, 11. 35, 17. 58, 7; comp. Jer. 2, 15. Ez. 32, 2 **כַּפִּיר גִּזְרִים** *a young lion of the nations*, an enemy prowling among them, sc. Pharaoh. b) Of the young princes or warriors of a state, Ez. 38, 13, comp. Nah. 2, 14.—The

etymology seems to be from r. שֶׁפַר no. 3, *to be shaggy*, with special reference to the lion's *mane*. Comp. Arab. عَفِيفٌ, عَفَّارٌ, hair upon the neck, back of the head, jaws; عَفِيفٌ hairy on the neck, face, back of the head.

כִּפְרָה (i. q. כָּפִיר no. 1, village) *Chephirah*, pr. n. of a city of the Hivites assigned to Benjamin, Josh. 9, 17 comp. v. 7. Josh. 18, 26. Ezra 2, 25. Neh. 7, 29.

\* **פָּצַל** 1. to divide equally, to distribute, i. q. Ethiop. **ከፈለ**, whence **ከፋል** part, portion, Arab. **كَيْلٌ** portion, like part, equal, and Dual **كَيْلَان**

פַּלְיִים two portions, double.—Hence

2. *to fold, to double*, Ex. 26, 6. Part. pass. **קָפַל** *doubled, double*, Ex. 28, 16. 39, 9.—Chald. **קָפַל** *to double, to fold around*, Syr. Ethpe. **كَفَلَ** *to be doubled, infolded*.

НИРН. *to be doubled*, i. e. repeated, Ez.  
21, 19 [14].

Deriv. מַכְפִּילָה, and

כָּפַל m. a doubling, Job 41, 5 כָּפַל רִסְנוֹ  
the doubling of his jaws, i. e. his double  
row of teeth.

DUAL כְּפֻלִּים 1. Pr. *two folds*, double folds. Job 11, 6 בִּי כְּפֻלִּים לְחֵשְׁתָּהּ *for double folds* hath God's *wisdom*, i. e. the wisdom of God is complicated, inexplicable. Others *double*, i. e. manifold, infinite, *is the wisdom* of God.

2. *double*, twice as much, Is. 40, 2.

Arab. كِفْلَان.

\* כָּפַן, Arab. كَفَنَ, *to roll up* (comp. כָּפַל no. 2), *to twist, to spin*; whence כָּפָן, *to be hungry*, כָּפָנָא, *hunger*, sc. as accompanied by a twisting and writhing of the bowels, see in טָהַר no. 2. In Syriac with ל it is also *to hunger or thirst for any thing, to pine after*, see Thes. p. 705. Hence Heb. כָּפַן id. once præg. Ez. 17, 7 *lo, this vine שָׁרְשֶׁיהָ כָּפְנָה did thirst* (and bend) *her roots towards him...* that he might water it. Vulg. *mittens radices suas ad eam.*—Hence



כָּפַר m. *hunger, famine*, Job 5, 22, 30, 3.

\* כָּפַס a root of doubtful signif. prob. *to contract, to draw together*, and so *to connect*; kindr. with כָּפַץ, קָפַץ, קָפַץ, *to contract, to compress, to gather oneself for leaping*; see also כָּפַץ. Syr. مَقَص according to Castell: *to connect, to contract, to abbreviate*.—Hence כָּפַס.

\* כָּפַח *to bend, to curve, to bow*. Chald. id. Syr. كَفَف *to be curved, bent*. This root with its kindred ones is found extensively in the Semitic and western languages, both in the sense of *bending, curving*, and in that of *being hollow, arched, vaulted*; see קָבַח, קָבַח no. 1,

כָּבַח II, קָבַח, קָבַח, *to hollow, to vault, to hollow out, excavate*, to bore out; and comp. Gr. κάμνω, κάμνω, γνάμνω, also κύνω, κύνω, κύνω, κύνω, Lacon. κίββα cask; Pers. کفتن *to bend over, to incline*, کو a hollow, a cavern; Lat. cubo, cumbo, also cavus; old Germ. Gaff i. e. *kippen, umkippen*, in the sense of *folding*.—So Is. 58, 5. *Intrans. to bow oneself, to be bowed down*, trop. Ps. 57, 7. Part. כָּפוּיָם *those bowed down, depressed*, Ps. 145, 14, 146, 8.

NIPH. *to submit oneself to any one, c.* ל Mic. 6, 6.

Deriv. כָּפַח, כָּפַח, כָּפַח.

\* כָּפַר 1. Pr. i. q. Engl. *to cover*, whence כָּפַר and כָּפַר a cover, lid.

Arab. كَفَر fut. I, *to cover, to hide*; also كَفَر to cover.—Spec.

2. *to cover over, to overlay* with any thing, as pitch, i. q. *to pitch*, as the ark Gen. 6, 14. Comp. כָּפַר no. 2.

3. *to be covered with hair, to be shaggy*; see כָּפַר. Arab. كَفَر I, XI *to be shaggy*, e. g. cloth.

4. *to cover over sins, i. e. to forgive*, comp. כָּפַר no. 4, and Piel. Arab. كَفَر II *to expiate a crime, to pardon*. Chald. כָּפַר id.

PIEL כָּפַר, found only with Vav וְכָפַר, 2 pers. כָּפַרְתָּ, fut. וְכָפַר.

1. *to cover over sin, to hide*, spoken of God as the offended party, i. e. *to forgive, to pardon sin*, comp. כָּפַח. With

acc. Ps. 65, 4, 78, 38; with כָּל, like other verbs of covering, Jer. 18, 23. Ps. 79, 9; ל Deut. 21, 8; also ל of pers. Ez. 16, 63; once כָּפַר 2 Chr. 30, 18.

2. Spoken of the offender or his representative, *to cover sin, to hide*, i. e. *to do away by some expiatory act, to purge*, so that he may be pardoned; hence a) *to expiate an offence, fault, to atone for*, c. acc. Dan. 9, 24; כָּל Lev. 5, 26 [6, 7]; כָּפַר for Ex. 32, 30; מִן Lev. 4, 26. Num. 6, 11. b) *to make expiation or atonement for an offender, to free him from guilt*, comp. הִנָּח; with כָּל of pers. Ex. 30, 15. Lev. 4, 20; כָּפַר Lev. 16, 6; 11, 24. Ez. 45, 17; כָּפַר Lev. 17, 11. Spoken also of things without life which are polluted, c. acc. Lev. 16, 33. Ez. 43, 20. 26. Deut. 32, 43; כָּל Lev. 16, 18. Ex. 29, 36. 37. 30, 10. Examples of full construction are: Lev. 5, 18 וְכָפַר כָּלֵי חַטָּאתָו and the priest shall make expiation for him on account of his fault. 4, 26 וְכָפַר כָּלֵי חַטָּאתָו and the priest shall make expiation for him from his sin. 14, 19. Num. 6, 11. c) *to appease, to placate* the person offended, with acc. of pers. Gen. 32, 21. Prov. 16, 14. So of impending evil, i. e. *to avert by expiation*, Is. 47, 11.—The gift or sacrifice by which expiation is made, is put with כָּפַר, 2 Sam. 21, 3. Num. 5, 8. Lev. 7, 7.

PUAL 1. *to be covered*, i. e. *done away, obliterated*, pr. of letters, writing, which are covered or erased by drawing the stylus over them; Is. 28, 18 וְכָפַר בְּרִיתָהֶם your covenant shall be blotted out, i. e. cancelled, abolished, referring to the written law. Aram. כָּפַר, abstersit, diluit, abolevit.

2. Pass. of Piel no. 2. a, *to be hidden, expiated, purged*, sc. iniquity, Is. 6, 7. 22, 14. 27, 9.

3. Pass. of Piel no. 2. b, *to be freed from guilt*, i. e. an offender, *to obtain pardon*, Ex. 29, 33; c. ל Num. 35, 33.

HITHPA. fut. וְהִתְכַּפַּר *to be expiated* 1 Sam. 3, 14.

NITHPA. נִתְכַּפַּר Deut. 21, 8, *to be expiated, forgiven*, i. e. an offence. See Lehrgeb. p. 249, note.

Deriv. כָּפַר—כָּפַרְתָּ, also כָּפַרְתָּ, and pr. n. כָּפַרְתָּ.

**כָּפַר** m. *a village, hamlet*, so called as being *a covering, shelter*, to the inhabitants, Cant. 7, 12. 1 Chr. 27, 25. Neh. 6, 2. Arab. **كفر** *Kefr* id. very frequent.

**כְּפַר הָעַמּוֹנִי** (village of the Ammonites) *Chephar-haammoni*, pr. n. of a place in Benjamin, Josh. 18, 24. In Keri **כְּ' הָעַמּוֹנִי**.

**כָּפַר** m. (ר. **כָּפַר**) 1. i. q. **כָּפַר**, *a village, hamlet*, 1 Sam. 6, 18.

2. *pitch*, as a material for *overlaying*, see the root no. 2. Gen. 6, 14. Aram.

**כּוֹפְרָא**, **כُوفَر**, and Arab. **كُفْر**, id.

3. i. q. Gr. *κύπρος*, *cyprus-flower*, *el-Henna* of the Arabs, a shrub or low tree, with fragrant whitish flowers growing

in clusters like grapes, Arab. **جَنَّا**,

**جَنَّا**, *Lawsonia inermis* Linn. So

called in Hebrew, as Simonis well suggests, because the powder of the leaves mixed with water into a paste, is used by oriental females *to cover* or *besmear* the nails, in order to produce the reddish colour which they regard as an ornament. Cant. 1, 14 **אֶשְׁכַּל הַכָּפָר** *a cluster of el-Henna*. Plur. **כְּפָרִים** Cant. 4, 13. —Comp. Celsii Hierob. I. p. 222. Rosenm. Bibl. Alterthumsk. IV. i. p. 132.

4. *λύτρον*, *ransom*, price of expiation or redemption, Ex. 21, 30. 30, 12 **כָּפַר נַפְשִׁי** *a ransom for his life*. Is. 43, 3 **כָּפַרְתָּ** *thy ransom* i. e. for thy redemption. Num. 35, 31, 32. 1 Sam. 12, 3. Job 33, 24. al.

**כְּפָרִים** m. plur. (ר. **כָּפַר**) *expiations, atonement*, Ex. 29, 36. 30, 10. Num. 29, 11. **יּוֹם הַכִּפּוּרִים** *the day of atonement*, Lev. 23, 27, 28. 25, 9. **אֵיל הַכִּפּוּרִים** Num. 5, 8.

**כַּפֹּרֶת** f. (ר. **כָּפַר**) *a cover, lid*, only of the lid of the ark with cherubim upon it, over which appeared *ה' דֹּסָא* *τοῦ Κυρίου*, Ex. 25, 17 sq. 30, 6. 31, 7. al. **בֵּית הַכִּפּוּרִת** the holy of holies, where the ark of the covenant was placed, 1 Chr. 28, 11. —Sept. *ἱλαστήριον*, Vulg. *propitiatorium*, Luth. *Gnadenstuhl*, Engl. *mercy-seat*, as if from the signification of *appeasing, placating*; see **כָּפַר** Pi. no. 2. c.

\* **כִּפֵּשׁ** *ἀπαξ λεγόμεν*. perh. i. q. **כִּבֵּשׂ** *to fill up, to cover*, sc. with earth, e. g. a

well, channel; V. to be filled up; **כִּבֵּשׂ**

earth with which a well etc. is filled up. So in Hiph. Lam. 3, 16 **כִּבְשֵׁנִי בְּאַפִּיר** *he hath covered me with ashes*.—The Talmudists use it to express crowded, pressed, heaped measure; also of the Jewish church bowed down in ashes, or covered with ashes, **מוֹכַשְׁתָּ בְּאַפִּיר** Ber. Rabba, sect. 75. Chald. *depressit me in cinerem*. But Sept. and Vulg. *ἐψώμισέ με σποδόν*, *cibavit me cinere*, from the context, because verbs of feeding precede.

\* **כָּפַת** Chald. *to bind, to fetter*; Præter. pass. **כִּפְתִּירוּ** Dan. 3, 21.

PA. id. Inf. **כִּפְתָּה** Dan. 3, 20; Part. pass. **מִכְפִּיתִין** v. 23. 24.

**כִּפְתּוֹר** and **כִּפְתּוֹרִית** Am. 9, 1, a quadrilateral, prob. compounded from the triliteral **כָּפַר** to cover, and **כָּתַר** to crown. Hence

1. *a crown, chaplet, circlet*. a) Of a column, *the capital*, Am. 9, 1. Zeph. 2, 14. b) An ornament of the golden candelabra, Ex. 25, 31. 33 sq. 37, 17 sq. Sept. *σφαίρωτες*, Vulg. *sphaerulae*. Josephus *pomegranates* Ant. 3. 6. 7. Comp. Syr. **ܕܡܢܬܐ** blossom of the pomegranate.

2. *Caphtor*, pr. n. of a country on the sea Jer. 47, 4. Am. 9, 7. Plur. **כִּפְתּוֹרִים** *Caphtorim* Gen. 10, 14. Deut. 2, 23, the inhabitants. These are described as a colony of Egyptians and as ancestors of the Philistines; so that in Gen. I. c. the words **אֲשֶׁר הָיוּ מִשֵּׁן פְּלִשְׁתִּים** should prob. stand after **כִּפְתּוֹרִים** comp. the other passages cited.—Almost all the ancient interpreters understand *Cappadocia*; but from Jer. I. c. it was clearly an island, or at least on the sea-coast, **אִי**; to which indeed the ancient limits of Cappadocia are said to have extended on the north upon the Euxine. Some have thought of *Cyprus*, and this is favoured both by the situation of the place, and a partial resemblance in the name; but on the other hand it is next to certain that the Cyprians were called **כִּפְתִּים**; comp. Michaelis Spicil. T. I. p. 292–308. Supplem. p. 1338. Better, the island of *Crete*, which is favoured by the circumstance that the Philistines are called **כִּרְתִּי** *Cretans*; see this word. The choice therefore would seem to lie



2. to give a feast, to make a banquet, 2 K. 6, 23. For Job 40, 30 see פָּדָה I.—Arab. وَكَر to make a feast, espec. at the completion of a building; also قَرَى to entertain as guest, قَرًا entertainment,

hospitality.—Perhaps splendid and costly entertainments are to be understood, for which one's own stores do not suffice, so that he must *purchase* more.

I. כָּרָה or כֶּרֶה f. (r. כָּרָה I) only plur. constr. כֶּרֶת, *pits, cisterns, wells*; Zeph. 2, 6 כָּרִים רַעִים וְגִדְרוֹת צֹאן *fields full of shepherds' cisterns and folds for flocks*. In the word כֶּרֶת lies an allusion to בְּרִיתָם v. 5.

II. כָּרָה f. (r. כָּרָה II) *a feast, banquet*, 2 K. 6, 23.

כְּרוּבִים m. plur. כְּרוּבִים, 1. *Cherub*, plur. *Cherubim*, in the theology of the Hebrews, a creature of a sacred and celestial nature; חֲרֻב Ez. 1, 5. 14 sq. 10, 17. 20; ζῶον πτερόν, μοσχόμορφον οὐδενὶ τῶν ὑπ' ἀνθρώπων εἰδωμένον παραπλήσιον, Joseph. Ant. 3. 6. 5. In the earlier books they are represented as having in great part the human form and erect, 1 K. 6, 23–27; with one face Ex. 25, 20; two wings ib. 1 K. 6, 24; and prob. also with hands Gen. 3, 24. Ezekiel on the other hand (c. 1. 10), while he ascribes to them the erect human figure (Ez. 1, 5 לְהִנֵּה אֲנִי כְרוּבִים), represents them as having four wings, of which two covered the body and two served for flying, 1, 6. 11. 23; with human hands under their wings 1, 8. 10, 7. 8. 21; and four faces (1, 6), viz. of a man, a lion, an ox (פָּנֵי שֹׂר 1, 10, but פָּנֵי כְרוּב 10, 14), and an eagle; though in c. 41, 19 only two are mentioned, those of a man and a lion; having the soles of the feet round like those of a bullock 1, 7; and the whole body full of eyes 1, 18. 10, 12, comp. Rev. 4, 6. Aboda Sara fol. 20. 2. Most of the attributes here assigned to them, go to imply the power of looking, walking, flying in any direction, without the necessity of turning the back.

The office ascribed to the cherubs is twofold. The earliest mentioned is where they are set to guard the approach to paradise, Gen. 3, 24; comp. Ez. 28, 14–16, where the king of Tyre guarding his treasures is compared to the Cherub which covered with his wings and protected radiant gems (אֲבִנֵי אֶשׁ) in the holy mount of Eden. The other consists in bearing the throne of

God upon their wings through the clouds; whence 2 Sam. 22, 11 וַיִּרְכַּב עַל יְדֵיָהּ he rode upon a Cherub and did fly. Ps. 18, 11. 80, 2 יוֹשֵׁב הַכְּרוּבִים *who sitteth upon the Cherubim*, i. e. upon a throne borne by Cherubs. 99, 1. 1 Sam. 4, 4. 2 Sam. 6, 2. 2 K. 19, 15. Is. 37, 16. These celestial bearers, again, were represented by the two wooden images of Cherubs overlaid with gold, with expanded wings, which stood upon the cover of the ark in the holy of holies both of the tabernacle and temple, Ex. 25, 18 sq. 37, 8. 9. 1 K. 6, 23 sq. 2 Chr. 3, 10 sq. Throned upon these Jehovah is represented as communing with Moses, Ex. 25, 22. Num. 7, 89. Further, the figures of Cherubs were woven into the curtains of the tabernacle Ex. 26, 1. 31. 36. 8, 35; and were sculptured among palms and flowers upon the walls of the temple 1 K. 6, 29. 32. 35. 2 Chr. 3, 7, comp. Ez. 41, 18. 20. 25; and with the figures of lions and oxen upon the bases of the sacred lavers, 1 K. 7, 29. 36.

As to the symbolic meaning of this compound figure of the Cherubs, we are not informed. Many suppose, the forms of a man, a lion, an ox, and an eagle, denote valour and wisdom; and that these figures are symbols of these virtues. More prob. the attributes of the lion, the ox, and the eagle are thus added to the human figure, to mark partly the strength and partly the swiftness of these ministers of Deity.

The etymology is obscure. If the word be of Semitic origin, and I may be permitted to suggest a new derivation, perhaps we may take the root כָּרַב as having had a meaning like חָרַם, 'to prohibit from a common use,' Conj. II to consecrate; Ethiop. አሕረፍ to forbid, to prohibit; at least Ethiopic

ሕረፍ is i. q. חָרַם a sanctuary, adytum, comp. in r. חָרַם p. 345. Hence כְּרוּב would be a *keeper, warder, guard*, sc. of the Deity, to guard against all approach; a sense according perfectly with their office as above represented.—Or, as assumed by Gussett, de Dieu, Röddiger, it may be by transpos. כָּרַב for רָכַב, and כְּרוּב as if רָכִיב *steed or courser of*



*the sky* (Ps. 18, 11) comp. Arab. كَرِيب<sup>s</sup>  
navis vectoria.—Or, as Hyde supposes  
(de Relig. vett. Persarum, p. 263), כְּרִיב  
may be i. q. קְרִיב one *near* to God, his  
minister, one admitted to his presence;  
comp. Arab. كَرِب i. q. قَرِب.—Others, as  
Eichhorn (Einleit. ins A. T. III. p. 80.  
ed. 4), think the כְּרִיבִים to be the same  
with the γρηῖνες *griffins* of the Persians,  
the guardians of the golden mountains,  
comp. Gen. l. c. In this case the root  
must be sought in the Pers. گِرَفْتَن to  
grasp, to seize, to hold.—See further  
Thesaur. p. 710; also the article of Rū-  
diger in Ersch and Gruber's Encyclop.  
XVI. art. *Cherub*.

2. *Cherub*, pr. n. m. Ezra 2, 59. Neh.  
7, 61.

כְּרוּז Chald. m. emphat. כְּרוּזָא, a *her-  
ald*, Dan. 3, 4. Syr. ܟܪܘܙܐ. R. כְּרוּ.

\* כְּרוּ Chald. *to cry out, to make pro-  
clamation*, in the manner of a herald.  
APH. Dan. 5, 29.—Syr. ܟܪܐ Pe. et Aph.  
id. This root is widely diffused in the  
Indo-European languages, e. g. Sanscr.  
*krus* to cry out, Zend. *khresid* crying out,  
a herald, Pers. گرشیدن, گریستن  
to cry out, Gr. κρούω, also κρίζω, κρού-  
ω, Germ. *kreischen, kreissen*, Engl. *to  
cry*. Comp. כָּרָא. Among the Christian  
Arabs كَرَز is to preach, for كَرَزُوا.

כְּרִי 2 K. 11, 4, 19, see in כָּר.

כְּרִית (a cutting, separation, r. כָּרַת)  
*Cherith*, pr. n. of a torrent near the Jor-  
dan, 1 K. 17, 3, 5. [Perh. the modern  
*Wady el-Kelt*, القلت, near Jericho;  
see Bibl. Res. in Palest. II. p. 288.—R.]

כְּרִיחַת and כְּרִיחַת f. (כָּרַח) pr. a  
*cutting in two* of wedlock, *separation*,  
*divorce*. כְּפַר כְּרִיחַת bill of divorce  
Deut. 24, 1, 3. Is. 50, 1. Plur. c. suff.  
כְּפַר כְּרִיחַת Jer. 3, 8.

\* כָּרַךְ obsol. root; Syr. ܟܪܚ to sur-  
round; also Syr. and Chald. *to wrap  
around*. It would seem to be a second-  
ary root from כָּרַר, כְּרִיב, to surround  
(whence כְּבִיר circuit, circle), one letter  
being dropped. Comp. שְׁרָשָׁה chain, for  
שְׁרָשָׁה from חָרַל q. v.

Deriv. חֲרִיף mantle; comp. כְּרִמִּישׁ.

\* כָּרַב obsol. quadrilit. Zab. *to sur-  
round*, compounded from כָּרַךְ to sur-  
round, and כָּבַב to roll up or together.  
Hence

כָּרַב m. c. suff. כְּרַבּוֹ Ex. 27, 5, 38,  
4, a *margin, border*, surrounding the  
middle of the altar over the brazen grate  
or lattice, perhaps in order to receive  
what fell from the altar.

כָּרַכַּס m. *crocus, saffron*, both the com-  
mon plant, and also *crocus Indicus* or In-  
dian saffron; Cant. 4, 14. Sept. κρόκος.  
Chald. כְּרַכְסָא, כְּרַכְסָא *crocus*, to  
be dyed a *crocus* or *saffron* colour. Syr.

כְּרַכְסָא id. Arab. كَرْكَم.

כְּרַכְמִישׁ Is. 10, 9. Jer. 46, 2, 2 Chr.  
35, 20, *Carchemish*, pr. n. of a city on  
the Euphrates, doubtless the same with  
the Greek Κίρκήσιον, Lat. *Cercusium*,  
Arab. قَرْقِيسِيَا. The city is large and  
strong, and is said to be situated on an  
island formed by the Chaboras at its in-  
flux from the east into the Euphrates.  
—The Heb. name is compounded from  
כָּרַךְ, כְּרַכְסָא, Syr. ܟܪܚ, fortress, and the  
proper name כְּרַמִּישׁ i. q. כְּרַמִּישׁ pr. n. of an  
idol, pr. 'fortress of Chemosh.'

כָּרַס *Carcas*, pr. n. of a eunuch of  
Xerxes, Esth. 1, 10. Comp. Sanscr.  
*karkaça* severe; Benfey p. 199.

כְּרַדְרוֹת f. plur. (כָּרַד) *dromedaries*,  
*swift camels*, Is. 66, 20. Comp. Hdot. 3.  
103 αἱ γὰρ ὅσαι κάμηλοι πητοὶ οὐκ ἔσονται  
ἐς ταχέως εἶσι. So called from their  
*bounding* or *heaving* motion, from Pil.  
כָּרַד to dance; their speed being also  
sometimes accelerated by musical in-  
struments, according to Sadi Gulist. p.  
190. See Bochart Hieroz. T. I. p. 90.  
On the speed of the dromedary see  
Burekhardt's Notes on the Bedouins  
II. p. 76 sq.

\* כָּרַם obsol. root, Arab. كَرَم to be no-  
ble, of a *generous nature*, كَرِيم noble,  
generous, spoken both of persons and of  
things, as أَرْضُ كَرَم good and fertile  
soil, etc. Hence

כָּרַם m. (fem. Is. 27, 2, 3.) c. suff.  
כְּרַמִּי; Plur. כְּרַמִּים, constr. כְּרַמֵּי.

1. *a field or park of the nobler plants and trees, cultivated in the manner of a garden or orchard.* So כְּרֶם זֵית olive-yard Judg. 15, 5; כְּרֶם הַדֶּק the way to gardens and orchards, i. e. leading to a cultivated and inhabited land, opp. to the desert, Job 24, 18.

2. Spec. *a vineyard*, Ex. 22, 4. Deut. 20, 6, 28, 30. al. ssep. Fully כְּרֶם הַמֵּר wine-garden Is. 27, 2. In the prophets *a vineyard* is a frequent emblem of the people of Israel, Is. 3, 14. 5, 1 sq. 27, 2 sq. comp. Matt. 20, 1 sq. 21, 28. Luke 20, 9. In Cant. 1, 6 the spouse says: *my own vineyard have I not kept*, i. e. her beauty; comp. 8, 12. Chald. כְּרֶמָא, Syr. כְּרֶמְא, id.—Hence

כָּרֵם m. (denom. from כְּרֶם, as בָּכַר from בָּקַר) *a vine-dresser*, Joel 1, 11. Is. 61, 5. Syr. כְּרֶמְא id.

כְּרֶמֶי (vine-dresser) Carmi, pr. n. a) A son of Reuben, Gen. 46, 9. Ex. 6, 14. Also as patronym. Carmite Num. 26, 6, for כְּרֶמֶי; b) Josh. 7, 1.

כְּרֶמֶל m. *crimson*, a colour prepared from insects inhabiting a species of oak, *coccus ilicis* of Linn. Also *crimson stuffs*, 2 Chr. 2, 6. 13. 3, 14. It is a word of the later Hebrew, for the earlier שָׁנִי; see espec. in שָׁנִי.—The Hebrews adopted the word from the Persians or Armenians. Among the latter it was called *karmir*, from Pers. کرم, Sanscr. krimi worm; and Pers. کرمال kermiel is 'the red of worms,' from کرم and آل bright red; Lorsb. Archiv. f. morgenl. Lit. II. p. 305. Comp. Arab. قمری, also قمری, dyed red; whence Fr. *cramoisi*, Germ. *carmesin*, Engl. *crimson*. In like manner from *vermiculus* comes Fr. *vermeil*, Engl. *vermillion*. See Thesaur. p. 714.

כְּרֶמֶל m. e. suff. כְּרֶמְלִי 2 K. 19, 23; denom. from the noun כְּרֶם, with ל appended, which perhaps may have a diminutive force; see in ל.

1. *a garden, orchard, park*, i. e. a place cultivated like a garden and planted with fruit-trees, herbs, corn, etc. (Kimchi מקום איכלות פירות ושדות; תבואה), opp. to the desert, and also to the forest. Is. 29, 17 *Lebanon shall be*

*turned into a garden, and the garden shall become a forest.* 32, 15. 16. Jer. 2, 7 *I brought you אֶל-אֶרֶץ הַכְּרָמִים into a land of gardens, that ye should eat the fruit thereof.* Is. 10, 18. 16, 10. Jer. 48, 33. 2 Chr. 26, 10. 2 K. 19, 23, of Lebanon, יֵצֵר כְּרֶמְלִי his forest-garden, prob. the nursery of his cedars in the deep recesses of Lebanon.

2. Meton. most prob. *garden-fruits*, the produce of gardens, as *earlier* and more valued than those of the fields; just as with us the finer species of fruits and herbs are cultivated in gardens, and are superior to those growing in the fields. Thus גֶּרֶשׁ כְּרָמֶל Lev. 2, 14, i. e. *grits or polenta of early grain*, and so, by an easy ellipsis in a word so common, simply כְּרָמֶל Lev. 23, 14. 2 K. 4, 42. In both the passages in Leviticus גֶּ' כְּרָמֶל is offered on the altar along with the first-fruits, with which also it is coupled in 2 K. 17c. and we may perhaps understand *grits or groats, polenta, ἄλφιτα, made from the new and earliest grain*, i. e. fresh wheat or barley groats; in preparing which as an offering to God, the best and earliest ears were selected from *garden* wheat or other grain.—The Jewish interpretation therefore is not absurd, but opens the way to the true sense, viz. *שבכלת רכה ולחה a young and tender ear of grain*; not a *green ear*.

3. Carmel, pr. n. a) A lofty promontory, jutting out into the Mediterranean on the south-western borders of the tribe of Asher, beautiful for its forests and flowers; often with art. הַכְּרָמֶל Am. 1, 2. 9, 3. Jer. 4, 26. Cant. 7, 6; fully הַיֵּר הַכְּרָמֶל (the garden-mount) 1 K. 18, 19. 20; without art. Is. 33, 9. Nah. 1, 4. Josh. 19, 26. Hence Cant. 1. c. רֹאשָׁהּ עֲלֵהָ כְּכָרְמֶל thy head is like Carmel, i. e. adorned with locks, as Carmel with groves of trees. See Reland Palæst. p. 327. Bibl. Res. in Palest. III. p. 190. b) A city about six miles south-east of Hebron, beyond Ziph, Josh. 15, 55. 1 Sam. 15, 12. 25, 5. 40.

Now Kurmul כְּרֶמֶל; see Bibl. Res. in Palest. II. p. 193, 196 sq. Biblioth. Sacr. 1843, p. 60. Comp. Reland Palæst. p. 695.—Hence gentile n. כְּרֶמְלִי Carmelite, 1 Sam. 30, 5. 2 Sam. 23, 35; fem. כְּרֶמְלִית Carmelites, 1 Sam. 27, 3.



כֶּרָן *Cheran*, pr. n. m. Gen. 36, 26. Arab. *كران* i. q. *قنار* cithara, lyre.

כֶּרֶס *Chald. throne*, i. q. Heb. כִּסֵּא, where see; Dan. 5, 20. With suff. כֶּרֶסְהָ Dan. 7, 9; plur. כֶּרֶסָן *ibid*.

\* כֶּרֶס quadrilit. for כֶּסֶם Piel of כָּסַם q. v. (see כֶּרֶס, and letter ר,) to cut down or off, to lay waste, to devour, as the wild-boar a vineyard Ps. 80, 14. Jerome *vastavit*, Syr. *اخذ* comedit eam.

\* כָּרַע to bend, to bow, intrans. spoken of the knees. Kindr. is כָּנַע q. v. Chald. *id*. Samar. *כרע* to lie down. In Arabic only some vestiges of the primary signification remain, as 'to drink stooping,' pr. to stoop down to drink; 'appetitive congressum viri,' pr. to stoop down to him. By transpos. *كع* is 'to be bent with age, to bow in prayer,' etc.—Hence Is. 45, 23 *כָּל-כֶּרֶע הִכְרַע* every knee shall bow. Job 4, 4. Then of a person, כָּרַע to bow down upon his knees, to kneel, Judg. 7, 5. 6. 1 K. 8, 54. 2 K. 1, 13. Ezra 9, 5.—To bend the knee or to bow down upon the knees, to kneel, is also spoken: a) Of those who do reverence to a king, or who worship God, 2 Chr. 29, 29; in which sense it is coupled with *הִשְׁתַּחֲוֶה* Ps. 95, 6. With לְ of pers. Esth. 3, 2. 5. Is. 45, 23; *לִפְנֵי* Ps. 22, 30. 72, 9. b) Of those whose strength fails and their knees become feeble and sink, where it is usually followed by *נָפַל*. Ps. 20, 9 *כָּרְעוּ וְנָפְלוּ* they bow down and fall. 2 K. 9, 24 *he sank down in his chariot*. Is. 10, 4. 46, 1. 2. 65, 12. Judg. 5, 27. So of the knees themselves, Job 4, 4 *כָּרְעוּ בְרָכְיוֹ* bowing i. e. feeble knees. c) Of those about to lie down for rest, Gen. 49, 9 *כָּרַע רַבֵּן* he bowed himself and lay down. Num. 24, 9. Or who kneel down to drink Judg. 7, 5. 6. c) Of women in labour, who were delivered kneeling, as is still the custom in Ethiopia (see Ludolf. Hist. Æthiop. I. 15), 1 Sam. 4, 19; so of the hind Job 39, 4.—Rarely spoken of those who bow down with the whole person, (comp. Arab.) 2 Chr. 7, 3 *וַיִּכְרְעוּ אַפְסֵי אֲרָצָה* and they bowed themselves their faces to the ground. Hence *כָּרַע* *comprimere feminam* Job

31, 10; comp. *incurrare* Martial 11. 44, *inclinare* Juvenal 9. 26. 10. 224.

HIPH. 1. to make bow down, to cast down, to prostrate, e. g. enemies Ps. 17, 13. 78, 31. 18, 40 and 2 Sam. 22, 40.

2. to bring low, to afflict any one, Judg. 11, 35.—Hence

כָּרְעִים dual fem. (Lev. 11, 21,) the legs of quadrupeds, both the fore legs and hind legs, from the knee to the ankle, so called as being bent under in kneeling or lying down; Ex. 12, 9. Lev. 1, 13. 8, 21. 9, 14. Am. 3, 12; also of locusts Lev. 11, 21. Chald. and Syr.

כֶּרֶס *id*. Arab. *كراس*.

כֶּרֶס m. fine white cotton, cotton stuff,

Esth. 1, 6.—Arab. *كرفس*. Pers. *کرباس*, Gr. *καρπασος*, Lat. *carbassus*, a species of fine linen, or more prob. cotton, which the classic writers describe as produced in Spain and in India and the East. Sanscr. *karpasa* cotton, cotton stuff. See Celsii Hierobot. T. II. p. 157.

\* כָּרַר in Kal not used. 1. Pr. to go or move in a circle, comp. *כָּרַר* no. 5, and the kindred but softened root *כָּלַל*, also *חול*, *חול*. Hence *כָּר* pr. a round vessel, i. q. *כָּלָה*, from *כָּלַל*; also *כָּרַר*.

2. to dance, sc. in a circle, comp. *חול* no. 1, (Gr. with a sibilant *αυλίζω*), to leap, to exult; whence *כָּר* lamb, from its leaping and springing. Also to run, as a wheel or carriage; whence *כָּר* no. 2, camel's litter or riding tent, *כָּרְכָרוֹת*. Comp. Lat. *curro*, *currus*, *carrus*, *carum*, Engl. *car*.

PILP. *כָּרַר* to dance around, e. g. the ark, 2 Sam. 6, 14. 16; in the parall. passage 1 Chr. 15, 29 is *יָרַר*.

Deriv. see in Kal no. 1, 2.

\* כָּרַשׁ to bend, to be curved, i. q. kindr. *כָּרַס*. Hence

כָּרֶשׁ the belly, Jer. 51, 34; so called from its curved shape, like Germ. *Bauch*, from *beugen* to bend, and Heb. *כָּחוּן* from *כָּחַן*. Aram. *כַּרְסָא*, *כַּרְסָא*, i. q.

*כָּרֶשׁ*. Arab. *كِرش* ventricle of ruminating animals, *كِرشَاء* a big-bellied woman.

כָּרֶשׁ pr. n. see *כָּרֶשׁ*.

**כַּרְשֵׁנָּה** *Carshena*, pr. n. of a prince in the court of Xerxes, Esth. 1, 14. Bohlen compares mod. Pers. **کارشن** *belli spoliatio*, or spoiler. Benfey suggests Zend *keresna*, Sanscr. *krishna*, black.

\* **כָּרַת**, 1 pers. **כָּרַתִּי**, fut. **יִכְרֹת** 1. *to cut, to cut off*; not found in the kindred dialects; comp. Sanscr. *krit* to split. So *to cut off* part of a garment 1 Sam. 24, 5, 12; a branch of a tree Num. 13, 23, 24; the prepuce Ex. 4, 25; the head 1 Sam. 5, 4, 17, 51; *to cut down* trees Deut. 19, 5, 20, 20. Is. 44, 14. Jer. 10, 3, 22, 7, 46, 23, whence **כָּרְתִּי הַעֲצִים** *woodcutters* 2 Chr. 2, 9; *to cut or hew down* idol-images Ex. 34, 13. Judg. 6, 25, 26, 30; **כָּרַת לְשֵׁנִים** *to cut in two* parts Jer. 34, 18. Part. pass. **כָּרוּת** Lev. 22, 24 and more fully **כָּרוּת שְׂפָכָה** Deut. 23, 2, pr. *cut off as to the privy member*.

2. *to cut off* persons, *to destroy*, Jer. 11, 19. See Niph. and Hiph.

3. Spec. **כָּרַת בְּרִית**, Gr. *ὄρκια τέμνειν, τέμνειν σπονδύς, icere fœdus*, *to strike a league, to make a covenant*, in allusion to the victims offered in sacrifice and *cut in pieces* on occasion of entering into a covenant; see Gen. 15, 10. Jer. 34, 18, 19. Comp. Bochart Hieroz. T. I. lib. 2. cap. 35. Danzii Interpres p. 255. Grotius ad Gen. l. c. Comp. also Gr. *σπονδή* libation; league, whence *spondere*.—Constr. c. **עִם** *with* any one, Ex. 24, 8. Deut. 4, 23, 5, 3, 29, 11, 1 K. 8, 9, 21; or **אֵת (אֵה)** Gen. 15, 18. Ex. 34, 27. Deut. 28, 69. Jer. 11, 10. Ps. 105, 9, al. Mostly of the covenant of Jehovah *with* his people; but transferred also to other things, as Is. 28, 15 *we have made a covenant with death*. Job 40, 28 [23]. Also c. dat. commodi Hos. 2, 20.—But with **לְ**: a) Where the more powerful party prescribes the terms of the covenant, 2 K. 11, 4; poet. Job 31, 1 **בְּרִית כָּרַתִּי לְעֵינַי** *I made a covenant with my eyes*, i. e. imposed this law upon them, comp. 2 Sam. 5, 3, 1 Chr. 11, 3. Espec. where a victor grants to the vanquished the benefits of peace and a league, Josh. 9, 6 **עָתָה בְּרִיתוֹ לָנוּ** *make now a league with us*. v. 7 sq. 1 Sam. 11, 1, 2. Ex. 23, 32, 34, 12, 15. Deut. 7, 2. Hence of Jehovah establishing a covenant with men, 2 Chr. 21, 7. Is. 55, 3, 61, 8. Jer.

32, 40. b) Where any thing is solemnly *promised* to God, Ezra 10, 3 **וַיַּעַת וַיִּכְרֹת בְּרִיתוֹ לְאֱלֹהֵינוּ** *let us now make a covenant with our God to put away all our wives*.—Further, **כָּרַת עַל בְּרִיתוֹ** *is to make a league against* any one Ps. 83, 6.—Instead of **בְּרִית** we find once **אֶמְנָה** *covenant* Neh. 10, 1 [9, 38]; and once **הֶבְרָה** *word, promise* Hagg. 2, 5. But **בְּרִית** can also be omitted, as 1 Sam. 20, 16, 22, 8. 2 Chr. 7, 18. Is. 57, 8 **מִמָּה לָּךְ וַתִּכְרֹת־לָךְ** prob. *and thou didst covenant for thyself from them*, i. e. to receive from them the price of thy whoredom. Vulg. *fœdus pepigisti cum eis*, i. e. cum quibusdam *ex eis*.

NIPH. 1. Pass. of Kal no. 1, *to be cut down*, as a tree Job 14, 7.

2. Pass. of Kal no. 2, *to be cut off, destroyed, to perish*; spoken of persons, Gen. 9, 11. Ps. 37, 9. Prov. 2, 22, 10, 31. Dan. 9, 26. al. sæpe. Also of things, as a land (people) perishing with famine, Gen. 41, 36; the name of any one, Ruth 4, 10; a dwelling Zeph. 3, 7; hope Prov. 23, 18, 24, 14, comp. **אָבַד** Job 8, 13; with **מִן** Joel 1, 5. Jer. 7, 28.—*Not to be cut off* is said of those of whom there remains a perpetual succession; as Josh. 9, 23 **לֹא יִכְרֹת מִכֶּם עָבָד** *off from you a servant*, i. e. ye shall be servants for ever. 2 Sam. 3, 29 *let there not be cut off from the house of Joab one having an issue or a leper*, i. e. let there never be wanting in the house of Joab such a person. 1 K. 2, 4, 8, 25, 9, 5. Jer. 33, 17, 18, 35, 19.—Here too belongs the frequent formula of the Mosaic law: **נִכְרְתָה הַנֶּפֶשׁ הַזֹּאת מִמִּצְרָיִם** *that soul (person) shall be cut off from his people*, Gen. 17, 14. Lev. 7, 20, 21; **מִמִּצְרָיִם** Lev. 17, 9; **מִקֶּרֶב עַמּוֹ** Lev. 17, 4, 18, 29, 20, 18. Num. 15, 30; **מִשְׁתָּרָאֵל** Ex. 12, 15. Num. 19, 13; **מִתּוֹךְ הַקֶּהֱל** Num. 19, 20; **מִצְרַת יִשְׂרָאֵל** Ex. 12, 19; and simpl. **נִכְרְתָה הַנֶּפֶשׁ הַזֹּאת** Lev. 17, 14, 20, 17; where this phrase denotes the punishment of *death* in general, without defining the manner, see Ex. 31, 14, 35, 2. Num. 15, 32–36; comp. Tob. 6, 12. Heb. 10, 28. It is never the punishment of *exile*, as is supposed by J. D. Michaelis Mos. Recht V. § 237.

3. *to be cut off* from one's city, i. e. to be carried into exile, Zech. 14, 2.



4. *to be consumed, devoured*, as food, Num. 11, 33.

5. *to be cut asunder, divided*, as the waters of the Jordan, Josh. 3, 13. 4, 7.

Pual כרת Judg. 6, 28 and כרתה Ez. 16, 4; *to be cut off*, as the navel-string, Ez. 1. c. *to be cut down*, as a statue, Judg. 1. c.

Hiph. הכרת, 1 pers. הכרתה 1. i. q. Kal no. 2, *to cut off, to destroy*; e. g. single persons from a people מִכָּרַב עָמּוֹ (comp. in Niph. no. 2) Lev. 17, 10. 20, 3. 6, מִיִּשְׂרָאֵל Is. 9, 13; also whole races and nations Josh. 23, 4. 1 K. 11, 16. 14, 14. Is. 10, 7. Ez. 25, 16. al. Here belong the phrases: הכרתה מִשְׁחֵי בָקָר 1 K. 14, 10. 21, 21; *to destroy* וְנִיץ וְנָקַד Is. 14, 22, comp. Jer. 44, 7. 47, 4; וְנָקַד Ps. 34, 17. 109, 15. Soo too of beasts Ex. 8, 5. Lev. 26, 22. Mic. 5, 9; and of things Zech. 10, 10, as idols Lev. 26, 30. Mic. 5, 12; cities Zech. 9, 10. al. Sometimes from a place Am. 1, 5. 8. See in Niph. no. 2.

2. *to cut off, to withdraw*, sc. favour, kindness, from any one, c. מִיָּדָם 1 Sam. 20, 15.

Hoph. הכרת *to be cut off, to perish*, c. מִן Joel 1, 9.

Deriv. כריהו, כריהוה, and the two following.

כרתות f. plur. *hewed beams*, 1 K. 6, 36. 7, 12. R. כרת.

כרתה m. (r. כרת) 1. *an executioner*, see the root in 1 Sam. 5, 4. 17, 51; only in the formula הכרתה והפלתה 2 Sam. 8, 18. 15, 18. 20, 7. 23. 1 K. 1, 38. 44. 1 Chr. 18, 16, coll. *the executioners and the runners* or couriers, names applied to David's body-guard (σώματοφύλακες Jos. Ant. 7. 5. 4), whose duty it was both to execute punishment and to convey the king's commands as speedily as possible to his officers; comp. כרת, נקב, אֶקֶרֶת. See 1 K. 2, 25. 34, 36, comp. Dan. 2, 14. In 2 Sam. 20, 7 they are sent forth on an urgent occasion without the king.—Some understand here *Cherethites* i. e. *Philistines*; but it can hardly be supposed that David would choose his own life-guard from a people at all times so hostile and odious to the Hebrews.

2. *Cherethite*, a gentile name i. q. *Philistine*, 1 Sam. 30, 14; plur. כרתים *Cherethites*, Philistines, Ez. 25, 16. Zeph. 2, 5. Sept. and Syr. render it *Cretans*, from which and the passages Am. 9, 7. Jer. 47, 4. Deut. 2, 33, the conjecture would be strong that the Philistines sprang from Crete, were it certain that כפתור *Caph-tor* signifies the island *Crete*; see כפתור.

m. plur. כְּשָׁדִים, by transpos. of letters i. q. כָּבֵשׁ q. v. *a lamb*, from the first to the third year, Lev. 3, 7. 4, 35. 7, 23. Gen. 30, 32. 33. 35. al.

f. by tranpos. for כְּבִשָּׁה q. v. *a lamb* Lev. 5, 6.

obsol. root, of doubtful signif.

Arab. كَشَد to cut in, كَسَد gain. Hence

כְּשֹׁד *Chesed*, pr. n. of a son of Nahor, the brother of Abraham, Gen. 22, 22. He is perhaps mentioned in order to derive from him the origin of the Chaldeans, כְּשָׁדִים. Comp. אֶרֶץ כְּשָׁד.

only in plur. כְּשָׁדִים *the Chaldeans*, gentile n. Once כְּשָׁדִים Ez. 23, 14 Cheth.

1. Pr. as the inhabitants of Chaldea or Babylonia; Ez. 23, 23 כְּשָׁדִים, where כְּשָׁד refers only to the city. Often also called כְּשָׁדִים, 2 K. 25, 4 sq. Is. 43, 14. 48, 14. Jer. 21, 9. 32, 4. 24, 25. 28. 29. Ez. 23, 14. Hab. 1, 6–11; poet. בַּת כְּשָׁדִים Is. 47, 1. Their country is called כְּשָׁדִים אֶרֶץ *the land of the Chaldees, Chaldea*, often parall. with כְּשָׁד, Jer. 25, 12. 50, 1. 8. 10. Ez. 12, 13. Is. 23, 13; and ellipt. כְּשָׁדִים f. (as Lat. *Bruttii*, *Samnites*, for their district,) Is. 48, 20. Jer. 50, 10. 51, 24, 35; with loc. כְּשָׁדִים *unto Chaldea* Ez. 16, 29. 23, 16. In a wider sense the name *Chaldea* comprehended also *Mesopotamia*, which was inhabited more or less by Chaldeans; Ez. 1, 3. 11, 24; hence כְּשָׁדִים Gen. 11, 28 *Ur of the Chaldees*, a city of upper Mesopotamia. The Chaldeans in their irruptions into Palestine are said to come from the north, (not from the east,) through Syria by way of Hamath and Riblah, Jer. 1, 14. 4, 6. 1. 39, 5. 52, 9. Ez. 26, 7; but this can be matter of difficulty to no one, since they would naturally march around the Arabian desert, بَدِيَةُ الشَّام, nor indeed was there any other way.—Besides the

Chaldeans inhabiting Babylonia, Greek writers mention a people of this name as dwelling among the Carduchian mountains bordering on Armenia; Xen. Cyr. 3. 1. 24. ib. c. 2. Anab. 4. 3. 4. ib. 5. 5. 9. ib. 7. 8. 14; and also Chaldeans adjacent to Colchis and Pontus, Strabo 12. 3. 19. Nor is the opinion improbable, as held by many, that the primitive seat of this people was in that mountainous region (now occupied by the *Kurds*); and that under the Assyrian sway a portion of them migrated into Mesopotamia and Babylonia, of which they afterwards became the masters; see Is. 23, 13 and the commentators, Vitranga ad Jes. I. p. 412 sq. Gesen. vit. *Chaldæer* in Ersch and Gruber's Encyclop. Others maintain the Semitic origin of the Chaldeans, as implied in Gen. 22, 22; so Adelung Mithridat. I. p. 314 sq. J. Olshausen Emend. z. A. T. p. 41 sq. Comp. Comm. on Is. II. p. 748.—If the former opinion be adopted, the forms כְּשָׁדִי and *Xaldaïos* may be easily reconciled. The primary form was not improbably כְּשָׁדִי, still preserved in the name كُرد *Kurd* (plur. اكراد); and from this the Hebrews made כְּשָׁדִי (putting ש for ר), and the Greeks *Xaldaïos*. Gol. ad Alfarag. p. 17. Rüdiger in Zeitschr. für die Kunde des Morgenl. III. p. 8. Lassen ib. VI. p. 49, 50.—Syr. ܟܫܕܐ.

2. Meton. *Chaldeans*, for *astrologers*, *magicians*, this nation being particularly devoted to astrology, Dan. 2, 2. 4. So also in profane writers, Strabo 16. 1. 6. Arrian. Exp. Alex. 7. 16. Ammian. 23. 6. Juv. Sat. 6. 553. Comp. Comment. on Is. II. p. 349 sq.

כְּשָׁדִי Chald. m. emph. כְּשָׁדָא, plur. כְּשָׁדָיָא emph. כְּשָׁדָיָא.

1. a Chaldean, Dan. 3, 8.

2. an astrologer, magician, Dan. 2, 5. 10. 4, 4. 5, 7. 11. See Heb. no. 2.

\* כְּשָׁה prob. i. q. כָּסָה to cover; spec. to be covered with fat, to grow fat, comp. Job 15, 27 בָּהֶלֶב. Once Deut. 32, 15 of Israel, as likened to a bullock; כְּשָׁה עֲבִירָה thou art waxen fat, thou art grown thick, thou art covered with fatness.—We may compare Arab.

كشى to be stuffed with food, Camoos p. 31; though here is a ὑστερον πρότερον.

כְּשִׁיר m. an axe, as a felling instrument, Ps. 74, 6. See r. כְּשִׁל Hiph.—Chald. id. Jer. 46, 22 Targ.

\* כְּשִׁל fat. רַבְשִׁיל Prov. 4, 16 Cheth. Elsewhere fut. Niph. is used.

1. to be or become weak, feeble, to fail, Ps. 31, 11; see Niph. Sept. often ὀσθεῖν, also ὀσθεύω, κοπιῶ. Corresp.

is Heb. חָשַׁל, Arab. كَسِلَ to be weak, feeble, sluggish, pr. weak in the loins, from כָּסַל loin. It is one of a class of verbs derived from the names of members of the body and signifying an injury or weakness of those members; e. g. قَرَلَ to be weak in the ankles, to waddle,

from כָּרַס ankle; كَبِدَ and كَبِدَ to have the liver affected, from كَبِدَ liver. Kindred is כָּסַל.

2. to faint, to falter, to totter, as being ready to fall; e. g. the knees Ps. 109, 24. Is. 35, 3. Oftener of persons who faint and falter from weakness, e. g. as arising from weariness and exhaustion, Is. 5, 27. 40, 30. Ps. 105, 37. Lam. 5, 13 נָהָרִים the youth faltered under the wood sc. which they had to carry; or as arising from wounds, followed by נָפַל Jer. 46, 16. 50, 32. Is. 31, 3. Ps. 27, 2. כָּשַׁל to faller backwards Is. 28, 13. Trop. of one who falters in mind, is disheartened, כָּשַׁל Job 4, 4; of a city or state tottering and falling Is. 3, 8. Hos. 14, 2.—Hence also

3. to stumble, as accompanying a faint and faltering gait. Is. 59, 10 we stumble (בְּשָׁלֵנוּ) at noonday as in the night. v. 14. With בְּ of that upon or against which one stumbles, Is. 8, 15. Lev. 26, 37. Jer. 6, 21. 46, 12.

NIPH. 1. i. q. Kal no. 1, to be weak; Part. i. q. כָּשַׁל 1 Sam. 2, 4. Zech. 12, 8.

2. i. q. Kal no. 2, to faint, to falter, Dan. 11, 19, with נָפַל. Also to faller so as to fall, Dan. 11, 14. Prov. 24, 16. 17. Ps. 9, 4, with אָבַר. Ez. 33, 12 where it is nearly i. q. אָבַר. Of a state Hos. 5, 5.

3. i. q. Kal no. 3, to stumble, Prov. 4, 12. Is. 63, 13. Jer. 20, 11. Hos. 14, 10. Nah. 2, 6; c. ב Nah. 3, 2. Prov. 4, 19.



PIEL *to make falter* Ez. 36, 14 Cheth. but the Keri is to be preferred, הִשְׁכַּחְתָּ *thou shalt bereave*, comp. v. 13. So too in v. 15; see de Rossi Schol. crit. ad h. l.

HIPH. 1. *to cause to fail*, Lam. 1, 14.

2. *to cause to fall, to fell*, (comp. כָּשַׁל), *to destroy*, 2 Chr. 25, 8. 28, 23. Ps. 64, 9. Metaph. *to seduce into sin*, Jer. 18, 15. Mal. 2, 8.

HOPH. *to be made to stumble and fall, to be overthrown*, Jer. 18, 23.

Deriv. כָּשַׁל, מְכַשֵּׁל, and

כְּשָׁלוֹן m. *a fall, ruin*, Prov. 16, 18.

\* כָּשַׁח in Kal not used. Syr. Ethpa.

כָּשַׁח *to pray, to offer prayers or worship*, e. g. Acts 4, 31. 13, 2, for Gr. λειτουργεῖν; Phil. 1, 4 for Gr. δεῖσιν ποιεῖν. Like many other Syriac words pertaining to religious rites (as בָּעַל, בְּמָרִים, קָסָם, קָסָד, q. v.) this word also in the Heb. language is limited to idol-worship; whence

PIEL כָּשַׁח *to practise magic*, pr. *to use magic formulas, incantations, to mutter*, 2 Chr. 33, 6. Part. מְכַשֵּׁחַ *a magician, sorcerer*, Ex. 7, 11. Deut. 18, 10. Dan. 2, 2. Mal. 3, 5. Fem. מְכַשֶּׁחָ Ex. 22, 17. Sept. φαρμακός, φαρμακεύσθαι, Vulg. maleficus, maleficis artibus inservire.

Deriv. pr. n. אֲכַשֶּׁח, and the two following.

כָּשַׁח only in plur. כְּשָׁפִים *incantations, sorceries*, 2 K. 9, 22. Mic. 5, 11. Nah. 3, 4. Is. 47, 12. R. כָּשַׁח.

כָּשַׁח *a magician, sorcerer*, Jer. 27, 9. R. כָּשַׁח.

\* כָּשַׁח fut. יִכְשֹׁחַ 1. *to be right*, like the kindred roots אָשַׁח, יָשַׁח. Constr. c. יִכְשֹׁחַ הַדָּבָר לִפְנֵי הַמֶּלֶךְ *and if the thing be right before the king*, i. e. if it be approved by, if it please, the king. Chald. id.

2. *to prosper, to succeed*; and hence of seed, *to sprout*, Ecc. 11, 6. Syr. id.

HIPH. *to make prosper*, Ecc. 10, 10.

Deriv. כֹּשֶׁשׁ, כֹּשֶׁשׁ, and

כְּשָׁחוֹן m. Syr. كَمْلٌ 1. *success, prosperity*, Ecc. 2, 21. 4, 4. See כִּישְׁרָה.

2. *profit, advantage*, Ecc. 5, 10.

\* כָּתַב fut. יִכְתֹּב, יִכְתֹּב, *to write*, Arab. Chald. Syr. Samar. id. Ethiop.

כָּתַב letter, book. The primary idea is *to cut in, to grave*, comp. הָצַב, הָצַב; since the earliest writing was probably graven on stones.

1. Genr. *to write*. Ezra 4, 7 כְּתוּבָא *written with Aramaean letters*. Construed: a) With an acc. of that which is written; as words, discourse, Num. 5, 23. Deut. 10, 2. 17, 18. 31, 24. Jer. 45, 1. Also כְּתַב סֵפֶר *to write a book or record* Ex. 32, 32; a letter 2 Sam. 11, 14; a book or writing of accusation Job 31, 35, which in Ezra 4, 6 is כְּתַב שְׁטָה עַל. Further, מִגְלָה כ' *to write a roll, volume*, Jer. 36, 27; though this may also be referred to lett. b. b) The material or book upon or in which one writes, is often put after עַל, as עַל כ' חֲלוּחַ Ex. 34, 1; עַל סֵפֶר Josh. 10, 13. 1 Chr. 29, 29 *now the acts of David the king*.... הֵם בְּתוֹכָם עַל הַדָּבָר שְׁמוּאֵל lo, they are written in the book entitled the Acts of Samuel. 2 Chr. 9, 29. Deut. 6, 9. Josh. 8, 32. Is. 8, 1; trop. עַל לֵב *to write upon the heart* Jer. 31, 33. Also after אֵל Jer. 36, 2. Ez. 2, 10; בְּ Josh. 23, 6. Neh. 7, 5. 8, 14. 13, 1. So too with an accus. *to inscribe*, q. d. *to be written* any thing, to cover with writing; as part. pass. Ez. 2, 10 *וְהָיָא כְּתוּבָה בְּנִים* and it was written on before and behind. Ex. 32, 15 *כְּתוּבִים מִפְּנֵי* tables written upon both sides. 31, 18. Deut. 9, 10. Here belongs Is. 44, 5 *וְכָתַב יְרֹו לְיָהוָה* he inscribes his hand: I am Jehovah's, i. e. he writes this upon his hand. (Sept. ἐπιγράφει χειρὶ αὐτοῦ τοῦ θεοῦ εἰμι,) in allusion to the ancient custom by which servants bore the names of their masters, soldiers those of their generals, idolaters those of their idols, cut or burnt in upon the forehead, hand, wrist; see Rev. 13, 16. Spencer de Legib. Heb. ritual. § 135. 1, note 3. Others: he writes with his hand, etc. c) The instrument, stylus, is put with בְּ Is. 8, 1. Ex. 31, 18. For Is. 44, 5, see in lett. b. d) He to or for whom one writes is put with עַל, אֵל, הָ; as כ' סֵפֶר *to write a letter to* any one 2 Sam. 11, 14. 2 K. 10, 6; כ' סֵפֶר עַל id. 2 Chr. 30, 1. Ezra 4, 7; but כ' סֵפֶר לְ *to write a bill of divorce for* a wife Deut. 24, 1. 3. So to write any

thing for oneself, i. e. to write down, to note any thing, is put with **ל** of pers. Jer. 30, 2. Deut. 31, 19; **אֶל** Judg. 8, 14 *he wrote down for him the princes of Succoth.* e) To write of or concerning any one is **אֶל כְּתָב** Jer. 51, 60 fin. or **כְּתָב עַל** Ps. 40, 8; so Sept. and others, but see in no. 6 below. Also for any one, in his behalf or for his benefit, **עַל כְּתָב** Esth. 8, 8.—Spec.

2. to write, i. e. to write down, to commit to writing, Num. 33, 2. Judg. 8, 14; e. g. acts, deeds, 1 K. 11, 41 and the rest of the acts of Solomon... lo, they are written in the book of the Acts of Solomon.

3. to write up, to inscribe in a register, e. g. men, inhabitants, soldiers; Ps. 87, 6 *Jehovah counteth, when he writeth up the people*, when he enrolls them. Is. 4, 3 **כָּל-הַחַיִּים לְחַיִּים** every one who is inscribed unto life, i. e. in the book of life, the register of those predestined to live. Jer. 22, 30; comp. Is. 10, 19. Part. pass. **כְּרוּבִים** the inscribed, enrolled, Num. 11, 26.

4. to write about, to describe, e. g. a land Josh. 18, 4. 6. 8.

5. to write or record a sentence, edict, i. q. to decree, Is. 65, 6; with **עַל** against Job 13, 26. Arab. **كُتِبَ** i. q. **حُكِمَ** judicial sentence, Kor. 4, 104.

6. to write or record a law, i. q. to prescribe; with **עַל**, 2 K. 22, 13 **כָּל כְּתָב הַסֵּפֶר** according to all that is prescribed unto us. Ps. 40, 8 lo, *I come with the volume of the book it is written of me*, see above in no. 1. e. Also with **אֶל** Esth. 9, 23; **ל** 2 K. 17, 37. Prov. 22, 20.

7. to subscribe, **בְּסֵפֶר כ'** Jer. 32, 12.

NIPH. 1. Pass. of Kal no. 1, to be written Esth. 3, 12. 8. 5. 8. 9. al. With **ב** of the book in which, etc. Esth. 1, 19. 2. 23. 9, 32; trop. **בְּאֶרֶץ** to be written in the dust, i. e. given over to oblivion, Jer. 17, 13. With **עַל** id. Ps. 139, 16; **ל** for any one Ps. 102, 19.

2. Pass. of Kal no. 2, to be written down, committed to writing, Job 19, 23.

3. Pass. of Kal no. 3, to be inscribed, enrolled, Ps. 69, 29.

PIEL to write a sentence, edict, to decree, i. q. Kal no. 5, Is. 10, 1.

Deriv. **כְּתָבָה**, **כְּתָבָה**, **מְכָתֵב**.

**כְּתָב** Chald. fut. **יִכְתֹּב**, to write, Dan. 5, 5; with acc. as a letter Ezra 4, 8; with **ל** of pers. to whom Dan. 6, 26; **ב** of the book in which Ezra 5, 7. 6, 2. Also to write down, to commit to writing, Dan. 7, 1.

**כְּתָב** m. (Kamets impure) a word of the later Hebrew for the earlier **סֵפֶר**. R. **כְּתָב**.

1. writing, a writing, 1 Chr. 28, 19. 2 Chr. 2, 10 **וַיֹּאמֶר הוֹדִיעַ בְּכָתֵב** and Huram said in writing, by letter. So of the kind of writing, the form of the letters, Ezra 4, 7. Esth. 1, 22. 3, 12. 8, 9.

2. a prescript, precept, sc. as written, 2 Chr. 35, 4.

3. a document, book; e. g. an edict, decree, Esth. 3, 14. 8, 8. 13; fully **סֵפֶר הַדָּת** Esth. 4, 8; a register of names Ez. 13, 9. Ezra 2, 62. Neh. 7, 64; a book, **כְּתָב אֱמֶת** the book of truth, in which God's decrees are written, Dan. 10, 21.—Syr.

**كُتِبَ**, Arab. **كُتِبَ**, Ethiop. **ክተብ** a book.

**כְּתָב** Chald. m. 1. writing, a writing, something written, e. g. an inscription Dan. 5, 8. 15. 16. 24. 25.

2. a prescript, precept, Ezra 6, 18. 7, 22 **בְּלֹא כְּתָב** without prescription, at will.

3. a document, edict, Dan. 6, 9. 10. 11.

**כְּתָבָה** f. a writing, mark, Lev. 19, 28. R. **כְּתָב**.

**כִּתְיִים** and **כִּתְיִים** Jer. 2, 10. Ez. 27, 6. Is. 23, 12 Cheth. a gentile n. plur. Kittim, Chittim, Lat. Chittai, viz.

1. Citienses, Cyprians, i. e. inhabitants of the ancient Citium, **Κίτιον**, **Κίτιον**, **Κήτιον**, now Chieti or Chitti, a city of Cyprus founded by the Phenicians; as is shown by the thirty-three antique marbles with inscriptions in the Phenician character dug out of the ruins by R. Pococke, and first published by him; and also published and explained in the author's Monumm. Phœnic. p. 124–153. The sing. **כִּתְיִי** does not occur in the O. T. but is found in a bilingual inscription at Athens; where the pr. n. of a man of Citium buried at Athens is written in Greek



Νουμήμιος Κιτιεύς, and in Phenice letters בְּיִתְחָדֶשׁ... אִישׁ כְּתִי... בֶּן חֲדֶשׁ... אִשׁ כְּתִי *Ben-Hodesh* (son of the new moon).... *a man of Citium*; see Boeckh Corp. Inscr. Græc. I. p. 523.—Among the Hebrews the name כְּתִים *Chittim* seems to have comprised all the *Cyprians*, Gen. 10, 4. Is. 23, 12; אֶרֶץ כְּתִים i. e. *Cyprus* Is. 23, 1; אֲיִר כְּ ב' the *coasts of Cyprus* Ez. 27, 6. Comp. Epiphan. in note below. So in Gr. Κιτιῶν, Menand. ap. Jos. Ant. 9. 14. 2.—Studer conjectures that כְּתִי is for חֲתִי *Hittite*, and that Citium was a colony of this Canaanitish people; B. der Richter p. 44. This is supported also by Inscr. Citiens. no. 33; see in Monumm. Phœnic. p. 152, 153.

2. In a wider acceptance this name comprehended the *islands and coasts of the Mediterranean sea*, especially the northern parts, and therefore stands for the *islands and coasts of Greece* and even *Italy*, (in the same manner as אֲיִים, which also has a wider sense,) Num. 24, 24. Jer. 2, 10. Dan. 11, 30 צִיִּים כְּתִים i. e. *Roman ships*, Sept. Πομαῖοι, comp. Polyb. 29. 11. App. Syr. 66. In the like sense also Perseus is called Κιτιέων βασιλεύς 1 Macc. 8, 5, and Alexander the Great is said to have come ἐκ τῆς γῆς Χεττιέμ ib. 1, 1.

NOTE. The truth in regard to this twofold signification is thus expressed by Josephus, Ant. 1. 6. 1, Χέθμιος δὲ Χεθιμὰ τὴν νῆσον ἔσχεν· Κύπρος αὕτη νῦν καλεῖται. καὶ ἀπ' αὐτῆς νῆσοι τε πᾶσαι καὶ τὰ πλείω τῶν παρὰ Θάλασσαν Χεθίμ ὑπὸ Ἑβραίων ὀνομάζεται. μάστιγος δὲ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πολέων ἰσχύσασα τὴν προσηγορίαν φυλάξει. Κίτιος γὰρ ὑπὸ τῶν ἐξηλληνισάντων αὐτὴν καλεῖται. Also by Epiphanius, bishop of Cyprus, a native of Palestine and acquainted with Hebrew learning, e. g. adv. Hær. 30. 25, παντὶ δὲ δῆλόν ἐστι, ὅτι Κίτιον ἢ Κυπρίων νῆσος καλεῖται· Κίτιοι γὰρ Κύπριοι καὶ Ρόδιοι. Hence it appears that some included Rhodes as well as Cyprus under this name. The Syro-Arabic lexicographers mostly understand *Greece*, so Bar-Bahlul; Jerome and many of the Heb. intpp. *Italy*, and so Bochart Phaleg p. 157. Vitringa ad Jes. 23, 1. But the name doubtless included both countries. See Thesaur. p. 726.

כְּתִית m. (r. כָּתָה) *beaten*; hence כְּתִית שֶׁמֶן *beaten oil*, Ex. 27, 20. 29, 40. Lev. 24, 2. Num. 28, 5. 1 K. 5, 25; i. e. according to the Heb. intpp. such as flowed from the olives when merely pounded in a mortar and not put into a press; hence, the purest and finest oil. Celsii Hierob. II. p. 349 sq.

\* כְּתַל obsol. root, Arab. كَتَلَ *in unum coëgit*; also *to enclose*; كُنْةٌ a compact mass, etc. Hence

כְּתַל m. *a wall*, c. suff. כְּתַלָּנוּ Cant. 2, 9.

כְּתַל Chald. id. Dan. 5, 5; plur. כְּתַלִּים Ezra 5, 8. Comp. גְּבֵרָא plur. גְּבָרָא.

כְּתִילִישׁ (prob. for כְּתַל אִישׁ *a man's wall*) *Kithlish*, pr. n. of a town in the tribe of Judah, Josh. 15, 40.

\* כָּתַם in Kal not used; the various significations may be thus brought together:

1. i. q. כָּתַב, חָצַב, חָצַב, *to cut stones*, perh. *to cut out* or dig ore; hence כָּתַם gold.

2. *to cut in letters, to grave, to write*, see Niph. and מִכְתֵּם.—Kindr. is Syr. כַּלַּס to make scars, to mark; also to spot, to soil.

NIPH. *to be written*. Jer. 2, 22 for *though thou wash thee with nitre, and take thee much soap, yet thine iniquity is written before me*; Kimchi נִרְשָׁם.—But Sept. μακρῶς, Vulg. maculata eris, after the Syriac usage.

Deriv. כָּתַם, מִכְתֵּם.

כָּתַם m. (r. כָּתַם) a poetic word, *gold*, Prov. 25, 12. Job 31, 24; כָּתַם אֹפִיר *gold of Ophir* Is. 13, 12. Job 28, 16. Ps. 45, 10; כָּתַם אֹפִיר id. Dan. 10, 5; also Lam. 4, 1. Job 28, 19. Cant. 5, 11.

\* כָּתַן obsol. root, Eth. ከጸን *to cover, to hide*, ከጸን *to clothe oneself*, ጸን *tunic*. Hence

כְּתָנִי f. only absol. Gen. 37, 31. Ex. 29, 5. Lev. 8, 7; also כְּתָנִית mostly as constr. rarely absol. Ex. 28, 39, c. suff. כְּתָנִית Gen. 37, 23; comp. Gr. χιτών, Engl. *coat*; pr. *a tunic*, i. e. the inner garment next the skin Lev. 16, 4; worn also by females Cant. 5, 3. 2 Sam. 13,

18; and espec. by the priests and Levites Ex. 28, 4. 29, 5. Neh. 7, 70. 72; commonly with sleeves, and reaching to the knees, rarely to the ankles; see פסילים. Plur. פתנאות Ex. 28, 40. 29, 8. 40, 14, also פתנאות Ex. 39, 27; constr. פתנאות Gen. 3, 21; c. suff. פתנאות Lev. 10, 5.—The etymology is doubtful; Chald. פתן, פתן, פתן, Syr. فتن, Arab. كتن, كتن, is

*flax, linen*; comp. قطن, قطن, cotton, cotton cloth; and the garment might be so named from the material; see Jos. Ant. 3. 7. 2. To the same effect Bohlen compares Sanscr. *katam* something woven, linen. But it is easier to derive פתנה from the idea of covering, clothing; see r. פתן.

\* פתה f. constr. פתה; dual c. suff. פתה Ex. 28, 22; plur. פתה, constr. פתה.

1. *the shoulder*, strictly so called, different from שכם, where see. Chald.

פתה, Syr. فته, Arab. كتف, id. whence is derived the denom. verb כנף to wound in the shoulder, etc.—Burdens are said to be borne *upon the shoulder*, על פתה Is. 46, 7. Ez. 12, 6, בפתה Num. 7, 9; also infants Is. 49, 22; so of animals, Is. 30, 6. Hence metaph. Neh. 9, 29 ויחננו פתה סוּרְרָה and *showed a rebellious shoulder*, refused to bear the appointed burden, i. e. they refused to obey, comp. Zech. 7, 11. בין פתהיו *between his shoulders*, i. e. upon his back, 1 Sam. 17, 6.

2. Trop. of things, *the border, side*, e. g. of a building 1 K. 6, 8. 7, 39; of the sea Num. 34, 11; of a city or country Josh. 15, 8. 10. 11. 18, 12 sq. Hence poet. Deut. 33, 12 (Benjamin) *shall dwell between his shoulders* sc. Jehovah's, i. e. between the sacred mountains, Zion and Moriah. Is. 11, 14 (the enemies) *fly upon the shoulder of the Philistines*, i. e. rush upon their borders, the figure being taken from birds of prey.

PLUR. פתהיו, constr. פתהיו 1. *shoulder-pieces* of the high-priest's ephod, אפוד Ex. 28, 7. 12. 39, 4. 7. 18. 20. See Braun de vest. Sacerd. p. 467.

2. *sides* of a gate, i. e. spaces on each side of a gate, Ez. 41, 2. 26.

3. *shoulders* of an axle, 1 K. 7, 30; also v. 34 פתהיה, as if from the dual.

\* פתה in Kal not used, pr. to surround. Kindr. are פתה, פתה, פתה, פתה, פתה.

PIEL 1. *to surround*, in a hostile sense, c. acc. Judg. 20, 43. Ps. 22, 13.

2. *to wait*, as in Syriac and Chald. Job 36, 2; prob. from the idea of going round and round, comp. הויל no. 6, and הויל.

HIPH. 1. i. q. Pi. no. 1; in a hostile sense, *to circumvent*, Hab. 1, 4; but also in a good sense, c. ב Ps. 142, 8.

2. Intrans. i. q. *to crown oneself* with any thing, *to be crowned*, see פתה. Prov. 14, 18 חכמים יתחזקו *the prudent are crowned with insight*.

Deriv. פתה, and

פתה m. *diadem, crown*, of the Persian king Esth. 6, 8; of the queen Esth. 1, 11. 2, 17. Gr. *diadema, diadema*, comp. Quint. Curt. 3. 3.

פתה plur. פתה, f. *capital, chapter* of a column, made of brass, sometimes in the form of lilies 1 K. 7, 19; and sometimes with pomegranates or the like, 2 K. 25, 17; so 1 K. 7, 16–20. 2 Chr. 4, 12. R. פתה.

\* פתה fut. יפתה *to pound* in a mortar, *to bray*, *to mash*, kindr. פתה; Prov. 27, 22.—Chald. פתה *to pound*, also to smite, to war.

Deriv. מפתה a mortar.

\* פתה fut. יפתה Deut. 9, 21; imper. plur. פתה.

1. *to beat, to hammer, to forge*, Joel 4, 10. Comp. *quatio, percutio*; kindr. פתה *to beat*, Lat. *cudo*, Arab. كد *to pound* in a mortar.

2. *to beat in pieces, to break*, e. g. a vessel Is. 30, 14; the golden calf Deut. 9, 21. Part. pass. פתה *crushed*, i. e. emasculated by crushing or bruising the testicles, Lev. 22, 24.

3. *to beat down, to rout* an enemy, Ps 89, 24.

PIEL פתה 1. i. q. Kal no. 1, Mic. 4, 3 Is. 2, 4.

2. i. q. Kal no. 2, 2 K. 18, 4. 2 Chr 34, 7.



3. i. q. Kal no. 3, *to smite* a land, i. e. to lay it waste, Zech. 11, 6.

PUAL pass. *to be dashed upon any thing*; 2 Chr. 15, 6 *they dash themselves nation upon nation, and city upon city*, spoken of civil discord and war.

HIPH. fut. יִכְתֹּב, *to smite an enemy,*

i. q. Kal no. 3; c. acc. Num. 14, 45. Deut.  
1, 44.

HOPH. fut. **חָבַר**, plur. **חָבְרָה**, *to be beaten in pieces, broken*, e. g. of a gate, Is. 24, 12; idol images, Mic. 1, 7; metaph. of persons, Job 4, 20. Jer. 46, 5.

Deriv. פָּתַח, מִפְתָּח; pr. n. פָּתַח.

三

*Lamed*, the twelfth letter of the Hebrew alphabet, as a numeral denoting 30. The name, לָמֶד, signifies the same as מְלֶמֶד *ox-goad*, in allusion to the figure of this letter in the Phenician alphabet.

It is interchanged: 1. With the other consonants of the class of liquids or semi-vowels, of which it is the softest; e. g. a) With **נ**, as **נָחַץ** and **נָחַץ** to urge; **נִדְּחָה** Chald. **נִדְּחָה** sheath; **נִשְׁכָּה** and **נִשְׁכָּה** cell, chamber; **נָחַ** Syr. **נָחַ** to give; in all which examples **נ** seems to be the primitive form. Vice versa.

*παλιόφωνοι*, Chald. סַמִּיכָא; צֶלֶם; שְׁמֵה, image, etc. where נ seems to come from ז; comp. Dor. ἡνθον, βέντιστος, for ἡλθον, βέλτιστος, also the multitude of examples from the Arabic collected by Ev. Scheid in Diss. Lugdd. p. 953. b) With ר, mostly so that ר as the harder letter is softened into ז, espec. in the later books and dialects, e. g. שרשרת chain, Chald. and Arab. سَرْسَرَة; سلسلة, and even سُنْسَلَة; أسكنون; أسكنون palaces, with a softer pronunciation אסננון Is. 13, 22;

**קֶלֶב** <sup>s</sup> קָרַב Chald. *lo!* midst; comp. *λεῖγον, lilium*. Yet elsewhere the **ל** sometimes appears to have gone over into the harder **ר**, e.g. אֲמָנָה Arab. *amāna*; חֻכְּמָה Chald. *huḫma*; מִצְוָה Job 38, 32 for מִצְוָה 2 K. 23, 5; pr. n. סֹחֵךְ Arab. *saḥk*; אֱלֹהִים Sam. אֱלֹהִים divinity; see also the paronomasia in לְכֹרֶשׁ and רָכַשׁ Mic. 1, 13. c) Rarely with **מ**, as מִגְזָלָה<sup>s</sup> Arab. *ḫuḫba* skull.

2. Sometimes with 7, as ܠܝܢ, Chald.

אָזל and אָזר, to go away, to depart, q. v.  
 comp. the kindr. פָּחַד and פָּחַד; לֵישׁ and לֵישׁ;  
 רָשׁ and רָשׁ; pr. n. אֲרָבָא, mod. *أربد*  
*Irbil*, see p. 129. Comp. also Ὀδυσσεύς  
*Ulysses*; δάκρυον, *lacryma*; odor and  
 oleo; δαίη Lat. *levir*; *medius*, Fr. *mi-*  
*lieu*. etc.

Quadriliterals are occasionally formed from triliterals by means of ל, viz. a) By inserting ל after the first radical, as זָלָל, זָלָלָל to glow. b) By annexing ל at the end, by which form perhaps the Semitic languages may have designated diminutives, like the Greek, Latin, and German; comp. Matth. Gr. Gram. § 102. Ramshorn Lat. Gram. p. 236, 257. Grimm's Deutsche Gramm. III. p. 665. Thus הִרְגָל to hop, to gallop, Germ. huppeln; בִּרְמָל garden, בִּרְמָל ankle, Germ. Knöchel, knuckle; בִּדְמָל calix of a flower, etc.

לְ, and before monosyllables and barytone dissyll. לְ (as לְנֶפֶשׁ, *Lehrg.* p. 628); לְ see in its order; c. suff. לְיָ; לְיָ, לְיָ, in pause and fem. לְיָ; לְיָ f. לְיָ; לְיָ f. לְיָ; לְיָ Jer. 14, 16, poet. לְיָ, f. לְיָ; Arab. لَ, Ethiop. ለ, Syr. ܠ; a prefix preposition, abbreviated from אֶל, with which it is in a great measure synonymous; but with this distinction, that אֶל is more usual in the proper and physical signification, while לְ is more commonly employed in a tropical and metaphysical sense.

A) Pr. as denoting *motion*, or at least direction *towards* any thing, a turning *to* or *towards* any object.

1. *to, towards, unto*, Gr. *eis*, espec. after verbs of going, where it differs from

ל in that ל is put before the *person* to whom one goes, and ל before the *place*; so הֵלֵךְ לְ and לְ הֵלֵךְ, see in הֵלֵךְ no. 1. p. 253; בּוֹא לְ c. לְ of pers. Gen. 37, 23. Judg. 3, 20, c. לְ of place 1 Sam. 9, 12. 2 Chr. 28, 9; שׁוּב לְ c. לְ of pers. and לְ of place Ruth 1, 8; and so after קָרַב, קָרַב לְ, רָרַב לְ, 1 Sam. 4, 10. Also *to be led to*, as לְשִׁבְחָה Is. 53, 7; לְקָדֵר Job 10, 19; Ez. 5, 10 *to scatter to all the winds*, לְכָל-לְקָחָה Job 12, 22. Mic. 7, 9. Also לְקָרָא *to call to* any one, see in קָרָא. Put also before particles of place to intimate direction, like Engl. *-ward, -wards*, as לְמַעַל *backwards*, לְמַטָּה *upwards*, לְמַטָּה *downwards*, etc. So in phrases like the following: Ps. 99, 5 הִשְׁתַּחֲוִי לְהֵרֶם רַגְלָיו *worship towards his footstool* i. e. turning towards it. Is. 51, 6 שֹׂא לְעֵינֶיךָ *lift up your eyes towards the heavens*.—Trop. of a turning or direction of the mind *to, towards, upon* any person or thing; e. g. לְקַנָּה לְ, הִבֵּחַ לְ, *to look to, to wait for*; לְשָׁמֵעַ לְ, הִאֲזִינוּ לְ, *to listen to*; לְפָלְחָה נַפְשִׁי לְ Ps. 84, 3; לְאָרַב לְ *to lie in wait for* any one. Opp. is מִן, see Gen. 9, 10. So לְ—יָדָה Neh. 3, 15.—Sometimes לְ differs little from יָדָה *unto, even unto*; e. g. לְשִׂבְעָה *unto fullness*, satiety, Ez. 39, 19; לְמוֹתָם *even unto their death* Ps. 73, 4; לְ—בֵּין see in בֵּין no. 1.

2. *into, eis*, spoken of a passing *into* another state or condition, e. g. *to make or change to or into* any thing. Gen. 2, 22 וַיִּבֶן יְיָ אֱלֹהִים אֶת-הַצִּלְצִלָּה *and the Lord God made the rib... into a woman*. 2 Sam. 5, 3. Job 17, 12. Hence לְהַפְּךָ *to change into*; לְנָתַן לְ, נָשָׂא לְ, *to make or place a person or thing into or for* any thing; לְהִיָּה *to be for* any thing, *to become* any thing, see in הִיָּה no. 2. α, β. So by hyperb. for ‘*to become as any thing*,’ 1 Sam. 25, 37 וַיֵּהָיוּ הָהָרִים לְאֶבֶן *and he became as a stone*. With הִיָּה impl. Job 13, 12. Lam. 4, 3. Is. 1, 5 כָּל-רֹאשׁ לְחֹלִי *the whole head is for sickness*, is sick; comp. 2 Chr. 21, 18. Job 30, 31. So לְכַרֵּם *to cut into two parts*, Jer. 34, 18; comp. Lev. 8, 20.

3. It serves to mark the *dative*, like Engl. *to* and Fr. *à* prefixed to nouns, where the Greek, Latin, and German employ the dative case.—Thus

a) After verbs of giving, לְ, נָתַן לְ, שׁוּב לְ Ex. 4, 11; of rewarding, retributing,

לְהָשִׁיב לְ, הָשִׁיב לְ; of bringing, לְהָבִיא Gen. 27, 31; of forgiving, לְנָשָׂא; of giving over, leaving, לְעָזֹב Ps. 16, 10, לְהַנִּיחַ Ecc. 2, 18; of consulting, לְרַעֲיוֹת, etc. So too לְהַנִּיחַ לוֹ בֶּן *she bare to him a son* Gen. 24, 36; לְהַנִּיחַ *to make (grant) a covenant to* any one, see in לְהַנִּיחַ no. 3. a. Of a person to whom any thing is said, לְאָמַר Gen. 27, 31. 34. Deut. 33, 9; or narrated, לְהַגִּיד, הִגִּיד לְ; or promised with an oath Deut. 6, 23. 26, 3. 15. But for לְאָמַר *to speak of* any one, see below in no. 11.—Very freq. verbs in Hiph. are followed by לְ, if they include the idea of giving, imparting, causing *to* any one, e. g. לְהַחֲיֵה *to save life to* any one Gen. 45, 7; לְהַנִּיחַ *to give rest to* Ex. 33, 14. Is. 14, 3; לְהַשְׁקָה 1 K. 19, 20; also Is. 53, 11. Judg. 7, 2.

b) As marking the person (or thing) *to or for* whose use, advantage, profit, a thing is done or serves, Lat. *Dat. commodi*. Gen. 2, 20 *for Adam there was not found a help*, etc. 24, 4 *and take a wife for my son Isaac* 45, 23. 50, 10. Ex. 26, 7. Neh. 8, 4. Gen. 12, 7 *he built an altar unto Jehovah*, in his honour. Ecc. 1, 3. 6, 11. 12, 8, 15. So too contra, as marking the *Dat. incommodi*, Prov. 17, 25 *a foolish son is a grief to his father*. 19, 13.—A reflexive dative of this kind is often added after verbs, and espec. verbs of motion, e. g. of going, הֵלֵךְ, אָזַל, שׁוּב, of fleeing, as נָס, בָּרַח, signifying strictly that one does a thing for his own advantage or pleasure, *for himself*; although by degrees it passed over into a pleonasm, which cannot well be expressed in English. Cant. 2, 17 וְיָדַי לְאֶבְרִי *my beloved, be thou (for thyself) like a roe*. Job 15, 25 לָמוֹ *houses which none inhabit (for themselves)*. Ez. 37, 11. Prov. 13, 13. al. Gen. 12, 1 לְהֵלֵךְ *go for thyself*. See Lehrgeb. p. 736, 737.

c) As implying an *effect*, impression, influence, *to or upon* a person or thing. Prov. 24, 9 הוֹצֵאתָ לְאָדָם *the scorner is an abomination to men*. Cant. 1, 3. Job 10, 3 הַטִּיב לָהּ *is it good to thee?* sc. in thine eyes; comp. וַיִּרְעַב לִי Ps. 69, 32. So לְהַקְלִיף *profane (be it) to me!* far be it from me, see in הִקְלִיף no. 2. Here



too belongs Gen. 45, 1 *then Joseph was not able* לְהִתְאַסֵּק לְכָל הַנֶּעְבְּרִים עָלָיו *to refrain himself to* (before) *all them that stood by him*, i. e. could not appear firm and unmoved to those present.

d) Implying *possession*, or a dative of the possessor, Lat. *est mihi*; as הִיאָה לִּי, אֵין, רַשׁ, הִיאָה, אֵין לִי, רַשׁ, see in הִיאָה, אֵין לִי, רַשׁ. Also לְ אֲשֶׁר לְ *what is to any one, what he has*; Gen. 31, 1 פְּלִי-אֲשֶׁר לְאֲבִירֵנוּ *all that was to our father*, i. e. all that was our father's. 29. 9. 47, 4. See Lehrs. p. 672. מֵהֶ-לִּי *what is there to me and to thee?* what have I to do with thee? see in מֵהֶ-לִּי A. 1. c. So too לָךְ שָׁלוֹם, לָכֶם שָׁלוֹם, *peace (prosperity) be to thee, to you*, i. e. be thine, yours, see שָׁלוֹם. Further: α) Of him who comes into the possession of any thing, *to whom it becomes property*, etc. as הָיָה לִי *it becomes mine*, see in הָיָה no. 2. γ. β) Of him to whom any thing belongs as a duty, office, etc. 2 Chr. 26, 18 לֹא לָךְ עֲזִיָּה לְהַקְבִּיר *it is not unto thee (not thine), Uzziah, to burn incense*. 20, 17. 35, 3. Ps. 50, 16. Mic. 3, 1. So perh. הֵשׁ לֹאֵל יָדִי *it is permitted to the power of my hand*; but see in אֵל I. 2. p. 50. γ) Of that to which a person or thing pertains; 1 K. 15, 27 *and Baasha, the son of Ahijah, pertaining to that tribe*.

e) As marking the *cause* and *author* of any thing, like the dative in Greek; also the instrument. Job 37, 1 לִזְאוֹת לְיָדָי לְיָדֵי יְהוָה *for (at) this my heart trembleth*. Ps. 18, 45 אֶזְכְּרֵנּוּ אֶזְכְּרֵנּוּ לִי *at the hearing of the ear they obey me*, because of the report of my fame. Num. 16, 34. Is. 19, 22 לָהֶם נִשְׁמָע *he is entreated of (by) them*, listens to their prayers. Thus put: α) After passive verbs, Ex. 12, 16 לָכֶם יַעֲשֶׂה *this only may be done by you*. Prov. 14, 20. Neh. 6, 1 נִשְׁמָע לְסַנְבַּלַּט *it was heard by Sanballat*. Gen. 14, 19. Ex. 13, 7. Lev. 21, 11. 1 Sam. 15, 13. Esth. 5, 12. Is. 65, 1. So Syr. ܠ, Hoffm. Gr. Syr. § 143. β) After other verbs having a passive sense; as הָיָה לְ *to be done by any one*, Is. 19, 15; לְ *to conceive by any one*, Gen. 38, 18. 25. γ) In the inscriptions of poems, *Lamed auctoris* so called; comp. the ܐ auctoris of the Arabs in

the titles of books, see Prtef. ad Golii Lex. So מִזְמֹר לְדָוִד *psalm of or by David* Ps. 3, 1. 4, 1. al. לְדָוִד מִזְמֹר id. 24, 1; also without the noun, לְדָוִד *of or by David* Ps. 25, 1. 26, 1. 27, 1. al. comp. Ps. 86, 1. Hab. 3, 1. Is. 38, 9. etc. The same *Dat. auctoris* stands alone on Phœnician coins; e. g. לְצִדְוֹן (לְצִדְוֹן) *of the Sidonians*, i. e. struck by them; לְצִיר *of Tyre*; in the corresponding Greek Σιδωνίων, Τύρον. δ) In many other examples, where often some passive verb or the like is to be supplied; Is. 2, 12 כִּי יוֹם לִיהוָה עֹלֵכֶם-בָּאָה *for the day of Jehovah*, etc. i. e. the day of wrath and judgment held by Jehovah. 22, 5 לְיוֹם מְהוּמָה... לְאֲרֹנִי יִהְיֶה *for a day of confusion... sent by the Lord Jehovah*; Sept. παρὰ Κυρίου. 28, 2. Zech. 14, 1. Ps. 3, 9 לִיהוָה הִישׁוּעָה *from (by) Jehovah is deliverance*. Job 33, 6. Jon. 2, 10. Is. 61, 2. 1 K. 10, 1. Jer. 10, 23. Ez. 1, 18 יִרְאָה לָהֶם *fear was by them*, they were terrible. 2 Sam. 3, 2. 3. 5. Hos. 6, 10.—Also of the instrument, as הָקָה לְפִי *to smite with the edge of the sword*, see in פִּה no. 3; so יִרְאָה לְעֵינֶיךָ *to see with the eye* Ez. 12, 12. Ps. 12, 5 לְלִשְׁנֵנוּ נִגְבִּיר *with (by) our tongue will we prevail, conquer*.

f) Often after nouns signifying *master*, lord, God, or *servant*, minister, also *friend*, *enemy*, and the like, as marking those relations to any one; comp. Gr. ὑναῖς ἄνδρες Il. 5. 546, also εἰαῖρος, φίλος, ἐχθρός τιμὴ et τιρός. So espec. בֶּן *a son of Jesse* 1 Sam. 16, 18, contra בֶּן-יִשְׁשִׁי THE son of Jesse. לְ אָדֹן Gen. 45, 8. 18; לְ הָאֱלֹהִים Is. 37, 16; לְ עֶבְדִּי Gen. 9, 25–27. 40, 12; also Gen. 14, 18. 1 K. 18, 22. 1 Chr. 27, 33. 1 Sam. 14, 34. שִׁנָּה 1 K. 5, 15; לְ רַשׁ Job 30, 29; לְ דֵּעַ Deut. 4, 42; לְ אוֹיֵב Num. 35, 23. etc. So the Phœnicians; see Monumm. Phœn. p. 199, 351.

g) Sometimes also Hebrew writers, especially the later ones, who inclined to Chaldaism, employ לְ (the sign of the dative) incorrectly after active verbs *for the accusative*, as in Chaldee, Syriac, and Ethiopic; e. g. לְ לָקַח Jer. 40, 2, לְ אָכַל Lam. 4, 5, לְ הָרַג Job 5, 2; comp. 1 Chr. 16, 37. 25, 1. Ps. 135, 11. etc. Once לְ is thus put before a whole sen-

tence, which must be regarded as in the accus. Is. 8, 1 *and write upon it with a common stylus* (these words), *לְמַהֵר* *hasting to the spoil*, etc. comp. v. 3, where *לְ* is omitted; see in *מַהֵר* Pi. no. 1.

4. Many of the examples above cited (no. 3. d, and e. γ) would properly be translated in Lat. by the *Genitive*, in Engl. by the *Gen.* or by *of* with its case; and hence in various other kinds of examples also, *לְ* maybe taken as a *sign of the Genitive*; comp. the like use of the Greek dative for the genitive by the figure called *Koloφώνιστος*, e. g. *ἡ κεφαλὴ τῶ ἀνθρώπου*, see Bernhardt's Greek Syntax, p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.* for *de*. Spec. a) Where several genitives are dependent on one nominative, as *הַכְּרִי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל* *the chronicles, annals, of the kings of Israel* 1 K. 15, 31. *חֶלְקֵת הַשָּׂדֶה לְבִנְיָמִן* *a part of the field of Boaz* Ruth 2, 3; also Judg. 3. 28. 1 K. 15, 31. 2 K. 5, 9. Josh. 14, 1. So too where the nominative has an adjective, as *בֶּן אָחֵד* *one of them* Ez. 1, 6; *בְּאַחַד הַיָּמִים* *on the first day of the month* Gen. 8, 13. Ez. 1, 2. c) As marking the genit. of the *possessor*, comp. in no. 3. d. Ecc. 5, 11 *הַשָּׂבִיעַ הַגֵּשֶׁמֶת* *the abundance of the rich man*. Ps. 37, 16 *מִצֵּט לְצַדִּיק* *the little of the righteous man*. Is. 34, 6. Jer. 12, 2. d) Where adverbs with *לְ* are put before nouns, and thus take the force of prepositions; as *לְ* *סָבִיב* prep. also *לְ* *מִתַּחַת* i. q. *תַּחַת* preposit. So *לְ* *מִצֵּל*, *לְ* *מִחַיִּיךְ*, etc. Lehrs. p. 631. 3.

From the primary signification of direction or turning to or towards any thing, come also the following tropical senses:

5. Spoken of *time*, it denotes: a) The point of time *to* or *until* which something is done, etc. i. q. *יָד*. Am. 4, 7 *I have withholden the rain from you when yet three months לְקַצֵּר to the harvest*. Deut. 16, 4 *shall not remain all night לְבָקֵר un-*

*til the morning*. Comp. *לְעוֹלָם* *eis aióna* *for ever* i. q. *עַד עוֹלָם*; also *לְנֶצַח* *eis aión* *for ever* i. q. *עַד נֶצַח*. b) The point of time *for* or *against* which a thing is done; Ex. 34, 2 *be ready לְבָקֵר for to-morrow*. Num. 11, 18 *sanctify yourselves לְמַחֵר against to-morrow*. Esth. 5, 12. Is. 41, 23. Prov. 7, 20. Also of an *interval* of time; 1 K. 5, 2 [4, 22] *and Solomon's provision לְיוֹם אֶחָד for one day*, every day.—Other significations relating to time, see below in B. 2.

6. *to, even to, until, usque ad*; comp. in no. 1 fin. So *לְבָלִי* *even to no measure*, i. e. without measure, Is. 5, 14; *לְאַרְיָה* *even to no remnant*, until none were left, Ezra 9, 14; also 2 Chr. 20, 25. 1 Chr. 22, 4; comp. 2 Chr. 36, 16. Judg. 16, 16 *reared לְמוֹת even unto death*, comp. Gen. 27, 46. Hence a) Of a number to which any multitude amounts, as Greek *eis μυρίους, πρὸς μυρίους*. 2 Chr. 5, 12 *וַיִּשְׁמְרוּ לְמֹאֵת כֹּהֲנִים to the number of a hundred and twenty*. But 1 Sam. 29, 2 belongs in no. 13 below. b) Of degree, amount, *even*; Deut. 24, 5 *לֹא יַעֲבֹר עָלָיו כָּל הַיּוֹם* *there shall not pass over* (be imposed) *upon him even any thing*, not the slightest charge; comp. *עַד* in the phrase *לֹא-עַד אֶחָד*. So 2 Chr. 7, 21. Ecc. 9, 4 *כֵּן לֵב הַיּוֹד טוֹב וְגו'* *for even a dog alive is better than a lion dead*.

7. Like *אֵל* A. 6, it implies an *adding*, *superadding to*, i. e. in addition to, *upon, besides*. Is. 28, 10 *לְצִי קוֹ לְצִי* *upon precept upon precept, line upon line*. Ecc. 7, 27 *אֶחָד לְאַחַת* *adding one to another*. Ps. 135, 7 *הֵמָּה לְמִטְרַת* *to the rain*, i. e. accompanying the rain in addition. Jer. 10, 13. Gen. 46, 26 *all the souls that came לְיִצְחָק in addition to (besides) Jacob into Egypt*.—In this sense *עַל* is more frequent.

8. It marks a direction of mind *towards* any one, either *to, for, or against*; e. g. *לְ* *הַסֵּד* *pious towards God* Ps. 4, 4; *לְ* *טוֹב* see in *הַסֵּד* no. 1. c; *לְ* *טוֹב* *good to any one* Lam. 3, 25. Contra, *לְ* *הַטָּא* *to sin against* any one, see in *הַטָּא*; *לְ* *הָרָה* *to be angry against*, see in *הָרָה*; *לְ* *זִמָּה* *to plot against* Ps. 37, 12.

9. Here too it forms a *Dat. commodi* (comp. no. 3. b), *for, in behalf of* any one, for his advantage, on his side, etc



Gen. 31, 42 לִי אֶלְהִים הָיָה לִי unless God had been for me, on my side. Ps. 56, 10, 118, 6. Is. 6, 8 מִי יֵלֶךְ עִמָּנוּ who will go for us? Judg. 1, 1. Deut. 30, 12, 13. So Judg. 7, 20 the sword for Jehorah and for Gideon! comp. v. 18. Job 13, 7 הֲלֹא הִרְדִּיר עֲוֹלָה will ye speak wickedly for God? i. e. in his behalf, to defend him. Ps. 69, 22. לְנַפְשִׁי לְנֶפֶשׁ פִּי for one's life, to preserve it, see in נֶפֶשׁ no. 2. c. Also לְנֶפֶשׁ לְנֶפֶשׁ to fight for; לְרִיב לְרִיב to contend for; לְהַחֲרִיב לְהַחֲרִיב to entreat for.

10. Spoken of a cause, reason, motive, on account of, because of, for, Lat. *propter*;

comp. Arab. **لَا مِ** *Lām causal*. So in לָמָּה, לָמָּה, wherefore? Gr. εἰς τί; πρὸς τί; Germ. wozu? Also לָכֵן, לָכֵן, propterea, therefore. Gen. 4, 23 I have slain a man לְבָצַעַי for my wound (because he wounded me), וְיָלֵד לְחַבְרָתִי yea, a young man for my stripe. Is. 14, 9, 15, 15. 36, 9. 60, 9 (comp. 55, 5, where it is more fully לְמַעַן). Hos. 10, 10. Lev. 19, 28. Josh. 9, 9. Ezra 3, 13.

11. As marking the object of discourse, etc. of, for, about, concerning, Lat. *de*. Lev. 14, 54 זֶה חֹק הַתּוֹרָה לְכָל-נִפְגַּע *this is the law for (concerning) every kind of plague*. Ps. 22, 31 יְסַפֵּר אֲדֹנָי לְדֹר וָדֹר *it shall be recounted concerning the Lord to the coming generation*. So after verbs of speaking Gen. 20, 13. Ps. 3, 3; of commanding Ps. 91, 11. Esth. 3, 2; of singing Is. 5, 1. 27, 2; of inquiring, as לְשִׂיבֹת לְשִׂיבֹת; comp. Gen. 42, 9. Hence of the subject or argument of an oracle, as לְמִצְרַיִם concerning Egypt Jer. 46, 2. 48, 1. 49, 1. 7. 23. 28. 23, 9. So Arab. **لِ** Kor. Sur. 3. 162. Sur. 4. 64.

12. Of the end or final object; as לְעֹזֶרָה for help, either as sought or given, Is. 10, 3. 20, 6. 31, 1; לְשׁוֹא, לְשׁוֹא, for nought, in vain. So לְבַעֲבֹר for בעֲבֹר.

13. Spoken of a norm, rule, etc. according to, after, by, Lat. *secundum*. Gen. 1, 11 לְמִינֵהוּ after its kind. 8, 19. 10, 5 אִישׁ לְלִשְׁנֵהוּ every one according to his language. Num. 4, 29 after their tribes and families. 1 Sam. 10, 19. 2 Chr. 25, 5; לְצֶדֶק according to right and justice, i. e. justly, righteously, Is. 32, 1. 11, 3. 2 Sam. 18, 4 and all the people came out לְמֵאוֹת וּלְאֶלְפִים by hundreds

and by thousands. 1 Sam. 29, 2. Is. 27, 12. 1 Chr. 23, 3. Gen. 41, 46 לְחֻמְצִים by sheaves.—Hence also the idea of likeness, q. d. like, like as, as if, as though, Job 39, 16 [19] לֹא הָיָה הַקָּשִׁיחַ בְּנִיָּה לֵאמֹר she is cruel towards her young, as though not hers; Vulg. quasi non sint sui. Hos. 9, 13 Ephraim . . . is planted in a pleasant place לְצֶדֶק like Tyre, pr. as though he were Tyre. לְרָצָא לְרָצָא to go out (from servitude) as free, i. e. free; written also without לְ in the same sense, לְרָצָא, see in הַפְּשִׁי. So לְהִשָּׁב לְהִשָּׁב to regard as, see in הַשָּׁב no. 1.

14. As denoting reference or relation, as to, in respect to, as for, in; and thus subjoined: a) After adjectives, to mark the nature or quality of an attribute; e. g. גָּדוֹל לְעֹזֶרָה great in (as to) riches and wisdom, comp. 1 K. 10, 23; לְזָקִים לְזָקִים older in years Job 32, 4; גָּדוֹל לְמִרְיָה Josh. 22, 10. Comp. Lat. 'præstantior ad rationem sollertiamque,' Cic. Nat. Deor. 2. 62. b) After verbs, Gen. 17, 20 and אֶשְׁמַעֲלֶה as for Ishmael, I have heard thee. 19, 21. Num. 18, 7. Ps. 12, 7. Comp. Lat. 'ad omnia alia ætate sapimus rectius' Ter. Ad. 5. 3. 45. c) After substantives; 2 Chr. 21, 3 and their father gave them great gifts לְכֶסֶף וְלְזָהָב in (as to) silver and gold. 16, 8. Also before a subst. put absol. at the beginning of a clause; as Is. 32, 1 וְלִשְׁרֵרִים and as for princes they shall rule justly. Ps. 16, 3 כָּל-כֶּסֶף כָּל-כֶּסֶף as for the saints . . . all my delight is in them. 17, 4. 32, 6.

NOTE. It is affirmed by some (Ewald Krit. Gramm. p. 603. Kl. Gramm. § 326), and denied by others (Winer in Simonis Lex. p. 509, 510), that לְ is also prefixed even to the nominative case; and the following examples are quoted: 1 Chr. 3, 2. 7, 1. 24, 20. 22. 2 Chr. 7, 21. Ecc. 9, 4. Ps. 89, 19. But it would seem that most of these examples may be referred to one or another of the acknowledged senses and constructions of this particle; (although in particular examples I would explain it differently from what Winer has done;) while nevertheless the לְ in such instances stands before what would otherwise have been the nominative. Thus Ps. 89, 19 our shield is of the Lord, and of the Holy one of





לֹא־עָשׂוֹת one may not do, Am. 6, 10; or, one cannot do, etc. Judg. 1, 19, comp. Josh. 17, 12.

3. Lat. *faciendi*, of doing; Num. 1, 1 in the second year לִצְאוֹתָם of their coming out, i.e. after their departure from Egypt. —In other examples לֹא c. inf. signifies:

4. even to, until, Is. 7, 15. Comp. above in A. 5. a.

5. on account of, because, Is. 10, 2 init. 30, 1 לִעֲשׂוֹתָ. Num. 11, 1. Comp. in A. 10.

6. as if, as though, 1 Sam. 20, 20. Comp. in A. 13.

7. at a time, when; לְבֵנֹת עָרֶב lit. 'at the turning of evening,' when evening drew near, at even tide, Gen. 24, 63.

D) Once לֹא seems to serve as a *Conjunction*, and is apparently prefixed to a finite verb, in the sense of *that*, like

Arab. ل for لِيكِي; thus 1 K. 6, 19 in the common reading, לְהֵרָחֵק that thou mayest place. But as this sense is harsh in connection with the context, we may perhaps with Ewald, Heb. Gram. p. 213, regard הֵרָחֵק as a sort of reduplicated infin. for הִתְרָחֵק, as also in 1 K. 17, 14 Cheth.

לֹא Chald. prep. i. q. Hebr. 1. to, into, towards, spoken of place, Dan. 2, 17. 4, 19. 6, 11. 7, 2.

2. As sign of the *Dative*, Dan. 2, 5. 7. 9. Put often also with the *Accusative* after active verbs, Dan. 2, 10. 23. 24. 25. 5, 4. Also as a sign of the *Genitive*, Ezra 5, 11. 6, 3. 15.

3. Prefixed to the *Infinitive*, after verbs of speaking, commanding, etc. Dan. 2, 9. 10. 12.

NOTE. For Chald. לֹא as prefixed to the forms of the fut. of הָיָה, e. g. לֹא־יִהְיֶה, etc. see in הָיָה, note, p. 247. The-saur. p. 734.

לֹא, and 35 times לֹא־ according to the Masora, e. g. Gen. 37, 13; Adv. of negation, *no*, *not*. Antique forms were לֹא, לֹא־, whence לֹא־יִהְיֶה, לֹא־יִהְיֶה. Syr. ܠܐ and ܠܐܐ, Chald. ܠܐ, Arab. لا. The ultimate root is نى q. v. whence also لا, لا.

1. Like Gr. οὐ, οὐκ, it expresses an absolute negative, and is put: a) With a *Præter*, unlike אֵל q. v. as Gen. 2, 5. 4, 5. 45, 1. 8. al. b) With *Futures*, as

Gen. 3, 4 הָיָה לֹא מוֹת הָיָה לֹא thou shalt not surely die. Ps. 16, 10 הָיָה לֹא תִּשָּׁבֵת thou wilt not leave. With the 2d pers. it often *interdicts*, and thus stands for the negat. imperative as Ex. 20, 15 הָיָה לֹא תִּשְׁטֹל thou shalt not steal. v. 5. Gen. 3, 1. 2. 24, 37. Lev. 19, 4. 25, 17. Deut. 25, 4; here it differs from אֵל which expresses *dissuasion*, but comp. Prov. 22, 24. With the 3d pers. Gen. 31, 32 הָיָה לֹא יָמָּוֶה he shall not live, i. e. let him die. So Arab. ۞ with the Fut. condit. De Sacy Gr. I. § 419. Whether لَآ is put (like אֵל) with the fut. in clauses marking purpose, may justly be doubted; e. g. Ex. 28, 32 לֹא יִקָּרֵץ (so) it shall not be rent, not: 'that it be not rent.' Is. 41, 7 he fasteneth it with nails, לֹא יָמוּט thus it moveth not, stands firm. Job 22, 11. c) It stands also where the substantive verb is omitted; as Ps. 5, 5 הָיָה לֹא אֵל הָיָה לֹא thou art not a God having pleasure in wickedness. Ex. 16, 8. 2 Sam. 18, 12. Is. 63, 9. Very rarely with a *Participle*, where אֵין is the usual negative; or with an *Infinitive*, where בִּלְחֵי is comm. employed.—As to its *place* in a clause, לֹא is always closely connected with the verb, and immediately precedes it; although occasionally for the sake of emphasis a word may be placed between the two, as Gen. 32, 9 יָצַק עֹד שָׁמָּה לֹא. 1 Sam. 8, 7. Ez. 16, 47. Job 22, 7. 34, 23.

The following uses of this particle may likewise be noted:

2. Absol. in answer to a question, *no*, *nay*, Zech. 4, 5. Job 23, 6 will he contend with me with all his might? *No* (לֹא), *but*, etc. Also in declining an invitation, Gen. 19, 2 *nay, but we will abide in the street all night*. 23, 11. Is. 30, 16; comp. Gen. 18, 15.

3. In neg. interrogations, where an affirmative answer is implied, (different from אֵל no. 3,) for הָיָה לֹא is not? *nonne?* like Gr. οὐκ Hom. Il. 10. 165. ib. 4. 242. Mostly in clauses coupled with a preceding one; Job 14, 16 הָיָה לֹא תִּשְׁמַר עַל חַטָּאתִי dost thou not watch over my sin? 2, 10. 2 K. 5, 26. Jer. 49, 9. Lam. 3, 36. Jon. 4, 11; also Jer. 49, 25.

4. Put for בִּלְחֵי with *no*, i. e. *without*, 1 Chr. 2, 30 and Seled died לֹא בָנִים without children. Ps. 59, 4. 2 Sam. 23, 4. Job 34, 24 לֹא דֶרֶךְ without way Job 12,

24. *לֹא אִישׁ without men*, deserted, desolate, Job 38, 26.

5. i. q. *לֹא עָדָה not yet*, 2 K. 20, 4. Ps. 139, 16.

6. Prefixed to nouns it gives them a negative or contrary meaning, like Engl. *un, in, im*. a) Before adjectives, *לֹא חָסִיד not pious*, i. q. *ungodly*, Ps. 43, 1; *לֹא עֹז not strong*, i. q. *infirm, weak*, Prov. 30, 25; *לֹא חָכָם not wise* Deut. 32, 6. b) Before substantives, as *לֹא אֵל* q. d. *non-deus, a no-god*, i. e. an idol, Deut. 32, 21. Jer. 5, 7; *לֹא עֵץ not wood*, spoken of a man in opp. to a rod or instrument of wood, Is. 10, 15; *לֹא אָדָם, not a man*, spoken of God, as not to be brought into comparison with mortals, Is. 31, 8. But the sense is different in phrases like *לֹא כֹחַ* Job 26, 2 and *לֹא חָכְמָה* ib. v. 3, where there is an ellipsis for: 'he who hath *no power, no wisdom*'; see below in C. 2. c) For the phrase *לֹא כֹחַ* see under *לֹא* no. 3. d) With an adverb, as *לֹא מְעֵט* *not little*, i. e. *much*, Is. 10, 7.

7. *לֹא עַד not even*, see in *עַד* no. 2; not much different is *לֹא עַד* Judg. 4, 16.—Also *לֹא* Deut. 24, 5; see in *לֹא* A. 6. b.

8. By pleonasm *לֹא* is joined with *אֵין* 1 K. 10, 21; with *עָדָה* Zeph. 2, 2.

NOTE. Some assign also to *לֹא* the power of a subst. *nothing*, but the examples adduced are not certain. In Job 6, 21 the reading is doubtful; and Job 31, 23 *לֹא אוֹכֵל* may be rendered, *I could not sc. do any such thing*. Comp. however Chald. *לֹא, לֹה*, Dan. 4, 32.

With prefixes *לֹא* is connected as follows:

A) *בְּלֹא* 1. Prep. varying in signification, according to the different significations of the particle *בְּ*. a) *not in* a certain time, comp. *בְּ* of time, A. 5; i. e. *out of, beyond* a certain time. Lev. 15, 25 *בְּלֹא עֵת נִדְהָה* *beyond the time of her uncleanness*. Also *before*, i. q. *בְּעָתָה*, Job 15, 32 *בְּלֹא יוֹמָה* *before his time*, comp. above *לֹא* for *בְּעָתָה*, no. 5. b) *not for* a certain price, comp. *בְּ* of price, B. 3; Is. 55, 1. Ps. 44, 13; also *בְּ* *לֹא* Is. 45, 13. c) *not with* sc. any thing, i. e. *without*, 1 Chr. 12, 33 *בְּלֹא לֵב וְלֹא* *not with a double heart*, i. e. *with one heart, with the whole soul*, comp. Ps. 17, 1. Job 8, 11. Ez. 22, 29. 2 Chr. 30, 18 *they did eat the passover בְּלֹא בְּחֹבוֹ* *without (doing) as*

*it was written*. In the same sense is said *לֹא בְּ*, as *לֹא בְּיָד* *without (man's) hand* Job 23, 20; *לֹא בְּכֶסֶף* *not with silver*, i. e. not so as to obtain silver, Is. 48, 10. Syr.

*לֹא* without. d) *not by or with*, comp. *בְּ* of the instrument and cause, B. 2. c; Job 30, 28 *לֹא חָמָה* *but not by the sun*.—In some instances also *בְּלֹא* is put concisely for *לֹא בְּאִשֶּׁר*, as Is. 55, 2 *בְּלֹא לִשְׂבָּחָהּ* *for (that which) satisfieth not*. Jer. 2, 11.

2. Conj. with fut. *in that not*, i. e. *so that not*. Lam. 4, 14 *לֹא יוֹכְלוּ הָעָם* *so that (men) cannot touch their garments*.

B) *הֲלֹא* *nonne? is not?* etc. Gen. 4, 7. 20, 5. Job 1, 10. Num. 23, 26; *annon?* 1 K. 1, 11; implying an affirmative answer, and *הֲלֹא* is often therefore nearly i. q. *הִנֵּה, lo!* behold! 1 Sam. 20, 37 *לֹא הָלַךְ חֲצִי מִקֶּדֶּךָ* *lo! the arrow is beyond thee*. 2 Sam. 15, 35. Ruth 2, 8. Prov. 8, 1. 14, 22. 22, 20. Job 22, 12 (parall. *רָאָה*). Hence for *הֲלֹא* in the books of the Kings, we find in Chron. often *הִנֵּה*, e. g. 2 K. 15, 36 *הִנֵּה הָיָה* *lo! they are written in the book*, etc. comp. 2 Chr. 27, 7; so 2 K. 20, 20. 21, 17, comp. 2 Chr. 32, 32. 23, 18. etc. Very rarely both particles stand together; as *הֲלֹא הָיָה* 2 Chr. 25, 26; *הֲלֹא הָיָה* Hab. 2, 13. See Gesch. d. Heb. Sprache p. 39. The LXX also often render *הֲלֹא* by *οὐ* Josh. 1, 9. 2 K. 15, 21. In Samar. and Rabbinic is common for *הֲלֹא*.—Arab. *أَلَا, هَلْ*.

C) *לֹא* 1. *in not*, i. q. *without*, once 2 Chr. 15, 3, pr. *in the not having*.

2. *as though not*, Job 39, 16, see in *לֹא* A. 13. Elsewhere also for *לֹא בְּאִשֶּׁר* Is. 65, 1. Job 26, 2. 3.

NOTE. By a certain laxness of orthography, *לֹא* is occasionally written for *לֹו* *to him*, according to the Masorites fifteen times in all, Ex. 21, 8. Lev. 11, 21. 25, 30. 1 Sam. 2, 3. 2 Sam. 16, 18. Ps. 100, 3. 139, 16. Job 6, 21. 13, 15. 41, 4. Ezra 4, 2. Prov. 19, 7. 26, 2. Is. 9, 2. 63, 9. Vice versa also *לֹו* is put for *לֹא* 1 Sam. 2, 16. 20, 2. But several of these examples are doubtful.

*לֹא*, once *לֹה* Dan. 4, 32 Chethibh i. q. Heb. *לֹא*



1. *not, no, non*, Dan. 2, 5. 9. 10. 11. 3, 12. 14. *הָלֹא* *annon?* ib. 3, 24. 4, 27.

2. *nothing*, Dan. 4, 32.

**לֹא דִבָּר** (*no pasture*) *Lo-debar*, pr. n. of a town of Gilead, 2 Sam. 17, 27; written in c. 9, 4. 5 **דִּבָּר** *li*.

**לֹא עַמִּי** (*not my people*) *Lo-ammi*, symb. name of a son of Hosea, Hos. 1, 9.

**לֹא רַחֲמָה** (*not compassionate*, r. **רַחַם**) *Lo-ruhamah*, symbolical name of a daughter of Hosea, Hos. 1, 6. 8. 2, 25.

\* **לֹאֵב** obsol. root, kindr. with **לֵב**, **לָבַח**, *to burn*, and thence *to thirst*.

Arab. **لَاَب** mid. Waw, *to thirst*.—Hence **הִלְאוּבָה** *thirst*.

\* **לֹאֶה** in Kal only fut. **וְלֹאֶה**, apoc. **וְלֹאֶה**.

1. *to be wearied, exhausted*, i. q. **לָבָה**, where see for the origin. Chald. **לָבָה** and **לָבָה** id. Syr. **لَبَّ** id. Aph. **لَبَّ**.—Job 4, 5 *but now it (calamity) is come upon thee, and thou faintest*. With **לָ** c. inf. *to labour in vain*, not be able, Gen. 19, 11.

2. *to be weary of any thing, to take ill*, Job 4, 2.

NIPH. i. q. Kal, but more usual.

1. *to be weary, exhausted, to faint*; Part. fem. **לָבָה** *weary* Ps. 68, 10. Espec. *to labour in vain*, Is. 16, 12; c. inf. Jer. 20, 9. Also *to weary oneself*, sc. by vain labour, Jer. 9, 4.

2. i. q. Kal no. 2, *to be weary of any thing, to take ill, to be grieved*, with inf. Is. 1, 14. Jer. 6, 11. 15, 6; inf. c. **לָ** Prov. 26, 15 *it grieveth him (the sluggard) to bring his hand again to his mouth*. Intens. *to disdain, to loathe*, Ex. 7, 18.

HIPH. **הִלְבֵּה** 1. *to make weary*, Jer. 12, 5. Ez. 24, 12.

2. *to weary out, to tire one's patience*, Is. 7, 13. Mic. 6, 3; comp. Job 16, 7.

Deriv. **הִלְבֵּה**, also

**לֵאָה** (*wearied*) pr. n. *Leah*, the elder daughter of Laban and wife of Jacob, Gen. 29, 16 sq. 30, 9 sq. 34, 1.

\* **לָאֵט** i. q. **לָאֵט** and **לָאֵט**, *to wrap around, to muffle, to cover*, 2 Sam. 19, 5. Comp. Sanscr. *lud*, Gr. *λάθω*, *λανθάνω*, Lat. *lateo*.—For **לָאֵט** Job 15, 11, see under **אֵט**.

**לָאֵט** i. q. **לָאֵט** part. Kal from r. **לָאֵט** q. v.

**לָאֵט** adv. *softly, gently*, see **אֵט**.

\* **לָאֵט** obsol. root; Arab. **لَال** Conj. IV, also Eth. **ለለ**, *to send a messenger*, **ጥለለ** (*to be sent*), *to wait upon*. *to minister*, **ለለ** a minister, servant. Kindred are **לָלַח**, **לָלַח**.

Deriv. **מִלְאָכָה**, **מִלְאָכָה**, and pr. n. **מִלְאָכָה**.

**לָאֵל** (*of God sc. created*, comp. Job 33, 5,) *Lael*, pr. n. m. Num. 3, 24.

\* **לָאֵם** obsol. root, of doubtful signification; Arab. **لَام** is to agree, to be congruent. Perh. **לָאֵם** may be softened from **لָאֵם**, **لָאֵם**, signifying *to make a noise*, whence **לָאֵם** multitude, and pr. n. **لָאֵם**; comp. **לָאֵם**, **לָאֵם**.—Hence

**לָאֵם** m. c. suff. **לָאֵם**, **לָאֵם** Is. 51, 4; plur. **לָאֵם**.

1. *a people, nation*, only poetic, Prov. 11, 26. 14, 28; Plur. Gen. 25, 23. 27, 29. Ps. 7, 8. 9, 9. al.

2. Plur. *Leummim*, pr. n. of an Arab tribe, Gen. 25, 3; supposed to be the same with the *Ἀλλουμῳῆται* of Ptolemy 5. 7.

**לֵב** m. (r. **לָבַב**) c. Makk. **לָבַב**, c. suff. **לָבַב**, plur. **לָבַב**; also

**לָבַב** m. constr. **לָבַב**, c. suff. **לָבַב**, plur. **לָבַב** 1 Chr. 28, 9, c. suff. once **לָבַב** Nah. 2, 8.

1. *the heart*, so called as being covered with fat; see the root. Arab. **لُب**, Syr. **لُب**, Eth. **ለለ**, id.—2 Sam. 18, 14. Ps. 45, 6. al. As the heart is the central point for the blood, and the seat of life, it is often put:

a) i. q. **נָפֶשׁ** (Hom. *ψῆνές*) *anima, life*, the vital principle, Ps. 84, 3. 102, 5. Jer. 4, 18, comp. **נָפֶשׁ** in v. 10. Hence *the heart* is said *to live*, to recreate itself, Ps. 22, 27; or *to be sick* Is. 1, 5; and even *to sleep and wake* Ecc. 2, 23, comp. 8, 16. Cant. 5, 2. Also *to stay the heart* is to refresh oneself with food and drink, see **סָעַד**. Ex. 9, 14 **אֶל-לָבָבְךָ** *upon thy heart*, i. e. upon thee, thyself.

b) Further, with the Hebrews as in Engl. *the heart* is the seat of the *feelings, affections, and emotions* of various

kinds: e. g. of love, as Judg. 5, 9, 16, 15 *thy heart is not with me*, i. e. thou lovest me not; (contra, *to love with all the heart*, Deut. 4, 29, 6, 5;) of confidence, Prov. 31, 11; contempt, Prov. 5, 12; joy, Ps. 104, 15; sorrow, Neh. 2, 2. Ecc. 7, 3; contrition, Ps. 109, 16; bitterness, Ps. 73, 21; despair, Ecc. 2, 20; security, לב נכון Ps. 57, 8, 108, 2. Poetically there is also ascribed to the sorrowful a heart *sick, wounded, grieved*, Prov. 13, 12, 14, 13. Is. 61, 1; to the timid a heart which *melts*, Is. 13, 7. Deut. 20, 8; to the inflexible and obstinate a *hard heart* (see שרירות, קשה like a stone Ez. 11, 19, 36, 26, not circumcised Lev. 26, 41. The words too by which we utter or express those feelings, are poetically ascribed to the heart; and thus *the heart* is said to cry out, Hos. 7, 14; to lament, Is. 15, 5; to pant, to sigh, Ps. 38, 9. Also *to pour out the heart* is i. q. to pour out one's feelings in tears, Lam. 2, 19.—Especially heart is put for *fortitude of mind, courage*; so חסם bold, courageous. 1 Sam. 17, 32 אדם עזי לב אדם let no man's heart fail, etc. Gen. 42, 28 ויצא לבם and their heart went forth, their courage failed. 2 Sam. 7, 27, 17, 10. Jer. 49, 22. Neh. 3, 38 [4, 6]. *Firmness of heart* is also put for the same, Job 41, 15 [24]. Commotion, agitation of mind seems to be implied in Job 15, 12: מה-יפה לבך whither doth thy heart carry thee away?

c) In reference to the *mode of thinking and acting*, i. e. to disposition and character; in which sense there is ascribed to any one a clean heart, Ps. 51, 12; sincere 1 K. 3, 6; faithful Neh. 9, 8; upright 1 K. 9, 4; also on the contrary, a heart perverse Ps. 101, 4; contumacious, froward, Prov. 7, 10; deep, i. e. hidden, crafty Ps. 64, 7; ungodly Job 36, 13; also double-minded men are said to speak with a *double heart* or mind, Ps. 12, 3 ולב דבדב; comp. contra, 1 Chr. 12, 33 בלא לב with one heart, sincerely. Further, a heart or mind that is wide רחב Prov. 21, 4, great גדל Is. 9, 9, high גבה Ez. 28, 5, signifies *pride*; but the former also denotes *joy*, Is. 60, 5.

d) As the seat of *will, purpose, determination*. 1 Sam. 14, 7 כלי-אשר עשה

לבך do all that is in thy heart, what thou wilt or hast determined. Is. 10, 7 ויהשמיד בלבבו to destroy is in his heart. Is. 63, 4 the day of vengeance בלבי is in my heart, i. e. I have decreed it, will bring it to pass. So a thing is said to be in לב in my heart, i. e. I have purposed it, 1 K. 8, 17, 18. 1 Chr. 22, 7, 28, 2. 2 Chr. 1, 11, 29, 10. בלבי i. e. after my own heart, to my own pleasure, 1 Sam. 13, 14. Ps. 20, 5; so בלבי Jer. 3, 15, בלבי 1 Sam. 2, 35. Also אל-לבי Neh. 7, 5. Ecc. 11, 9 ברכי לבך walk in the ways of thy heart, follow out your own desires, will.

e) To the heart is also ascribed *understanding, intelligence, wisdom*, (comp.

לב heart, intellect, Lat. cor Cic. Tusc. 1. 9. Plaut. Pers. IV. 4. 71, also cordatus i. e. discreet, prudent,) and even too the *faculty of thinking*, Is. 10, 7. 1 Chr. 29, 18.—1 K. 10, 2 she (the queen of Sheba) spake with him all that was in her heart, i. e. all she knew. Judg. 16, 17 he told her all his heart i. e. all he knew. Ecc. 7, 2. Hence one is said to be בלבם wise of heart Job 9, 4, comp. 1 K. 10, 24; et contra לב חסר void of understanding, foolish, Prov. 7, 7, 9, 4. לב אשיר viri cordati, men of understanding, intelligent, Job 34, 10, 12, 3 בם-לי I too have understanding as well as you. לב כח strength of understanding Job 36, 5, spoken of the infinite wisdom of God. A fat heart, i. e. covered over with fat, is put for a dull and callous understanding, Is. 6, 10; see in שמן. —The consciousness of right and wrong the Hebrews expressed by: the heart knoweth, is conscious to itself, Ecc. 7, 22.

f) Trop. heart is put for *self*, like נפש no 5, in the formulas בלבב, אמר לבבו, א' אל-לבו, to say in or to one's heart, i. e. oneself; see in אמר no. 2, also in לב Pi. no. 1. f.

2. Metaph. heart, for the *middle, midst*, inner part, e. g. of the sea, Ex. 15, 8; of the heavens, Deut. 4, 11. 2 Sam. 18, 14 בלב המידת in the midst of the terebinth. So καρδιά τῆς γῆς Matt. 12, 40.

לב and לבב Chald. m. the heart, i. q. mind, intellect, Dan. 4, 13, 7, 4; c. suff. לב 7, 28; לבך 2, 30, 5, 22; לבך 4, 13, 5, 20, 21.



\* לָבָא and לָבִי obsol. root, whence are derived לָבִיא, לָבִי, לָבִיָּה, lion, lioness. Prob. onomatopoeic, imitating the sound of *lowing, roaring*, like old Germ. *liuwôn, leuen*, Engl. *to low*, whence Germ. *Leu, Löwe*, comp. Gr. *léon*, Lat. *leo*.

לָבִיָּה (lions, see לָבִי) *Lebaoth*, pr. n. of a city of Simeon, Josh. 15, 32; more fully לָבִיָּה בֵּית 19, 6.

\* לָבִב in Kal not used, prob. *to be fat*. The primary idea lies in the *slipperiness*, lubricity, of fat things; which notion is expressed by the syllables לָב, לָה; see לָבִב to be fat, לָהֶם, לָהֶם, to be smooth, slippery; Sanscr. *lip* illinare. Hence לָב, לָבִב, לָבִה, the heart, as covered with fat, and therefore called also לָבִב q. v. no. 1. b. Also לָבִיבֹת q. v.

NIPH. denom. from לָבִב, pass. of Pi. no. 1, *to be without heart*, i. e. *to want understanding*. Job 11, 12 לָבִבֹּת וְאִישׁ נָבוֹב וְלָבִבֹּת וְאִישׁ נָבוֹב *but man is hollow (empty) and wanteth understanding; yea, man is born like a wild ass's colt*, signifying the weakness and dullness of human understanding in comparison with the divine wisdom. There is a paronomasia in the words נָבוֹב and לָבִבֹּת. —To this interpretation, which alone accords with the context, I have formerly objected, that there was no example of the privative power of Piel thus transferred to Niphal; but this objection is re-

moved by examples in Arabic, as كَبِدَ in hepate læsus est, hepate laboravit, مَكْبُون in hepate læsus. Others compare Syr. كَبِدَ cordatum fecit, animum addidit; Ethpa. cordatus, confortatus est; and render thus: *but the foolish man will become wise*, (when) *the wild ass's colt is born a man*, i. e. never; contrary to the dignity of the Hebrew.

PIEL לָבִב 1. Denom. from לָבִב, *to rob one of his heart*, i. e. *to ravish the heart*, spoken of a maiden, Cant. 4, 9. Comp. on this species of denominatives, Heb. Gramm. § 51. 2. c.

2. Denom. from לָבִיבֹת, *to make fat cakes*, 2 Sam. 13, 6. 8. See לָבִיבֹת.

לָבִב heart, see under לָב.

לָבִב Chald. see in Chald. לָב.

לָבִב alone, see לָבִב.

\* לָבִה see r. לָבִיא.

לָבִה f. contr. for לָבִהָ flame, Ex. 3, 2; as לָבִהָ for לָבִהָ. —Others derive it from r. לָבִב, לָבִב Samar. to shine, to give light, kindr. with לָבִב.

לָבִה f. (r. לָבִב) *the heart*, Ez. 16, 30; plur. לָבִיִּים Ps. 7, 10. Prov. 15, 11.

לָבִיָּה see לָבִיָּה.

לָבִש and לָבִש m. once with fem. signif. see no. 2. R. לָבִש.

1. *a garment, vestment*, i. q. בָּגָד and mostly poet. Job 24, 7. 10. 31, 19. 38, 9. Ps. 22, 19. 45, 14. Prov. 27, 6. Jer. 10, 9. Spec. *a splendid garment*, Job 38, 14 לָבִשִׁים וְיָרֵחַ בְּמִי לָבִשִׁים and (all things) *stand forth as in splendid attire*, i. e. the earth as illumined by the morning sun; comp. Esth. 6, 9. 10. 11. Is. 63, 1. Trop. of the skin Job 30, 18; of the armature or scales of the crocodile Job 41, 5.

2. Metaph. *a wife, spouse*, Mal. 2, 16. Freq. in Arab. comp. Kor. Sur. 2. 183 *wives are your garment, and ye are theirs*; so the words غَشِي and ثَاب, to put on a garment, and also to lie with a woman. See more in Schultens Animadv. ad Ps. 65, 14.

לָבוֹש Chald. i. q. Hebr. no. 1. Dan. 3, 21.

\* לָבַט in Kal not used, Arab. لَبَطَ *to throw upon the ground, to prostrate*.

NIPH. *to be thrown down, to fall, to perish*, Prov. 10, 8. 10. Hos. 4, 14.

לָבִי m. (r. לָבִיא) *a lion*, not found in sing. Plur. m. לָבִיָּים lions Ps. 57, 5; fem. לָבִיָּה lionesses, c. suff. לָבִיָּוִת Nah. 2, 13; see לָבִיא.

לָבִיא *a lion*, pr. *a lioness*, so called from their roaring, see r. לָבִיא; a poetic word, Gen. 49, 9. Num. 24, 9. Deut. 33, 20. Job 4, 11. 38, 39. Is. 5, 29. 30, 6. al. Arab. لَبَّاءَ, لَبَّيَّةَ, لَبَّوَّةَ, also لَبَّوَّةَ, etc.

lioness; Copt. λᾶροι lion, lioness, and also a bear. Bochart, in Hieroz. I. p. 719, supposes this word to denote, not the male lion, but the lioness; and this rests on good grounds, though different from those assigned by him, viz. a) II

is coupled with other nouns denoting a lion, where it can hardly be a mere synonyme, Gen. 1. c. Num. 1. c. Nah. 2, 12. Is. 30, 6. b) The passages in Job 4, 11 and 38, 39, accord much better with a *lioness* than with a lion. c) In Ez. 19, 2 the letters **לביא** certainly imply a *lioness*, and the pointing **לִבְיָא** savours of grammatical artifice. d) The masc. termination is no objection, since there are many names of female animals with masc. endings; as **אֶהוּן** she-ass, **רֵהַל** ewe, **עֵז** she-goat.

**לִבְיָא** f. Ez. 19, 2 a *lioness*; see **לְבִיָּא** lett. c.

**לִבְיָבוֹת** f. plur. (r. **לִבְב**) a species of cakes prepared in a frying-pan, prob. with fat, q. d. *fat-cakes*, perhaps a kind of omelet or the like, fried in fat; 2 Sam. 13, 6. 7. 8. 10. Sept. *κολλησίδες*, Vulg. *sorbitumcula*. Hence the denom. verb Pi. **לָבַב** no. 2, q. v.

**לָבִים**, see **לִיָּבִים**.

\* **לָבִן** 1. *to be white*, in Kal not used, see **לָבַן**, **לִבְנָה**. Hence Arab. **لَبَنٌ** milk.

2. Denom. from **לָבַנָה**, *to make bricks*, Gen. 11, 3. Ex. 5, 7. 14. Arab. **لَبَنٌ** id.

HIPH. 1. Causat. *to make white*, metaph. *to purify*, *to cleanse* from the filth of sin, Dan. 11, 35.

2. Intrans. *to become white*, Ps. 51, 9. Is. 1, 18. Joel 1, 7. On verbs of colour in Hiph. see Heb. Gramm. § 52. 2.

HITHP. *to purify* or *cleanse oneself*, Dan. 12, 10.

Deriv. **מִלְבָּן**, and the nine here following (without **לָבַן**).

**לָבִן** adj. fem. **לִבְנָה** 1. *white*, Gen. 30, 35. 37. Ex. 16, 31. Lev. 13, 3 sq. Zech. 1, 8. *White raiment* was worn on festive occasions, Ecc. 9, 8; comp. Hor. Sat. 2. 2. 60. Ep. 2. 2. 3, 4.

2. *Laban*, pr. n. a) The son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24, 29. 50. c. 29–31. b) A place in Arabia Deut. 1, 1.

**לָבִן** i. q. **לָבִן** no. 1, *white*, constr. **לְבָן־** Gen. 49, 12.

**לָבִן** in the phrase **עַל־מִיַּת לָבִן** Ps. 9, 1. Here some take **לָבִן** as a pr. n. *Labben*,

of one of David's enemies; others regard **ל** as servile and **בִּן** as the pr. n. of a Levite, as in 1 Chr. 15, 18. Some moderns suppose **לָבִן מִיַּת** to be the name of a musical instrument. Better to read **עַל־מִיַּת לָבִין** as in many Mss. *with virgins' voice* (Ps. 46, 1) *for the boys*, to be sung by them; **בִּן** being taken as collective. See **בִּן** no. 3.

**לָבְדָה** f. (r. **לָבַד**) 1. *the white*, poet. *for the moon*, as **חַמָּה** for the sun, and

Arab. **قَمَرٌ** moon, from **قَمِرَ** to be white. Cant. 6, 10. Is. 24, 23. 30, 26.

2. *Lebanah*, pr. n. m. Ezra 2, 45. Neh. 7, 48.

**לָבְדָה** f. (r. **לָבַד**) a brick, a tile, dried in the sun or burnt, Gen. 11, 3. Ez. 4, 1. Plur. **לָבְדִים** Gen. 1. c. Ex. 1, 14. 5, 7 sq. Is. 9, 9. al. So called from the *white* and *chalky* clay of which bricks were made, as described by Vitruv. II. 3. Arab.

**لَبَنٌ**, **لَبِنٌ**, **لَبْنٌ** id. Comp. **מִלְבָּן**.

**לָבְנָה** m. (r. **לָבַן**) a species of tree or shrub, so called from the *whitish* colour of its bark or leaves, Gen. 30, 37. Hos. 4, 13. According to the Sept. and Arab. in Gen. *styrax*, *stora*, called in Arab.

**לִבְנִי**; according to the Sept. in Hos. and Vulg. in Gen. *λείκη*, *populus alba*, *the white poplar*. See Celsii Hierobot. I. p. 292. Michaelis Supplem. p. 1404. Rosenm. Alterthumsk. IV. p. 263.

**לָבְנָה** f. (r. **לָבַן**) 1. *whiteness*, *clearness*, transparency, Ex. 24, 10.

2. *Libnah*, pr. n. a) A city in the plain of Judah, the seat of a Canaanitish king, afterwards assigned to the priests and made an asylum, Josh. 10, 29. 12, 15. 15, 42. 2 K. 8, 22. al. b) A station of the Israelites in the desert, Num. 33, 20.

**לָבְנָה** and **לְבִינָה** f. Gr. *λίβανος*, *λίβανωτός*, Arab. **لَبَانٌ**, Syr. **ܠܒܢܐ**.

1. *frankincense*, Lev. 2, 1. 15, 5, 11. 24, 7. Num. 5, 15. Is. 60, 6. al. So called from the *white* colour which marks the purest frankincense, Plin. H. N. 12. 14 or 32. It is found not only in Arabia, Is. 60, 6. Jer. 6, 20; but also in Palestine according to Cant. 4, 6. 14, unless in



these latter passages the word is to be understood of other odoriferous plants. Used chiefly for burning incense. See Celsii Hierobot. I. p. 231 sq. Rosenm. Alterthumsk. IV. p. 153 sq.

2. *Lebanah*, pr. n. of a city near Shiloh, Judg. 21, 19. Now *Lubban*, see Bibl. Res. in Palest. III. p. 90.

**לְבָנוֹן**, in prose always with the art. **הַלְבָּנוֹן** 1 K. 5, 6. 9. Ezra 3, 7; poet. without it, Ps. 29, 6. Is. 14, 8 (comp. Ps. 29, 5); but also with it, Is. 29, 17. 33, 9. Cant. 4, 11. 15; pr. n. *Lebanon*,

*Libanus*, Gr. *Ἀλβανός*, Arab. **لُبْنَان**, Syr. **ܠܒܢܢ**, a celebrated mountain on the confines of Syria and Palestine, described as abounding in cedars (see **אַרְזֵי**), vines Hos. 14, 8, and various kinds of fragrant plants Cant. 4, 11. Hos. 14, 7. It consists of two lofty parallel ridges, of which the western one is called *ḡar' ʿēṣṣāḡ*, *Lebanon*, *Libanus*; while the eastern ridge bears the name of *Anti-Lebanon*, and in its high southern part, that of Hermon, **הַרְמֹן** q. v. [The whole eastern ridge is called by the Arabs *Jebel esh-Shūrkiyeh*; while its southern part or Hermon, as having upon it ice in its ravines for a great part of the summer, takes the name of *Jebel eth-Thelj*, snow-mountain; but more commonly that of *Jebel esh-Sheikh*. The name **לְבָנוֹן** *Lebanon* comes from the *whitish* colour of the limestone rock; see Bibl. Res. in Palest. III. p. 439.—R.] —The valley between the two ridges of Lebanon and Anti-Lebanon is now called **الْبُقْعَة** *el-Bukā'a*; different from which is the **בְּקַעַת הַלְבָּנוֹן** *the valley of Lebanon* Josh. 11, 17. 12, 7, see in **בְּקַעַת**. See Reland Palæstina I. p. 311. Burckhardt's Travels in Syria, p. 1 sq. Rosenm. Bibl. Geogr. I. ii. p. 236 sq. Bibl. Res. in Palest. III. p. 344, 345, 439.

**לְבָנִי** (white) *Libni*, pr. n. of a son of Gershon, Ex. 6, 17. Num. 3, 18. Also as patron. *Libnite* Num. 3, 21. 26, 58.

**לְבָנֹת**, see **לְבָנֹת**.

\* **לְבַשׁ** and **לָבַשׁ** Lev. 16, 4. Ps. 93, 1; fut. **יִלְבַּשׁ**, imper. **לָבַשׁ**.

1. to put on a garment, i. e. upon oneself; Arab. **لَبَسَ**, Syr. **ܠܒܫ**, Ethiop.

**לָבַשׁ**, id. With acc. of garment, Lev. 6, 4. Jon. 3, 5 **וַיִּלְבְּשׁוּ שָׂקִים** and they put on sackcloth. Gen. 38, 19. 2 Sam. 14, 2; to wear 2 Sam. 13, 18. With **עַל** of the member Lev. 6, 3; once c. **בָּ** Esth. 6, 8, as Lat. 'induit se veste,' and Arab. **لَبَسَ** c. acc. et **ب**. Absol. to clothe oneself, Hagg. 1, 6.—PART. pass. **לְבוּשׁ**, **לָבַשׁ**, clothed, with acc. Ez. 9, 2. 3. Dan. 10, 5. Zech. 3, 3, comp. 1 Sam. 17, 5. Prov. 31, 21; or with gen. having the art. **לְבוּשׁ הַבְּדִים** Ez. 9, 11. 10, 2. 6. 7. Dan. 12, 6. 7.

2. Trop. in various senses: a) Ps. 104, 1 **וְהָדָר וְהַגָּדָה** splendour and majesty hast thou put on, sc. as a garment. Job 7, 5 **לָבַשׁ בְּשָׂרִי רֶמֶס** my body hath put on worms. is clothed or covered with worms. Ps. 65, 14 **לָבַשׁוּ כְרִים הַצֹּמֵחַ** the pastures are clothed with flocks. **לָבַשׁ הָרָגִים** clothed with slain, i. e. lying in a confused heap of the slain, and covered by them, Is. 14, 19. b) Often, to put on or be clothed with shame, i. e. to be covered with it, Job 8, 22. Ps. 35, 26. 109, 29; cursing Ps. 109, 18; righteousness Job 29, 14; terror Ez. 26, 16; astonishment Ez. 7, 27; salvation, welfare, 2 Chr. 6, 41. Ps. 132, 9; strength Is. 51, 9. 52, 1. etc. Comp. the Homeric formulas, **δύειν ἀλγῶν** Il. 19. 36; **ἐννύσθαι ἀλγῶν** 20. 381; **ἐπιένυσθαι ἀλγῶν** Od. 9. 214. There is a play upon this twofold use of the word in Job 29, 14: **צָדֵק לָבַשְׁתִּי וְיָדֵי מִיָּדָי** I put on righteousness, and it put me on, i. e. without I am clothed with righteousness as a garment, and within it fills me wholly. In like manner the *Spirit of the Lord* is said to put on any one, i. e. to fill him, to come upon or enter into him, Judg. 6, 34. 1 Chr. 12, 18. 2 Chr. 24, 20; comp. Luke 24, 49. Comp. the Syr. phrase **ܠܒܫܐܢܝܢ** Satan has put thee on, i. e. has entered into thee, Ephraem Opp. Syr. II. 504, 505.

Pual part. **מְלָבָשִׁים** Ezra 3, 10, and **מְלָבָשִׁים בְּגָדִים** 1 K. 22, 10. 2 Chr. 18, 9, clothed in (royal or priestly) robes.

Hiph. to put on a garment upon another, to clothe in or with any thing; with two acc. of pers. and garment; Gen. 41, 42 **וַיִּלְבַּשׁ אֹתוֹ בְּגָדֵי יִשְׁתׁ** and clothed him with vestures of fine linen.

Ex. 28, 41. 29, 5. 40, 13. 14. 1 Sam. 17, 38. Ez. 16, 10. al. With acc. of garment and על of the member, Gen. 27, 16 *the skins of the kids* על יָדָיו *she put upon his hands*. With acc. of pers. only, Gen. 3, 21. 2 Chr. 28, 15. Esth. 4, 4.—Trop. Job 39, 19 *הִתְלַבֵּשׁ צִוְאָרוֹ בְּשֹׁמֶר* *hast thou clothed his neck with shuddering?* i. e. with a mane; see in רִעָמָה Job 10, 11. Is. 50, 3. So to clothe with temporal salvation, prosperity, i. e. to bestow it largely, Ps. 132, 16. Is. 61, 10; to clothe (cover) with shame, Ps. 132, 18.

Deriv. מְלַבֵּשׁ, מְלַבֵּשׁ, מְלַבֵּשׁ.

לְבַשׁ Chald. fut. יִלְבֵּשׁ to put on a garment, c. acc. Dan. 5, 7. 16.

APH. הִלְבִּישׁ, after the Heb. form, to clothe, with acc. of garment and לְ qf pers. Dan. 5, 29.

לְבַשׁ, see לְבוּשׁ.

לֵבָי m. (ר. לָבַי) pr. as it would seem, 'a deep cavity, basin;' comp. Syr. ܠܒܝܝ basin, dish, Gr. *λάκκος*, *λάκος*, Lat. *lacus*, *lacuna*. Then as the smallest measure of liquids among the Hebrews, a log, containing according to the Rabbins the twelfth part of a Hin (יֵינִי), or six eggs; equal to about 3½ gills Engl. Lev. 14, 10. 12. 15. 21. 24.

\* לָבַי obsol. root. Arab. لَج has for one of its meanings, to be deep, e. g. water, the sea; لَج depth of the sea, abyss.—Hence Heb. לָבַי.

לָד (perh. strife, quarrel, r. לָדָר) pr. n. *Lod*, a large village of Benjamites, Neh. 7, 37. 11, 35. 1 Chr. 8, 12. Ezra 2, 33.—Gr. *Λύδδα*, *Λύδδα*, *Lydda*, Acts 9, 32. 35. 38. 1 Macc. 11, 34. Jos. Ant. 20. 6. 2; afterwards Diospolis. Now לָד *Ludd*. See Reland Palæst. p. 877. Bibl. Res. in Palest. III. p. 49 sq.

\* לָדָר obsol. root, in Arab. to strive, to quarrel; hence pr. n. לָד, and בְּלָדָר son of strife, q. v.

לָה Chald. nothing, i. q. לָה, Dan. 4, 32 Cheth. See in לָה.

לָה Deut. 3, 11 Cheth. for לָה not.

\* לָהב obsol. root, Arab. لَهَب, Eth.

ΛΥΟ, to burn, to flame. The origin lies in the notion of licking, lapping, gliding over, which is contained in roots beginning with the syllables לָה, לָה, לָה, and is variously transferred (see under the verb לָוַע); especially to flame which seems like a tongue to lick, i. e. to be lambent; see לָהַט, and comp. γλώσσα πυρός Acts 2, 3.

Deriv. the three following, and לָהַב, שְׁלָהַבָה.

לָהַב m. plur. לָהַבִּים Is. 13, 8, constr. לָהַבִּי Is. 66, 15.

1. a flame, Judg. 13, 20. Job 41, 13. לָהַב Joel 2, 5. Is. 29, 6. 30, 30; שְׁנֵי לָהַבִּים Is. 66, 15.—Is. 13, 8 *שְׁנֵי לָהַבִּים* *faces of flame are their faces*, i. e. red and burning (flushed) with anxiety, agitation; comp. Ps. 10, 2. 39, 4.

2. flame of a weapon, i. e. glittering brightness, e. g. of a spear Job 39, 23; of a sword Nah. 3, 3. Hence genr. blade of a sword Judg. 3, 22.

לָהַב f. (r. לָהַב) constr. לָהַבִּי Ez. 21, 3; plur. לָהַבִּי Ps. 105, 32, constr. לָהַבִּי Ps. 29, 7.

1. a flame, i. q. לָהַב but more freq. Num. 21, 28. Is. 5, 24. 10, 17. 43, 2. 47, 14. Joel 1, 19. 2, 3. Dan. 11, 23. al. לָהַבִּי fire of flame, i. e. flaming fire, Is. 4, 5. Lam. 2, 3; אֵשׁ לָהַבִּי id. Ps. 105, 32; אֵשׁ לָהַבִּי flames of fire Ps. 29, 7.

2. i. q. לָהַב no. 2, blade of a spear, its point or head, 1 Sam. 17, 7.

לָהַבִּים m. plur. *ἄπασι λεγόμεναι*. Gen. 10, 13, pr. n. *Lehabim*, a people of Egyptian origin, i. q. לָהַבִּים *Libyans*. Comp. on the affinity of forms עָל and עָל under let. ה, p. 238. This is prob. the primitive form, since the roots לָהַב, לָהַב, are doubtless softened from לָהַב.

\* לָהַב obsol. root, Arab. لَهَج pr. to be eager, greedy, for any thing; often trop. to be eager, zealous, for any thing; to hear or learn diligently; nearly i. q. Engl. to study. The primary idea is that of languishing, fainting, sc. from exertion; see לָהַב, לָהַב, לָהַב. Hence



**לָהַג** m. *study of letters, learning*, as Aben Ezra well, Ecc. 12, 12; parall. with עֲשׂוֹת סִפְרִים the making of books. Sept. μελέτη, Vulg. meditatio.

\* **לָהַד** obsol. root, Arab. لهد to press, to oppress. Hence.

**לָהֵד** Lahad, pr. n. m. 1 Chr. 4, 2.

\* **לָהֵה** to be languid, wearied, exhausted, i. q. לָאָה; comp. כָּאָה and כָּהָה. The origin seems to lie in the idea of fainting from thirst, when the tongue is thrust out, and one burns and longs for drink; comp. the verbs beginning with לה, as לָהַג, לָהֵה, and see further under the root לָהַז. Comp. Lat. *languere*, also Germ. *lechen*, whence the frequentat. *lechzen*.—Once, Gen. 47, 13 וַתֵּלֶה אֶרֶץ מִצְרַיִם the land of Egypt languished, fainted, because of the famine. Chald. **לָהֵה** often for Heb. לָאָה.

\* **לָהֵה** in Kal not used, prob. i. q. לָהַה and לָהֵה, pr. to have burning thirst; hence, as this is a trait of rabid dogs, to be mad, rabid, like a dog; to be enraged, frenzied. Thus.

HITHPALP. part. מְלַהֵה a madman, one insane, Prov. 26, 18. Sept. Aldin. and Symm. πεισώμενοι tempted, driven, sc. by a demon. Venet. ἐξιστώς.—A secondary form, prob. derived from the idea of insanity, is the Syriac ܠܗܝܬܐ obstupuit, horruit.

\* I. **לָהַט** pr. to lick, to lap, see in לָהַב; then to burn, to flame; Ps. 104, 4 אֵשׁ לָהַט flaming fire. So לָהַטִּים the flaming i. e. those breathing out fire and flames, trop. Ps. 57, 5. Syr. Chald. id.

PIEL **לָהַט** 1. to make burn, to set on fire, c. acc. Ps. 83, 15. Is. 42, 25. So of the breath, Job 41, 13 [21].

2. to burn up, to consume, c. acc. Joel 1, 19. 2, 3. Ps. 106, 18.

Deriv. **לָהֵט**.

\* II. **לָהַט** i. q. לָאָט, (comp. under ה, p. 238,) pr. to wrap up, to cover; then to use secret and magic arts; whence לָהֵטִים q. v.

**לָהֵט** m. (r. **לָהַט** I) pr. flame; hence glittering blade of a sword Gen. 3, 24. Comp. לָהַב no. 2.

**לָהֵטִים** m. magic arts, enchantments, Ex. 7, 11, i. q. לָטִים in v. 22. R. לָהֵט II.

\* **לָהֵם** in Kal not used. Arab. لهم to swallow greedily; whence **לָהֵם** greedy, an epicure, glutton. Kindr. is לָהֵם.

HITHAP. part. מְלַהֵמִים 'things greedily swallowed,' dainty morsels, Prov. 18, 8. 26, 22.

**לָהֵן** therefore Ruth 1, 13; see in הֵן I. p. 259.

**לָהֵן** Chald. (הֵן with ל) 1. i. q. Heb. propterea, therefore, Dan. 2, 6. 9. 4, 24. Hence

2. As an adversative particle, by a transition like that of Heb. לָכֵן, see in כֵּן p. 474. c. β, nihilominus, nevertheless, i. q. but, Ezra 5, 12; and so after a negative Dan. 2, 30; i. q. except, Dan. 2, 11. 3, 23. 6, 8.—Some regard this as a different word, made up from לָא and הֵן.

**לָהֵקָה** f. only 1 Sam. 19, 20, prob. by transposit. for מְהֵלָה (r. מְהֵלָה) an assembly, company; comp. the form מְהֵלָה 2 Sam. 20, 14 Cheth.—Others make it from a doubtful root לָהֵק, Eth. ለሀቀ to grow old, whence ለቀ presbyter, prince; q. d. a senate.

לֹ twice for לָא not, see לָא note, p. 506. col. 2.

לֹ דָבָר, see לָא דָבָר p. 507.

לֹ, see in לָא.

\* **לֹא** obsol. and perh. a secondary root, to negative, i. q. לֹא q. v. Hence לָא not, also

**לֹא** 1 Sam. 14, 30. Is. 48, 18. 63, 19; **לֹא** 2 Sam. 18, 12 Cheth. elsewhere **לֹא**; see note.

1. Interject. of wishing, i. q. Oh if! Oh that! would that! Constr. with fut. Gen. 17, 18. Job 6, 2. Imper. Gen. 23, 13. Præter, Num. 14, 2 מָהֵנָּה לֹא would that we had died! 20, 3 גִּידְעֵנִי לֹא. Josh. 7, 7; but with fut. signif. Is. 63, 19 קָרַעְתָּ לֹא שָׁמַיִם Oh that thou wouldst rend the heavens! Also as merely concessive, Gen. 30, 34 יְהִי דְבָרְךָ לֹא i. q. let it be according to thy word.—Hence as

2. Conj. conditional, if, implying that the thing supposed does not exist, is not true, or at least is very uncertain and

improbable; comp. אִם C, and Arab. فإن, De Sacy Gr. I. § 885. It is followed, according as the sense requires: a) By the præter, Deut. 32, 29 לֹא הָבְנוּ לוֹ בַּחֲכָמָה if they were wise (which they are not), they would understand this. Judg. 13, 23 לֹא מָצָאנוּ יְרֵי בְּלֶהֱמוֹתָיו if the Lord were pleased to kill us, he would not have accepted, etc. 8, 19. 1 Sam. 14, 30. Mic. 2, 11. b) The Future, Ez. 14<sup>s</sup>, 15 if I shall send evil beasts upon the land (which I do not say will take place), ... 16...these (three upright men) alone shall be delivered. In v. 13 is כִּי in the same sense; while in vv. 17, 19, the conditional particle is wholly omitted. c) A Participle. 2 Sam. 18, 12 וְהוּא אֹנֳכִי שֹׂקֵל עַל בִּפְסֵי אֶזְלָהּ בָּקָה even if I should have weighed out to me a thousand shekels (which no one will do), yet would I not put forth my hand, etc. Ps. 81, 14. d) יֵשׁ, Num. 22, 29.—Comp. לֹא־עָלָא. An example of aposiopesis is Gen. 50, 15 לֹא יִשְׁתַּמְנוּ יוֹסֵף if now Joseph should persecute us! how then? Sept. well as to the sense, μή ποτε.

\* לָבַב obsol. root, i. q. לָצַב *to thirst*; kindr. לָהֵב. Arab. id.—Hence

Arab. لُوبِيَّ Libyan, strictly, 'inhabi-

tant of a dry and thirsty land.' from r  
לֹב. Comp. צִיָּים.

1. A people descended from Shem, Gen. 10, 22; not improbably the *Lydians* in Asia Minor, according to the opinion of Josephus, Ant. 1. 6. 4.

\* לָוָה fut. יִלְוֶה 1. *to fold, to wreath, to twine*, whence לְוִיָּה and לֵוִיָּה a wreath, garland, נִלְוֶה a serpent coiling himself in folds; comp. לָפַח Arab. لَفَى *to twist*

2. *to join oneself to any one, to cleave to him*; pr. *to fold oneself around him*. Chald. ܠܗܝ, Syr. Zab. ܠܗܝ, id. Ecc. 8, 15 *it is good for a man to eat and to drink and to rejoice*, ܠܗܝ ܠܗܝ ܠܗܝ *for this will cleave to him* (abide with him) *in his labour*; Vulg. *hoc solum secum auferet de labore suo*. Hence

NIPH. *to join oneself to* any one, like Kal no. 2; either in society and friendship Is. 14, 1. Dan. 11, 34. Esth. 9, 27; or for aid Num. 18, 2. 4; or, in respect to the Deity, for worship Is. 56, 3. 6. Jer. 50, 5. Zech. 2, 15 [11].—Constr. c. נִיפַח Num. 18, 2. 4. al. נִיפַח Gen. 29, 34. Is. 56, 3. al. נִיפַח Ps. 83, 9.

Deriv. לָחַץ, לְחָצֶה, pl. לְחָצִים, and pr. n. לְחָצִי.



\* **לָוַה** 1. *to bend, to bend aside*; Arab. **لَوَّ** to bend, to incline.

2. *to turn away, to depart*, fut. plur. **לָוְו** c. **לָוְו**, Prov. 3, 21.

**NIPH.** part. **לָוִי** *perverted*, i. e. *perverse*, wicked, (comp. **פָּנָה**, **פָּנָה**) Prov. 3, 32. Neutr. **לָוִי** *perverseness*, wickedness, Is. 30, 12. More fully Prov. 14, 2 **לָוִי** *perverse in his ways*, and 2, 15 **לָוִי** *id.*

**HIPH.** fut. **לָוִי** inflected in the Chaldee manner (like **לָוִי** from **לָוִי**), i. q. Kal no. 2, *to turn away, to depart*, Prov. 4, 21. See Heb. Gr. § 71. n. 9.

**לֵוִי** m. 1. As the name of a tree or shrub bearing nuts, Gen. 30, 37; either *the almond-tree*, Arab. **لَوْز**, **لَوْزَة**, Syr. **لَوْز**; or *the hazel*, Chald. **לָוִי** almond or hazel. Interpreters are divided; but the former seems the more probable.—The etymology is hardly to be looked for in the Semitic dialects. It seems to be softened from a primitive form, which the Armenian has preserved in *engies*, Lat. *nux*, old Germ. *hnuz*; and which the Heb. also exhibits in another manner (dropping *n*) in **אֲגִיז** *nut*.

2. *Luz*, pr. n. a) An ancient city of the Canaanites, called also **בֵּית אֵל** *Beth-el* as the seat of a sanctuary, see **בֵּית** no. 12. b. Gen. 28, 19. 48, 3. Judg. 1, 23; with **ה** loc. **לֵוִיָּה** Gen. 35, 6. Josh. 16, 2. 18, 13. b) Another in the district of the Hittites, founded by an inhabitant of the preceding, Judg. 1, 26.

\* **לָוִי** obsol. root. Arab. **لَح** *to shine*, *to glitter*; comp. **λευκός**, **γλαυκός**; **λεύσσω**, **γλαύσσω**; Lat. *lux*, Germ. *leuchten*, Engl. *to lighten*. Hence *to be polished, smooth*.

Deriv. **לָוִיָּה**, **לָוִיָּה**.

**לֵוִי** m. plur. **לָוִיָּה**, **לָוִיָּה**, *a tablet*, *table*. Syr. **لَوْح**, Arab. **لَوْح**, Ethiop. **ለወሀ**, id. a) Of stone, on which any thing is inscribed or cut in, **לָוִיָּה** Ex. 24, 12. 31, 18, and **לָוִיָּה** 34, 1. 4, *tables of stone*; **לָוִיָּה** Deut. 9, 9. 15, **לָוִיָּה** Ex. 31, 18, *the tables of the covenant, of the law*. b) Of wood, *a board*; **לָוִיָּה** *hollow made with*

*boards* Ez. 27, 8. 38, 7; sculptured 1 K. 7, 36. So of *tablets* for writing, covered perh. with wax, Is. 30, 8. Hab. 2, 2. Of the *valve* of a folding-door Cant. 8, 9. Dual **לָוִיָּה** *the deck* of a ship, which seems to have been double, Ez. 27, 5. c) Trop. Prov. 3, 3 *upon the tablet of thy heart*, comp. Jer. 17, 1. 2 Cor. 3, 3, and the **δέλτοι φρενῶν** of Æschyl. Hence

**לָוִיָּה**, with art. **הַלָּוִיָּה** (made of boards, prob. having boarded houses,) *Luhith*, pr. n. of a Moabitish city, Is. 15, 5. Jer. 48, 5.

**לֹהֶשֶׁת**, with art. **הַלֹּהֶשֶׁת** (enchanter, r. **לָוִיָּה**) *Lohesh, Hallohesh*, pr. n. m. Neh. 3, 12. 10, 25.

\* **לָוִי** 1. i. q. **לָוִי** II, *to wrap up, to muffle, to cover*; Arab. **لَوَّ** id.—Part. act. **לָוִי** *covering* Is. 25, 5. 7; also **לָוִי** intrans. *covered, clandestine*, whence **לָוִי** *privately, secretly*, Ruth 3, 7. 1 Sam. 18, 22. 24, 5; once **לָוִי** Judg. 4, 21.—Part. pass. f. **לָוִיָּה** *wrapped up* 1 Sam. 21, 10.

2. *to do or act secretly*; hence Part. plur. **לָוִיָּה** *secret arts, magic arts, sorcery*, Ex. 7, 22. 8, 3. 14; for which **לָוִיָּה** 7, 11. See **לָוִי** II.

**HIPH.** i. q. Kal no. 1, 1 K. 19, 13.

Deriv. **לָוִי**, **לָוִי**, pr. n. **לָוִיָּה**.

**לָוִי** m. 1. *a covering, veil*; Is. 25, 7 **לָוִי** *the covering* (muffler) which covers all nations, which covers their face, makes them sad.

2. *Lot*, pr. n. the son of Haran, Abraham's brother, Gen. 13, 1 sq. 19, 1 sq. the ancestor of the Ammonites and Moabites, who are therefore called *the children of Lot*, Deut. 2, 9. Ps. 83, 9.

3. As the name of a fragrant gum; see in **לָוִי**.

**לָוִיָּה** (covering) *Lotan*, pr. n. of a son of Seir, Gen. 36, 20. 29.

**לָוִי** m. (a joining, r. **לָוִי**) *Levi*, pr. n. of the third son of Jacob by Leah, Gen. 29, 34. 34, 25. 35, 23; the head of the tribe of the Levites, **בְּנֵי לָוִי**, who were set apart for the worship of God, and of whom the family of Aaron (**בֵּית אַהֲרֹן**) possessed the right of the priesthood.—Also patronym. (for **לָוִי**) *a Levite*, Deut. 12, 18. Judg. 17, 9. 11. 18, 3. Plur. **לָוִיָּה** *Levites* Josh. 21, 1 sq. al. sæp.

לְרִי Chald. plur. emphat. לְרִיָּא *the Levites*, Ezra 6, 16. 18. 7, 13. 24.

לְוִיָּה f. (ר. לְוִיָּה) *a wreath, garland*,  
Prov. 1, 9. 4, 9.

**לִוְתָן** (from לָוָה with adj. ending ךְּ, like נֶחֱשָׁתָן brazen fr. נֶחֱשֶׁת, עֲקָלָתָן fr. עֲקָלָה,) pr. an animal *wreathed*, gathering itself *in folds*, see r. לָוָה no. 1. E. g.

1. *a serpent*, espec. a large one Job 3, 8; see in ר. עֶרֶךְ Pil. So Is. 27, 1, as the symbol of the hostile kingdom of Babylon.

2. Spec. *the crocodile*, Job 40, 25 sq.

3. *a sea-monster*, Ps. 104, 26. Trop. for a cruel enemy, -Ps. 74, 14; comp. תַּנִּין Is. 51, 9. Ez. 29, 3. 32, 2. 3. See Bochart Hieroz. P. II. lib. V. cap. 16-18.

\* לָרַל *obsol.* root, kindr. with גָּלַל  
i. q. Engl. *to roll*, Germ. *rollen, to wind*.  
Hence לָרַל, לָרַל, לָרַל.

לִּיל m. plur. לְוִלִּים, *winding stairs*, 1  
K. 6, 8. Chald. id.

לִּזְרֵי m. (r. לִּזְרֵי) only in plur. לִּזְרָאוֹת, defect. לִּזְרָאוֹת, constr. לִּזְרָאוֹת (after the form הִזְרָאוֹת q. v.) loops, corresponding to the hooks or taches (תַּכְּסִּים) in the curtains of the tabernacle, Ex. 26, 4 sq. 36, 11 sq. Sept. *ὑφαντα*, Vulg. *ansule*.

**לִּילָא** Gen. 43, 10. Judg. 14, 18. 2 Sam. 2, 27. Ps. 27, 13; elsewhere always

לִּי, (comp. from *לוּ* *if* and *לֹא* *not*,) a conditional conjunct. negat. *if not*, i. e. *unless*, implying that the condition has a real existence, and therein differing from *לֹא* *or*; compare also under *לֹא* no. 2. With Præt. Gen. 31, 42 *הָיָה לִי... אֲבִי אֶלֶּהִי unless God... had been for me*. Is. 1, 9. 1 Sam. 25, 34. 2 Sam. 2, 27. With Fut. Deut. 32, 27. With Part. 2 K. 3, 14 *יִהְיֶה פָנִי לִי unless I regarded the presence of Jehoshaphat*, etc. With *הָיָה* impl. Ps. 94, 17. 119, 92. 124, 1. 2. The apodosis sometimes takes *אִם*, *אֲזִי*, Ps. 119, 92. 124, 3; *כִּי* Gen. 43, 10.

\* לִיָּן and לִיָּן, præt. לָן Gen. 32, 22.  
 2 Sam. 12, 16, fem. לָנָה for לָנָה Zech. 5,  
 4, 1 plur. לָנִי Judg. 19, 13; inf. constr. c.  
 præf. לִיָּן Gen. 24, 25 et sæpe, also לִיָּן  
 ib. v. 23; Imper. לִיָּן Judg. 19, 6, 9, לִיָּן  
 Ruth 3, 13. Joel 1, 13; Fut. לִיָּן  
 חֲלִיָּן, apoc. חֲלִיָּן 2 Sam. 17, 16, חֲלִיָּן Judg.

19, 20. Job 17, 2; conv. **וְיָלֵךְ** Gen. 28, 11.  
32, 14. Part. plur. **לָנִיב** Neh. 13, 21.

1. *to pass the night, to remain over night, to lodge*, kindr. with לָיַל, לַיְלָה, *night*, לַ and ך being often interchanged, see lett. ל. Not found in the kindred dialects.—Gen. 19, 2 and often; see the examples above quoted. Spoken also of things which are kept over night, e. g. food, Ex. 23, 18. 34, 25. Deut. 16, 4. Lev. 19, 13 *the wages of the hireling shall not remain with thee all night until the morning*. Poet. Job 29, 19 *the dew lay all night upon my branches*. Cant. 1, 13. Also inchoat. *to stop for the night*, to turn in; Ps. 30, 6 *at evening weeping may come in, but in the morning there is joy*.

2. *to abide, to remain, to dwell*, comp. Arab. **بَات** to pass the night, to continue in any state. Is. 1, 21. Ps. 25, 13 *his life abides in good*, he enjoys constant prosperity. 49, 13 **בִּלְיִן יָאֲדָם** *yet* (such a) *man in honour abideth not*, his honour is not permanent. Job 41, 14 *in his neck dwelleth strength*. 17, 2. 19, 4 *yea, be it so, that I have erred*, **אָחִי תִּלְוִן** *with myself abideth mine error*, i. e. *I have erred, not you, and I alone suffer the consequences*. Prov. 15, 31.

NIPH. *to show oneself obstinate, to be stubborn*, from the idea of remaining and persisting, taken in a bad sense; hence *to murmur, to complain*, with בָּז against any one, as a people against their leader, Ex. 15, 24. Num. 14, 2. 17, 6. Josh. 9, 18 Keri.

НІРЯ. 1. Causat. of Kal no. 2. Jer. 4, 14 *how long wilt thou let thy vain thoughts remain with thee?* i. e. cherish them.

2. i. q. Niph. pr. to show oneself obstinate, to be stubborn, with עַל *against* any one; hence to *murmur*. Præt. הִלָּחֵם Num. 14, 29; Fut. conv. יִלָּחֵם Ex. 17, 3; elsewhere always with the first radical doubled in the Rabbinic manner (see Lehrs. p. 407. Heb. Gr. § 71. n. 9), as הִלָּחֵם Ex. 16, 8. Num. 14, 36. 16, 11 Kerī; Part. מִלָּחֵם Num. 14, 27. 17, 20. This mode of flexion is found only in this signification.

HITHPAL. הִתְּלוּן, i. q. Kal no. 2, Ps 91, 1. Job 39, 28.

Deriv. מְלוּנָה, מְלוּנָה, מְלוּנָה.



\* לִּשְׁ to swallow greedily, to suck down, Obad. 16. Hence לִּשְׁ gullet, swallow. Syr. لَ and لَ to lick, to suck up.—For לִּשְׁ Job 6. 3, see r. לִּשְׁ.

Pr. לִּשְׁ to suck up blood, Job 39, 30 [33], if we read לִּשְׁ for רִשְׁ; see in r. לִּשְׁ.

NOTE. J. D. Michaelis long ago appositely remarked, Supp. p. 1552, that the syllable לִּשְׁ expresses the sound of *swallowing greedily, sucking down*; and this signification is found in many Semitic roots in which לִּשְׁ constitutes the first or primary syllable, e. g. לִּשְׁ to lick up, to swallow, לִּשְׁ (Arab. لعظم, لعظم) to eat eagerly and daintily, لعظم Ethpe. to devour greedily, لعظم greedy, an epicure, لعظم, لعظم, לעظم, לעظم, to eat eagerly; لعظم, لعظم, to eat; Syr. لعظم, لعظم, لعظم, לעظم, the jaw. A similar power belongs to the kindred syllables לִּשְׁ, לִּשְׁ, לִּשְׁ, as לִּשְׁ to taste, לִּשְׁ, לִּשְׁ, to lick; לִּשְׁ (לִּשְׁ) to lick, לִּשְׁ to swallow down, and לִּשְׁ to eat, לעظم, לעظم, לעظم, לעظم, to lick, לעظم, לעظم, לעظم, לעظم, to be lambent as flame, i. e. to flame; comp. Sanscr. *lih* to lick, Gr. *λειχω*, *λιχμαίω*, *λιχνεύω*, Lat. *linGo*, *liGurio*, transp. *GuLa*, *deglutio*, Germ. *lecken*, Engl. *to lick*, and with a sibilant prefixed Germ. *schlucken*, *schlingen*. See Pott Etymol. Forsch. I. p. 283.

To these may be added a large class of Semitic roots, beginning with the syllables לִּשְׁ, לִּשְׁ, לִּשְׁ, which denote various motions of the tongue; e. g. *to gape*, sc. *with open mouth and tongue thrust out*, as in burning thirst and madness, see לִּשְׁ, לִּשְׁ, לִּשְׁ, Germ. *lechen*, *lechen*, comp. לעظم, לעظم; also *to vibrate the tongue and hiss*, in the manner of serpents or of those speaking in a whisper, see לִּשְׁ; *to stammer*, *to speak barbarously* (unintelligibly) and *ineptly*, comp. לעظم where see more, לעظم, לעظم. The Greeks expressed the ideas of *eating daintily*, and of *stammering* or *senseless babble*, by the syllables *la*, *lam*, *lab*, *lap*, *lal*, comp. *λάω* to lick, *λάβρος*, *λάμνρος* voracious and loquacious, *λαμός*, *λαμός* gullet, *λαμία*

the voracious (*Lamia*, man-eater, غولة Ghúlah, see in לִּשְׁ), *λάπτω*, *λαφίσσω*. Comp. Lat. *lambo*, *labium*, Pers. لب lip, Germ. *Lippe*, Engl. *lip*, also *to lap*, and vulgar Germ. *labbern* *schlabbern*, *schlappen*, Engl. *to slabber*; also *λαλέω*, Germ. *lallen*. The signification *to deride*, *to mock*, which comes from the idea of *stammering* (see in r. לעظم no. 2), was expressed by a transposition, as in *γελάω*, *γλένη*.

\* לִּשְׁ pr. *to stammer*, to speak unintelligibly, comp. לעظم, and the note under לעظم. Hence

1. *to speak in a barbarous or foreign tongue*, since those who speak in a foreign language seem to ignorant persons merely to chatter unintelligibly. See Hiph.

2. *to deride*, *to mock* any one, pr. by imitating his voice or mode of speaking; comp. Is. 28, 10, 11, and לעظم. Corresp. is Sanscr. *lad*, Lat. *ludere*, Gr. *λάσθη* derision.—Prov. 9, 12. PART. לִּשְׁ a *mock*, *scoffer*, *scorn*, i. e. a frivolous and impudent person, who sets at naught and scoffs at the most sacred precepts and duties of religion, piety, and morals, (comp. יר,) Ps. 1, 1. Prov. 9, 7. 8. 13, 1. 14, 6. 15, 12. 19, 25. 22, 10. 24, 9. Is. 29, 20.

HIPH. 1. *to act as interpreter*, *to interpret*, from the idea of speaking a foreign tongue, comp. Kal no. 1. PART. לִּשְׁ an *interpreter* Gen. 42, 23, where Sept. well *ἐρμηνεύτης*, Onk. מְהַרְהֵרֵן. Hence also *intercessor*, *internuncius*, *messenger*, 2 Chr. 32, 31. Is. 43, 27; לִּשְׁ מִלִּשְׁ Job 33, 23 the *interceding angel*, i. e. interceding with God for men, *μεσίτης*, tutelary, comp. Matt. 18, 10.

2. i. q. Kal no. 2, *to deride*, *to mock*, c. acc. Ps. 119, 51. Prov. 14, 9. Job 16, 20; c. dat. Prov. 3, 34.

Pr. part. plur. לעظم *scorners*, for מְלִצְצִים Hos. 7, 5. See Lehrg. p. 316.

HITHPAL. לעظم *to show oneself a mock*, i. e. frivolous, impudent, Is. 28, 22.

Deriv. לעظم, לעظم.

\* לִּשְׁ pr. *to knead* with the hands or feet; kindr. רִשְׁ, also רִשְׁ. Hence

1. *to knead dough*, c. acc. Jer. 7, 18.

Hos. 7, 4; absol. Gen. 18, 6. 1 Sam. 23, 24. 2 Sam. 13, 8. Syr. and Chald. id. Ethiop. ሊዩከ id.—Hence

2. *to be firm, strong*; whence לִישׁ lion.

—Arab. كَوْث strength, لَاف mid. Ye III, V, *to be firm, strong*.

לִישׁ *Lush*, pr. n. m. 2 Sam. 3, 15 Cheth. See לִישׁ no. 2. c.

לִיָּה Chald. (r. לָיָה, like קָצָה מָנָה) pr. adhesion, connection; but passing over into a Preposit. *by, with*, like Syr. ܠܝܗ. Ezra 4, 12 מִן לִיָּהָ from *with thee*, i. q. Heb. בְּמִצְיָךְ, Fr. *de chez toi*.

לִיָּה see לִיָּהָ.

\* לִיָּה obsol. and doubtful root, i. q. לִיָּה; whence perh. לִיָּהָ.

לִיָּה see לִיָּהָ.

לִיָּה see לִיָּהָ.

לִיָּה f. *perverseness, frowardness*, Prov. 4, 24. R. לִיָּה or לִיָּהָ q. v.

לִיָּה adj. (r. לִיָּהָ) plur. לִיָּהָ with Dag. forte impl. see Heb. Gram. § 22. 1; pr. *moist*, and hence *green, fresh*, e. g. wood Gen. 30, 37; Ez. 17, 24. 21, 3; grapes Num. 6, 3; spoken also of *new cords or ropes*, Judg. 16, 7. 8.

לִיָּה m. (r. לִיָּהָ) *freshness, vigour*, Deut. 34, 7.

\* לִיָּה obsol. root. Eth. ለሰP *to be fair, beautiful*; prob. pr. *to be new, fresh*, nearly i. q. לִיָּה, and spoken of the *fresh colour* of the cheeks. Hence לִיָּה cheek.

לִיָּה or לִיָּהָ m. (r. לִיָּהָ) 1. *Whatever is eaten, food, meat*, Job 20, 23 וְיִמְזַר עֲלֵימֹם בְּלִיָּהָם and *shall rain upon them with his food*, i. e. God will send upon them what shall be their food, fire and brimstone, the divine wrath; comp. Ps. 11, 6. The phrase *to rain with food*, בְּלִיָּהָם, is here poetic, i. q. *to send down food in rain*, as we also say: It rains *in* or *with* large drops, it rains large drops.

2. *flesh, body*, Zeph. 1, 17; where for לִיָּהָ other Mss. and edit. read לִיָּהָם as if from a form לִיָּהָ. Arab. لحم flesh.

\* לִיָּה obsol. root, *to be moist, fresh*; Eth. ለሰፈፈ to *moisten*, see Ludolf Lex. in Syllab. p. 635; in both editions

of the Lexicon itself, this word is omitted. Chald. לִיָּהָ id. לִיָּהָ, לִיָּהָ, לִיָּהָ moisture, freshness, vigour. Kindr. is לִיָּה.—Hence לִיָּה, לִיָּה.

לִיָּה f. (r. לִיָּהָ) in pause לִיָּה, c. suff. לִיָּה Job 40, 26; Dual לִיָּהָ Deut. 18, 3, constr. לִיָּהָ Is. 30, 28, c. suff. לִיָּהָ Ez. 29, 4, but לִיָּהָ Hos. 11, 4.

1. *the cheek*, so called from its fresh colour, see the root; Cant. 5, 13. Lam. 1, 2. So לִיָּהָ פ' and לִיָּהָ פ' *to smite one upon the cheek, or to smite the cheeks* of any one, in chastisement or insult, Mic. 4, 14. 1 K. 22, 24. Job 16, 10; comp. Lam. 3, 30. Is. 50, 6.

2. *the jaw-bone*, Job 40, 26. Ps. 3, 8 הִבַּיִת אֶת-בְּלִיָּהָבִי thou hast smitten all mine enemies as to the jaw-bone, an image drawn from ravenous beasts, which are thus rendered harmless. So the jaw-bone of an ass, Judg. 15, 15–17. Dual Deut. 18, 3. Ez. 29, 4. 38, 4.—

Arab. حَيْةٌ id. حَيْةٌ beard.

3. *Lehi*, pr. n. of a district on the borders of Philistia, Judg. 15, 9. 14. 19; fully v. 17 לִיָּהָ הַרְמָה the height or hill of *Lehi* (the jaw-bone), prob. so called from a chain of steep, craggy rocks; just as single rocks are called *teeth*, see לִיָּהָ. So jaw-bone for a mountainous tract in the Chald. pr. n. בְּלִיָּהָ מוֹאֵב for Heb. מוֹאֵב, Michaelis Suppl. p. 1453. The sacred writer himself (v. 17) seems to refer this name to the throwing away of the jaw-bone; as if written לִיָּהָ, from r. רָמָה to throw.

\* לִיָּה inf. לִיָּהָ, i. q. לִיָּהָ, *to lick*,

Germ. lecken. Arab. لَحَس, Syr. حَسب

Pe. and Pa: id. In Kal once, of an ox which gathers the grass with his tongue before biting it off, *to lick up* herbage, *to feed off*, Num. 22, 4.

PIEL לִיָּהָ *to lick, to feed* by licking, as the ox, see in Kal; comp. Arab. لَحَس to lick up pasture or fodder, as cattle.—Num. 22, 4; spoken of fire 1 K. 18, 38. לִיָּהָ עָפָר *to lick the dust*, hyperbol. of one who prostrates himself as a suppliant, Ps. 72, 9. Mic. 7, 17. Is. 49, 23.

\* לִיָּה fut. וְלִיָּהָ 1. *to eat, to take food*, (kindr. with לִיָּהָ and לִיָּהָ to taste,



see note under לחם, i. q. אכל, but used only in poetic style; with acc. of food Prov. 4, 17. 23, 6; with ב to eat of any thing, Prov. 9, 5. Ps. 141, 4; absol. of a meal Prov. 23, 1. Metaph. to consume, Deut. 32, 24 לחמוי רשע devoured by pestilence.

2. to fight, to war; Part. לחם one fighting, i. q. an enemy, foe; with את of pers. with whom Ps. 35, 1; c. ל 56, 2. 3; more usual in Niph.—Soldiers in war or battle are hyperbolically said to devour their enemies, as Joshua the Canaanites, Num. 14, 9 לחמנו הם shall be our bread; and the sword also is said to devour (אכל) Ez. 21, 33.

Is. 1, 20. Arab. لَحِم to be slain in bat-

tle, pr. to be consumed; also مضغ to chew, Conj. II to fight, Pers. مردم خور man-eater, spoken of a fierce warrior; also Hom. προλέμοιο μέγα στόμα Il. 10. 8.

NIPH. נלחם, fut. ילחם, conv. ילחם, inf. absol. נלחם, i. q. Kal no. 2, to fight, to wage war, to contend, in a recip. signif. like Gr. μάχεσθαι, Fr. se battre. Absol. Judg. 5, 19. 1 Sam. 17, 10 נלחמה יחד that we may fight together. The pers. with whom is put with ב Ex. 1, 10. Num. 21, 26. al. ssep. עם 2 K. 13, 12. 14, 15; את (אתה) 1 K. 20, 23. Is. 37, 9; אל Jer. 1, 19. 15, 20; על Neh. 4, 8; also in the acc. according to some, but in part of the examples לחם with a noun signifies with, as Judg. 12, 4. 2 K. 9, 15, and elsewhere לחם is for אתה, as Josh. 10, 25. 1 K. 20, 25 comp. v. 23. Once c. suff. נלחמני they war against me.—The pers. for whom is put with ל Ex. 14, 14. 25. Deut. 1, 30; על Judg. 9, 17. 2 K. 10, 3.—So too, לחם על על Judg. 9, 45 and על עיר to fight against a city, to besiege it, Is. 7, 1. 2 K. 19, 8. Jer. 34, 22. 37, 8; so with עם Josh. 19, 47. Also מלחמה to war a war, to fight a fight or battle, 1 Sam. 8, 20. 18, 17. al.

Deriv. לחם, לחם, מלחמה, and pr. n. לחמי.

לחם verbal of Piel (r. לחם) war, siege. Judg. 5, 8 אז לחם שצרים then was siege of their gates, i. e. their gates, cities, were besieged. Segol for Tsere, which most Mss. exhibit, is perh. on account of the constr. state; though other like

examples are wanting. Or, better, we may read with some Mss. לחם, with tone retracted; comp. תחת וצרה Prov. 17, 10.

לחם of both genders; m. Num. 21, 5. f. Gen. 49, 20. R. לחם.

1. food, meat, both for man Gen. 47, 12; and beasts Job 24, 5. Is. 65, 25 Ps. 147, 9. al. ssep. לחם לחם to eat food, to take a meal, etc. see in אכל no. 1. c. לחם לחם to set on food Gen. 43, 31. לחם לחם see in איש no. 1. h. Poet. Obad. 7 לחמה לחמה לחמה לחמה those who eat of thy food, thy household. Num. 14, 9 see in r. לחם no. 2. 1 Sam. 20, 24. לחם לחם the food of God, spoken of a sacrifice Lev. 21, 6. 8. 17. 21. 22. So Jer. 11, 19 עץ בלחמי the tree with its food i. e. its fruit;

comp. Arab. أَكَلَ food, also for fruit.

—Further: a) provision, sustenance, living, Ecc. 9, 11. לחם לחם Solomon's provision, supplies, 1 K. 5, 2 [4, 22]. לחם לחם the provision of the governor, his table-allowance, Neh. 5, 14. 18. b) a meal, feast, as לחם לחם see in אכל no. 1. c. לחם לחם to make a feast Ecc. 10, 19.

2. Spec. a) bread, as in mod. Arab.

לחם spec. flesh; Gen. 21, 14. 25, 34. 28, 20. al. ssep. לחם לחם bread and water, as daily and common food, 1 K. 18, 4. 13. Num. 21, 5. Is. 3, 1. לחם לחם a cake or loaf of bread Ex. 29, 23; but when there is more than one loaf the word בפרות is omitted after the numeral (as שתי before בסת and זהב), e. g. לחם לחם two loaves of bread 1 Sam. 21, 4. 17, 17. לחם לחם see in פת. For the phrase לחם לחם see in משה no. 2. So לחם לחם bread of the presence, Sept. ἄρτοι ἐνώπιον, Vulg. panes propositionis, Engl. shew-bread, i. e. the twelve loaves which were set out every sabbath before Jehovah in two rows upon the table in the sanctuary, Ex. 25, 30. 35, 13. 39, 36; comp. Lev. 24, 5–9. Called in the later books לחם לחם Neh. 10, 34. 1 Chr. 9, 32. b) wheat, as that from which bread is made, bread-corn, grain; comp.

Arab. طَعَام food, spec. wheat, and contra Gr. σίτος wheat and also food. Gen. 41, 54. 47, 13. 15. 17. לחם לחם Is. 36, 17; 28, 28 לחם לחם, see in דבק no. 1.

לָחֵם Chald. *food, a feast*, Dan. 5, 1.

לָחֵם see in לחוים no. 2.

לַחְמִי a) Gentile n. see בֵּית הַלְחָמִי *Bethlehemite*, art. בֵּית no. 12. w.

b) *Lahmi*, pr. n. of a man in 1 Chr. 20, 5, a passage perhaps corrupted from 2 Sam. 21, 19 אֶלְחָנָן בֶּן־יֵצֶרֶר אֲרָגִים וַיַּהַר אֶלְחָנָן אֶת גִּלְיָת הַגִּתִּית *Elhanan, son of Jaare-Oregim (אֲרָגִים) is here doubtful, see in יֵצֶרֶר) the Bethlehemite, slew Goliath the Gittite*; where, in order to remove the supposed discrepancy with the account of David's victory over Goliath, the text in 1 Chr. l. c. stands thus: וַיַּהַר אֶלְחָנָן בֶּן־יֵצֶרֶר אֶת־לַחְמִי אֲחִי גִלְיָת הַגִּתִּית *Elhanan, son of Jair, slew Lahmi, the brother of Goliath of Gath*. [Vice versa, Winer and others suppose the true reading to be preserved in 1 Chr. and the passage in Kings to be corrupted; Realw. ed. 3, art. *Goliath*.—R.]

לַחְמָם *Lahmas*, pr. n. of a place in the plain of Judah, Josh. 15, 40; where 32 Mss. read לַחְמָם. Vulg. *Leheman*, Engll. *Lahmam*.

\* לָחַן Chald. a root not used in the verb, *to be longing, lustful*, like Gr. *λάγνος*; pr. *to be eager, greedy*, like kindr. לָחֵם, לָחֵם, and transferred to sexual desire.—Hence

לַחְיָה Chald. *f. a concubine*, Dan. 5, 2. 3. 23. More frequent in the Targums.

\* לָחַץ fut. יִלְחֹץ 1. *to press, to crowd*, Sept. *θλιβω*. Num. 22, 25 the ass crushed (וַיִּלְחֹץ) *the foot of Balaam against the wall*. Hence *to crowd out, to thrust forth*, 2 K. 6, 32; a people into the mountains Judg. 1, 34; comp. Am. 6, 14.

2. *to oppress, to distress*, e. g. persons Ps. 56, 2; strangers Ex. 22, 20. 23, 9; a people Judg. 2, 18. 10, 12. 1 Sam. 10, 18. 2 K. 13, 4. 22. Is. 19, 10. Jer. 30, 20. לָחַץ פ' לָחַץ Ex. 3, 9.

Kindred is לָחַץ; also אָלַץ, אִיץ. Samar. ܠܚܥܝܬ, Arab. ܠܚܥܝܬ II, *to press, to distress*; also ܠܚܥܝܬ to press, to importune.

NIPH. *to press oneself*, sc. against a wall Num. 22, 25.—Hence

לָחַץ m. *oppression, distress, affliction*, e. g. of persons Job 36, 15. Ps. 62, 10; of

a people Ex. 3, 9. With a genitive of the object, לָחַץ יִשְׂרָאֵל *the oppression of Israel*, which he suffers, 2 K. 13, 4; c. suff. Deut. 26, 7. Ps. 44, 25. Also, with genit. of the subject, לָחַץ אִיִּב, Ps. 72, 10. —לָחֵם לָחַץ, *bread and water of affliction* or calamity, one's food in time of distress, 1 K. 22, 27. 2 Chr. 18, 26. Is. 30, 20.

\* לָחַשׁ in Kal not used, *to whisper*, Gr. *ψιθυρίζω*, Germ. *zischeln*, all which as well as the Heb. are onomatopoeic; comp. kindr. נָחַשׁ. Syr. ܠܚܫܐ to whisper in the ear, Arab. ܠܚܫܐ the serpent vibrates his tongue, hisses; whence ܠܚܫܐ hissing, i. e. serpents. Ethiop.

ለሐሐ id. also to mutter, to speak softly, for Gr. *γρῦζω*, ܠܚܫܐ to whisper in the ear, ܠܚܫܐ to whisper among themselves.

PIEL לָחַשׁ *to whisper, to mutter*, spec. as magicians or sorcerers their incantations; only Part. מְלַחֲשִׁים *conjurers, enchanters*, also charmers of serpents, Ps. 58, 6. Syr. ܠܚܫܐ Pe. to use enchantment, whence ܠܚܫܐ charmer of serpents.

HITHP. *to whisper among themselves*, 2 Sam. 12, 19; with עַל *against* any one, Ps. 41, 8.

Deriv. pr. n. לִזְחֹשׁ and

לָחַשׁ m. pr. *a whispering*; hence 1. *prayer*, uttered in a low voice, Is. 26, 16.

2. *incantation, magic*, also the charming of serpents, Is. 3, 3. Jer. 8, 17. Ecc. 10, 11. Comp. אֲשִׁים in art. אֵשׁ.—Hence

3. Plur. לְחָשִׁים Is. 3, 20, pr. *charms*, remedies against enchantment, i. e. *amulets*, superstitious ornaments, often gems and precious stones, or plates of gold and silver, on which certain magic formulas were inscribed, and which were worn suspended from the neck or in the ears, by oriental females. According to Kimchi *ear-rings*, amulets being often so worn; and so Luth. and Engll. Vers. comp. Gen. 35, 4 and the commentators, also Syr. ܠܚܫܐ. But *ear-rings* had already been mentioned by Isaiah in v. 19.



לֹט part. Kal, see in r. לֹט.

לֹט (in Cod. Samar. and many Heb. Mss. fully לֹיט) m. Gen. 37, 25. 43, 11, Lat. *ledum*, *ladanum*, Gr. *λίδον*, *λάδανον*, a fragrant resinous gum, which is gathered from the leaves of a shrub growing in the island of Crete, Arabia, and Africa, *κιστός*, *Cistus ladanifera*, Herod. 3. 112. So called perh. from covering over, concealing, from r. לֹט; comp. כָּפַר pitch, from r. כָּפַר. Sept. Vulg. *στακτή*, *stacte*, Syr. and Chald. *pistacia*, Saad. *chestnut*. See Celsii Hierob. T. I. p. 280 sq.

\* לָטָא obsol. root, i. q. Chald. לָטָא

i. q. לֹט to hide; or Arab. لَطَى and لَطَأَ terre adhæsit. Hence

לָטָא f. a species of lizard, Lev. 11, 30. Sept. *χαλαβώτης*, Vulg. *stellio*. See Boch. Hieroz. I. p. 1073. Zab. חֲלָאָה lizard.

לְטוּשִׁים (the hammered, the sharpened) *Letushim*, pr. n. of an Arabian tribe descended from Dedan, Gen. 25, 3. R. לְטוּשׁ.

\* לָטַשׁ fut. יִלְטֹשׁ 1. to hammer, to forge, Gen. 4, 22.

2. to sharpen by hammering, e. g. a ploughshare 1 Sam. 13, 20; a sword Ps. 7, 13. Metaph. Job 16, 9 לִי יִלְטֹשׁ עֵינָי he sharpeneth his eyes against me; beholds me with a stern and threatening look.

PUAL part. מְלֻטָּשׁ sharpened, sharp, Ps. 52, 4.

Deriv. pr. n. לְטוּשִׁים.

לֹחַ for לֹחָה, contr. for לֹחָה (r. לֹחַ) a wreath; only Plur. לֹחִים wreaths, festoons, in architecture, 1 K. 7, 29. 30. 36.

לֵיל Is. 16, 3. Lam. 2, 19 Cheth. once לֵיל Is. 21, 11 (in pause, as חַיִּל and חַיִּל), constr. לֵיל Ex. 12, 42. Is. 15, 1. 30, 29; but far more freq. with He parag. לַיְלָה (Milél, see note), in pause לַיְלָה; Plur. לַיְלוֹת; masc. R. לַיִל.

1. night; Arab. لَيْلَة, لَيْل, Syr. لַיְלָה, Eth. ሌሊት, id. in all which there is a vestige of the He parag. as in לַיְלָה; see note. This word is by many regarded as primitive; and the

etymology is at least very doubtful. But as יוֹם day comes from the idea of heat; so לַיִל night may come from that of cold, viz. as causing one to roll or wrap himself in his cloak or bed-covering, r. לָלוּ. —So לַיְלָה אַרְבָּעִים forty nights Gen. 7, 4. 12. 1 K. 19, 8; לַיְלָה 1 Sam. 30, 12. Jon. 2, 1; בְּכָל-לַיְלָה every night Ps. 6, 7, but כָּל-לַיְלָה the whole night Ex. 14, 20. 21. Num. 11, 32. al. אַחַר לַיְלָה in one night Gen. 40, 5. 41, 11. בַּחֲצִי הַלַּיְלָה in that night Gen. 32, 14. 22. אִישׁוֹן לַיְלָה at midnight Ruth 3, 8; see in אִישׁוֹן no. 2. מִיּוֹם עַד לַיְלָה from day-break even to night, i. e. in one day, Is. 38, 12. 13. בֵּין-לַיְלָה see in בֵּין no. 7. חֲזִיוֹן לַיְלָה vision of the night, nocturnal vision, Job 4, 13. 20, 8. 33, 15; מֶרְאֵה לַיְלָה id. Gen. 46, 2; חֲלוֹם לַיְלָה nocturnal dream Gen. 20, 3. פַּחַד לַיְלָה nocturnal terror Ps. 91, 5.—By night is expressed in Heb. by לַיְלָה Gen. 14, 15. Ex. 13, 22; whence יוֹמָם וּלְיָלָה by day and night Ex. 13, 21. Lev. 8, 35. Num. 9, 21, and so לַיְלָה וְיוֹם night and day Is. 27, 3, בְּכָל-לַיְלָה 34, 10. Jer. 14, 17. Poet. לַיְלָה Job 24, 14. Ps. 42, 9. 77, 7. 88, 2. 119, 55, 120, 7. Cant. 3, 1.—Also with art. הַלַּיְלָה adv. this night, to-night, (like הַיּוֹם this day, to-day,) Gen. 19, 5. 34. כְּלַיְלָה as by night Job 5, 14.

2. Trop. a) For calamity, adversity, misery, comp. חֲשָׁה, Is. 21, 11. Job 35, 10. Mic. 3, 6. Arab. لَيْل misfortune, Schult. Opp. Min. p. 74. b) For Sheol, Hades, Job 36, 20.

NOTE. The form לַיְלָה with He parag. signifies pr. by night; but by degrees came also to stand for 'the time when it is night,' and so for night itself; in the same manner as צָפוֹנָה, נִגְבָּה, pr. the region towards the south, towards the north, are then put for the south, the north, whence בְּצָפוֹנָה, בְּנִגְבָּה; comp. בְּיוֹמָם. Indeed the paragogic ending became so closely united with this substantive, that in Chald. and Syr. it was retained as a radical letter; and passed over in the stat. emphat. into י.—Hence

יַלְלָא Chald. m. night, Dan. 2, 19. 5, 30. 7, 2. 7. 13. Often in Targg.

לַיְלִית f. (from לַיִל, r. לָלוּ) pr. nocturna, a night-spectre, ghost, a creature

of Jewish superstition, frequenting the desert, Is. 34, 14. According to the Rabbins it bore the form of a female elegantly dressed, and lay in wait for children by night. Similar are the Greek and Roman fables respecting the female *Ἐμπούσα*, the *ὄνοκένταυροι*, see Aristoph. Ran. 293. Creuzer Comment. Herod. p. 267; the *Lamia*, *Striges*; and the Arabian *Ghûl*, *Ghûlah*, (الغولة, الغول,) i. e. female monsters dwelling in deserts and tearing men in pieces. Comp. the other names of spectres, in Heb. e. g. שְׂפִיפִיקָה, שְׂפִיפִירִים. See more in Bochart Hieroz. T. II. p. 831. Buxtorf in Lex. Chald. Talmud. p. 1140. Also Comment. on Is. 13, 22. 34, 14.

\* לִין see לִין.

לִישׁ m. (ר. לִישׁ) 1. Poet. a lion, so called from his strength and courage, Is. 30, 6. Job 4, 11. Prov. 30, 30. Arab. كَيْت, Chald. לִישׁ, Gr. λῆς Hom. Il. 11. 239. ib. 15. 275.

2. *Laish*, pr. n. a) A place in the northern extremity of Palestine, called also from his strength and courage, Is. 30, 6. Job 4, 11. Prov. 30, 30. Arab. كَيْت, Chald. לִישׁ, Gr. λῆς Hom. Il. 11. 239. ib. 15. 275.

לִי imper. see לִי init. and no. 7.

\* לָבַד fut. וְלָבַד 1. to take, to catch, sc. animals, e. g. in a net, snares, (pr. 'to strike or hit with a net,' comp. Arab. لَكَّ percussit,) Judg. 15, 4. Am. 3, 5. Ps. 35, 8; in a pit, Jer. 18, 22; of a lion seizing his prey Am. 3, 4.—Metaph. Job 5, 13 *he taketh* (snareth) *the wise in their own craftiness*. Prov. 5, 22. Jer. 5, 26.

2. to take, to seize, to get possession of, viz. a) to take captive in war, Num. 21, 32. Josh. 11, 12. Judg. 8, 12. b) to take a city by assault, storm, to capture, Deut. 2, 34. Josh. 8, 21. 10, 11, 10. c) to take or occupy a land, Josh. 10, 42. Dan. 11, 18; also single places, as the fords of Jordan, Judg. 3, 28. 12, 5. So Judg. 7, 24 *וְלָבַדוּ לָהֶם אֶת-הַמַּיִם* and seize the waters before them, even Jordan. d) Other things, as chariots of war,

1 Chr. 18, 4. 1 Sam. 14, 47 *Saul took* (לָבַד) *the kingdom over Israel*. Sometimes with מִן of pers. from whom, 1 Chr. 18, 4. 2 Chr. 13, 19; comp. לָבַד Judg. 7, 24.

3. to take, to choose any one by lot; comp. אָחַז no. 7. Josh. 7, 14 *וַיִּשְׁבֹּט אֶשֶׁר-יִהְיֶה* the tribe which Jehovah taketh, designates by lot. v. 17.

NIHF. 1. to be taken, caught, with snares, Is. 8, 15. 28, 13. Jer. 48, 44. Ps. 9, 16.—Trop. Prov. 6, 2. 11, 6. Job 36, 8.

2. to be taken, captured; of men Jer. 51, 56; a city 1 K. 16, 18. 2 K. 18, 10. Jer. 13, 28. 50, 2. 51, 31. 41.

3. to be taken by lot, Josh. 7, 15. 16, 18. 1 Sam. 10, 20. 21. 14, 41. 42 [43. 44].

HITHP. to take hold of one another, to hold fast together, to cohere. Arab. لَكَّ Conj. V, to be joined together, to have the parts compacted. Job 41, 9 [17] *וְיִתְלַבְדּוּ* they hold together, sc. the scales of the crocodile. 38, 30 *וְיִתְלַבְדּוּ* the surface of the deep coheres, is frozen. Comp. אָחַז no. 4.

Deriv. מִלְבָּדָת and

לָבַד m. a being taken, capture, Prov. 3, 26.

I. לָבַד imper. see in לָבַד init. and no. 7.

II. לָבַד for לָבַד to thee, Gen. 27, 37.

לָבַד (a going, journey, for וְלָבַד,) *Lechah*, pr. n. of a place in the tribe of Judah, 1 Chr. 4, 21. R. רָבָה.

לָבַד (either: the smitten, captured; or: the tenacious, i. e. impregnable, r. לָבַד) *Lachish*, pr. n. of a fortified city (Is. 36, 2. 2 Chr. 11, 9) in the plain of Judah, anciently the seat of a Canaanitish king. Josh. 10, 3. 12, 11. 15, 39. Neh. 11, 30. 2 Chr. 11, 9. Is. 36, 2. Jer. 34, 7. Mic. 1, 13. Comp. Bibl. Res. in Palest. II. p. 389, 393.

לָבַד see לָבַד p. 474. c.

\* לָבַד obsol. root, prob. i. q. kindr. Arab. لَكَز, لَكَّ, لَكَّ a) to strike, to smite. b) to adhere, to be tenacious; hence, to be difficult.—Deriv. pr. n. לָבַד.

לָבַד see לָבַד.

\* לָבַד fut. וְלָבַד 1. Pr. to beat with a rod, to chastise, espec. beasts of burden; whence מְלָבֵד an ox-goad. Arab. لَدَم i. q. لَدَم to strike, to beat with a



rod. Hence *to discipline, to train, to teach*, sc. beasts of burden, etc. see Pual Hos. 10, 11; also troops to war, 1 Chr. 5, 18 **לְמִדָּה לְחָמָה** *trained to war*, i. e. practised, skilled. Comp. Pual no. 2.

2. Intrans. *to be trained, taught*, i. q. *to learn*, e. g. war, Is. 2, 4. Mic. 4, 3. With acc. Deut. 5, 1. Is. 26, 10. Prov. 30, 3. Jer. 12, 16; with infin. Is. 1, 17; infin. c. ֿ Deut. 14, 23. 17, 19. 18, 9; verb. fin. with ֿ Deut. 31, 12; see Heb. Gr. § 139. 3. a. 'Also, *to accustom oneself, to be wont*, c. ֿ Jer. 10, 2.

PIEL לָמַד 1. to train, to accustom.  
Jer. 9, 4 *they have accustomed their  
tongue to speak lies.* Ps. 18, 35.

2. *to teach*, absol. Ps. 60, 1. 2 Chr. 17, 7. With acc. of pers. *to teach one* any thing, Ps. 71, 17. Cant. 8, 2. Jer. 32, 33. Part. מְלִמֵּם *a teacher*, c. genit. Ps. 119, 99. Prov. 5, 13. With two acc. of pers. and thing, Deut. 4, 5. 14. 11, 19. Ps. 25, 4. Jer. 2, 33 אֶת־דִּרְשֹׁתַי אֶת־יָדְךָ בָּרוּךְ *wickedness hast thou taught thy ways*. Ecc. 12, 9. With acc. of pers. and dat. of thing (pr. *to train one to any thing*) Ps. 144, 1; with בְּ *in* any thing, Is. 40, 14; מִן of thing Ps. 94, 12; inf. c. לְ Ps. 143, 10. Is. 48, 17. Jer. 12, 16; so with לְמַדְתִּים impl. Jer. 13, 21 אֶת־הֵם עֲלִמָּה לְמַדְתִּי *thou hast taught them to be leaders over thee*, accustomed them to exercise dominion over thee. With dat. of pers. Job 21, 22.

PUAL 1. *to be trained, accustomed, taught*, e. g. a heifer well trained, Hos. 10, 11; of troops (comp. Kal no. 1), Cant. 3, 8 מְלֻמָּדִים מִלְחָמָה *trained to war*, i. e. expert; comp. 1 Chr. 25, 7 מְלֻמָּדֵי שִׁיר *instructed in song*.

2. *to be taught*, spoken of that in which one is instructed; Is. 29, 13 מִצְוַת אֲנָשִׁים מִלְּמִדָּה a mere human precept taught, inculcated, which they are made to learn.

Deriv. תִּלְמִיד, מִלְּמַד, לְמִיד.

לָמַד see in לָמַד.

לְמָה, לְמָה, לְמָה, see in מָה D. 3, 4.

לְמוֹ poet. for לָ, as בָּמוֹ for בָּ, see בּוֹ; four times in the book of Job, c. 27, 14. 29, 21. 38, 40. 40, 4.

לְמוּעַל (of God sc. created, see לָאֵל)  
Prov. 31, 4, also לְמוּעַל Prov. 31, 1,  
*Lemuel*, pr. n. of a king otherwise un-

known, prob. not an Israelite, perh. an Arabian, to whom the moral maxims Prov. 31, 2-9 are directed.

לְמוֹד and לְמוֹד adj. 1. *accustomed*,  
used to any thing, Jer. 2, 24. 13, 23;  
*practised, expert*, Is. 50, 4  
לְשׁוֹן לְמוֹדִים *the tongue of the practised* sc. in speak-  
ing, the eloquent.

2. *one taught, a disciple, follower*; לְמוֹדֵרֵי יְהוָה *the disciples of Jehovah*, prophets, Is. 50, 4. 54, 13; pious men 8, 16.

\* **זָמַח** obsol. root. Arab. **لَح** to taste;  
but **قَلَمٌ** a strong youth. Hence

**לִמֶּךְ** *Lamech*, pr. n. a) A son of Methusael, a descendant of Cain, and the first to misuse the arms invented by his son, Gen. 4, 18–24. b) The son of Methuselah, a descendant of Seth, Gen. 5, 25–31.

לִּמֶן see after מֵן.

**לְמַעַן** *on account of, because, see מֵעַן.*

לֵעַ m. (ר. לִיַע) the swallow, gullet,  
throat, Prov. 23, 2. Chald. לוֹעָא.

\* לַעֲב in Kal not used, Arab. لَعَبَ

*to play, to sport, to jest*; also *to jest at, to mock*. Kindr. are לָצַח, לָצַח, see לָצַח note. Chald. מְצַח mockery, derision, לְמַצְחָא to mock at, to deride any one, Syr. ܡܥܬܐ id. Comp. Gr. λῶβη, λωβουσαι.

HIPH. *to mock at, to deride*, part. c. זָ  
2 Chr. 36. 16.

\* **לָּצַח** fut. **לִּצְחַח**, pr. *to stammer*, *to speak unintelligibly*, Syr. **ܠܥܝܚܐ**, also **ܠܥܝܚܐ**, **ܠܥܝܚܐ**, Eth. **ላረጸ**, **ላረጸ** and **ላረጸ** *stammering*, comp. **לָּצַח** and see **לָּצַח** note. Hence

1. *to speak in a barbarous or foreign tongue*, see in **לִּי**, comp. Niph. By transpos. **עֲלִי**, Arab. **عَلِمَ** *barbare loquens*.

2. *to mock, to deride*, pr. by imitating the stammering voice of any one in derision. Chald. ܠܫܢܐܝܝܐ *to mock*. Comp. by transp. Gr. γελᾶω, also χλευή, χλευάζω, Goth. *hlahjan, lahhan*, Pers. لاغبد.

to jest, Germ. *lachen*, Engl. *to laugh*.—E. g. absol. Job 11, 3; oftener with ל of pers. and thing Job 9, 23. Prov. 17, 5. 2 K. 19, 21. al. Spec. spoken: a) Of those who mock at others in distress, Job 9, 23; c. ב Prov. 1, 26; ל of pers. Ps. 22, 8. Job 22, 19; also הִלְצִיגוּ-לָמוֹ they laugh among themselves Ps. 80, 7. b) Of a scoffer, who mocks at God and religion, Job 11, 3; comp. in לִיץ no. 2. d) Of one who contemns the threats and efforts of enemies, Ps. 2, 4. 59, 9. Is. 37, 22.

NIPH. *to speak in a barbarous or foreign tongue*, Is. 33, 19.

HIPH. i. q. Kal no. 2, *to mock, to deride*, Job 21, 3; c. ה Ps. 22, 8. Neh. 2, 19; ב 2 Chr. 30, 10; עַל Neh. 3, 33 [4, 1].

Deriv. the two following.

לַעַג m. 1. *mockery, derision, scorn*, Ps. 79, 4. Ez. 23, 32. 36, 4. Meton. for the cause of derision, Hos. 7, 16.

2. *scoffing*, i. e. impious discourse, Job 34, 7; comp. in לִיץ no. 2.

לֹעֵג adj. (r. לַעַג) 1. *speaking a barbarous or foreign tongue*; Is. 28, 11 פִּלְצִיגֵי שָׂפָה i. e. as barbarians, foreigners, sc. the Assyrians.

2. *a mocker, jester, buffoon*. Ps. 35, 16 לַעֲגֵי מִצִּיג pr. cake-jesters, table-buffoons, i. e. *parasites*; Gr. ψωμοκόλαιες, μισθοκόλαιες. So in the Talmud לִשּׁוֹן עֵקֶה cake-talk, i. e. *jesting, buffoonery*.

\* לָפַד obsol. root, Arab. لَفَد *to put in order*. Hence the two following:

לְעָדָה (order) *Laadah*, pr. n. m. 1 Chr. 4, 21.

לְעָדָן (put in order) *Laadan*, pr. n. m. a) 1 Chr. 7, 26. b) 23, 7. 26, 21.

\* לָפַה i. q. Arab. لَغى, لَغَا, *to speak rashly, to talk at random, kindr. with*

לֹעַר q. v. لَعَر rash discourse.—Once præter. 3 plur. Job 6, 3 לָפַה הִכְרִי לָפַה therefore were my words rash, לָפַה Milêl for לָפַה Milra on account of the pause; like אָתָה in pause אָתָה.

\* לָפַז *to speak in a barbarous or foreign tongue*, part. לֹפִיז Ps. 114, 1. Comp. לָפַה, and see לֹעַ note. Syr. لَحَن *to speak in a barbarous (spec. the Egyptian) tongue*.

\* לָעַט *to eat eagerly, to devour*; comp.

לֹעַ note. Arab. quadril. لَعَصَ id. لَعَصَ voracity.

HIPH. *to give to eat*; once Gen. 25, 30 נָא הִלְצִיגֵנִי give me now to eat sc. *eagerly, hastily, to devour*; spoken of one hungry and greedy.

\* לָעַן obsol. root, Arab. لعن *to curse*. Hence

לְעָנָה f. *wormwood*, Jer. 9, 14. 23, 15. Prov. 5, 4. It was apparently regarded as a noxious or poisonous plant, and hence called the *accursed*; see the root, and Deut. 29, 17. Rev. 8, 10. 11. Indeed bitter herbs were commonly so regarded by the Hebrews; see Heb. 12, 15. Trop. of a *bitter lot, calamity*, Lam. 3, 15. 19; *bitter injury* or *injustice* Am. 5, 7. 6, 12.

\* לָפַד obsol. root, *to flame, to shine*, Gr. λάμπω. The origin lies in *lap-ping*, being *lam-bent*, which likewise the Semitic and Greek tongues express by the syllable *lab, lap*, and apply also to *flame*; e. g. לָהַב, لَهَب, labium, لب lip, see לֹעַ note. The common radix therefore of the Hebrew and Greek verb is לה, and the third radical ד is added in the same manner as in עָמַד, עָמַד, Gr. ὄμος, ὄμαδος; a vestige of it appears also in the Greek λαμπάς, gen. λαμπάδος. From the Semitic לָפַד, declined in the Aramæan manner לָפַדָּה, came the Greek λάμπω; and from לָפַדָּה, Syr. لَحَمَّاد, Chald. לָפַדָּה, the Gr. λαμπάς, λαμπάδος; and not vice versa.—Hence

לָפַד m. 1. *a flame* Gen. 15, 17. Ex. 20, 18. Job 41, 11. Nah. 2, 5. Dan. 10, 6. al.

2. Gr. λαμπάς, Lat. lampas, *a lamp, torch*, see r. לָפַד. Judg. 7, 16. 20. Zech. 12, 6. So according to some, Job 12, 5 לָפַד a torch despised, i. e. thrown aside because it ceases to give light, the emblem of a man once in high consideration, but now vile and contemned; comp. Is. 7, 4, and Comment. in loc. But it accords better with the parallelism to make לָפַד correspond to לָפַדָּה in the other member: for *misfortune* (לָפַד from לָ and פַד) there is *contempt*



in the thought of him that is at ease ; it (contempt) is prepared for those who slip with the feet ; see פיר.

לפידות (torches) *Lappidoth*, pr. n. of the husband of Deborah the prophetess, Judg. 4, 4.

לפני adj. *anterior, front, in front*, 1 K. 6, 17. It is formed from לפני, as סיני from סיני, Heb. Gr. § 85. 5. Lehrs. p. 516. See לפני in פנה lett. D.

\* לפת fut. ילפת, pr. to bend, to turn to fold. Arab. لفت to inflect, to turn away the face ; V, to look back by turning the head ; VIII, to turn oneself to any one ; Kor. Sur. 11. 83. Vit. Salad. p. 17, 22, 26. Hence, to enfold, to embrace, to clasp ; Judg. 16, 29 וילפת ויג' and Samson clasped the two middle pillars... the one with his right hand and the other with his left. Sept. περιλαβε, Vulg. apprehendens ; Jarchi איברצא i. e. Fr. embrasser.

לִפְתָּה to bend oneself, i. e. a) to turn oneself around or back, in order to see, Ruth 3, 8. See Arab. above. b) to turn aside from a way ; Job 6, 18 וילפתו ארחותיהם the wayfarers of their way turn aside, i. e. those who travel that way, and turn aside to find those streams, are disappointed and perish.

לצון m. (לויץ) *mocking, derision, scorn*, sc. of every thing good and noble, Prov. 1, 22. Hence אנשי לצון i. q. לצים mockers, Is. 28, 14. Prov. 29, 8.

\* לצץ to mock, a doubtful root, from which some derive Part. plur. לצצים mockers, scornors, Hos. 7, 5. But this is rather for מלצצים Pil. of r. לויץ q. v.

לקום (pr. way-stopper, i. e. a fortified place, r. לקם) *Lakkum*, pr. n. of a place in the tribe of Naphtali, Josh. 19, 33.

\* לקח once 3 præt. קח Ez. 17, 5 ; fut. יקח, plur. יקחו, יקחי ; imper. לקח Ex. 29, 1, oftener קח, with He parag. קחה Gen. 15, 9 ; Inf. absol. לקוח Deut. 31, 26. Jer. 32, 14 ; constr. לקחה, once קחתה 2 K. 12, 9, with pref. לקחה (to be distinguished from לקחה 2 fem. præt.) c. suff. קחתה.

1. to take, i. q. λαμβάνω. Comp. Arab. لقم semen recepit camela ; Malt. la-

gach, fut. jylgach to receive as a guest, Vassali p. 430. Also by transpos. Arab.

لحق to take hold of each other, to cohere, see in Hithpaël, also Gr. λάγω, λαγώνω.—Pr. to take with the hand, to lay hold of ; Gen. 8, 9 Noah put forth his hand ויקחה and took her sc. the dove. Ps. 18, 17. 1 Sam. 16, 23. 2 Sam. 22, 17. Job 40, 24. al. sæp. With acc. of pers. and 2 of member or part, Ez. 8, 3 ויקחני ויקח ראשי and took me by a forelock of my head ; in Greek it would be τῆς κόρυς, comp. Hist. of Bel v. 36. Rarely with ל of pers. Jer. 40, 2.—Then i. q. to take to oneself, with accus. of thing or pers. Gen. 8, 20 and (Noah) took of all beasts... and offered burnt-offerings. 2, 15 and God took Adam and put him into the garden. v. 21 and he took one of his ribs. 12, 5. 16, 3. Deut. 4, 20. 2 Sam. 2, 8. al. sæp. In these and similar examples לקח, like the Homeric λάβων (see Vigerus ed. Herm. p. 352), often appears as if pleonastic ; though it strictly serves to place the action more fully and vividly before the eyes. Here belongs also 2 Sam. 18, 18 אבשלום לקח ונצב לו כהינו את-מצבתה and Absalom had taken a column and erected it for himself in his lifetime. 1 K. 11, 37 and I will take thee and thou shalt reign. But in Jer. 23, 31 they take their tongues and pronounce oracles, it seems to signify that the false prophets misused their tongues.

To the object is often prefixed מן participative, to take of a thing ; e. g. לקח מדם to take of the blood i. e. some blood, Lev. 4, 25. Gen. 6, 21. 28, 11. 43, 11. The accus. of a pronoun is often omitted, as also after verbs of speaking ; Gen. 12, 19 behold thy wife ונה קח take her and go thy way. 24, 51. 27, 14. 33, 11.—The person or thing from whom any thing is taken or received, is put with מן Gen. 23, 13 ; מיד Num. 5, 25. 1 Sam. 10, 4 ; מאה Lev. 7, 34. Ex. 25, 2 ; so too the place whence, with מן Gen. 45, 19. Josh. 4, 20 ; מצל Is. 6, 6.

Sometimes also a Dat. commodi is added, לקח לי pr. to take to or for oneself ; Gen. 38, 23 לה קחה let her take it for herself. 14, 21. Num. 8, 16. More freq. the force of the pronoun is so attenuated

that it is apparently redundant; Job 2, 8 **וַיִּקַּח לוֹ תֵּרֶשֶׁת** and he took him a potsherd; espec. in the imperative, Lev. 9, 2 **קַח לָךְ עֵז** take thee a calf. 15, 14. 29. Ex. 30, 23. 1 Sam. 21, 10. Is. 8, 1. Ez. 4, 1. 3. 9. al. sēp. Plur. **קָחוּ לָכֶם** Gen. 45, 19. Ex. 5, 11. al.

Spec. a) **לָקַח אִשָּׁה** to take a wife, Gr. λαμβάνει γυναῖκα, Gen. 6, 2. 19, 14. 1 Sam. 25, 43; more fully **לָקַח לוֹ אִשָּׁה** Gen. 4, 19. Ex. 21, 10; **לָקַח לוֹ פְּלִיטָה לְאִשָּׁה** Gen. 12, 19. Ex. 6, 25. al. Also **לָקַח אִשָּׁה לְבָנוֹ** he took a wife for his son, i. e. the father gave his son a wife, Gen. 34, 4. Judg. 14, 2. 3. Ellipt. Ex. 34, 16 **וַיִּלְקַחְהָ מִבְּנוֹתָיו (בָּשִׁים) לְבָנָיו**. In the later books the more usual phrase is **נָשָׂא אִשָּׁה** q. v.

b) to take, i. q. to take away, sometimes with force and violence (**בְּחֹזֶק** 1 Sam. 2, 16); 1 Sam. 12, 3. Gen. 34, 28. Judg. 5, 19. Jer. 28, 3. al. Hence to take captive and carry away, Gen. 14, 12. 1 Sam. 19, 14. 20. — **לָקַח נַפְשׁ פֶּ'—** to take the life of any one, Ps. 31, 14. 1 K. 19, 10. 14. Prov. 1, 19; comp. Jon. 4, 3. Job 1, 21. Gen. 27, 35 **תְּחִי בְּרַחְמֶיךָ הַזֶּה לְקַח אֶת בְּרַכְּתִי** thy brother hath taken away thy blessing. Job 12, 20 **הֵסֵב אֶת הַיָּדָה לְקַח אֶת הַיָּדָה** he taketh away the understanding of the aged. Gen. 5, 24 **וַיִּקַּח אֱלֹהִים אֶת נִפְשׁוֹ** for God had taken him away, i. e. translated him to heaven. 2 K. 2, 3. 5.

c) to take, i. q. to take possession of, to capture, to seize upon, e. g. a city, hostile country, Num. 21, 25. Deut. 3, 14. 29, 7. Metaph. Job 3, 6 **לְקַח לַיְלָה** that night, let darkness seize upon it. Also to take or captivate one by blandishments, wisdom, etc. Prov. 6, 25. 11. 30.

d) to take a person any where, to any place, etc. i. q. to lead, to bring, to conduct, with acc. of pers. and **אֶל** of place. Num. 11, 16 **וַיִּבְרָךְ (לְקַחְהֶם) אֶת הַתְּבַרְכָּה** them to the tabernacle of the congregation. 23, 27. Job 38, 20. 2 K. 18, 32. Is. 36, 17; **אֶל** of pers. to whom, Gen. 48, 9; **לְ** Prov. 24, 11; **לְ** c. inf. Ex. 14, 11.

e) to take and bring to any one, to fetch; with acc. of thing Gen. 18, 5. 7. 8. 27, 13. 2 Sam. 4, 6 **לְקַח חִטָּה** as if fetching wheat, as if in order to buy wheat. 1 K. 17, 11; with acc. of pers. 2 K. 3, 15 **לְקַח לִי מִיִּנְיָן** bring me a minstrel. Gen. 42, 16. 43, 13. Judg. 11, 5. Am. 9, 2. 3. Often to fetch by another,

to let come, 1 Sam. 16, 11. Gen. 20, 2. Jer. 37, 17.—With **מִן** of place whence, Am. 7, 15. Ps. 78, 70.

2. to take, i. q. *δέχομαι*, i. e. a) to accept, to receive, sc. any thing offered, as gifts 1 Sam. 12, 3. Ps. 15, 5. Am. 5, 12; food, **מִיָּד פֶ'—** Judg. 13, 3. Also of a buyer receiving wares Neh. 10, 32; of God as accepting prayers Ps. 6, 10; of a person receiving and following counsel, Prov. 2, 1 **אִם תִּקַּח אֶת מַעֲרָבִי** 4, 10. 10, 8. 24, 32. Job 22, 22. b) to take in, to receive; Gen. 4, 11 **הָאֲרֶץ הַזֹּאת הִיא פִּתְחָהּ** the earth, which hath opened her mouth to receive (לְקַחְתָּ) thy brother's blood. So to receive a person under one's care and protection, Ps. 49, 16. 73, 24. c) to receive, i. e. to get, to obtain; Is. 40, 2 **כִּי הִיא קִבְּלָה** for she hath received (לְקַחְתָּ) of the Lord's hand double, etc. Prov. 9, 7. 22, 25. Num. 23, 20. So Prov. 31, 16 **הִיא מִשְׁקֶלֶת אֶת הַשָּׂדֶה וְלִקְחָהּ** she considers a field and taketh it, i. e. gets it, buys it, Sept. *ἐνέλατο*; comp. 2 Sam. 4, 6. Neh. 10, 32. d) to receive, to perceive, sc. with the ears, Job 4, 12.

NIPH. **נִלְקַח** 1. Pass. of Kal no. 1. b, to be taken away, 1 Sam. 21, 6 [7]; of the ark as captured by the enemy, 1 Sam. 4, 11. 17. 19. 21. 22; of Elijah as taken up to heaven, 2 K. 2, 9. Also to be taken away from life by violence Ez. 33, 6.

2. Pass. of Kal no. 1. d, to be brought, c. **אֶל** Esth. 2, 8. 16.

PUAL **לִקְחָהּ** and Fut. HOPH. **יִקַּח**; the fut. of Piel and præter. of Hoph. being wanting.

1. Pass. of Kal no. 1, to be taken, with **מִן** of that whence, Gen. 2, 23. 3, 19. 23. Job 28, 2. Ez. 15, 3. Trop. to be taken up, repeated, as a curse, Jer. 29, 22.

2. Pass. of Kal no. 1. b, to be taken away, of things, with **מִן** of pers. Is. 49, 24. 25; **לְ** Judg. 17, 2; of persons e. g. to heaven 2 K. 2, 10, comp. Is. 53, 8. Also to be taken captive, carried away, Is. 52, 5. Jer. 48, 46.

3. Pass. of Kal no. 1. e, to be fetched, as things Gen. 18, 4; to be brought, as persons Gen. 12, 15.

HOPH. fut. see in Pual.

HITHP. part. **מִתְלַקְחָהּ** אִשָּׁה Ex. 9, 24 and Ez. 1, 4, a fire taking hold on itself, holding together, continuous, i. e. a mass of fire. Comp. synonym. **הִתְלַבֵּד**.

Deriv. **מִקְחָהּ**, **מִקְחָהּ**, **מִלְקָחִים**, **מִלְקָחִים**, and the two following.



**לָקַח** m. c. suff. **לִקְחִי** 1. *taking arts*, fair speech, by which the mind of any one is *captivated*, Prov. 7, 21; see r. **לָקַח** no. 1. c.

2. *doctrine, learning, knowledge*, which one *receives*, perceives, learns, see the root no. 2. c. d. Prov. 1, 5. 9, 9. 16, 21. Comp. Chald. **קַבַּל** to receive and to learn, **קַבְּלָה** *cabbala*, learning; Gr. **παλαμίζω**, Lat. *accipio*.—Hence so far as this is communicated to others:

3. *instruction, discourse* of a teacher, Prov. 4, 2. Deut. 32, 2. Job 11, 4.

**לִקְחִי** (learned) *Likhi*, pr. n. m. 1 Chr. 7, 19. Comp. **לָקַח** no. 2.

\* **לָקַח** fut. **יִלְקַח**, to take up, to gather up, to collect, pr. things upon the ground; as stones Gen. 31, 46; flowers Cant. 6, 2; manna Ex. 16, 4 sq. Num. 11, 8; ears of grain, to glean, Ruth 2, 8. Poet. of animals gathering up the herbage, pasture, etc. Ps. 104, 28. Usually with accus. but also absol. as **לָקַח בְּשָׂדֶה** to glean in a field Ruth 2, 8.—Arab. **لَقَط** to take up, **لَقَطٌ** gleanings, etc. Syr. **لَحَب** id.

**PIEL** i. q. Kal, to take up, to gather up; as ears of grain, to glean, Ruth 2, 16 sq. Is. 17, 5; grapes scattered in a vineyard Lev. 19, 10; wood Jer. 7, 18; herbs 2 K. 4, 39; arrows 1 Sam. 20, 38. Trop. of money Gen. 47, 14. Usually with acc. but also absol. as **לָקַח בְּשָׂדֶה** Ruth 2, 3. 17; and so Judg. 1, 7, comp. Matt. 25, 27.

**PUAL** to be gathered, as a people dispersed, Is. 27, 12.

**HITHP.** to gather themselves together; with **אֶל** to any one, Judg. 11, 3.

Deriv. **לִקְחִית** and

**לָקַח** m. a *gleaning* of fields or vineyards, Lev. 19, 9. 23, 22.

\* **לָקַח** obsol. root, Arab. **لَقِم** to stop the way. Hence pr. n. **לִקְחִי**.

\* **לָקַח**, 3 plur. **לִקְחוּ**, fut. **יִלְקַחוּ**, onomatopoeet. to lick, to lap, of dogs lapping as they drink, 1 K. 21, 19. 22, 38. Judg. 7, 5. Kindr. is **לָקַח** q. v. and see **לִיזַע** note.

Armen. **լակիլ** *lakiel*, to lick, Arab.

**لَقَلَقَ** tongue.

**PIEL** id. Judg. 7, 6. 7.

\* **לָקַח** in Kal not used; Syr. **لَحَب** to be late ripe, of fruit. Hence **לִקְחִית** the latter rain, and **לָקַח** after-grass.

**PIEL** to gather the late fruits, i. e. to glean a vineyard; Job 24, 6 **רָשָׁע יִלְקֹחַ** they glean the vineyard of the wicked. But some Mss. read **לִקְחִית**.

**לָקַח** m. latter grass, rowen, after-math, Am. 7, 1. R. **לָקַח** Kal.

\* **לָשָׁד** obsol. root, Arab. **لسد** to lick, to suck; hence

**לָשָׁד** m. c. suff. **לִשְׁדִּי**, pr. something usually licked or sucked, something sweet, etc.

1. *juice, sap*, as being sucked; spec. *vital moisture*, life-blood, vigour, Ps. 32, 4 **יִהְיֶה נַפְשִׁי לִשְׁדִּי** my life-blood is changed, i. e. is dried up.

2. a sweet cake. Num. 11, 8 **יִשְׂדֵּה הַשֶּׁמֶן** a sweet cake made with oil. Sept. **ἐλαίος** **ἔξ** **ἐλαίου**, Vulg. *panis oleatus*. Comp. **בִּצָּה** from r. **בִּצַּץ**.

**לָשָׁן** of both genders, but oftener fem. Ps. 12, 4. Prov. 6, 24. al. masc. Ps. 22, 16. Prov. 26, 28; constr. **לָשֹׁן**, c. suff. **לִשְׁוֹנִי** Ex. 11, 7; plur. **לִשְׁוֹנוֹת**, c. suff. **לִשְׁוֹנָם** Gen. 10, 20. R. **לָשֹׁן**.

1. the tongue, both of men and animals, as the instrument of licking, Ex. 11, 7. Ps. 68, 24. Job 20, 16. 40, 25 [41,

1]. al. Arab. **لِسَان**, Ethiop. **ለሰን**,

Aram. **לִשְׁוֹן**, **لَحَم**. Comp. also from languages not Semitic, Sanser. *rasana*, Armen. **լեզու**, Copt. **λσε**, and

even Gr. **γλῶσσα**, in which the **γ** is an addition, comp. **λεύσσω**, **γλαύσσω**; **γνόφος**, **νέφος**; **χλαίνα**, *lana*, and many others.

—Spoken with few exceptions of the human tongue as the instrument of speech; (exceptions are Ex. 11, 7. Ps. 22, 16. 68, 24. Lam. 4, 4. Is. 57, 4. Job 20, 16. 40, 25;) thus Job 33, 2 **הִבְרִיה בְּהִשְׁוֹנִי** Ps. 12, 4. 45, 2. 39, 4; but Ps. 109, 2 **יִשְׁוֹן שִׁנְהִי** they speak with a lying tongue, (for which accus. of instrum. see Heb. Gr. § 135, 1. n. 3.) Prov. 15, 4. 18, 21. Is. 33, 19. 45, 23. al.—The words which one is ready to utter, are said to be either upon the tongue, **עַל לָשֹׁן** Job 6, 30. Ps. 139, 4, **עַל לָשֹׁן** 2 Sam. 23, 2. Prov. 31, 26;

or also *under the tongue*, פִּתְחָה לָשׁוֹן פֿ Ps. 10, 7. 66, 17, comp. Cant. 4, 11; which phrases seem not greatly to differ in meaning; comp. 'upon the lips' Ps. 16, 4, and 'under the lips' Ps. 140, 4.—With genit. לָשׁוֹן שָׁקֵר *a lying tongue* Prov. 6, 17. (Meton. for a lying person, with masc. Prov. 26, 28.) לָשׁוֹן מְרַמֶּה id. Ps. 52, 6. לָשׁוֹן תְּהַפְּכוֹת id. Prov. 10, 31.—Also *καὶ ἐξοχὴν* for *a spiteful, malignant tongue*, (or as in Chald. and Zab. 'lingua tertia,' comp. Ecclus. 28, 15,) whence Ps. 140, 12 אִישׁ לָשׁוֹן *a man of tongue*, i. e. a tattler, slanderer. (But בֶּעַל לָשׁוֹן *an enchanter, charmer*, Ecc. 10, 11.) Jer. 18, 18 come, let us smite him with the tongue, i. e. as Chald. well, let us bear false witness against him. Job 5, 21 לִשְׁוֹן *the scourge of the tongue*, comp. the similar figure in Germ. klatschen, Engl. lash, Fr. coup de langue: Ez. 36, 3 ye go up upon the lips of the slanderer's tongue, i. e. are traduced in men's mouths.—Meton. a) i. q. *speech*, Job 15, 5 בְּרוּמִים לָשׁוֹן *crafty speeches*. Prov. 16, 1. b) *tongue*, for *language, dialect*. Dan. 1, 4 בְּשָׂרֵיהֶם לָשׁוֹן *the Chaldean tongue*. Gen. 10, 5 בְּלָשׁוֹנָם *every one after his tongue, dialect*. Deut. 28, 49. Is. 28, 11. Neh. 13, 24. Esth. 1, 22. 3, 12. 8, 9. Arab. لِسَانٌ, id.

Hence c) *a nation, people*, having a tongue or language of their own. Is. 66, 18 כָּל-הַגּוֹיִם וְהַלְשָׁנוֹת *all nations and tongues*; see Chald. לָשׁוֹן.

2. Trop. of what resembles a tongue, e. g. a) לָשׁוֹן זָהָב *a tongue of gold*, i. q. *bar of gold*, Josh. 7, 21. 24. Vulg. *regula aurea*. b) לָשׁוֹן אֵשׁ *a tongue of fire*, i. e. *a flame of fire*, Is. 5, 24, so called from its shape and motion, whence also it is said to *lap*, to be *lambent*; see זָהָב, לָהֵט, and Virg. *Æn.* 2. 684. Comp. γλώσσοι ὡσεὶ πυρός Acts 2, 3. Arab. لِسَان

النار, Pers. زبان آتش *zabāni ātesh*. c) לָשׁוֹן יָם *a tongue of the sea, a bay*, Josh. 15, 5. 18, 19. Is. 11, 15; and simpl. הַלְשָׁוִין Josh. 15, 2. In Arabian geographers لِسَان الْبَحْرِ Comp. Engl. 'tongue of land,' Germ. *Erdzunge*.

\* לָשׁוֹן obsol. root, perh. transp. i. q. שָׁלַךְ, but intransitive, *to throw oneself*

*down*, i. e. *to lie, to lie down*. Hence perhaps

לְשָׁכָה f. with He loc. לְשָׁכָהָה 1 Sam. 9, 22; Plur. לְשָׁכוֹת, constr. לְשָׁכוֹת; *a cell, chamber*, pr. *bed-chamber*; spoken esp. of the cells or chambers in the courts of the temple, mostly at the gates, 2 K. 23, 11. 1 Chr. 23, 28. 28, 12. Jer. 36, 10. Ez. 40, 17. 44 sq. 42, 13 sq. in which the treasure of the temple and every thing necessary for the temple-service were kept, 1 Chr. 9, 26. 28, 12. 2 Chr. 31, 5. 11 sq. Ezra 8, 29. Neh. 8, 38 sq. 13, 5. 9; where the priests, Levites, etc. lodged, Ez. 40, 38. 44 sq. 42, 1 sq. 45, 5. Neh. 13, 4; (comp. 1 Chr. 9, 33;) and where other persons were rarely admitted to dwell or as guests, 2 K. 23, 11. Jer. 35, 4. 5. Once of an eating-room, 1 Sam. 9, 22; also of the chamber of the king's scribe in the palace Jer. 36, 12.—Thrice written נִשְׁכָּה Neh. 3, 30. 12, 44. 13, 7.

NOTE. The etymology is uncertain. If the more common לְשָׁכָה be the primary form, it may come from r. לָשָׁךְ as above; and at any rate has no connection with Gr. λέσχη, as has been suggested. But as *n* is more readily softened into *l* than the contrary, it may be that נִשְׁכָּה is the older form; and this Bohlen derives from Pers. نشستَن to sit, to sit down, whence might come نشاء seat, though this is not found. Others make it by transpos. for שְׁכָנָה dwelling, from r. שָׁכַן. See Thesaur. p. 762, 763.

\* לָשִׁים obsol. root, Arab. لَسَمَ *to taste*, pr. *to lick*; see in לָשַׁד.—Hence

לָשִׁים m. 1. A species of *gem*, Ex. 28, 19. 39, 12; Sept. λυγύριον, Vulg. *ligurius*, Engl. *opal*.—The λυγύριον or λυγυρίριον is described as a species of *amber*, and also as a species of *hyacinth*; see Thesaur. p. 763.

2. *Leshem*, pr. n. of a city, elsewhere called לִישׁ and לִישׁ; see Josh. 19, 47.

\* לָשִׁין in Kal not used, prob. *to lick*, to *lap*, like the kindr. لَسِمَ, لَسِبَ, لَسَّ, comp. لָחַט, لَحَسَ.

Po. לִשְׁוֹן denom. from לָשׁוֹן, pr. *to tongue*, i. e. *to use the tongue freely*, and by impl. *to slander*; see לָשׁוֹן no. 1



mid. Part. with **י** parag. מְלִשְׁנִי Ps. 101, 5; in Keri מְלִשְׁנִי for מְלִשְׁנִי part. Pi. Arab. لسن to slander.

HIPH. id. Prov. 30, 10.

לָשֹׁן Chald. m. *tongue*, and hence a *nation*, having a tongue or language of its own, see לָשֹׁן no. 1. c. Dan. 3, 4 עַמְּמִיָּא וְלָשֹׁנָא *tribes, nations, and tongues*. v. 7. 31. 5, 19. 6, 26. 7, 14. al. Comp. Rev. 5, 9. 7, 9.

\* לָשַׁע obsol. root, Arab. لسع to *puncture, to sting*, as a scorpion; لَسَعَ a chink, fissure, perh. of chasms in the earth, fountains, etc.—Hence

לֶשְׁעָא *Lesha*, pr. n. of a place, Gen. 10, 19; according to Jerome (in Quæst.) *Callirrhoë* on the eastern coast of the Dead sea, celebrated for its warm

springs; see Plin. H. N. 5. 16. Jos. B. J. 1. 33. 5. These springs were visited by Irby and Mangles; *Travels*, Lond. 1844, p. 144 sq.

\* לָתַח obsol. root, perh. i. q. מָתַח, Samar. נָתַח, to *spread out* a garment; whence Eth. አልተረ a garment, tunic, perh. wide. Hence מִלְתָּחָה.

\* לָתַךְ obsol. root, prob. i. q. נָתַךְ to *be poured out*. Hence

לֶתֶךְ m. *a measure* for grain, Hos. 3, 2; so called from pouring. Sept. ἡμι-χορος, Vulg. *corus dimidiatus*, accommodated to the context.

\* לָתַע obsol. root, i. q. לָתַע to *strike*; also to *bite*, whence מִלְתָּעוֹת biters, teeth. —To this root some refer the form נָתַעו Job 4, 10; but it belongs rather to נָתַע.

## מ

*Mem*, the thirteenth letter of the Hebrew alphabet, as a numeral denoting 40. The name מים probably signifies *water*, i. q. מַיִם, and the antique forms of the letter have a certain resemblance to *waves*; see Monum. Phœn. p. 35, 36. Its name accords with Gr. *Mū* i. e. Phœnic. מו water; in Ethiop. also *Mai* water.

It is interchanged: a) Often with other labials, as ב and פ, which see; rarely with ו, as מְבִיָּה, Chald. מְבִיָּה, to be astonished. b) With liquids, chiefly

*Nūn*, comp. מַם, Syr. م, Arab. م, أَن; מָן, Arab. مَنَام thumb; מַמְּנִים *pistacia*

*cios*, comp. مِطْمِط *pistacia terebinthus* Linn. מָטֵן, Arab. مَسَم to be fat;

מָרֵג, Arab. مَرَج threshing-sledge, מָרֵג and

מָרֵג to be hostile, מָרֵג and מָרֵג plural endings. Rarely with ל, see in ל no. 1. c.

For *Mem* dropped at the end of words, see *Lehrg.* p. 138, 524. Comp. the similar usage in the language of the Etruscans and Umbri, in O. Müller's *Etrusker T.* I. p. 56.

• מַ prefix, for מָה *what?* where see note.

• מַ prefix, for מָן, q. v.

מָה Chald. i. q. Hebr. מָה *what?* also without interrogation מָה דָּר *that which* Ezra 6, 8. See מָה.

מַאֲבִים m. (ר. אבס) *a store-house, granary*, plur. Jer. 50, 26. Sept. ἀποθήκη.

מָאֵר m. (ר. איר no. 3) c. suff. מְאָרֶךְ, מְאָרֶךְ.

1. Subst. *might, vehemence*; Deut. 6, 5 and thou shalt love Jehovah, thy God, with all thy heart, with all thy soul, ובְּכָל מְאָרֶךְ and with all thy might. 2 K. 23, 25; comp. Luke 10, 27. Is. 47, 9 בְּעֶצְמָתָא with (notwithstanding) the great abundance of thine enchantments, where connect מָאֵר מְאָר *with might of might*, i. e. *mightily, very exceedingly*, Gen. 17, 2. 6. 20. Ez. 9, 9. b) עַד מָאֵר *even to vehemence*, i. e. *very exceedingly*, Gen. 27, 33. 1 K. 1, 4. Dan. 8, 8; *wholly, utterly*, Ps. 119, 8; *too much, too exceedingly*, Is. 64, 8. c) עַד לְמָאֵר i. q. עַד מָאֵר,

but in later Hebrew, 2 Chr. 16, 14; comp. 2 Chr. 17, 12, 26, 15.

2. Adv. pr. acc. as adv. a) *mightily, vehemently, exceedingly*, Gen. 4, 5, 7, 18, 13, 19, 3. al. Often joined with adjectives and adverbs, as מֵאָד טוֹב *very good* Gen. 1, 31. רָפָה מֵאָד 12, 14. הִרְבֵּה מֵאָד *very much* Gen. 15, 1. Emphat. doubled מֵאָד מֵאָד Gen. 7, 19. Num. 14, 7.—Ps. 46, 2 עֲזָרָה בְּצָרוֹת וּמִצָּצָה מֵאָד *he is found a help in trouble mightily*, i. e. a mighty helper. b) *speedily, quickly*, as being connected with the exertion of one's strength; 1 Sam. 20, 19 תָּרַד מֵאָד *come down quickly*; Vulg. *festinus*. Comp. Germ. *bald* from Lat. *valde*; Low Germ. *swieth*, Anglo-Sax. *swithe*, i. q. *valde*, Germ. *geschwind*, Engl. *swift*.

\* מֵאָה f. constr. מֵאָה; dual מֵאָהִים. for מֵאָהִים; plur. מֵאוֹת, מֵאָה.

1. *a hundred*; Arab. مِائَة and مِائَة, Ethiop. ሺህ, Syr. ܡܝܐ. If an etymology be sought, we may compare Pers. *ma, mah, meh*, great, much; of which also some uncertain traces are found in the Phœnician, see Monum. Phœn. p. 152.—Lev. 26, 8 מֵאָה שָׁנִים *a hundred of you*. Ecc. 6, 3. al. With substantives it is joined variously, and is put: a) Before substantives in the *singular*, usually such as denote things often spoken of in great numbers; as שָׁנָה מֵאָה *a hundred years* Gen. 17, 17; מֵאָה אִישׁ 1 K. 18, 13; also Gen. 23, 19. Josh. 24, 32. 2 K. 23, 33. 1 Chr. 18, 4. al. b) Before substantives in the *plural*, usually those denoting things less frequently spoken of in great numbers; as מֵאָה נְבִיאִים *a hundred prophets* 1 K. 18, 4; מֵאָה קְצֵמִים 2 Sam. 24, 3. 1 Sam. 25, 18. Gen. 26, 12. c) In the *construct* in like manner, though rarely, before nouns sing. and plur. as מֵאָה בָּכָר Ex. 38, 25; מֵאָה אֲדָנִים v. 27. But, on the other hand, מֵאָה stands very frequently where the number *one hundred* is combined with others; as שָׁנָה וּשְׁבַעִים מֵאָה *a hundred and seventy years* Gen. 25, 7, 17. 35, 28; חָמֵשׁ שָׁנִים וּמֵאָה שָׁנָה Gen. 5, 6, 18, 25, 28, 7, 24, 47, 28. Ex. 6, 16, 18. Num. 33, 39. al. d) Rarely and only in the later books is מֵאָה put *after* a noun plur.

as רַב־מֵאָה 2 Chr. 3, 16; comp. 4, 8. Ezra 2, 69, 8, 26.

2. Adv. *a hundred times*, Prov. 17, 10; constr. מֵאָה id. Ecc. 8, 12.

3. *the hundredth* or *one per centum*, sc. of money or other things, exacted in monthly usury; Neh. 5, 11 מֵאָה הַחֹסֶת, Vulg. *centesima*. For the *centesima* or one per cent. of the Romans, see Ernesti Clav. Cic. sub. v. and for the usury still common in the East, see Volney's Travels, II. p. 410. Bowring's Report on Egypt p. 82.

4. *Meah*, pr. n. of a tower in Jerusalem, Neh. 3, 1, 12, 39.

DUAL מֵאָהִים *a hundred*; put before a noun sing. מֵאָהִים שָׁנָה Gen. 11, 23. 1 Sam. 18, 27; before a plur. מֵאָה שָׁנִים 2 Sam. 14, 26; after a plur. מֵאָה עָוִים Gen. 32, 15.

PLUR. מֵאוֹת a) *hundreds*, as לְמֵאוֹת by *hundreds* 2 Sam. 18, 4; שָׂרֵי הַמֵּאוֹת *the captains of hundreds*, centurions, Num. 31, 14, 48, 52. Hence מֵשֶׁשׁ שָׁשׁ *six hundred* Ex. 12, 37; מֵשֶׁשׁ שָׁמֶנֶה *eight hundred* Gen. 5, 7. etc. b) *a hundred*, q. d. each hundred, hundred by hundred, 2 Chr. 25, 9 Cheth. comp. v. 6. Keri מֵאָה.—A rare form of the plur. is Cheth. מֵאוֹת (מֵאוֹתָה) 2 K. 11, 4, 9, 10, 15. Comp. the Arabic.

מֵאָה Chald. *a hundred*, Dan. 6, 2. Ezra 6, 17, 7, 22. Dual מֵאָהִין Ezra 6, 17.

מֵאָהִי m. (r. אָהָה I) *desire*; once plur. constr. מֵאָהִי רָשָׁע *the desires of the wicked*, Ps. 140, 9.

מֵאוֹם מֵאוֹם, usually contr. מֵאוֹם q.v. *a spot, blemish*, Dan. 1, 4. Job 31, 7. R. מֵאוֹם.

מֵאוֹמָה Milél (prob. for מֵה וּמָה, or perh. for מֵה אוּ מָה, *what or what?* though the etymology is doubtful,) *whatever, something, any thing*. Num. 22, 38 *have I now any power at all* דָּבַר מֵאוֹמָה *to say any thing?* 2 K. 5, 20 *and accept of him* מֵאוֹמָה *something*.—Often with a negat. particle, *nothing, nothing whatever, nothing at all*; e. g. with לֹא Deut. 13, 18. Gen. 39, 6, 9, 1 Sam. 12, 5. With אֵין, 1 K. 18, 43 אֵין מֵאוֹמָה *nothing at all*. Judg. 14, 6. Ecc. 5, 13; more fully Gen. 39, 23 אֵין רָאָה



מֵאֵס *not looking to any thing at all.* With אֵל, Jer. 39, 12 מֵאֵס לֹא בְּאֵלֵהֶם אֶת-בְּלִיָּה. 1 Sam. 21, 3.

מֵאֹרָה m. once מֵאֹרָה Ex. 25, 6, constr. מֵאֹרָה; plur. מֵאֹרֹת Ez. 32, 8, and מֵאֹרֹת Gen. 1, 16. R. אֹרֹר.

1. *light, a light*, Ps. 90, 8. 74, 16; also *a luminary*, as the sun and moon, Gen. 1, 14. 16. Ez. 32, 8. How it differs from אֹרֹר, see in h. v. מְנוֹרַת-הַמֵּאֹר the sacred candelabra, Num. 4, 9. 16.—Metaph. מֵאֹרֹת מֵאֹרֹת the light of the eyes, i. e. bright eyes, joyous, Prov. 15, 30.

2. *a candlestick, candelabra*, Ex. 25, 6. 27. 20. 35, 14.

מֵאֹרָה fem. of מֵאֹרֹר (ר. אֹרֹר) pr. light, then *light-hole*, sc. by which light enters, and so meton. *hole, den* of a serpent, Vulg. *caverna*, Is. 11, 8.—Or it may also be taken for מְנוֹרָה, מְצָרָה, מְעָרָה, *a cavern*, א and ע being interchanged.

מֵאֲזִנִּים m. dual (ר. אֲזִן II) *balances, a balance*, Arab. مِيزَان, Is. 40, 12. 15.

Job 6, 2. Ps. 62, 10 so that they ascend in the balance, sc. for lightness. מֵאֲזִן a just or even balance Lev. 19, 36. Job 31, 6; opp. מְרָמָה מֵאֲזִן a false balance Prov. 11, 1. 20, 23. It differs from מֵאֵס q. v.

מֵאֲזִנִּין Chald. id. Dan. 5, 27.

מֵאֲזִיזֹת, see מֵאֲזִיז Plur. fin.

מֵאֲכָל m. (ר. אֲכָל) *food*, Gen. 2, 9. 3, 6. 6, 21; espec. of grain, 2 Chr. 11, 11. מֵאֲכָל a tree for food, fruit-tree, Lev. 19, 23. Deut. 20, 20. מֵאֲכָל צֹאן *flocks for food*, for slaughter, Ps. 44, 12.

מֵאֲכָלֶת f. (ר. אֲכָל) plur. מֵאֲכָלֹת, *a knife*, as an instrument for eating, Gen. 22, 6. 10. Judg. 19, 29. Prov. 30, 14. Arab.

מֵאֲכָל spoon.

מֵאֲכָלֶת f. (ר. אֲכָל) *food*, trop. Is. 9, 4 מֵאֲכָלֶת food for fire, fuel. v. 18.

\* מֵאֵס obsol. root, perhaps *to spot, to soil*; whence מֵאֵס, מֵאֵס, q. v.

מֵאֲמָצִים m. plur. (ר. אֲמָץ) *powers*; trop. of wealth, Job 36, 19 כֹּחַ מֵאֲמָצִים *all the powers (resources) of wealth*.

מֵאֲמָר m. (ר. אֲמָר) *an edict, mandate*, a word of the later Hebrew, Esth. 1, 15.

2. 20. 9, 32. Chald. מֵאֲמָרָא, מֵאֲמָרָא, מֵאֲמָרָא, id.

מֵאֲמָר Chald. id. Dan. 4, 14.

מֵאֵן Chald. m. *vase, vessel, utensil*, i. q. Hebr. כֶּלִי, Dan. 5, 2. 3. 23. In Targg. defect. מֵן, Syr. مَعَان. —It seems to be for מֵאֵנָה, from r. אָנָה II, Arab.

אֵנִי IV, to retain; whence אֵנָה vase, אֵנִי a vessel, ship, q. v.

\* מֵאֵן in Kal not used, *to refuse*, see adj. מֵאֵן. Syr. مَعَان, every where impers.

כָּבֹד מֵאֵן tædet me; Aph. cessavit, destitit. Kindred is מֵנֵס; comp. in נֵיא.

PIEL מֵאֵן *to refuse, to be unwilling*, (opp. אָבָה) absol. Gen. 39, 8. Is. 1, 20. 1 Sam. 28, 23; with inf. Jer. 3, 3. Ps. 77, 3; inf. c. לֵי Ex. 7, 14. 22, 16. 1 Sam. 8, 19. Jer. 25, 28. Hos. 11, 5. al.

Deriv. the two following.

מֵאֵן adj. *unwilling, refusing*, used with personal pronouns for a finite verb; Ex. 7, 27 אִם-מֵאֵן אָהָה if thou refusest. 9, 2. 10, 4.

מֵאֵן m. verbal of Piel, *refractory, pertinaciously refusing*, Plur. מֵאֵנִים Jer. 13, 10. R. מֵאֵן.

\* מֵאֵס fut. מֵאֵס, inf. c. suff. מֵאֵס Am. 2, 4.

1. i. q. מָסַס, *to melt, to melt away, to run*; see Niph. no. 1. Comp. Chald. מֵאֵס i. q. מָסַס, and מֵאֵה i. q. מֵאֵה. Spec. of a sore which runs with matter, see Job 7, 5; comp. Arab. مَيْس late patet vulnus. Kindred is the idea of being *fætid and loathsome*.

2. *to reject, to refuse*, prob. from the idea of loathing, comp. זָהַר, (opp. בָּחַר to choose.) Is. 7, 15. 16. 41, 9. Job 34, 33. Constr. c. acc. Ps. 118, 22. Is. 31, 7; c. בִּי Is. 33, 15. Ps. 78, 67; acc. et inf. c. לֵי Job 30, 1; acc. et בִּי c. inf. 1 Sam. 16, 1; absol. Job 6, 14. 42, 6. Chiefly spoken: a) Of God, as rejecting a people or individuals, Jer. 6, 30. 7, 29. 14, 19. Ps. 53, 6. Job 8, 20. al. b) Of men rejecting God and his precepts, Num. 11, 20. 1 Sam. 15, 23. Am. 2, 4. Job 5, 7. al.

3. *to contemn, to despise*, c. acc. Prov. 15, 32. Job 9, 21; c. בִּי Job 19, 18. Judg. 9, 38; absol. שָׁבַת מֵאֵסָה a despiteful.

scornful tribe, Ez. 21, 18. Infin. מאס *scornful* Lam. 3, 45 as subst. *aversion, contempt*.

NIPH. 1. *to be melted, to melt away*; Ps. 58, 8 *יִמְאָסוּ כְּמֵי־מַיִם* let them melt away like water, i. e. let them perish. Spec. of a running sore; Job 7, 5 *עוֹרִי רָגַע וְנִמְאָס* my skin shrivels (cracks) and runs down with matter.

2. Pass. *to be rejected, condemned, Is.* 54, 6. Part. Ps. 15, 4 *נִמְאָס*.

מֵאֶפֶה m. (ר. אָפֶה) *a baking, something baked*, Lev. 2, 4.

מֵאֶפֶל m. (ר. אָפֶל) *darkness*, Josh. 24, 7.

מֵאֶפְלָה f. (for מֵאֶפֶל רָה, compare שְׁלֵה־בְּחֵה Cant. 8, 6) *darkness of Jehovah*, i. e. thick darkness; Jer. 2, 31 *אֶרֶץ מֵאֶפְלָה* land of thick darkness, spoken of a pathless desert, in which men wander as if in darkness. Comp. in v. 6 *אֶרֶץ צִלְמוֹת*, and Job 30, 3.

\* מֵאֵר in Kal not used, but prob. kindred with מָרַר *to be bitter, acrid*; comp. מָאָס and מָסָס. Arab. مَار *recruit vulnus, to excite hatred*, مَيَّر *to conceive hatred*; all which may come from the idea of *bitterness*.

HIPH. part. מִמְאִיר pr. *making bitter*, and hence *causing bitter pain*; Ez. 28, 24 *סֶלֶן מִמְאִיר* a thorn causing pain, i. e. pricking. Fem. מִמְאִירָה *painful leprosy*, i. e. fretting, malignant, Lev. 13, 51. 52. 14, 44.

מֵאֵר see מֵאֵר.

מֵאֶרֶב m. (ר. אֶרֶב) *ambush*, i. e. place of ambush Josh. 8, 9. Ps. 10, 8. Concr. troops in ambush, *an ambushment*, 2 Chr. 13, 13.

מֵאֶרֶה f. (ר. אֶרֶה) constr. מֵאֶרֶה, *a curse, execration*, Prov. 3, 33. Mal. 2, 2. Deut. 28, 20. Plur. Prov. 28, 27.

מֵאֵת, compounded of מֵן and אֵת, pr. *from with*, see next after *מן*.

מִבְדָּלוֹת f. plur. (ר. בָּדַל) *separations*, i. e. separate places; Josh. 16, 9 *הַעֲרִים הַמִּבְדָּלוֹת* the cities separately assigned.

מְבוֹא m. (ר. בּוֹא) constr. מְבוֹא, *entrance*; pl. מְבוֹאוֹת, constr. מְבוֹאִי, c. suff. מְבוֹאֵי. 1. *an in-coming, entering*, Ez. 26, 10. 33, 31.

2. *an entrance, place of entering*;

Judg. 1, 24. 25 *מְבוֹא הָעִיר* the entrance of the city, i. e. the gate. Prov. 8, 3 *מְבוֹא פְתָחַיִם* in the entrance of the gates. 2 K. 11, 16. Jer. 38, 14.

3. מְבוֹא הַשָּׁמֶשׁ the going down of the sun, the west, Deut. 11, 30. Ps. 50, 1. 104, 19. Mal. 1, 11. Acc. towards the west, westward, Josh. 1, 4. 23, 4.

מְבוּכָה f. (ר. בִּיזָה) *perplexity*, Is. 22, 5. Mic. 7, 4.

מְבוּל m. (ר. יָבַל I, the radical Yod being represented by the Daghes in ב,) *an inundation, deluge*, spoken of Noah's flood, Gen. 6, 17. 7. 6. 7. 10. 9. 11. 28. 10, 1. 32. So of the floods above the firmament, Ps. 29, 10; where others: *the Lord did sit at the flood*, sc. of Noah, i. e. did sit in judgment, comp. Ps. 9, 5. 8. 9.

מְבוּרִים 2 Chr. 35, 3 Cheth. for מְבִירִים Keri; if not a mere error in copying, it is abstr. *wisdom*, for concr. *wise teachers*. R. בִּיר.

מְבוּסָה f. (ר. בּוּס) *a treading down*, sc. of enemies by the victors; Is. 22, 5. 18, 2. 7 *a people.... מְבוּסָה* of treading down, i. e. treading their enemies under foot.

מְבוּעַ m. (ר. יָבַע) *a fountain*, Ecc. 12, 6. Plur. constr. מְבוּעֵי מַיִם Is. 35, 7. 49, 10.

Arab. مَبْعَ id.

מְבוּקָה f. (ר. בּוּק) *emptiness*, Nah. 2, 11; see בּוּקָה.

מְבוּחָר m. *choice*, 2 K. 3, 19. 19, 23. R. בְּחָר.

מְבֻחָר m. (ר. בְּחָר) constr. מְבֻחָר.

1. *choice*, and hence whatever is chosen, choicest, best; only in the constr. Is. 22, 7 *מְבֻחָרֵי הַמְּקָנִים* thy choicest valleys. 37, 24 *מְבֻחָרֵי הַצִּפְרִי* its choice cypress-trees [or pines]. Jer. 22, 7. Gen. 23, 6. Ex. 15, 4. Ez. 23, 7. 24, 4. Inverted *עַם מְבֻחָרֵי* the people of his choice, his chosen people, Dan. 11, 15.

2. Mibhar, pr. n. m. 1 Chr. 11, 38.

מְבֻטָּה m. (ר. בָּטָה) *expectation, hope*, Zech. 9, 5. Meton. for the object of expectation, Is. 20, 5. 6. — With suffix מְבֻטָּה for מְבֻטָּה Zech. l. c. Patah being shortened into Seghol, as אֲבִיתָר for אֲבוֹתָר; comp. Heb. Gram. § 27. not. 2. a.



**מִבְּטָא** m. (r. בָּטָא) something rashly uttered, as שְׁפָתָיו מ' Num. 30, 7. 9.

**מִבְּטָח** m. (r. בָּטָח) constr. מִבְּטָחָה, c. suff. מִבְּטָחָה and מִבְּטָחָה, plur. מִבְּטָחִים, Dag. f. impl. in ח.

1. *trust, confidence, firm and certain hope*, Prov. 22, 19. Meton. of a person or thing in which confidence is placed, Ps. 40, 5. 65, 6. 71, 5. Job 8, 14. Jer. 17, 7. Plur. Jer. 2, 37.

2. *security, safety*; Job 18, 14 *his security shall be torn from his tent*, i. e. he himself in his too great security. Plur. Is. 32, 18.

**מִבְּלִיגִית** f. (r. בָּלַג) *exhilaration, cheerfulness*, Jer. 8, 18. The form is pr. denom. from the Hiph. part. מִבְּלִיג *exhilarans*; see Lehrs. p. 514, where to the examples ending in ית this in ית may be added.

**מִבְּנָה** m. (r. בָּנָה) *a building, edifice*, Ez. 40, 2.

**מִבְּנִי**, see סִבְנִי.

**מִבְּצָר** m. (r. בָּצַר no. 2) plur. מִבְּצָרִים, constr. מִבְּצָרִי; once plur. מִבְּצָרוֹת Dan. 11, 15.

1. *a fortification, fortress, citadel*, Is. 25, 12; then for *a fortified city*, i. q. עִיר מִבְּצָרָה, Is. 17, 3. Hab. 1, 10. The same is עִיר מִבְּצָר, e. g. עִיר מִבְּצָר צֹר Josh. 19, 29, מִבְּצָר צֹר 2 Sam. 24, 7, i. e. fortified Tyre, or Palætyrus, old Tyre; comp. Comm. on Is. 23, 7.—Plur. Num. 13, 19. Jer. 48, 18. Lam. 2, 2. 5. Nah. 3, 12. 14. al. So עִיר מִבְּצָר Num. 32, 36. Josh. 19, 35; or with both words in Plur. עִיר מִבְּצָרִים Jer. 5, 17; or the latter only, מִבְּצָרוֹת עִיר *fortified cities*, Dan. 11, 15. See in art. יוֹבֵל note. Heb. Gram. § 106. 3.—Metaph. Jer. 6, 27 *I have set thee as a watcher for my people, מִבְּצָר a fortress*, i. e. secure from the violence of enemies; comp. 1, 18.

2. *Mibzar*, pr. n. of a prince of the Edomites, Gen. 36, 42.

**מִבְּרָח** m. (r. בָּרַח) pr. *flight*, then as coner. *fugitive*, plur. Ez. 17, 21.

**מִבְּשָׁם** (sweet odour, r. בָּשָׁם) *Mibsam*, pr. n. a) A son of Ishmael, Gen. 25, 13. b) 1 Chr. 4, 25.

**מִבְּשִׁים** m. plur. (r. בּוֹשָׁם) *pudenda*, Deut. 25, 11.

**מִבְּשָׁלוֹת** f. plur. (r. בָּשַׁל) *boilers, boiling-places*, pr. part. Piel, Ez. 46, 23, comp. 24. Vulg. *culinae*.

**מַג** m. *Magus*, plur. *Magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pr. *great, powerful*; see Hyde de relig. vett. Persarum, p. 372 sq. Compare Pers. *magh* magus, from *mo* *mih* magnus, dux; Zend. *meh, maé, mào*; Sanscr. *mahat, mahâ*, in which lies the Greek root *méyas*, Lat. *magis, magnus*.—So רֶכֶּב-מַג in appos. *the prince Magus*, chief of the Magi, Jer. 39, 3.

**מִגְּזָל**, see in גָּזַל I. no. 3, and מִן no. 3. g.

**מִגְּבִישׁ** (a gathering, r. גָּבַשׁ) *Magbish*, pr. n. of a place, or, according to others, of a man, Ezra 2, 30.

**מִגְּבִלוֹת** f. plur. (r. גָּבַל) *cords*, i. e. wreathen work like cords, Ex. 28, 14; see in גָּבַל.

**מִגְּבֵעָה** f. (r. גָּבַע) *a cap, turban*, sc. of the common priests, so called from its round form, differing from the מִצְנֶפֶת or mitre of the high priest; Exod. 28, 40. 29, 9. 39, 28. Lev. 8, 13. Comp. Jos. Ant. 3. 7. 3, 7.—Syr. *ܡܕܥܬܐ* cap; Eth. *ፋብሶ* mitre or cap of the priests and monks.

\* **מִגֵּד** obsol. root; Arab. *جَدَّ* to be honoured, renowned; *جَدَّ* nobility, honour, glory. Most prob. i. q. *גֵּדַר* (m and n interchanged), *جَدَّ*, to be chief, to be noble, whence *نَجِيد*, prince.—Hence מִגְּדֹנוֹת precious things, pr. n. מִגְּדִיאֵל, and

**מִגֵּד** m. plur. מִגְּדִים, *something most precious, most excellent*; Deut. 33, 13 מִגְּדֵי שָׁמַיִם *the most precious things of the heavens*, i. e. rain, dew, as immediately follows. Verse 14 מִגְּדֵי הַבּוֹאֹת שֶׁמֶשׁ *the most precious products of the sun*. v. 15, 16. Cant. 4, 13 מִגְּדִים פֵּרִי *most precious fruits*. v. 16; and so without פֵּרִי, 7, 14 מִגְּדִים כָּל-מִגְּדִים *all precious or pleasant fruits, apples, etc.* Vulg. *every where poma*.—Syr. *ܡܕܝܐ* fructus aridus.

**מִגְּדֹן** see in מִגְּדֹן

**מגדול** and **מגדל** *Migdol*, pr. n. a) A city of lower Egypt, Jer. 44, 1. 46, 14, situated in the northern limits of Egypt, Ez. 29, 10. 30, 6; according to the Itin. Anton. p. 171, twelve miles from Pelusium. In Egyptian the name is written **מגדול** (many hills); and the Hebrews seem to have softened this foreign word into **מגדול** (tower); see Champollion l' Egypte sous les Pharaons, II. p. 79.

b) A place near the head of the western gulf of the Red sea, Ex. 14, 2. Num. 33, 7. See Bibl. Res. in Palest. I. p. 81.

**מגדון** Zech. 12, 11, elsewhere **מגדו** (perhaps place of troops, r. **גדר**, **גדר**) *Megiddo*, pr. n. of a fortified city of Manasseh, situated within the borders of the tribe of Issachar, and formerly a royal city of the Canaanites; Sept. *Μαγδω*, Vulg. *Mageddo*. Josh. 12, 21. 17, 11. Judg. 1, 27. 1 K. 9, 15; comp. 1 K. 4, 12. 1 Chr. 7, 29. [It is usually mentioned along with Taanach; and appears to have been the place afterwards called *Legio*, now *Lejjûn*; see Bibl. Res. in Palest. III. p. 177-180.—R.] Hence **מגדו** **בְּקֶצֶת-מִגְדוֹ** the plain of Megiddo 2 Chr. 35, 22. Zech. 12, 11; this was part of the great plain of Esdraelon, and here king Josiah was slain 2 K. 23, 29. 30. 2 Chr. 35, 22. **מִי מִגְדוֹ** waters of Megiddo, [prob. the brook with mills, flowing by Lejjûn into the Kishon, Judg. 5, 19; see Biblioth. Sac. 1843, p. 77.—R.]

**מגדיאל** (praise of God) *Magdiel*, pr. n. of a prince of the Edomites, Gen. 36, 43. 1 Chr. 1, 54. R. **מגד**.

**מגדל** m. (r. **גדל**) constr. **מגדל**; plur. **מגדלות**, constr. **מגדלות**.

1. a tower, so called from its altitude, Gen. 11, 4. 5; spoken chiefly of the towers of fortified cities and fortresses, Judg. 8, 9. 9, 46 sq. 2 Chr. 14, 6; of a fortress itself, 1 Chr. 27, 25. Prov. 18, 10; elsewhere of watch-towers, 2 K. 9, 17. 17, 9; of the watch-turret of a vineyard, Is. 5, 2, comp. Matt. 21, 33.—Metaph. of proud and powerful men, Is. 30, 25. 2, 15.

2. an elevated stage, pulpit, **מגדל**, Neh. 8, 4; comp. 9, 4.

3. a bed in a garden, elevated in the middle; Cant. 5, 13 thy cheeks are... as beds of spices.

4. In pr. names, it marks a town fortified by a tower, *Migdal*, e. g.

a) **מגדל-אל** (tower of God) *Migdal-el*, a fortified city in the tribe of Naphtali, Josh. 19, 38; prob. *Μαγδαλά* Matth. 15, 39, now **مجدل** *Mejdel* on the western coast of the sea of Galilee, not far from Tiberias. See Bibl. Res. in Palest. III. p. 298.

b) **מגדל-גד** (tower of Gad) *Migdal-Gad*, a town of the tribe of Judah, Josh. 15, 37.

c) **מגדל-עדר** (tower of the flock) *Migdal-eder*, a village near Bethlehem Gen. 35, 21; hence put for the city Bethlehem itself, and trop. for the royal line of David, Mic. 4, 8. [Others, in Mic. l. c. a tower so called on Zion; or perh. for Zion itself.—R.]

**מגדל**, see **מגדול**.

**מגדנות** f. plur. (r. **מגד**) *precious things*, Gen. 24, 53. Ezra 1, 6. 2 Chr. 21, 3. 32, 23.

**מגוג** *Magog*, pr. n. 1. A son of Japheth, Gen. 10, 2.

2. A region and also a great and powerful people dwelling in the extreme recesses of the north, who are to invade the Holy Land at a future time; Ez. 38, 2. 15. 39, 2. 6. Nearly the same people seem to be intended as were comprehended by the Greeks under the name of Scythians, Jos. Ant. 1. 6. 1. Jerome ad Ez. 38, 2; whom the Arabs call

**يَا جُوجُ وَمَاجُوجُ** *Yajûj and Majûj*,

and have embellished with various fables. Their king is called **גוג**, q. v. See Kor. Sur. 18. 94-99. ib. 21. 96. Assemani Biblioth. Orient. T. III. P. II. p. 16, 17, 20. D'Herbelot Biblioth. Orient. arts. *Jagiouge*, *Magioug*. Edrisi par Jaubert II. p. 349. Rosenm. Bibl. Geogr. I. 1. p. 240. In the same manner are joined **چين و ماچين** *Chin and Machin*, i. e. the Chinese. On the syllable *ma* in these names, as signifying place, region, Frähn has given a learned dissertation; de Musei Spreviziani nummis Cuficis, p. 95.

**מגור** m. (r. **גור** I. 2) plur. **מגורים** Lam. 2, 22; fear, terror, Ps. 31, 14. Jer. 6, 25. 20, 3. 10. Is. 31, 9.



**מְגוֹר** m. (r. גור I. 1) once sing. c. suff. **מְגוֹרִים** Ps. 55, 16; elsewhere only Plur. constr. **מְגוֹרֵיךְ**, c. suff. **מְגוֹרֵךְ**.

1. Plur. *journeyings, sojournings*, in foreign countries; Gen. 17, 8 **אֶרֶץ מְגוֹרֵיךְ** *the land of thy sojournings*, in which thou art a stranger. 28, 4. 36, 7. 37, 1. Trop. of human life, as a sojourning on earth, Gen. 47, 9. Ps. 119, 54; comp. Ps. 39, 13. 1 Chr. 29, 15.

2. *a dwelling*, Ps. 55, 16. Pl. Job 18, 19.

**מְגוֹרָה** f. (r. גור I. 2) i. q. **מְגוֹר**, *fear*, Prov. 10, 24.

**מְגוֹרֵהָ** f. (r. גור I) 1. *fear*, also *object of fear*, plur. Is. 66, 4. Ps. 34, 5.

2. *a granary, storehouse*, Hag. 2, 19.

**מְגוֹרָה** f. *an axe*, 2 Sam. 12, 31. R. **מְגוֹרָה** no. 2.

**מִגְלָה** m. (r. נגל) *a sickle*, Jer. 50, 16. Joel 4, 13. Arab. **مِغْلٌ**, Syr. **مِغْلٌ**, id.

**מִגְלָה** f. (r. נגל) *a volume, roll*, i. e. *a book*, Jer. 36, 14 sq. Ez. 2, 9. Ps. 40, 8 **מִגְלַת סֵפֶר** *the volume of the book*, καὶ ἔσοχα of the roll of the law. Syr. **مِغْلٌ**, **مِغْلָה**, Arab. **مِغْلَةٌ** id.

**מִגְלָה** Chald. i. q. Heb. Ezra 6, 2.

**מִגְמָה** f. (r. גמם) *a gathering, host*, once Hab. 1, 9, of the invading Chaldeans: **מִגְמַת פְּנֵיהֶם קָדְמָה** *the gathering of their faces is forwards*, i. e. all their faces are turned forwards, pressing on. Arab. **مِغْمَةٌ**, **مِغْمَةٌ**, band, multitude.—Kimchi on Ps. 27, 8 uses this word for *desire*,

*longing*; comp. Arab. **مِغْمٌ** *appetit, prope fuit instititque res*.

\* **מִגְמָה** in Kal not used; PIEL **מִגְמַת** *to deliver over*, c. acc. Gen. 14, 20; with two acc. of pers. and thing, Prov. 4, 9. Also like **נָתַן**, **שָׂם**, *to make one any thing, to make as*, Hos. 11, 8.—It seems to be kindred with Arab. **مَكَّن** *potuit, valuit*; II, in potestatem dedit; כ and נ being interchanged.

**מִגְדָּן** pr. part. Hiph. (r. נגד) comm. gend. (f. 1 K. 10, 17. 2 Chr. 9, 16.) c. suff. **מִגְדָּנִים**; plur. **מִגְדָּנִים**, 2 Chr. 23, 9, constr. **מִגְדָּן**; *a shield*, Judg. 5, 8. 2 Sam. 1, 21. 22, 31. 36. 2 K. 19, 32. al. Arab.

**مِغْدَانٌ**, id.—The **מִגְדָּן** was of less size and weight than the **צִנְחָה**, see 1 K. 10, 16. 17. 2 Chr. 9, 16. **אִישׁ מִגְדָּן** *an armed man*, spoken of a robber, Prov. 6, 11. 24, 34.—Metaph. a) Of God as a protector, Gen. 15, 1. Deut. 33, 29. Ps. 3, 4. 18, 3. 31. 144, 2. Ps. 7, 11 **מִגְדָּן עָלַי** *my shield is upon God*, i. e. God holds as it were my shield, protects me with a shield; comp. 89, 19. b) **מִגְדָּן אֶרֶץ** *shields of the earth or land*, poet. for princes, chiefs, protecting the people by force of arms, Ps. 47, 10. Hos. 4, 18. Once of the crocodile's scales, Job 41, 7 [15].

**מִגְדָּה** f. (r. נגד) *a covering*, once Lam. 3, 65 **מִגְדָּת־לֵב** *covering of the heart*, i. e. obduracy, stubbornness, comp. αὐλῆμα ἐπὶ τῇ καρδίᾳ 2 Cor. 3, 15, and Arab. **أَكْنَةُ عَلَى الْقَلْبِ** *coverings*

over the heart, Koran 6, 25. ib. 17, 48. Kimchi also properly compares *fatness of heart*, Is. 6, 10. But Jos. Kimchi, the father, understands failure of mind, fatal disease; comp. Arab. **غَاشِيَةُ الْقَلْبِ** i. e. a veiling of the heart, failure of mind.

**מִגְדָּת** f. (r. נגד) *rebuken, curse*, sc. of God, fatal to men, Deut. 28, 20.

**מִגְדָּה** f. (r. נגה) Tsere impure, constr. **מִגְדָּה** Zech. 14, 15; plur. c. suff. **מִגְדָּהִי** Ex. 9, 14.

1. *a plague* sent from God, Ex. 9, 14. Spoken chiefly of pestilential and fatal diseases, Num. 14, 37. 17, 13. 25, 18. 31, 16. 1 Sam. 6, 4. 2 Sam. 24, 21.

2. *slaughter* in battle, 1 Sam. 4, 17. 2 Sam. 17, 9.

**מִגְדָּתֵשׁ** (perh. for **מִגְדָּתֵשׁ**) moth-killer, r. **מִגְדָּה** **מִגְדָּתֵשׁ**, pr. n. m. Neh. 10, 21.

\* **מִגְדָּה** i. q. **נָתַן**, **הִנִּיחַ**, *to cast before, to deliver over*; once Part. pass. Ez. 21, 17 **מִגְדָּה אֶל-חֶרֶב** *cast down before the sword*, delivered over to it. Syr. intrans. **مِغْدٌ** *to fall*.

PIEL **מִגְדָּה**, *to cast down, to overthrow*, Ps. 89, 45.

Deriv. pr. n. **מִגְדָּן**.

**מִגְדָּה** Chald. PA. **מִגְדָּה** id. *to cast down, to overthrow*, Ezra 6, 12.

**מִגְדָּה** f. (r. נגד no. 2) *a saw*, 1 K. 7, 9 2 Sam. 12, 31. 1 Chr. 20, 3.

**מִגְרוֹן** (precipice, r. מגר) *Migron*, pr. n. of a place in the tribe of Benjamin not far from Gibeah, 1 Sam. 14, 2. Is. 10, 28.

**מִגְרָעוֹת** f. plur. (r. גרע no. 2) *contractions, drawings in* of the wall, *ledges, rests*, 1 K. 6, 6.

**מִגְרָפָה** f. (r. גרף) *a lump or clod* of earth, as taken up and turned by a spade or like instrument, pr. *a spadeful*; Joel 1, 17 *the seeds die beneath their clods*, a description of excessive drought. So Aben Ezra and Kimchi.—Syr. **مَغْرَفَة**, **مَغْرَفَة**, spade.

**מִגְרָשׁ** m. (r. גרש, constr. מגרש; plur. constr. מגרשי, once מגרשות Ez. 27, 28.

1. Inf. after the Aram. form, *to plunder, to spoil*, Ez. 36, 5; see the root no. 2.

2. A place whither herds are *driven* to graze, *a pasture*, 1 Chr. 5, 16. Ez. 48, 15; see the root no. 4. Spoken especially of the open country set apart for pasture around the Levitical cities, Num. 35, 2 sq. Josh. 21, 11 sq. 1 Chr. 6, 40 sq. Hence these cities are called **מִגְרָשִׁים**, 1 Chr. 13, 2.

3. *an open place, area*, around a city or building, Ez. 27, 28. 45, 2. 48, 17.—Plur. once מגרשות (as if from a sing. (מגרש)), but masc. Ez. 27, 28.

**מִדָּה** m. (r. מדר) c. suff. מדי Ps. 109, 18, מדה Job 11, 9; Plur. מדים Judg. 3, 16, once מדין Judg. 5, 10, c. suff. מדיה Jer. 13, 25.

1. *a vestment, garment*, so called from its fulness and width, see the root no. 1; Ps. 109, 18. Lev. 6, 3. Also *a carpet* on which the wealthy sit, plur. מדין Judg. 5, 10.

2. *a measure*, Job 11, 9. Jer. 13, 25 מידה *the portion measured out to thee*.

**מִדְבָּחָה** Chald. m. emphat. מִדְבָּחָה, *an altar*, Ezra 7, 17. R. דבחה.

**מִדְבָּר** m. with ה loc. מִדְבָּרָה Ex. 4, 27; constr. מִדְבָּר, with ה loc. once מִדְבָּרָה 1 K. 19, 15. R. דבר.

1. *pasture land, open fields*, i. e. an uninhabited tract or region, untilled, and adapted only to pasture, see the root no. 2; like Germ. *Trift* from *treiben*. Syr. **مَدْرَبَة**, **مَدْرَبَة**, id. Joel 2, 22

**הַשָּׂדֶה הַשֵּׂדֶה הַשָּׂדֶה** *the pastures of the fields do flourish*. Ps. 65, 13 **הַשָּׂדֶה הַשֵּׂדֶה הַשָּׂדֶה** *the pastures of the fields drop, distil, fatness, fertility*. So the opp. Jer. 23, 10 **הַשָּׂדֶה הַשֵּׂדֶה הַשָּׂדֶה** *the pastures of the fields are dry*. Joel 1, 19.—Is. 42, 11 *let them exult in the open fields and their cities*, i. e. the open country together with the cities; comp. 1 K. 2, 34.—Often also

2. *a desert, a sterile and solitary region*, Is. 32, 15. 35, 1. 50, 2. Jer. 3, 2. 4, 11. al. Also of a region desolated by violence, Is. 14, 7. 64, 9. **הַשָּׂדֶה הַשֵּׂדֶה הַשָּׂדֶה** Joel 2, 3. 4, 19. With the art. **הַשָּׂדֶה הַשֵּׂדֶה הַשָּׂדֶה** *everywhere the great Arabian desert* towards and around Sinai, Gen. 14, 6. 16, 7. Ex. 3, 1. 13, 18. Deut. 11, 24, of which the different parts are distinguished by separate pr. names, see סין; **הַשָּׂדֶה הַשֵּׂדֶה הַשָּׂדֶה** *the desert of Judah*, on the west of the Dead Sea, Judg. 1, 16. Ps. 63, 1; see Bibl. Res. in Palest. II. p. 202 sq.—Metaph. Hos. 2, 5 **הַשָּׂדֶה הַשֵּׂדֶה הַשָּׂדֶה** *I have made her as a desert*, i. e. naked, destitute of every thing. Jer. 2, 31 **הַשָּׂדֶה הַשֵּׂדֶה הַשָּׂדֶה** *have I been a desert to Israel?* i. e. have I commanded them to worship me for naught, have I been barren towards them? 9, 11. Is. 27, 10.

3. Poet. *instrument of speech, the mouth*, (r. דבר to speak,) Cant. 4, 3 **הַשָּׂדֶה הַשֵּׂדֶה הַשָּׂדֶה** *thy mouth is comely*, parall. thy lips.—Sept. *lalia*, Jerome *eloquium*, and so the Rabbins; but the context almost necessarily demands some member, as A. Schultens justly remarks.

\* **מִדְרָה**, plur. 3 pers. מִדְרֵי, twice contr. מִדְרֵי Is. 65, 7, מִדְרֵי Num. 35, 5; inf. מִדְרֵי Zech. 2, 6; fut. מִדְרֵי, conv. מִדְרֵי.

1. *to stretch, to extend*, i. q. Arab. **مَدَّ**; see Hithp. and the nouns מִדָּה, מִדָּה.

2. *to mete, to measure*. Corresponding are Sanscr. *māda*, *mā*, to measure, Zend. *meētē*, *matē*, Gr. *μέτρον*, *μέδιμνος*, Lat. *metior*, *meta*; Goth. *mitan*, Anglo-Sax. *metan*, Germ. *messen*, Engl. *to mete*; see Pott. Etymol. Forsch. I. p. 194.—Pr. *to measure* a thing by *extending* a measuring line upon it, Ez. 40, 5 sq. 41, 1 sq. Deut. 21, 2. Zech. 2, 6. Then also of hollow measures, as of grain, Ruth 3, 15.—Metaph. Is. 65, 7 *I*



*will measure their deeds into their bosom,*  
i. e. I will bring upon them just retribu-  
tion.

NIPH. pass. of Kal no. 2, Jer. 31, 37.  
33, 22. Hos. 2, 1.

PIEL מָדַד, fut. יִמְדֵּד. 1. Intrans. and intens. *to be extended, to be long*; Job 7, 4 מָדַד לַיְלָה *long is the night!* So Saad. —Others take מָדַד as a noun; see the next art.

2. i. q. Kal no. 2, *to mete, to measure*, 2 Sam. 8, 2. Ps. 60, 8 *I will mete out the valley of Succoth*, sc. to my victorious troops, who shall become its inhabitants.

Po. מוֹדֵר i. q. Piel no. 2; Hab. 3, 6  
 יָמַד בְּעֵינָיו אֶת-הָאָרֶץ God stood and measured  
 the earth with his eyes, surveyed it. So  
 Vulg. Kimchi and others; and this is  
 best in accordance with the Hebrew  
 usage. But Sept. and Chald. and shook  
 the earth, from ר. מִיד q. v. and this ac-  
 cords best with the parallel clause: 'he  
 beheld and made the nations tremble.'  
 But a root מִיד is elsewhere unknown in  
 Hebrew.

HIṬHRO. הִתְחַמֵּד *to stretch oneself*, 1 K.  
17. 21.

Deriv. מַד, מִדָּה, מִמֶּד, pr. n. מִדְיָן.

**מִדְּרָ** m. (r. **דָּרָה**) *flight*; Job 7, 4 *when I lie down, I say, When shall I arise?*  
**וּמִדְּרָה** and when the flight of the night? poet. for: When will the night be gone? But see in **מִדְּרָ** Pi. no. 1.

\* מִדָּה i. q. מָדַד, *to stretch, to measure*, a root not in use, Arab. مَدَى *to extend*, مِدَى a kind of measure.—Hence the nouns מִדָּה and מִדּוֹן II.

מִדָּה f. (ר. מִדָּר) 1. *extension, length*.  
אִישׁ מִדָּה *a man of stature* 1 Chr. 11, 23.  
20, 6. Plur. אֲנָשִׁי מִדָּה Is. 45, 14, and  
אֲנָשֵׁי מִדּוֹת Num. 13, 32; comp. for the  
double form of the plur. in compounds,  
Heb. Gram. § 106. 3. Jer. 22, 14 בֵּית  
מִדּוֹת *a large house, of ample extent*.

2. i. q. מֵד no. 1, *a vestment, garment*,  
 plur. מֵדוֹת Ps. 133, 2.

3. *measure*, Ex. 26, 2. 8. 36, 9. 15. 1  
K. 6, 25. Ez. 40, 10. 24. al. **הָבֵל מִדָּה**  
*a measuring line* Zech. 2, 5. **קֶמֶה מִדָּה**  
*a measuring reed or rod* Ez. 40, 3. 5.  
*Also a portion*, as measured out, Neh. 3,  
11. 19. 20. 21. etc.—Metaph. Ps. 39, 5.

4. From the Chald. *tribute*, Neh. 5, 4.

מְדָה Chald. m. *tribute*, as if *measured out* to each person, Ezra 4, 20. 6, 8. Also with Dag. forte resolved, מִדָּה Ezra 4, 13. 7, 24. Syr. مِدَّة.

מְרַהֵבָה ἄπ. λεγόμεν. Is. 14, 4. If this be the correct orthography, it is a denom. from Aram. דָּהַב (q. v.) i. q. *זהב gold*, formed in the manner of part. Hiphil. fem. pr. *gold-maker*, i. e. *exactress of gold*, a not unapt epithet of Babylon (parall. כִּנְזָה); or else *heap* or *treasury of gold*, where מ formative implies place, comp. דָּמָן dung, מְרַמְמָה dung-hill, Lehrs. p. 512. n. 14. With Kimchi, Aben Ezra, and others, I prefer the former.—But most of the ancient versions (Syr. Chald. Sept. ἐπισπουδαστής, Vulg. *tributum*) give the sense of the Heb. מְרַהֵבָה, *oppression*, which is also read in the edit. Thessalon. 1600. and ought perhaps to be restored in the text; comp. Is. 3, 5, where the similar verbs דָּהַב and כִּנְזָה correspond to each other in parallel members.

מִדָּה m. (r. מִדָּה) plur. c. suff. מִדְּיָהִם, *a vestment, garment*, 2 Sam. 10, 4. 1 Chr. 19, 4.

**מַדְוָה** m. (ר. דָּוָה) *disease, sickness,*  
Deut. 7, 15. 28, 60.

מִדְּרֵיחַים m. plur. *seductions*, Lam. 2,  
14. R. נִדַּח see Hiph. no. 3.

I. מִדּוֹךְ m. (רִיךְ) plur. מִדּוֹנִים.

1. *contention, quarrel, strife*, Prov. 15, 18. 16, 28. 17, 14. al. Plur. Prov. 23, 29. 26, 21. 27, 15. al. So of an object of strife. Ps. 80, 7.

2. *Madon*, pr. n. of a royal city of the Canaanites, Josh. 11, 1. 12, 19.

II. מִדּוֹן m. (r. מִדָּה) *extension, tallness*; 2 Sam. 21, 20 Keri מִדּוֹן אִישׁ *a tall man*, i. q. אִישׁ מִדָּה 1 Chr. 20, 6. The Cheth. is to be read מִדֵּן *measures*, from sing. מִדָּה.

**מַדּוּעַ** (contr. from **מִדְּמַדּוּעַ** *what is known, taught*? i. q. for *what reason?* Gr. *τί μαθόν*;) Adv. of interrog. *why? wherefore?* Josh. 17, 14. 2 Sam. 19, 42. 1 K. 1, 6. Job 3, 12, 18, 3. Jer. 8, 5. al. In an indirect interrog. Ex. 3, 3.—In Job 21, 4, **מַדּוּעַ** **אִם** are not to be closely joined; for **אִם** corresponds to **הִ** interrog. in the prior clause, and causes the

whole verse to contain a double interrogation: *do I then complain of man?* 'wherefore then should I not be impatient?' See **אם** B. 1.

**מְדוּר** Chald. (ר. דור) *habitation*, Dan. 4, 22. 29. 5, 21.

**מְדוּרָה** f. (דור. ר.) a round pile of fuel, i. q. דור no. 3. Ez. 24, 9. Is. 30, 33.

**מְדוּשָׁה** see מְדָשָׁה.

**מְדָה** m. *overthrow, ruin*, Prov. 26, 28. R. דָּהָה.

**מְדָחִפוֹת** f. plur. (דָּחָה) pr. 'thrustings, impulses,' sc. to a fall; hence, *overthrow, ruin*; Ps. 140, 12 לְמְדָחִפוֹתָיו to his overthrow. Vulg. in interitum.

**מִדְיָ** f. (Is. 21, 2) *Media*, a celebrated country of Asia, lying on the south and west of the Caspian sea, Esth. 1, 3. 2 K. 17, 6. 18, 11. Jer. 25, 25. 51, 11. 28. Meton. *the Medes*, Gen. 10, 2. Is. 13, 17. 21, 2. Dan. 9, 1. Syr. مَدْيَ. Gentile noun **מִדְיָ** a *Mede*, Dan. 11, 1.—The etymology is perhaps from Pehlv. *miavad* mid, comp. Sanser. *madhya* medium; implying that Media is in the middle of Asia, or rather of the world; comp. Polyb. V. 44 ἡ ἐν Μηδία αἰτᾷται μὲν περὶ μέσῃ τῇ Ἀσίᾳ.

**מִדְיָ** Chald. *Media*, Ezra 6, 2. Dan. 5, 28. 6, 13. Gentile n. emphat. **מִדְיָה** a *Mede* Dan. 6, 1 Keri; but in Cheth. **מִדְיָה**.

**מִדְיָ** (contr. for מִדְיָה) pr. *what is enough*, 2 Chr. 30, 3. See **מָה**, note.

**מִדְיָ** see **דִּי** no. 2. b.

**מִדְיָן** m. (ר. דִּין Niph.) 1. *strife, contention*, only plur. **מִדְיָנִים** Prov. 18, 18. 19, 13. Elsewhere in Keri, where Cheth. **מִדְיָנִים**, see **מִדְיָן**; also Prov. 6, 14 Keri.

2. *Midian*, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him Gen. 25, 2. They would seem to have occupied portions of the tract of country extending from the eastern shore of the Elanitic gulf (where Arabian geographers still place a town مَدْيَن) to the region of Moab on the one hand, and to the vicinity of Mount Sinai on the other, Ex. 2, 15. 3, 1. 18, 1. Num. c. 31. Judg. c. 6–8. Sometimes the Midianites appear to be reckoned among the Ishmaelites, Gen.

37, 25 comp. 36. Judg. 7, 12 comp. 8, 22. 24; elsewhere they are distinguished from them, Gen. 25, 2. 4. 12–18. This arose prob. from their being nomadic in their habits; so that bands of them often moved from place to place.—Hence **בְּכִרֵי מִדְיָן** the dromedaries of the Midianites Is. 60, 6. יוֹם מִדְיָן the day of Midian Is. 9, 3, i. e. the victory gained over Midian, see Judg. c. 7. 8.—Gentile n. **מִדְיָנִי** *Midianite* Num. 10, 29, plur. **מִדְיָנִים** Gen. 37, 28; once contr. **מִדְיָנִים** Gen. 27, 36; f. **מִדְיָ** Num. 25, 15.

**מִדְיָן** (measures) *Middin*, pr. n. of a town in the desert of Judah, Josh. 15, 61. R. מִדְיָ.

**מִדְיָן** f. (ר. דִּין) a word of the later Hebrew, see the Chaldee; pr. *judgment, jurisdiction*; hence

1. *a province, district*, under the jurisdiction of a prefect or viceroy, as the Persian provinces and satrapies, Esth. 1, 1. 22. 3, 12. 14. al. e. g. Elymais Dan. 8, 2. שָׂרֵי הַמְּדִינוֹת the viceroys, rulers of the provinces, Esth. 1, 3. 8, 9. 9, 3. **בְּנֵי מִדְיָן** the sons of the provinces, i. e. Israelitish exiles dwelling in the Persian provinces, Ezra 2, 1. Neh. 7, 6.—

Syr. مَدْيَنَة id. Arab. مَدْيَنَة city.

2. In a wider sense, *land, region, country*, Dan. 11, 24. Lam. 1, 1. Ez. 19, 8. Ecc. 2, 8 (comp. Ezra 4, 13). 5, 7.

**מִדְיָן** Chald. f. (ר. דִּין) *a province, district*, Dan. 3, 2. 3. So of the province of Babylon, מְבָבֶל, not the empire, Ezra 4, 15. 7, 16. Dan. 2, 48. 49. 3, 1. 12. 30; so of Media, Ezra 6, 2; of Judea, Ezra 5, 8.

**מִדְיָה** f. (ר. דִּין) *a mortar*, Num. 11, 8. Chald. **מִדְיָה** id.

**מִדְמָן** (dunghill, ר. דָּמָן) *Madmen*, pr. n. of a town in the borders of Moab, Jer. 48, 2.

**מִדְמָנָה** f. (ר. דָּמָן) 1. i. q. דָּמָן, a dunghill, Is. 25, 10.

2. *Madmenah*, pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Is. 10, 31.

**מִדְמָנָה** (dunghill, ר. דָּמָן) *Madmannah*, pr. n. of a town in the south of Judah, Josh. 15, 31.



**מִדָּן** m. (ר. דין) 1. *contention, strife*, only in plur. **מִדָּנִים** Prov. 6, 14. 19. 10, 12.

2. *Medan*, pr. n. of a son of Abraham and Keturah, the brother of Midian, Gen. 25, 2.

**מִדְיָנִים** *Midianites*, see in **מִדְיָן** no. 2 fin.

**מִדְעָ** m. also **מִדַּע** 2 Chr. 1, 10, a word of the later Hebrew. R. **יָדַע**, the י being represented by Daghesh forte, as in verbs **יָדַע**.

1. *knowledge, intelligence*, 2 Chr. 1, 10. 11. 12. Dan. 1, 4. 17.

2. *consciousness, thought*; Ecc. 10, 20 *curse not the king even in thy thought*. Sept. *συνειδήσις*. — Chald. **מִדְנַע**, Syr. **مَدْنَع**, id.

**מִדְעָ**, see **מִדַּע**.

**מִדְקָרוֹת** f. plur. constr. (ר. דקר) *piercings, thrusts* sc. of a sword, Prov. 12, 18.

**מִדְרָ** Chald. i. q. **מִדְוָר**, *dwelling*, Dan. 2, 11. R. **דִּיר**.

**מִדְרָגָה** f. (ר. דרג) *a steep mountain, precipice*, which can be ascended only by *steps or stairs*, Cant. 2, 14. Ez. 38, 20. Comp. *αλίμας*, e. g. *αλίμας Τροίαν*.

**מִדְרָגָה** m. (ר. דרג) *a treading*, i. e. *space trodden upon*, a foot-breadth, Deut. 2, 5. Comp. Deut. 11, 24. Josh. 1, 3.

**מִדְרָשׁ** m. (ר. דרש no. 5) *a commentary*, as often in Rabbinic. Arab. **مَدْرَس** *a commentary, book*. 2 Chr. 24, 27 **מִדְרָשׁ סֵפֶר הַמְּלָכִים** *a commentary on the book of the Kings*, i. e. an historical commentary containing a supplement. 13, 22. Comp. *Cæsar's Commentaries*.

**מִדְרָשָׁה** or **מִדְרָשָׁה** f. (ר. דרש) pr. 'a treading out;' concr. *trodden out, threshed*, metaph. of a people trodden down and oppressed, Is. 21, 10.

**מִדְרָתָא** with art. **הַמְּדָרָתָא**, *Medatha, Hammedatha*, Pers. pr. n. of the father of Haman, Esth. 3, 1. 8, 5.

\* **מִי, מִה, מִה, מִה, מִה**, for the difference of which forms see note at the end of the article.

A) As a Pronoun. 1. Pron. interrog. used of things, as **מִי** of persons, *what?* Gr. *τι*; Syr. **מִי**, Arab. **مَا**. In a direct

interrog. Gen. 4, 10 **מַה עָשִׂיתָ** *what hast thou done?* Is. 38, 15 **מַה אֶגִּיד** *what shall I say?* Esth. 5, 6. 1 Sam. 4, 16. 2 K. 4, 13. al. *sæpius*. In an indirect interrog. after verbs of asking, answering, speaking, seeing, and the like; 1 K. 14, 3 *he shall tell thee מה יהיה לנער what shall be to the child*. Ex. 2, 4. Neh. 2, 12. Job 34, 33. Num. 13, 18. al.—Put also in the gen. after a subst. Jer. 8, 9 **חֵכְמַת־מָה לָּהֶם** *the wisdom of what thing is in them?* or vice versa before a subst. which is to be taken as a gen. as Ps. 30, 10 **מִה־בָּצַע** *what of gain?* Is. 40, 18 **מִה־דְמוּת** *what of likeness?* where in Engl. we say *what gain? what likeness?* So with plur. Zech. 1, 9. Ellipt. Judg. 18, 8 **מַה אָתָּם** *what word bring ye?*—Further:

a) Where **מַה** refers to substantives, it often expresses inquiry after *quality*, like Lat. *qualis*, Engl. *what, what kind of?* 1 Sam. 28, 14 **מַה־הָאָדָם** *what form is he of?* 2 K. 1, 7 **מַה מְשַׁפֵּט הָאִישׁ** *what manner of man?* Num. 13, 18. 16, 11. So by way of depreciation, Ps. 8, 5 **מַה־אָנוֹשׁ** *what is man?* 144, 3. Job 6, 11. 7, 17. 1 K. 9, 13 **מַה הַתְּרִים הָאֵלֶּה** *what are these cities?* Hence also in reproaches, Gen. 44, 15. Judg. 8, 1. Is. 36, 4. Josh. 22, 16.

b) **מַה־לָּךְ** *what is to thee?* i. e. *what wilt thou?* Judg. 1, 14. So with **כִּי**, *what is to thee that thou doest so and so?* i. e. *what aileth thee that, etc.* Gr. *τι παῖσιν τοῦτο ποιεῖς*; Is. 22, 1; with **כִּי** impl. Is. 3, 15. Comp. Arab. **مَا لَكَ**, Kor. Sur. 57. 8, 10.

c) **מַה־לִּי וְלָךְ** *what is to me and thee?* *what hast thou to do with me?* Judg. 11, 12. 2 Sam. 16, 10. 19, 23. 2 K. 9, 18 **מַה־לָּךְ וְלִשְׁלָמִים** *what hast thou to do with peace?* Without the copula, Jer. 2, 18 **מַה־לָּךְ לְדִרְגָה מְצָרִים**. Hos. 14, 9. So with **אֶת**, Jer. 23, 28 **מַה־לָּךְ אֶת־הַחֵבֶר** *what is to the chaff with the grain?* *what likeness is there between them?*—Comp. Syr. **مَا لَكَ وَ مَا لِي** Barhebr. p. 170. l. 8. Arab. **مَا لَكَ وَمَا لِي**, Gr. *τί μὲν αὖτις καὶ τί σοι* Anacr. 17. 4. Comp. Matt. 8, 29. Mark 5, 7. John 2, 4.

2. Pron. indefinite, *whatever, something, any thing*; more fully **מַה־אֵימָה** for **מַה־אֵימָה** q. v. Arab. **مَا** id. Prov. 9, 13 **בְּלִי־דְבָרָה** *he careth for nothing*. 2 Sam. 18,

22 אֲרוּצָה וַיְהִי מָה אֲרוּצָה *whatever there is, let me run.* Job 13, 13 מָה וַיָּבֹר עָלַי *and let come upon me whatever will.* v. 14. Once put after the noun, as מָה דָּבָר *whatsoever thing* Num. 23, 3.—Also מָה שֶׁ *that which* (Syr. *ܡܐ*) Ecc. 1, 9, 3, 15. 22, 6, 10, 7, 24, 8, 7, 10, 14. Or with the relat. impl. like Engl. *what*; Judg. 9, 48 מָה רָאִיתֶם עֲשִׂיתִי *what ye saw that I did.* Sept. *ὃ εἶδότες με ποιοῦντα.* Arab. *Lo id quod.*

B) Adv. of interrog. 1. *why? wherefore?* for the fuller מָה לָּמָּה, as Gr. *τί*, Lat. *quid?* Arab. *لماذا*. Ex. 14, 15 מַה־תַּצְעֵק מִי־אֵלַי *why criest thou to me?* Ps. 42, 12. Job 7, 21. 2 K. 6, 33.

2. *how, how much*, in exclamations of admiration, as often Arab. *لماذا*. Gen. 28, 17 מַה־יִּזְרָא הַמָּקוֹם הַזֶּה *how dreadful is this place!* Ps. 8, 2 מַה־גִּדְּלוֹת שֵׁם הַיְּהוָה *how glorious is thy name!* Num. 24, 5 מַה־יְפֹתוּ אֹהֲלֶיהָ *how beautiful are thy tents!* Cant. 7, 2. Ps. 119, 97 מַה־אֲהַבְתִּי הוֹרָתָהּ *how love I thy law!* Ironically, Job 26, 2 מַה־עֲזָרָתָהּ לְלֹא־כַח *how hast thou helped the weak!* v. 3.

3. *how? in what way?* Gen. 44, 16 מַה־יִּצְטַדֵּק מִהֵנָּה *how shall we justify ourselves?*

4. *when?* Ps. 39, 5 מַה־יִּהְיֶה אֲנִי *when I shall cease to be.*

C) Sometimes מָה of depreciation and reproach (see in A. 1. a) approaches very nearly to a *negative power*; comp. Lehrs. p. 834, and Lat. *quid multa?* for *ne multa.* So Job 16, 6 *if I speak, my grief is not assuaged; and if I forbear, what goeth from me?* i. e. even so *nothing* of my pain departs; Vulg. *non recedit a me.* Prov. 20, 24 מַה־יָּדָע מִהֵנָּה *and man, how shall he know his own way?* i. e. he knows it not; Chald. *לא*. Job 31, 1 *I have made a covenant with my eyes, מַה־אֶחְבֹּתַי עַל־בְּתוּלָה* *why should I look upon a maid?* Sept. *οὐ*, Vulg. *ne*, Syr. *ܡܐ*. Cant. 8, 4 מַה־תִּשְׁעֶרְךָ וּמַה־תִּפְתָּרְךָ *why awake ye.... my love?* i. e. awake him not; comp. 2, 7, 3, 5, where אֵם stands in the same construction. Prov. 31, 2, 3.—Comp. below in בְּמָה Is. 2, 22, בְּמָה Job 21, 17, and לָמָּה lett. b. In Arabic, *لماذا* has by degrees actually adopted this *negative power*, the origin of which we here clearly see in the Heb.

D) With various prepositions, viz.

1. בְּמָה, בְּמָה, pr. *in what? wherein?* Ex. 22, 26; *in what thing? whereby?* Gen. 15, 8; *with what?* 1 Sam. 6, 2; *by what? whereby?* Judg. 16, 5 latter part.—Then according to the various uses of בְּ, viz. *at what price?* see בְּ B. 3. Is. 2, 22 בְּמָה נִחָשֵׁב הוּא *at what price shall he be estimated?* i. e. at an empty price, he is nothing. So too *on what account? wherefore?* 2 Chr. 7, 21; see בְּ B. 5.

2. בְּמָה, בְּמָה, (for the art. after בְּ see הֵן 2.c.) Arab. *كَمَا*, pr. *as what?* i. e.

with what shall it be compared? Spoken: a) Of space, *how great*, Zech. 2, 6 בְּמָה רָחְבָּהּ *how great is the breadth of it?* Also *how long?* Ps. 35, 17. Job 7, 19. b) Of number, *how many?* Gen. 47, 8. 2 Sam. 19, 35. 1 K. 22, 16 עַד־בְּמָה פְּעָמִים *how many times? how often?* So in an exclamation, Zech. 7, 3 בְּמָה שָׁנִים *this how many years!* Also *how often?* Ps. 78, 40. Job 21, 17, where *how oft* is the question of one in doubt, for *seldom*.

3. לָמָּה Milél (for לָמָּה) also לָמָּה Mil-ra, this latter form except in a few examples (2 Sam. 2, 22. 14, 31. Ps. 49, 6. Jer. 15, 18) being used before the letters א, ה, ע, and the name יְהוָה (see Noldii Concord. Part. p. 904), thrice לָמָּה 1 Sam. 1, 8.

a) *wherefore? why? for what cause?* Gen. 4, 6. 12, 18. 44, 7. Ex. 5, 4. Ps. 49, 6. al. Emphat. לָמָּה־יְהוָה, see in יְהוָה no. 3. c. Gen. 18, 13. 25, 22 אֲנִי־לָמָּה־יְהוָה *why then am I? why do I exist?* the language of an impatient woman. Jer. 6, 20. Prov. 17, 16. So in an indirect interrog. after a verb of knowing, 1 Sam. 6, 3. Dan. 10, 20.—Sometimes it expresses dehortation, warning, prohibition; as Prov. 5, 20 *why wilt thou, my son, be ravished with a strange woman?* i. e. be not thus ravished. Ps. 44, 24. 1 Sam. 19, 17 *let me go, why should I kill thee?* i. e. else I must kill thee. 2 Chr. 25, 16. Gen. 27, 45.—Hence

b) In later writers, where it is chiefly used by way of dehortation or prohibition, it often passes over into a *prohibitive* or *negative power* of itself, *lest, lest perhaps*; like Syr. *ܠܡܐܐ, ܠܡܐܐ*, Chald. *לָמָּה יִקְרָע הָאֱלֹהִים* *לָמָּה, לָמָּה*; Ecc. 5, 5



לְקֹלֶךָ *wherefore should God be angry at thy voice?* for, lest God be angry; Sept. well, *ira* מָה, Vulg. *ne forte*, Syr. ܡܗ. Ecc. 7, 16. 17. Neh. 6, 3. To the Syriac form ܡܗ corresponds exactly שָׁמָּה Cant. 1, 7, Sept. *μή ποτε*, Vulg. *ne*; as also אֲשֶׁר לְמַה, which is put after a verb of fearing, like כִּי, as Dan. 1, 10 *I fear my lord the king* אֲשֶׁר לְמַה *lest he should see*, etc. Theod. *μή ποτε*.

4. לְמַה *on account of what*, on this account that, i. e. *because*; from לְ *proper* (see לְ A. 10) and מה *what?* So once, 1 Chr. 15, 13 contr. לְמִבְרָאשְׁתָּה for לְמַה-בְּרָאשְׁתָּה *because that from the beginning*, etc. Comp. לְמַדִּי enough, 2 Chr. 30, 3.

5. מִדְּרִבָּה, Gr. *ἐς*; *τί* Il. 5. 465, *till when? how long?* Ps. 74, 9. 79, 5. 89, 47. But Num. 24, 22 *how long till Asshur shall carry thee away captive?* i. e. *he will carry thee away shortly*.

6. עַל-מַה *pr. upon what?* Is. 1, 5. Job 38, 6; then, *wherefore, why?* Num. 22, 32. Jer. 9, 11. Job 13, 14. In an indirect interrog. Job 10, 2. Esth. 4, 5.

NOTE. On the use of the forms of this particle, the following may be noted: a) The primitive form מה is found *every where* in pause, and also before א and ר, Makkeph being inserted or omitted, as מַה-יֵצֵאָה Zech. 1, 9, מַה רָאִיתָם Judg. 9, 48. More rarely before ה Josh. 4, 6. 21. Num. 13, 19. 20. Deut. 6, 20; ה Josh. 22, 16. Judg. 8, 1; ה Gen. 21, 29; ה 1 K. 9, 13; also ע 2 K. 8, 13; ע Gen. 31, 32. b) The form מַה is particularly frequent before letters not guttural, with Dag. forte conjunctive, as מַה-לָּךְ Judg. 1 14, 3. al. *sæpiss.* Also before the harder gutturals, e. g. ה with Dag. forte impl. as מַה-הָיוּא Num. 16, 11, מַה-הָיָא Num. 13, 18. Ps. 39, 5. But before ה it can also take Kamets; see above in a. c) Sometimes מַה with Dag. unites with the foll. word into one, as מַלְאָךְ for מַה-לָּךְ Is. 3, 15, מַחָה Ex. 4, 2, מַחְלָאָה Mal. 1, 13, מַחֲרִיב q. v. So with a foll. guttural, לְמַה חָם Ez. 8, 6; also the pr. names מִכְנָדָבִי, מִכְנָדָבִי. d) The form מַה is put before the letters ה, ע, ח with Kamets, according to the known canon,

Heb. Gram. § 27. n. 2. b. Lehrs. § 47., 1. מַה מִּה-הָלַל Ps. 39, 5. 89, 48; also מַה מְוִנִי 1 Sam. 20, 1. Very frequently also it stands before letters not guttural, chiefly at the beginning of sentences, מַה מִּשְׁפַּט הָאִישׁ 2 K. 1, 7. Ps. 4, 3. 10, 13. Is. 1, 5. Jer. 11, 15. Still more frequently it is found after prefixes, as לְמַה 1 Sam. 1, 8, בְּמַה 1 K. 22, 16. 2 Chr. 18, 15. Zech. 7, 3, also בְּמַה Ex. 22, 26. 33, 16. Judg. 16, 5. 1 Sam. 6, 2. 29, 4. Mal. 1, 7. al. Followed by Dag. f. מַה-חֶסֶד Judg. 16, 5.

מה Chald. once מַה q. v. 1. Interrog. *what?* Dan. 4, 32.

2. Indef. *what, whatever*, Dan. 2, 22. Ezra 6, 9. מַה הִי *whatever it is which*, Dan. 2, 28. 29.

3. With pref. a) בְּמַה *how! how exceedingly!* Dan. 3, 33. b) לְמַה *wherefore?* in dehortations, and hence i. q. *lest*, Ezra 4, 22. מַה הִי id. 7, 23. Comp. Heb. לְמַה in מה D. 3. b.

\* מַה-וְהָיָה or מַה-וְהָיָה in Kal not used, prob. *to deny, to refuse*. Comp. in Arabic the particles مَوْ, مَوْ, Syr. مَوْ, *be-ware, desist*; whence مَوْ to forbid, to hinder; II, to abstain, to desist; comp.

نَهَى and with the final He softened نَهَا, abegit, prohibuit, interdixit; see on negative verbs under נוּא. Hence

HITHP. הִתְמַהֵּמָה pr. *to refuse, to be reluctant*; hence *to delay, to linger*, Gen. 19, 16. 43, 10. Ex. 12, 39. Judg. 3, 26. 19, 8. 2 Sam. 15, 28. Is. 29, 9. Hab. 2, 3.

מַה-הָיָה f. (הוּם) 1. *confusion, consternation*, Is. 22, 5. Deut. 7, 23. 28, 20. 1 Sam. 5, 9. 11 מַה-בַּת-מָוֶת a *deadly consternation*.

2. *tumult*. Ez. 22, 5 מַהוּמָה *full of tumult*. Trop. of the unquiet and troubled life of the rich, Prov. 15, 16. Plur. מַהוּמוֹת *tumults* Am. 3, 9. 2 Chr. 15, 5.

מַהוּמָן (i. q. Syr. مَوْمَان faithful then eunuch, r. אַמָּן) *Mehuman*, pr. of a eunuch in the court of Xerxes, Esth. 1, 10.

מַהֲטַבָּאֵל (whom God does good to, Chald. for מַהֲטַבָּאֵל *Mehetabeel*, pr. n. a) m. Neh. 6, 10. b) f. Gen. 36, 39.

מָהֵר m. (r. מָהֵר I. 2) *quick*, hence *prompt, apt, skilled* in business, etc. Prov. 22, 29. Is. 16, 5. Ps. 45, 2. Ezra 7, 6. Syr. <sup>9</sup>ܡܗܪ id.

\* **מִתֵּן** ἡπαξ λεγόμεν. i. q. Chald. **ܡܝܬܢ**, Heb. **מִתֵּן** (comp. under lett. ה), *to cut off, to prune*; trop. *to adulterate, to spoil* wine by mixing water with it, Is. 1, 22. The Arabs have the like trope with verbs of cutting, breaking, wounding, killing, which they use for diluted wine, etc. See Thesaur. p. 772. So too Martial forbids '*jugulare Falernum*,' Ep. 1. 28. [In Engl. also one might speak of *cutting down* the wine, diluting it.—R.]

מִסְלָהּ m. (r. חֵלָה) 1. way, journey,  
Neh. 2. 6. Jon. 3. 3. 4.

2. *a walk*, place for walking, Ez. 42, 4.—But מַהֲלָכִים Zech. 3, 7 is part. Hiph. of רָלַךְ, *way-fellows*, companions.

מִהִלָּה m. (r. הִלָּה Pi.) *praise, applause*.  
 Prov. 22, 21 *as the crucible to silver*...  
 so let a *man* be to the *mouth of his praise*,  
 i. e. let him try closely the mouth which  
 praises him.—Hence

**מהללאל** (praise of God) *Mahalaleel*,  
pr. n. a) A patriarch descended from  
Seth, Gen. 5, 12. b) Neh. 11, 4.



מַהֲלָמוֹת f. plur. *strokes, blows*, Prov.  
18, 6. 19, 29. R. הַלֵּם.

מַתְמוּחִית f. plur. (ר. חזק) ἄπ. λεγόμεν.  
Ps. 140, 11, *streams, whirlpools, abysses of waters*. Comp. غبرات many waters, whirlpools. The Rabbins, Symm. and Jerome understand *pits of water*.

**מִהֲפֹּחַ** f. (r. **הִפָּחַ**) *overthrow, destruction*, Deut. 29, 22. Jer. 49, 18. Is. 1, 7. In the manner of verbals, constr. with the case of its verb, e. g. acc. Is. 13, 19 **אֶת־סוּדֹם מִהֲפֹּחַת אֱלֹהִים** *like God's overthrowing Sodom*. Jer. 50, 40. Am. 4, 11.

**מִתְּפֶסֶת** f. (ר. תפס) pr. *torsion, distortion*; hence a *wrench, stocks*, Lat. *nervus*, a wooden frame in which the feet, hands, and neck of a person were so fastened, that his body was held bent; Jer. 20, 2. 3. 29, 26. 2 Chr. 16, 10 **בֵּית מִתְּפֶסֶת** the house of the stocks, the prison. Comp. ר. ש. Scheid in Diss. Lugd. p. 986. Bochart Hieroz. I. p. 694.

\* **I. מָהַר** 1. *to hasten* intrans. in Kal once, Ps. 16, 4 **אַחַר מָהַר** *they hasten after other gods*.—The primary idea of *haste* lies in the syllable **הַר**; comp. High Germ. *hurjan* to hasten, whence Germ. *hurtig*, Engl. *to hurry*.

2. to be quick, prompt, apt, skilled, in any art or business. Arab.  solers, ingeniosus fuit; see Pi. no. 3 and .

PIEL **מָהַר** fut. **יִמְהַר** 1. *to hasten, to make haste*, 1 Sam. 9, 12. Is. 49, 17. Jer. 48, 16. With **אֶל** of place whither Prov. 7, 23; with **לָהּ** loc. Gen. 18, 6; impl. Nah. 2, 6. Inf. absol. in the symbolic name, Is. 8, 1. 3 **מָהַר שָׁלַל הָשָׁבַז** *Mahershalal-hash-baz*, i. e. *hasting to the spoil he speeds to the prey*; the subject is the king of Assyria; comp. in **לָהּ** no. 3. g.—Often coupled with another verb, *to do any thing quickly*, where in the occidental languages we use an adverb, *hastily, quickly*, etc. a) With a finite verb and copula; Gen. 45, 9 **מָהַר וָעָלָה** *haste ye and go up*, i. e. *go up quickly*. v. 13. 24, 18. 20. 46. 1 Sam. 4, 14. 23, 27. b) With a fin. verb without copula, Judg. 9, 48. Esth. 6, 10. c) With inf. and **לָהּ**, Gen. 18, 7 **וַיִּמְהַר לְבָשׁוֹת אֹתָהּ** *and he hastened to dress it*. 41, 32. Ex. 10, 16. 12, 33. Prov. 6, 18. d) With inf. simpl. Gen. 27, 20 **מִהֲרָה מְהֵרָה לִמְצֹא** *how is it that thou hast found it so quickly?* Ex. 2, 18. Ps. 106, 13.—Inf. **מָהַר** as adv. *hastily, quickly*, Ex. 32, 8. Deut. 4, 26. Judg. 2, 17. 23. Zeph. 1, 14. al.

2. Causat. *to hasten, to let make haste*, of persons Esth. 5, 5. 1 K. 22, 9; of things Gen. 18, 6. So of God, Is. 5, 19.

3. *to be quick, prompt, apt*, Is. 32, 4.

NIPH. נִמְהָר pr. *to be hurried, precipitate*; Job 5, 13 נִמְהָרִים נַפְתָּלִים *the counsel of the cunning is headlong*, i. e. hastily executed and therefore fruitless.—Part. נִמְהָר *hurried, hasty*, i. e. a) *rash, headlong*, Is. 32, 4. b) *impetuous, rushing on in haste*, Hab. 1, 6. c) With לֵב, *timid*, pr. *hasting to flee*, Is. 35, 4.

Deriv. מִהֵרָה, מִהֵרִי, pr. n. מִהֵרִי.

\* II. **מָתָר** *to buy*, espec. a wife for a price (**מִתָּר**) paid to her parents, Ex. 22, 15.—Kindred are **מִתָּר** q. v. and with **ה** hardened, **מִתָּר**, **מִתָּר**. Hence



**מִהָרָה** *m. price*, paid for a bride to her parents, Gen. 34, 12. Ex. 22, 16. 1 Sam. 18, 25.—Different from the Arab. <sup>مهر</sup> *g* gift, dowry, promised by a bridegroom to his future wife; also from Lat. *dos*, Eng. *dowry*, given by a father to his daughter on her marriage.

**מִהָרָה** *f.* (r. **מָהַר** I) *haste, speed*; hence **מִהָרָה** Ecc. 4, 12, **עֲדֵי-מִהָרָה** Ps. 147, 15, and **מָהַרָה** adv. *quickly, speedily*, Num. 17, 11. Deut. 11, 17. Josh. 8, 19. al.

**מִהָרַי** (impetuous, see **מָהַר** I. Niph.) *Maharai*, pr. n. of one of David's captains, 2 Sam. 23, 28. 1 Chr. 11, 30. 27, 13.

**מִהָרָה שְׁלָל חָשׁ בָּז**, the symbolical name of one of Isaiah's sons, Is. 8, 1. 3; see in **מָהַר** I. Pi. no. 1.

**מִהָחֳלוֹת** *f. plur.* (r. **חָהַל**) *delusions*, Is. 30, 10.

\* **א. מִזָּה** pr. i. q. *what*, Arab. <sup>ما</sup> *ma*, often annexed pleonastically to the prepositions **בְּ**, **לְ**, **מִן**, so as to form the separate words **בְּמִזָּה**, **לְמִזָּה**, **מִמִּזָּה**; as in Arab. **בִּמָּה** for **בְּ**, **לְמָה** for **לְ**, see De Sacy Gramm. Arabe, edit. 2. Tom. I. § 1037, 1047, 1048. II. § 117. These separate forms belong almost exclusively to poetry; except that before suffixes **בְּמִזָּה** and **לְמִזָּה** are almost always used for **בְּ**.—Hence **בְּמִזָּה** poet. i. q. *a* **בְּ** in, Ps. 11, 2. Is. 25, 10. Keri. 43, 2. 44, 16. 19. *b* **בְּ** into, Job 37, 8. *c* **בְּ** by, with, i. q. **בְּ** of instrument, Job 16, 4. 5.—For **בְּמִזָּה** and **לְמִזָּה** see in their order.

II. **מִזָּה** for **מִזָּה** (r. **מִזָּה**) *water*; once Job 9, 30 Cheth. **בְּמִזָּה שְׁלָל** with snow-water; Keri **בְּמִזָּה שְׁלָל**.—Found also in the pr. n. *aqua* (i. e. *semen*) *patris*, for which figure see in **מִזָּה** lett. c. Corresponding is Chald. **מִזָּה** like the form **מִזָּה**; and Phenic. *mû, my*, fem. *muth*, found in pr. names, as *Mysocarus* מִזָּה שִׁקָּר *aqua mendax*, *Metigenna* מִזָּה גִּנָּה *aqua horti*, etc. See Monum. Phœn. pp. 418, 425. Thesaur. p. 774.

\* **מִזָּה** obsol. root, prob. *to be fluid, to flow*; whence for **מִזָּה** **מִזָּה** *water*, and **מִזָּה** for **מִזָּה** (as **מִזָּה** for **מִזָּה**) plur. **מִזָּה** *wa-*

*ter.*—From the r. **מִזָּה** Arab. <sup>ماء</sup> *ma'a* comes Arab. <sup>ماء</sup> *ma'a*, <sup>ماء</sup> *ma'a*, water; and in the verb is found **מָאָה** to have water, sc. a well; II, to pour out water. These roots are softened forms from the harder **מִזָּה**, **מִזָּה**, **מִזָּה** mid. Ye, to flow, to be liquid; also **מִזָּה**, **מִזָּה**, **מִזָּה**, all which contain the idea of being fluid, flowing.

Kindred are also Arab. <sup>مها</sup> *ma'a* aqua perfudit, and **מִזָּה** q. v. Compare in the Indo-European languages, Sanscr. *mih* to pour out, to void, Gr. *μιχεῖν*, Lat. *mingere, mejere*, and others; see Pott. Etymol. Forsch. I. p. 283.

**מִזָּה** (semen patris, see in **מִזָּה** II) *Moab*, pr. n. a) The founder of the Moabitic people, born of incest, Gen. 19, 37. See vv. 30–38. Also b) *The Moabites*, descended from Moab, masc. Num. 22, 3. 2 K. 1, 1. Jer. 48, 11. 13; fem. Judg. 3, 30. 2 Sam. 8, 2. Put also for their country, fem. Jer. 48, 4. The proper territory of the Moabites, more fully **מִזָּה מִזָּה** the field of Moab Ruth 1, 1. 2. 6. 2, 6. 4, 3, lay on the east of the Dead Sea and Jordan, strictly on the south of the torrent Arnon, Num. 21, 13. 26. Judg. 11, 18; but in a wider sense it included also the region anciently occupied by the Amorites over against Jericho, called usually **מִזָּה מִזָּה** the plains (desert) of Moab, Num. 22, 1. 26, 3. 31, 12. 33, 49. 50. 35, 1. Deut. 34, 1; or elsewhere simply **מִזָּה מִזָּה** Deut. 1, 5. 28, 69. 32, 49. 34, 5; which latter region was afterwards assigned to the Reubenites, but during the captivity was again occupied by the Moabites, see Is. c. 15. 16. Jer. c. 48. This region is now called the district of *Kerak*, from the city of that name; see **מִזָּה מִזָּה**. Bibl. Res. in Palest. II. p. 569.—Gentile n. **מִזָּה מִזָּה** *Moabite* Deut. 23, 4. Neh. 13, 1. <sup>1</sup> Fem. **מִזָּה מִזָּה** *Moabites* 2 Chr. 24, 26; id. Ruth 1, 22. 2, 2. 6. 4, 5. 10; plur. **מִזָּה מִזָּה** Ruth 1, 4. 1 K. 11, 1.

**מִזָּה** i. q. **מִזָּה**, q. v. *over against*, Neh. 12, 38 Cheth.

**מִזָּה** m. for **מִזָּה** (r. **מִזָּה**) *in-coming, entrance*, Ez. 43, 11. 2 Sam. 3, 25 Keri; a word formed contrary to grammatical

rule in order to correspond to the accompanying word מוֹצֵא; comp. Lehrs. p. 374. n. See also in מָשַׁק.

\* מוּיג 1. *to melt, to flow down*, see Pil. and Hithp. It corresponds to Arab. **مَلَعَ** mid. Ye.—Trop. *to melt, to be dissolved*, with fear and terror, comp. **מָסַס**; Ez. 21, 20. Ps. 46, 7. Am. 9, 5.

2. *Trans. to cause to melt; trop. to cause to melt away and perish*, Is. 64, 6.

NIPH. *to melt away*, of a host 1 Sam. 14, 16. Trop. *to melt with fear and terror*, Ex. 15, 15. Josh. 2, 9. 24. Ps. 75, 4. Is. 14, 31. Jer. 49, 23. Nah. 2, 7 **הַהִירָל** *the palace melts with terror*, i. e. the king and his courtiers; or perhaps better: *the palace is dissolved*, is broken down, sinks into ruin.

PIL. מוּיג trans. *to cause to flow, to soften*, e. g. the dry earth with showers, Ps. 65, 11 **בְּרִיבִים הַמִּגְנָה**.—Metaph. Job 30, 22 Keri **הַמִּגְנִי הַשֶּׁהָה** *thou causest my health to melt away*; Cheth. **הַמִּגְנִי** *thou causest me to melt, thou terrifiest me*.

HITHPAL. *to flow down, to melt*; Am. 9, 13 hyperbol. *all the hills shall flow down*, as if into wine and oil.—Trop. *to melt with fear and terror*, Nah. 1, 5. Ps. 107, 26.

\* מוּיָד obsol. root. I. i. q. **מָדַד** *to stretch, to measure*. Hence **הַמִּיד**.

II. Perh. i. q. Arab. **مَلَأ** mid. Ye, *to be moved, to be agitated, to shake*, e. g. of an earthquake; kindr. **מוֹט**, **נִיד**, **נִיד**. Pil. מוּיָד is perhaps found Hab. 3, 6, *he stood אָרָץ and shook the earth*; so Sept. and Chald. But see in מָדַד Po.

מוֹדֵעַ m. Ruth 2, 1 Keri, מוֹדֵעַ Prov. 7, 4, *acquaintance*; coner. *an acquaintance, friend*. R. **רָדַע**.

מוֹדֵעַ f. id. Ruth 3, 2. R. **רָדַע**.

\* מוֹט fut. **יָמוֹט**, *to waver, to totter, to move or be moved*; Chald. et Syr. id. Arab. **مَلَأ** mid. Ye, *to swerve from the right*, Ethiop. **መለሰ** *to incline*; comp. Syr. **مَلَأ** *to vacillate*. Kindr. are **נִיט**, **נִיד**.—Spoken of mountains, Ps. 46, 3. Is. 54, 10; of a land or kingdom Ps. 46, 7. 60, 4; of persons whose affairs are not prosperous, who fail and are ruined,

Prov. 25, 26. Ps. 66, 9; in which sense also we find **מָטָה רָגַל פ'** *the foot wavers*, slides, Deut. 32, 35. Ps. 38, 17. So Lev. 25, 35 *if thy brother becomes poor וַיִּמָּטָה וַיָּדוּ עִמָּךְ* and his hand wavers with thee, i. e. if he is threatened with ruin.

NIPH. **יָמוֹט**, fut. **יָמוֹט**, i. q. Kal, but more freq. *to be moved, shaken*, i. e. *to shake, to waver*, e. g. of the foundations of the earth Ps. 82, 5; also of men, comp. in Kal, Ps. 13, 5.—With a negat. *not to waver, not to be moved*, is said: a) Of persons or things that stand firm, secure; as things Is. 40, 20. 41, 7. Ps. 93, 1. 96, 10; the earth 1 Chr. 16, 30; persons Ps. 112, 6. Prov. 10, 30. 12, 3. b) Of those who are of firm mind, intrepid, fearing nothing, Ps. 21, 8. Job 41, 14.—Metaph. Ps. 17, 5 **פָּנָמִי** *let not my footsteps waver*, slip, sc. from the paths of virtue.

HIPH. *to make totter over any one, by impl. to cause to fall upon, to bring down upon*, Ps. 55, 4. 140, 11 Cheth.

HITHP. i. q. Kal and Niph. spoken of the earth Is. 24, 19.

Deriv. the two following.

מוֹט m. 1. *a wavering, a being moved*, of the foot Ps. 66, 9. 121, 3.

2. *a staff, pole, bar*, for bearing on the shoulder, so called from its unsteady motion, Num. 13, 23. Also, *a frame for bearing*, Num. 4, 10. 12.—Hence

3. *a yoke*, Nah. 1, 12. See מוֹטָה no. 2.

מוֹטָה f. (r. מוֹט) 1. i. q. מוֹט no. 2, *a pole, staff, bar*, for bearing, 1 Chr. 15, 15. **מִזְוֹת הַעֵל** *the bars of the yoke*, i. e. the ox-bows, of the same form as now, Lev. 26, 13. Ez. 34, 27.

2. *a yoke*, Jer. 27, 2. 28, 10. 12. Ez. 30, 18.—Metaph. Is. 58, 6. 9.

\* מוּיָה i. q. מָבָה *to pine away, trop. to wax poor, be reduced to poverty*, Lev. 25, 25. 35. 39. 47. Syr. and Chald. id.—Some absurdly refer to this root the pr. names מִיָּה, מִיָּה, מִיָּה, which see in their places.

\* מוּל fut. conv. **יִמָּל**, *to cut off, spec. the prepuce, to circumcise*, περιτμειν. Kindred are **מָלַל** II, **מָלַל**. Constr. with acc. of pers. Gen. 21, 4. Ex. 12, 45. Josh. 5, 4. 7; acc. of the pudenda Gen. 17, 23. Metaph. Deut. 10, 16 **יִמָּלְאָה**



צָרַח לְבָבְכֶם *and circumcise the foreskin of your hearts*, put away impurity from your hearts. 30, 6. Comp. *περιτομή καρδίας*, Rom. 2, 29. Arab. *طهر* circumcidit, pr. purgavit, since the prepuce is held as something unclean and profane.—Imper. *בול* Josh. 5, 2. Part. pass. *בול* Josh. 5, 5. Jer. 9, 24.

*נִמּוּל* by Chaldaism for *בול* Heb. Gramm. § 71. note 9; fut. *יִמּוּל*, inf. *הַמּוּל*, part. plur. *נִמּוּלִים*; *to be circumcised, to circumcise oneself*, Gen. 17, 10. 13. 34, 15. 17. 22. Ex. 12, 48. Lev. 12, 3. Josh. 5, 8; usually of the person, once of the genitals Lev. 1. c.—Trop. Jer. 4, 4 *הַמּוּל לַיהוָה* *circumcise yourselves unto Jehovah*, i. e. putting away all impurity from your hearts, consecrate yourselves to Jehovah.

*פיל* *מולל* *to cut down*; impers. Ps. 90, 6 *לַעֲרֹב יִמּוּל וְיִבָּשׁ* *in the evening one cutteth it down and it withereth*, i. e. grass as the emblem of man.

*היפח* *to cut off a people, to destroy*, Ps. 118, 10. 11. 12.

*היחפאל* *הַמּוּלֵל* *to be cut off*, sc. the points of arrows, *to be blunted*; Ps. 58, 8 *יִרְדֹּף הָצֵי כִמּוֹ יִהְיֶה* *when he fitteth his arrows, let them be as if cut off*, blunted; comp. *יִרְדֹּף* no. 1. b.

Deriv. *מולח* and

*מול*, once *מול* Deut. 1, 1, Neh. 12, 38 Cheth. c. suff. *מולי* Num. 22, 5; pr. subst. *the forepart, front*, used always as a preposition, *before, in front of*, etc. The etymology is doubtful. In a former edition I suggested that perhaps in the verb *מול* *to cut off*, there lies the notion of *the forepart*, i. q. *איל*; and then the *א* in *מול* might be inserted in order to lengthen the syllable, as at the end of *נָחַר*, comp. Germ. *hohl*, *Huhn*, Eng. *foal, seal*. But I would prefer with Redslob, to regard the form *מול* as by transpos. for *מול* (comp. *הוא* and *הוא*) from *ר*. *איל*; and this is better than the etymology proposed by Ewald (Krit. Gramm. p. 612), who derives *מול* from *ר*. *איל*, as if for *איל*. See more in Thesaur. p. 777.—Hence

1. *before, in the presence of*, sc. a person, Ex. 18, 19 *הַמּוּל לַיהוָה* *before God*. Deut. 2, 19.

2. *over against, opposite*, e. g. a place

or city, Deut. 1, 1. 3, 29. 4, 46. 11, 30. Josh. 19, 46; the desert Josh. 18, 18.—The force of a subst. seems to be retained in 1 K. 7, 5 *פְּנֵי הַחֹזֶה אֶל-מַחֲזֵה* *the face of a window to a window*, i. e. window over against window.

3. Preceded by various prepositions:

a) *אֶל-מול* pr. *to before*, i. e. *towards* any one, after verbs of motion, 1 Sam. 17, 30. Ex. 34, 3; also of rest, Josh. 8, 33 *לְהַר גֵּרִיזִים* *אֶל-מול* *towards mount Gerizim*. 9, 1. Spec. *אֶל-מול* pr. *in face or front of*, after verbs of motion; 2 Sam. 11, 15 *set ye Uriah* *אֶל-מול* *in the fore-front of the battle*. Ex. 26, 9. 28, 25. 37. Lev. 8, 9. Num. 8, 2.

b) *לְמול* as adv. *over against*, Neh. 12, 38.

c) *מול* α) pr. *from before, from the front of*, i. q. *מִלְפָּנֵי*, after verbs of motion, Lev. 5, 8. 2 Sam. 5, 23 *בְּכַאֲסִים* *מול* *from before the trees called Bacha*. Mic. 2, 8 *ye strip off the mantle of the traveller* *מול* pr. *from before the robe or upper garment*, i. e. *from over it*. β) Of rest in a place, 1 K. 7, 39 *נֶגֶב* *מול* i. e. *on the south side*. Num. 22, 5 *and they abide* *מול* *over against me*. With *פְּנֵי* *on the forepart, in front*, Ex. 28, 27. 39, 20.

*מולדת* (birth, lineage, *רִגְלָר*) *Moladah*, pr. n. of a town in the southern part of the tribe of Judah, afterwards yielded to the tribe of Simeon, Josh. 15, 26. 19, 2. 1 Chr. 4, 28. Neh. 11, 26. Gr. *Μολάδθα*, Joseph. Ant. 18. 7. 2. [Perhaps the mod. *Milch*, nine hours south of Hebron; see Bibl. Res. in Palest. II. p. 621.—R.]

*מולדת* f. (רִגְלָר) 1. *birth, nativity*, Esth. 2, 10. 20. Plur. *מולדות natales, nativity*, Ez. 16, 3. 4. So *מולדת* *native country, patria*, Gen. 11, 28. 24, 7; simpl. *מולדת* id. Gen. 12, 1. 24, 4. al.

2. *Concr. offspring, progeny, children*, Gen. 48, 6; so of one child, Lev. 10, 9. 11.

3. *kindred, family*, Gen. 31, 3. 43, 7; *race, countrymen*, Esth. 8, 6.

*מולח* f. *circumcision*, Ex. 4, 26. R. *מול*.

*מוליד* (genitor, *רִגְלָר*) *Molid*, pr. n. m. 1 Chr. 2, 29.

**מִוֶּמֶ** m. (for מִוֶּמֶ, r. מִוֶּמֶ) *a spot, blemish*; Syr. مَوْع id. Arab. مَوْع macula, spec. of the small-pox, Gr. μῶμος. —Spoken: a) Physically of any corporeal blemish, Lev. 21, 17 sq. 22, 20. 24, 19. 20. al. It was essential to personal beauty to be without blemish, 2 Sam. 14, 25. Cant. 4, 7. b) Morally Deut. 32, 5. Job 11, 15. 31, 7. Prov. 9, 7.

\* **מִוֶּמֶ** obsol. root, Arab. مان mid. Ye, to tell lies; Ethiop. ጠፆሂ to be wily, cunning; Heb. prob. to wear an appearance, to pretend. Hence מִוֶּמֶ spec. תְּמִוּנָה.

**מִוֶּמֶ** m. (r. סָבַב) *circuit*, sc. around an edifice, Ez. 41, 7.

**מִוֶּמֶ** m. (r. יָסַד) only in plur. מִוֶּמֶרוֹת Jer. 51, 26, constr. מִוֶּמֶרִי.

1. *foundations*, e. g. of a building, Jer. 51, 26; of the earth, Prov. 8, 29. Is. 24, 18. Mic. 6, 2; of the world, 2 Sam. 22, 16. Ps. 18, 16; of heaven, i. e. lofty mountains on which the sky seems to rest, 2 Sam. 22, 8; of the mountains, i. e. subterranean rocks, Ps. 18, 8. Deut. 32, 22.—Is. 40, 21 *have ye not marked the foundations of the earth?* i. e. how they are laid, etc.

2. *ruins*, i. e. buildings of which only the foundations remain, Is. 58, 12.

**מִוֶּמֶ** m. i. q. מִוֶּמֶ, *a foundation*; Is. 28, 16 מִוֶּמֶ מִוֶּמֶ *a foundation well founded*, i. e. firm, lasting. Comp. r. מִוֶּמֶ Hoph.

**מִוֶּמֶ** f. (r. יָסַד) 1. *foundation*, plur. Ez. 41, 8 Keri, where Chethibh מִוֶּמֶ.

2. *appointment, decree*, sc. of God; Is. 30, 32 מִוֶּמֶ the rod appointed of God, sent by him; comp. רָסִי Kal and Pi. no. 2.

**מִוֶּמֶ** m. (r. סָבַב) *a covered walk, portico*, 2 K. 16, 18 Keri, where Cheth. מִוֶּמֶ.

**מִוֶּמֶ** m. for מִוֶּמֶ (r. אָסַר) only in plur. מִוֶּמֶרִי and מִוֶּמֶרִי.

1. *bands, bonds*, spec. of a yoke, often metaph. Ps. 2, 3. 107, 14. 116, 16. Is. 28, 22. 52, 2. Jer. 5, 5. 27, 2. Job 39, 5.

2. As pr. n. Sing. c. הַ מִוֶּמֶ *Moserah* Deut. 10, 6; also Plur. *Moseroth*

Num. 33, 30; a station of the Israelites in the desert.

**מִוֶּמֶ** m. (r. יָסַד) 1. *correction, chastisement*, of children by parents, of a people by kings, of men from God. Prov. 22, 15 שֶׁבֶט מִוֶּמֶר אֶל־הַמִּינִי *withhold not correction from a child*. Job 12, 18 מִוֶּמֶר מַלְכִּים פָּתַח *he looseth the chastisement i. e. discipline, authority, of kings*; others here take מִוֶּמֶר as for מִוֶּמֶר, i. e. *band or girdle*; so Vulg. balteum regum dissolvit, et praeingit funes eorum.—Job 5, 17 מִוֶּמֶר יְהוָה *the chastisement of the Almighty*. Hos. 5, 2 *I will be chastisement to all*. Prov. 15, 10.

2. *discipline*, i. e. *warning, admonition, reproof*, such as parents give to children, God to men, etc. Ps. 50, 17. Jer. 2, 30. Prov. 1, 8. 4, 1. 5, 12. 8, 33. So of the reproof of other men, Job 20, 3.—Hence *example*, by which others are warned, Ez. 5, 15; comp. the verb 23, 48.

3. *instruction, learning*, joined usually with חֻכְמָה, Prov. 1, 2. 4, 13. 23, 23.

**מִוֶּמֶ** m. (r. יָסַד) *assembly*, poet. for *troop, host*, of soldiers, Is. 14, 31; comp. מִוֶּמֶ Lam. 1, 15.

**מִוֶּמֶ** m. מִוֶּמֶ Deut. 31, 10 (r. יָסַד) c. suff. מִוֶּמֶרִי, מִוֶּמֶרִי Lam. 2, 6; plur. מִוֶּמֶרִי. —But מִוֶּמֶרִי 2 Chr. 8, 13, constr. מִוֶּמֶרִי. —Job 12, 5 is Part. of r. מִוֶּמֶ q. v.

1. *appointment*, of time; 2 Sam. 24, 15 מִוֶּמֶרִי the time of appointment, i. e. appointed time. 1 Sam. 13, 11 מִוֶּמֶרִי הַיָּמִים *the appointment of days* i. e. time appointed; comp. מִוֶּמֶרִי יוֹם in lett. b.—Hence, a *settime, appointed season*; spoken: a) Of a point of time, set moment, 1 Sam. 13, 8. 2 Sam. 20, 5. Gen. 17, 21 הָיָה לְמִוֶּמֶרִי הַזֶּה *about this set time another year*. 18, 14. 21, 2. 2 K. 4, 16. 17. Jer. 8, 7 הַיָּדְעָה מִוֶּמֶרִי הַזֶּה *knoweth her seasons*, sc. of migration. Hab. 2, 3 חֹזֶן לְמִוֶּמֶרִי *the vision has respect to a set time*, sc. more remote. Dan. 8, 19. 11, 27. 35. Ps. 75, 3. b) Spec. *festival day, festival*, Lam. 1, 4. 2, 6; more fully מִוֶּמֶרִי יוֹם Hos. 9, 5. 12, 10. מִוֶּמֶרִי הַזֶּה *the festivals of Jehovah* Lev. 23, 2. 4. 37. Hence meton. spoken of the victims, *festive offerings*, 2 Chr. 30, 22; comp. הַגִּי no. 2. c) Spoken of a space of time, appointed and definite, i. q. זָמַן, Gen. 1, 14. Poet.



in the prophetic style for a year, Dan. 12, 7; comp. Chald. עֲדָן Dan. 7, 25.

2. *a coming together*, sc. at a time and place appointed, *an assembly, congregation*; comp. r. מִצֵּד Niph.

a) Genr. Job 30, 23 מִצֵּד לְכָל־חַי *the place of assembly for all the living*, where all convene, i. e. Sheol. Is. 33, 20. Num. 16, 2 קָרָאִי מִצֵּד *those called to the assembly*, elsewhere הֶעֱדָה Zeph. 3, 18. Lam. 1, 15. אֹהֶל מִצֵּד *the tent or tabernacle of the congregation*, spoken of the sacred tent of the Hebrews, also called the tabernacle of the covenant, Ex. 27, 21. 28, 43. 30, 16. 18. 40, 6 sq. Lev. 1, 1. 3. Josh. 18, 1. 1 Sam. 2, 22. 1 K. 8, 4. al. sēp. It is so called, either because God there met Moses, Ex. 25, 22. Num. 17, 19; or because the assemblies of the people were held before it. Sept. ἡμετέριον τοῦ μαρτυρίου, Vulg. tabernaculum testimonii, both taking מִצֵּד as equivalent to עֲדָה, i. e. μαρτύριον, *testimony*, it being elsewhere also called אֹהֶל הָעֲדָה Num. 9, 15. 17, 22. 23 [7. 8]. 18, 2.—The place mentioned in the words of the king of Babylon Is. 14, 13, הַר־מִצֵּד *the mountain of assembly* (of the gods), is prob. the

Persian mountain **البرج، البرج**, *el-Burj, el-Burz*, (comp. Gr. πύργος, Germ. *Burg*.) called by the Hindoos *Meru*, supposed to be situated in the extreme north, and, like the Greek Olympus, regarded by the Orientals as the *seat of the gods*; see *Asiat. Researches* VI. p. 448. VIII. p. 350 sq. Hyde de Relig. Persar. p. 102. Also Comm. on Is. II. p. 316 sq.

b) Meton. *place of assembly*, sc. as appointed, Josh. 8, 14. 1 Sam. 20, 35. מִצֵּד אֱלֹהִים *the place of God's assembly*, the temple, Lam. 2, 6; but Ps. 74, 8 בְּלִי־בָלָאֵם מִצֵּד־אֱלֹהִים *all the sacred places of assembly in the land*, i. e. other places in a certain sense *sacred*, as Ramah, Bethel, Gilgal, etc. distinguished as seats of the prophets and as *high places*, בָּמֹת; see בָּמָה no. 3.

3. *an appointed sign, signal*, Judg. 20, 38.

מִצֵּדָה f. (ר. מִצֵּד) *an appointed place* where fugitives assemble, i. e. *an asylum, refuge*; Josh. 20, 9 הַמִּצֵּדָה *cities of*

*refuge*. Syr. مَصْدَحْ portus; مَصْدَحْ asylum, perfugium.

מִצֵּדָה pr. n. see מִצֵּדָה.

מִצֵּדָה see r. מִצֵּד.

מִצֵּדָה m. (verbal Hoph. r. עִוָה) *darkness*, Is. 8, 23.

מִצֵּדָה f. (ר. מִצֵּד) i. q. עֲצָה, only in plur. מִצֵּדָה *counsels*, which one takes or follows, Ps. 5, 11. 81, 13. Jer. 7, 24. Mic. 6, 16. Prov. 1, 31 יִשְׂבְּעוּ רִשְׁתָּם מִצֵּדָתָם *let them be satiated with their own counsels*, i. e. the fruits of them.

מִצֵּדָה f. (verbal Hoph. r. עִוָה) *heavy burden*, Ps. 66, 11.

מִצֵּדָה Jer. 48, 21 Cheth. see מִצֵּדָה.

מִצֵּדָה m. (ר. מִצֵּד) plur. מִצֵּדָה *miracles, prodigy*. Ex. 4, 21, *a miracle, prodigy*. The etymology was long uncertain, but there is little doubt that it belongs to the root מִצֵּד, and means *a great and splendid deed*, for מִצֵּדָה; although, the etymology being neglected, the Tsere of the syllable מִ is dropped in the plur. Another derivation see in Thesaur. p. 143.

1. Spoken chiefly of *miracles, wonders*, exhibited by God and his messengers, Ex. 4, 21. 7, 3. 9. 11, 9. Ps. 78, 43. 105, 5. 27. Often joined with אֵימֹת, as אֵימֹת וּמִצֵּדָה *signs and wonders* Ps. 135, 9. Deut. 4, 34. 7, 19. 26, 8. 29, 2. 34, 11. Jer. 32, 21. הֵנֵּן אֵימֹת וּמִצֵּדָה *he gave signs and wonders* Deut. 6, 22. Neh. 9, 10. Also with the verb שִׁים Jer. 32, 20.

2. *a sign, token, proof*, since prodigies were accounted as tokens of divine authority; e. g. of the divine protection, Ps. 71, 7; of the divine justice in punishing the wicked, Deut. 28, 46. Spoken often of a sign given by a prophet in confirmation of his prediction or promise, i. q. אֵימֹת no. 5; 1 K. 13, 3. 5. 2 Chr. 32, 24. 31. Deut. 13, 2. 3; see in אֵימֹת no. 5. Hence

3. *a sign of something future, a portent, omen*, i. q. אֵימֹת no. 4. Is. 8, 18 *lo I and the children whom Jehovah hath given me לְאֵימֹת וּלְמִצֵּדָה are for signs and portents to Israel*, i. e. our significant names shadow forth future things; see in אֵימֹת no. 4. Is. 20, 3. Zech. 3, 8 מִצֵּדָה אֲנֹשֵׁי מִצֵּדָה *men of omen*, who themselves shadow forth future things. Ez. 12, 6. 11. 24, 21. 27.

\* **מוץ** 1. *to press*; hence Part. **מוץ** *oppressor* Is. 16, 4. Kindred is **מוץ** *to press out*. Syr. **ܡܘܨ** *to suck out*.—Deriv. **מוץ**.

2. Prob. in general, *to separate out*, like Arab. **مَزَّ** mid. Ye.—Hence

**מוץ** Zeph. 2, 2, oftener defect. **מוץ** m. *chaff*; separated from the grain by winnowing; Chald. **ܡܘܨ**, **ܡܘܨܐ**. So. Is. 17, 13. 41, 15. Ps. 35, 5 **יְהִי כַמוֹץ** *they are as chaff before the wind*, driven, dissipated by the wind; and so Ps. 1, 4. Job 21, 18. Is. 17, 13. al.

**מוץ** m. once **מוץ** Job 38, 27 (r. **מוץ**) Kamets impure, plur. constr. **מוצאי**, c. suff. **מוצאים**.

1. *a going out or forth, exit*, 2 Sam. 3, 25; plur. Num. 33, 2. Ez. 12, 4. **מוץ** *the going forth of an oracle* Dan. 9, 25, comp. v. 23. So for *the rising of the sun* Ps. 19, 7, comp. Hos. 6, 3; *the exportation* (bringing up) of horses from Egypt 1 K. 10, 28, comp. v. 29.

2. *place of going forth*; e. g. **מוץ** *fountain of waters*, i. e. *spring-head*, source of a stream, 2 K. 2, 21. Is. 41, 18. 58, 11. Ps. 107, 33; comp. 2 Chr. 32, 30. **מוץ** *vein, mine of silver*, Job 28, 1. **מוץ** *a place springing up in grass* Job 38, 27.—Absol. for *the east*, whence the sun goes forth, Ps. 75, 4; and by zeugma, Ps. 65, 9 **יָצֵב תִּבְרִית** *the outgoing of the morning and of the evening thou causest to rejoice*, i. e. the east and the west. Comp. *surgit uox* Ovid. Met. IV. 92; *surgunt tenebræ* Senec.—Also *a way out, a gate*, Ez. 42, 11. 43, 11.

3. *that which goes forth*, as **מוץ** *שפתיים* 'whatever issues from the lips,' i. e. words, language, Num. 30, 13. Deut. 23, 24; promises, Jer. 17, 16. Ps. 89, 35; a divine command, Deut. 8, 3.

4. *Moza*, pr. n. m. a) 1 Chr. 8, 36. 9, 42. b) 2, 46.

**מוץ** f. of the preced. only plur. **מוצאות**, c. suff. **מוצאות**.

1. *outgoings*, i. e. *origin, descent*, Mic. 5, 1.

2. *cloacæ, latrina, sewer*, by which filth is carried forth, 2 K. 10, 27 Keri. Comp. **צִאָה**, **צִאָה**, and Mark 7, 19 **αἱ τὸν ἀφ᾽ ἐδῶνά ἐκπορεύονται**.

**מוץ** m. (r. **מוץ**) *something fused, a melted mass*; spoken of dust wet by the rain, which flows together and afterwards becomes hard, Job 38, 38; of fused metal, *a casting*, 1 K. 7, 37.

**מוץ** m. in pause **מוץ** (verbal Hoph r. **מוץ** I) *something narrow, straitness*, opp. **רחב**. Job 37, 10 **רחב מים במוץ** *the breadth of the waters becomes narrow*, is contracted; comp. 36, 16, whence it appears that **מוץ** in this place cannot be referred to **מוץ** to fuse.—Trop. *straitness, distress*, Is. 8, 23 **מוץ** without pause accent.

**מוץ** f. (r. **מוץ**) *a tube, tunnel, for pouring*, Zech. 4, 2.

**מוץ** f. (r. **מוץ**) *a fusion, casting*, c. suff. 2 Chr. 4, 3.

\* **מוץ** in Kal not used. Arab. **ماني** mid. Waw, to be light, foolish.

Hebr. **הִמִּיק** pr. 'to make light of,' and so *to mock, to deride*, Ps. 73, 8.—Aram. Pa. **ܡܝܩ**, **ܡܝܩ**, id. Comp. **μωκος, μωκω, -άμοι, μωκίζω, μωκεύω**, Fr. *se moquer*, Engl. *to mock*.

**מוך** m. (r. **מוך**) *a burning, conflagration*, Is. 33, 14. Meton. *fuel, faggot*, Ps. 102, 4.

**מוך** f. (r. **מוך**) *fuel*, upon the altar, Lev. 6, 2 [9].

**מוך** m. (r. **מוך**) plur. **מוכים**, **מוכים**; constr. **מוכים**, **מוכים**, once **מוכים** Ps. 141, 9.

1. *a noose, snare, springe*, by which beasts and birds are taken, Am. 3, 5; strictly here perhaps the *stick or rod* by which the springe was set, see fully in art. **פח** no. 2.—Once of a ring or hook in the nostrils of a beast, Job 40, 24; comp. **הח, הוח**.

2. Metaph. **מוך** *to lay snares for any one*, i. e. to plot against him, Ps. 140, 6. 141, 9. **מוכים** *the snares of death, fatal dangers*, Ps. 18, 6; so of sins as causing destruction Prov. 13, 14. 14, 27. Also of a person or thing as *a cause of ruin, destruction to any one*, 1 Sam. 18, 21. Ex. 10, 7. 23, 33. 34, 12. Deut. 7, 16. Prov. 18, 7. Job 34, 30. al.

**מור** see **מר**.



\* **מור** in Kal not used, *to change, to alter*, intrans. i. q. **מיר**. The Syrians include in this root the idea of *buying*; the Arabs in the form **مار** mid. Ye, that of *selling*; both from the practice of barter.—The form **מור** is softened from **מיר** II, q. v.

Hiph. **המיר** 1. *to change for something else, to exchange*, c. acc. Lev. 27, 33. Ez. 48, 14. Mic. 2, 4. With **ב** of the thing for which exchange is made, Ps. 106, 20. Jer. 2, 11. Lev. 27, 10; also of that *into* which any thing is changed, Hos. 4, 7.

2. Absol. *to change*, intrans. Ps. 15, 4 *he swears ומיר ולא and changes not* sc. his mind, i. e. does not violate his oath. 46, 3 **לא-נִירָא בְּהִמְרֵי אָרֶץ** *we will not fear though the earth should change*, i. e. perish, comp. 102, 27.

Niph. **נִמַּר** (as if from a root **מיר**) *to be changed*, Jer. 48, 11.

Deriv. **הַמְיָרָה**.

**מורָא** m. once **מָרָא** Deut. 26, 8. R. **רָא**.

1. *fear*, Gen. 9, 2 **מִרְאָכָם** *the fear of you*. Deut. 11, 25. Also *reverence*, Mal. 1, 6.

2. *object of fear or reverence*, spec. of God, comp. **פֶּחַד**, Is. 8, 12. 13. Ps. 76, 12.

3. Meton. *a fearful and wonderful deed, a miracle*, Deut. 26, 8. 34, 12. Jer. 32, 21. Ps. 9, 21 Keri: **שִׁיתָה יְהוָה מוֹרָא** *שִׁיתָה set forth, Jehovah, terrible deeds among them*; Cheth. **מוֹרָה**. Plur. **מוֹרָאִים** Deut. 4, 34.

**מורג** m. (מָרַג) Is. 41, 15, plur. **מורגִים** 2 Sam. 24, 22, and with the syllable prolonged in the later manner (comp. Lehrs. p. 145) **מורגִים** 1 Chr. 21, 23, *a threshing-sledge*, Lat. *tribulum*,

Span. *trillo*, Ital. *trebbio*, Arab. **مَرَج**, a rustic instrument for rubbing or beating out grain upon the threshing-floor. It is of two kinds. The one is a sledge of thick planks, having the bottom fixed full of sharp stones or irons, and dragged about by oxen over the grain; see Bibl. Res. in Palest. III. p. 143. The other consists of three or four rollers of wood, iron, or stone, made rough, and joined together in the form of a sledge

or dray, drawn in like manner by oxen over the grain; see Varro de R. R. 1. 52. Niebuhr's Reisebeschr. T. I. p. 151. Of these the former is pr. the Hebrew **מורג**; the latter is called **מַנְעָלָה** Is. 28, 26.

**מורד** m. (רָדַר) 1. *a descent, declivity*, Josh. 7, 5. 10, 11. Jer. 48, 5. Mic. 1, 4.

2. 1 K. 7, 29 **מַנְעָשֶׁת מורד** *hanging-work, festoons*.

**מורָה** m. pr. part. Hiph. of **רָה**.

1. *an archer*, see **רָה** Hiph. no. 1.

2. *the early rain*, see **רָה** Hiph. no. 2; also in **מַלְקוּשׁ**.

3. *teaching*, Is. 9, 14. 2 K. 17, 28; *a teacher*, Prov. 5, 13; plur. of prophets, Is. 30, 20.—Job 36, 22 *lo, God is mighty in his power, מורָה מִי כְמָהוּ מורָה who is a teacher like him?* i. e. wise, and imparting unto us wisdom; comp. 35, 11 **מִלְפָּנֵינוּ מִבְּהִמּוֹת אֶרֶץ וּמִמְנוֹת הַשָּׁמַיִם וּמִחֲבִמְנוּ** Sept. *δυσωρίας*, perhaps from the analogy of the Aramæan **מָרָא**, **ܡܪܐ**, lord. Others here make **מורָה** i. q. **מורָה** Ps. 9, 21, and **מורָא**, fear, object of fear and reverence.

4. *Moreh*, pr. n. a) A Canaanite, like Mamre, whence **מורָה** **אֵלֹן מורָה** Gen. 12, 6, and **אֵלֹנֵי מורָה** Deut. 11, 30, *the oaks of Moreh*, not far from Shechem, so called from their former owner. b) **הַגְּבֵעַת־הַמּוֹרָה** *the hill of Moreh* (teacher's hill) in the valley of Jezreel, Judg. 7, 1.

I. **מורָה** m. (רָה) *a razor*, Judg. 13, 5. 16, 17. 1 Sam. 1, 11.

II. **מורָה** Ps. 9, 21 Cheth. i. q. **מורָא**, *fear, terror*, which stands in Keri by way of gloss. See in **מורָא** no. 3.

**מורָה** see **מורָה**.

**מורש** m. (רָשׁ) Kamets impure, *possession*, Is. 14, 23. Obad. 17. Trop. Job 17, 11 **מורְשֵׁי לִבִּי** *the possessions of my heart*, i. e. my delights, my pleasing hopes, possessed and cherished in my heart.

**מורְשֶׁה** f. (רָשׁ) *possession*, Ex. 6, 8. Deut. 33, 4. Ez. 11, 15. 25, 4. 10. al.

**מורְשֶׁת גַּת** (*possession of Gath*, r. **רָשׁ**) *Moresheth-Gath*, pr. n. of a town near Eleutheropolis, the birth-place of Micah the prophet, Mic. 1, 14. See Bibl. Res. in Palest. II. p. 423.—Gentile n. **הַמּוֹרְשֶׁתִּי** Mic. 1, 1. Jer. 26, 18.

\* I. **מוֹשׁ** 1. *to give way, to recede, to depart*; absol. Is. 22, 25. 54, 10; with acc. of place whither, Zech. 14, 4; מִן of place whence, Num. 14, 44. Judg. 6, 18. Josh. 1, 8. Is. 59, 21; מֵאֵץ id. Is. 54, 10; מִלְפָּנֶי of pers. Jer. 31, 36.—Not found in the kindred dialects.

2. Causat. *to put away, to remove*, Zech. 3, 9.

HIPH. 1. Trans. *to let remove, to let go*, e. g. prey, Nah. 3, 1; *to withdraw from*, c. מִן, Mic. 2, 3 *from which ye shall not withdraw your necks*. v. 4.

2. More frequently i. q. Kal, *to give way, to withdraw, to depart*, absol. Ex. 13, 22. Job 23, 12; with מִן of place, Ex. 33, 11. Prov. 17, 13 Cheth. Ps. 55, 12; וְלֹא יָמִישׁ מִצְעוֹת פָּרִי 17, 8 *and doth not withdraw (cease) from yielding fruit*.

\* II. **מוֹשׁ** i. q. מָשַׁח and מָשַׁח, *to feel, to touch, to try by the touch*, Gen. 27, 21.

HIPH. id. Ps. 115, 7. Judg. 16, 26 Keri.

Deriv. pr. n. מוֹשֵׁי.

מוֹשֵׁב m. (r. מוֹשֵׁב) constr. מוֹשֵׁב, c. suff. מוֹשְׁבֵי plur. constr. מוֹשְׁבוֹת, once מוֹשְׁבֵי Ez. 34, 13.

1. *a seat*, 1 Sam. 20, 18. 25. Job 29, 7. Of things, as a city, *seat*, i. e. *site, situation*, 2 K. 2, 19.

2. *a sitting, session*, an assembly of persons sitting together, Ps. 1, 1. 107, 32.

3. *seat, dwelling*, Gen. 27, 39. Num. 24, 21. 1 K. 10, 5. Ps. 132, 13. בֵּית-מוֹשֵׁב *a dwelling-house*, Lev. 25, 19. עִיר מוֹשֵׁב *a city of dwelling, to dwell in*, Ps. 107, 4. 7. Meton. *a time of abode*, Ex. 12, 40. Concr. *dwellers, inhabitants*, 2 Sam. 9, 12 פֶּלִי-מוֹשֵׁב בֵּית צִיּוֹן.

מוֹשֵׁי (prob. for מוֹשֵׁיָה felt out by Jehovah, r. מוֹשׁ II) *Mushi*, pr. n. m. Ex. 6, 19. Num. 3, 20; defect. מוֹשֵׁי 1 Chr. 6, 4.—Patronym. also מוֹשֵׁי for מוֹשֵׁי Num. 3, 33. 26, 58.

מוֹשְׁבוֹת f. plur. (r. מוֹשֵׁב) *the drawers*, poet. for *cords, bands*, with which one is bound, Job 38, 31. Comp. Arab. مَسَكَةٌ a fetter, from مَسَكَ firmer tenuit.

מוֹשְׁעוֹת f. plur. (r. מוֹשֵׁי) *deliverances*, Ps. 68, 21.

\* **מוֹת** præter. מָת, plur. מָתוּ, inf. abs. מוֹת, constr. מוֹת; imper. מָת; fut. יָמוּת, 3 pers. יָמוּת, conv. יָמוּת.

1. *to die*, and so in all the Semitic languages; Arab. مات mid. Waw, Syr. مَات. The middle radical ו, however, seems to be softened down from the liquid ו, comp. דָּוַשׁ, דָּוַשׁ; so that the primary root is probably mrt, comp. Sanscr. mṛi to die, mṛita dead, mṛityu death, also māth, muth, mith, mēth, mid, mēd, to kill; Malay mita to kill and to die; Zend. mretē, meretē, Pehly. murdēh, mard, mortal, man; Pers. مردن to die, Gr. μοιρός i. q. βροτός, Lat. mors, mortis, Morta in Liv. Andr. Germ. Mord, in old Germ. used not only of killing but also for *death*, Engl. murder.—Spoken of the death of men or animals, Ex. 11, 5. Ecc. 9, 4; both natural Gen. 5, 8. 11. 14. 17. 20. 27. 31. al. sæpiss. and violent Ex. 21, 12. 15. Deut. 13, 10. 19. 11. 12. 21, 21. Job 1, 19. al. The instrument or cause of death is put usually with ב, Num. 35, 17. 18. 23; as בְּחֶרֶב Jer. 34, 4. 42, 17. Am. 9, 10; also Jer. 11, 21. 22. 21, 6. 2 Chr. 21, 19. al. Josh. 10, 11 *more died* בְּאֲבָנֵי הַבָּרָד *of the hail-stones* than, etc. Judg. 15, 18 אָמַית בְּצִמָּא I die of thirst. Ez. 5, 12; also מָפִיִּי Jer. 38, 9.—Freq. is the phrase מוֹת יָמוּת he shall die, i. e. he shall surely die, Gen. 2, 17. 3, 4. 20, 7. 1 Sam. 14, 39. 44. 2 Sam. 12, 14. al. Slightly different is the phrase מוֹת יָמוּת with fut. Hoph. he shall surely be put to death, used in the Mosaic law to denote punishment, Ex. 21, 12. 15 sq. 22, 18. Lev. 20, 2. 9 sq. 27, 29. Num. 15, 35. al. Also מוֹת לָמוּת to be sick unto death, 2 K. 20, 1. 2 Chr. 32, 24; and hyperbol. Judg. 16, 16 קָצְרָה נַפְשׁוֹ לָמוּת his soul was vexed unto death, impatient.—Trop. the heart of any one is said to die, i. e. to faint, to fail, 1 Sam. 25, 37; comp. opp. הָיָה Gen. 45, 27. Judg. 15, 19. So the trunk of a tree Job 14, 8, comp. הָרָג; or land untilled, Gen. 47, 19 why should we die, we and our land, which is afterwards explained by הָיָה לֹא הָשָׂא. Comp. Arab. مات inculta, sterilis, deserta fuit terra, Kor. 2. 159. ib. 25. 51. ib. 29. 63.—Spoken ironically Job 12, 2 עֲמָקָם חָכְמָה wisdom will die with you.—



PART. **מֵת** *a dead person*, i. e. one about to die, Gen. 20, 3; or actually dead, Num. 19, 11. 13. 16; without distinction of gender, like Germ. *ein Todter, ein Kranker*, Gen. 23, 4; comp. Heb. Gr. § 105. 1. n. —Plur. **מֵתִים** *the dead*, spoken of idols as opp. to the living God, **אֵל הַי**, Ps. 106, 28; of men Is. 8, 19. Lam. 3, 6.

2. *to perish, to be destroyed*, of a state or people, Am. 2, 2. Hos. 13, 1. See **מָוֶת**.

PIL. **מָוֶת** *to kill, to slay*, Ps. 34, 22. Judg. 9, 54. 1 Sam. 14, 13. 2 Sam. 1, 9 sq.

HIPH. **הָמַיתָ**, 2 pers. **הָמַיתָ**, 1 pers. c. suff. **הָמַיתִי** 1 Sam. 17, 35. **הָמַיתָהּ** Hos. 2, 5; —fut. **הָמַיִת**, conv. **וְהָמַיִת**, *to put to death, to kill, to slay*, Judg. 16, 30. 2 Sam. 3, 30. 21, 1. Often of death through diseases, famine, etc. sent from God, Is. 65, 15. Hos. 2, 5. Ex. 16, 3. 17, 3. Num. 14, 15. 16, 13; and thus opp. to **חַיָּה**, which implies a violent death by the hand of man, comp. Is. 14, 30.—Part. **מַמְהִיִּם** *destroyers*, perh. angels of death, Job 33, 22.

HOPH. **הָמַיִתָּה** *to be put to death, to be slain*, Deut. 21, 22. 1 Sam. 19, 11.—For the phrase **מוֹת יוֹמָה** see in Kal no. 1.

Deriv. **מָמוּת**, **הַמָּוֶתָה**, and

**מָוֶת** m. constr. **מוֹת**, with **ה** parag. **מָוֶתֶת** Ps. 116, 15; plur. constr. **מָוֶתֶת** Ez. 28, 10; c. suff. **מָוֶתֶתִי** Is. 53, 9.

1. *death*, Arab. **مَوْتٌ**, Syr. **ܡܘܬܐ**. Spoken of both natural and violent death; so **כֶּלֶי מָוֶת** *deadly weapons* Ps. 7, 14; **רֵשֶׁן מָוֶת** *to sleep the sleep of death* Ps. 13, 4; **בְּ-מָוֶת** 1 Sam. 20, 31. 26, 16, and **אִשְׁ-מָוֶת**, *one worthy of death, condemned*, 1 K. 2, 26. 2 Sam. 19, 29. **מִשְׁפַּט מָוֶת** *sentence of death*, q. d. capital crime, Deut. 19, 6. 21, 22. **עָפָר מָוֶת** *the dust of death, the sepulchre*, Ps. 22, 16. **מִקְשֵׁי מָוֶת**, **הַכְּבִלֵי מָוֶת**, with which death lies in wait for mortals, Ps. 18, 5. 6. Prov. 13, 14; comp. the personification of death Ps. 49, 15. Cant. 8, 6. Also Jon. 4, 9 **מָוֶת לִי עַד מָוֶת**; comp. Eccles. 27, 2. Matt. 26, 38.—Poet. *the dead*, Is. 38, 18.

2. *place of the dead, Sheol, Hades, the grave*, Job 28, 22. Hence **שְׁעַר־מָוֶת** *the gates of death*, i. e. of Sheol, of the grave, Ps. 9, 14; **חַבְרֵי-מָוֶת** *the chambers of the grave* Prov. 7, 27.

3. *deadly disease, plague, pestilence*, Jer. 15, 2. 18, 21. 43, 11. Job 27, 15. Comp. **θάνατος** Rev. 6, 8. 18, 8. Chald.

**מוֹתָא**, Syr. **ܡܘܬܐ**, Arab. **مَوْتَانٌ**, id. also Germ. *schwarzer Tod*, the black death, a pestilence which raged in the middle ages.

4. *destruction, ruin*, opp. **הַיִּים** prosperity, happiness; Prov. 11, 19. 12, 28. Is. 25, 8. Ex. 10, 17.

**מוֹת** Chald. *death*, Ezra 7, 26.

**מוֹתָר** m. (r. **יָהַר**) pr. 'what is over and above;' hence

1. *gain, profit*, Prov. 14, 13. 21, 5.

2. *excellence, pre-eminence*, Ecc. 3, 19.

**מִזְבֵּחַ** m. (r. **זָבַח**) constr. **מִזְבֵּחַ**, c. suff. **מִזְבְּחִי** 1 K. 8, 31, plur. **מִזְבְּחוֹת**; *an altar*, Lev. 1, 9. 13. 15. 2 Chr. 29, 22. al. Sept. **θυσιαστήριον**,

Arab. **مَذْبَحٌ**, Syr. **ܡܙܒܚܐ**.—*To build*

*an altar* is **בָּנָה** Gen. 8, 20. 12, 7; **בָּנָה** 35, 1. 3. 2 Chr. 28, 24; 1 K. 16, 32. 2 K. 21, 3. Often followed by a genitive: a) Of the materials, as **אֲבָנִים** **מ'** Ex. 20, 24; **אֲבָנִים** **מ'** 20, 25. Josh. 8, 31. b) Of the divinity to which the altar is dedicated, as **מִזְבֵּחַ יְיָ** Lev. 17, 6. Num. 12, 27. Deut. 26, 4. al. **הַבַּעַל** **מ'** Judg. 6, 25. 28. 30. c) Of the species of sacrifice offered upon it; according to which the altars in the sanctuary both of the tabernacle and temple were: α) **הַזֹּלָה** **מ'** *the altar of burnt-offering* Ex. 30, 28; or **הַזֹּהֶבֶת** **מ'** *the brazen altar* Ex. 39, 39; this stood in the vestibule. β) **הַקֶּטֶרֶת** **מ'** *the altar of incense* Ex. 30, 27. 31, 8; or **הַזָּהָב** **מ'** *the golden altar* 39, 38. 40, 5. 26. 1 K. 7, 48; in the outer sanctuary of the temple (**בְּהֵיכָל**).—Plur. often of idol-altars, Is. 17, 8. 27, 9. 2 K. 21, 3. 4. 2 Chr. 14, 2. 33, 3. 34, 4. al.

\* **מִזֵּג** obsol. root, i. q. **מָסַךְ** q. v. *to mingle*, spec. *to mix* wine, to prepare it with spices; see Thesaur. p. 808, and comp. Gr. **μεράννυμι**. Chald. **מִזֵּג** id. Syr. **ܡܙܓܐ** Pe. and Pa. *to mingle*; Pa. also for Gr. **καταμείνω** 2 Cor. 2, 17. Arab. **مَزَج** *to mingle*, spec. wine with water Abulf. Ann. IV. 468. Kor. 76. 17.—Hence

**מִזְגַּ** m. wine sc. as *mixed*, i. e. prepared with spices, *spiced wine*, Cant. 7, 3. Pliny mentions (H.N. XIV. 13 v. 15, 19) a 'vinum aromatites,' made with myrrh and fragrant cane; and this seems to be the kind of wine implied in **מִזְגַּ**, and also in **מִצְדָּה**, **מִצְדָּה**, q. v.—Others, from the use of the verb **מִזְגַּ** in the kindr. dialects, understand wine tempered with water. See in Thesaur. p. 808.

\* **מִזְדָּה** obsol. root i. q. **מִצְדָּה**, **מִצְדָּה**, q. v. Arab. **مَزَّ**, to suck. Hence

**מִזְדָּה** m. verbal adj. intrans. *sucked out, exhausted*; once plur. Deut. 32, 24 **מִזְדָּה מִזְדָּה** *exhausted with famine*. Sept. **τηγόμενοι λιμῶ**, Vulg. *consumentur fame*.

**מִזְדָּה** (fear, r. **מִזְדָּה**) *Mizzah*, pr. n. m. Gen. 36, 13, 17.

**מִזְדָּה** (for **מִזְדָּה**, r. **מִזְדָּה**) plur. **מִזְדָּה**, *cells, garners*, Ps. 144, 13. Sept. **ταμεία**.

**מִזְדָּה** f. (r. **מִזְדָּה** no. 2) *a door-post*, on which the door moves on its hinges, Ex. 21, 6. 1 Sam. 1, 9. Is. 57, 8. Ez. 41, 21. al. Plur. **מִזְדָּה** Deut. 6, 9. 1 K. 6, 31. Prov. 8, 34; also **מִזְדָּה** Ex. 12, 7, 22, 23.

**מִזְדָּה** m. (r. **מִזְדָּה**) *food*, Gen. 45, 23. 2 Chr. 11, 23.

**מִזְדָּה** Chald. *food*, Dan. 4, 9, 18.

I. **מִזְדָּה** m. (r. **מִזְדָּה** I) *compression, binding up*, of a wound; trop. of remedies applied to the wounds of a state, Jer. 30, 13. Meton. *a wound, sore*, sc. to be pressed and bound up, Hos. 5, 13.

II. **מִזְדָּה** m. (r. **מִזְדָּה** II. 1) *falsehood*; then *treachery, plot*, Ob. 7. So Sept. Vulg. Chald. Syr. well.—Others, *a net, snare*, from Aram. **מִזְדָּה** to spread out.

\* **מִזְדָּה** obsol. root i. q. **מִצְדָּה**, Chald. **מִזְדָּה** to flow down, to melt with fear. Hence pr. n. **מִזְדָּה**.

\* **מִזְדָּה** obsol. root, perh. to gird; whence are usually derived **מִזְדָּה** and **מִזְדָּה** *girdle*. This sense of these words is indeed certain, espec. from Ps. 109, 19; but the etymology is doubtful. Thus **מִזְדָּה** and **מִזְדָּה** may come from r. **מִזְדָּה** (after the forms **מִצְדָּה**, **מִצְדָּה**); and also from **מִזְדָּה**, **מִזְדָּה**, in which case **מִזְדָּה** would be

part. Hiph. of **מִזְדָּה**, and **מִזְדָּה** or **מִזְדָּה** part. Hiph. of **מִזְדָּה**. But none of these roots, neither **מִזְדָּה** nor **מִזְדָּה** nor **מִזְדָּה**, is found in the Semitic languages with the requisite signification. Still, we may with probability ascribe to the monosyll. root **מִזְדָּה**, **מִזְדָּה**, **מִזְדָּה**, and transp. **מִזְדָּה**, the signif. to bind, to strengthen; comp. **מִזְדָּה**, **מִזְדָּה**, to bind, etc. **מִזְדָּה**, **מִזְדָּה**, etc. and there is nothing to hinder us from assigning the same power to the bilaterals **מִזְדָּה**, **מִזְדָּה**, and to the trilateral **מִזְדָּה**. Simonis, Jahn, Hitzig, and others, follow the etymology from **מִזְדָּה**; the other from **מִזְדָּה**, **מִזְדָּה**, accords better with the common analogy.

**מִזְדָּה** m. a girdle Ps. 109, 19. Trop. of the bonds of a subject people, Is. 23, 10. See in r. **מִזְדָּה**.

**מִזְדָּה** m. constr. **מִזְדָּה**, a girdle, Job 12, 21. See in r. **מִזְדָּה**.

**מִזְדָּה** f. plur. (see note) *constellations*, spec. *the twelve signs of the zodiac*, 2 K. 23, 5. Sept. **μαζούρωθ**, as if reading **מִזְדָּה** as in Job 38, 32. Vulg. *duodecim signa*. Targ. **מִזְדָּה**, Syr. **مَزْدَا**.—The same word is frequent in later Hebrew writers, and also in a form slightly changed in Aramæan; e.g. **מִזְדָּה** *the constellations of heaven* Targ. Is. 47, 13; **מִזְדָּה** *the twelve signs* Targ. Esth. 3, 7. al. The sense *signs of the zodiac*, therefore, is supported not only by the context, but also by the Aramæan usage, as well as by the almost constant tradition of ancient interpreters. See Thesaur. p. 869.

NOTE. More difficult is it to determine the origin and true signification of the forms **מִזְדָּה** and **מִזְדָּה**, which are justly regarded as identical, r and l being interchanged (see in **ל**); although it is uncertain which form is the primary one. Taking first the softer, **מִזְדָּה**, these constellations are held to be so called from their *influx* or *influence* upon the destinies of men, from r. **מִזְדָּה** to flow (comp. Lat. *influxus stellarum* Firmic.); or from their *going, revolving*, from r. **מִזְדָּה** q. v. or again the signs of the zodiac were regarded as the *stations* or *lodgings* of the sun in his course; comp. **מִזְדָּה** station,



night-quarter, from r. **נזל** to descend, dismount; as the Arabs in like manner call the zodiac **فلك البروج** the circle of palaces. More correctly, however, the harder **מזורה** Job 38, 32, is assumed by others as the earlier and primary form, though they have not succeeded in pointing out its true origin; for the **מזורה** are not *crowns*, as if kindred with **מזר** diadem; nor *zones, belts*, from r. **אזר**, as implying either the belt of Orion or the zone of the zodiac; but, in accordance with the certain usage of the Hebrew and Arabic, the word signifies *premonitions, forewarnings, coner. forewarners, presagers*, (comp. *praesaga* Stat. Theb. 8. 145,) i. e. constellations having a foreknowledge of future events and foretokinging them to mortals, according to ancient and popular belief; see in r. **נזר** Hiph. no. 1, for the Arabic usage.

**מזלג** m. (r. **זלג**) *a fork, flesh-hook*, with which flesh was drawn out of the pot, 1 Sam. 2, 13. 14.

**מזלקה** f. (r. **זלג**) *a fork, flesh-hook*, enumerated among the utensils of the altar, Ex. 27, 3. 38. 3. Num. 4, 14. al.

**מזמה** f. (ר. **זם**) with **ה** parag. **מזמהה** Jer. 11, 15; plur. **מזמות**.

1. *meditation, cogitation, thought*; Ps. 10, 4 **אין אלהים כל־מזמותיו** *there is no God! such are all his thoughts*.—Spec. *counsel, purpose*; Job 42, 2 *no purpose is withholden from thee*, i. e. thou dost accomplish all thy counsels. Ps. 37, 7 **עשה מזמות** *who executeth his purposes* (parall. **מצליח דרכו**), i. e. who prospers in his plans. Oftener in a bad sense, *evil counsel, wicked purpose*, Ps. 10, 2. 21, 12. Job 21, 27. Jer. 51, 11; **מזמות לבו** Jer. 23, 20. 30, 24. Hence

2. *machination, device, plot*, Prov. 12, 2. 14. 17. 24, 8.—Also *mischief, wickedness*, i. q. **זמה**, Ps. 139, 20.

3. i. q. **מזמות** **דעה** (Prov. 8, 12), *counsel, prudence, sagacity*, Prov. 1, 4. 3, 21; plur. 5, 2.

**מזמור** m. (r. **זמר** II) *a song, psalm*, Sept. *ψαλμός*, found only in the inscriptions of the Psalms, e. g. Ps. 3. 4. 5. 6. 8. 9 etc. 24. 47. 48. 68. 98. etc.

**מזמרה** f. (r. **זמר** I) *a pruning-knife, pruning-hook*, only plur. **מזמרות**, Is. 2, 4. 18, 5. Mic. 4, 3; c. suff. Joel 4, 10.

**מזמרת** f. (r. **זמר** I) only plur. **מזמרות**, *forceps, snuffers*, 1 K. 7, 50. 2 K. 12, 14. Jer. 52, 18. 2 Chr. 4, 22.

**מזער** m. (r. **זער**) *smallness, fewness*; Is. 16, 14. 24, 6 **אנשי מזער** *few men*. Of time, **מזער מעט מזער** *emphat. a very little time*, Is. 10, 25. 29, 17.

\* **מזר** obsol. root of uncertain signif

either i. q. **מזר** *to be corrupt, foul*, whence **מזר** *rotten, as an egg, and filthy, polluted*, of a man; or else i. q. **נזר** (**ז** and **נ** being interchanged) *to despise, to condemn*, pr. i. q. **נזר** *to separate out, to expel*; and Syr. **ܡܙܪܐ** *to condemn*. Hence **ממזר** *bastard*.

**מזרות** f. plur. **μῆρας λεγόμεν**. Job 38, 32; i. q. **מזלות**, *the twelve signs of the zodiac*. See fully in **מזלות**, and note. R. **נזר**.

**מזרה** m. (r. **זרה**) *a winnower, winnowing fork or shovel*, Is. 30, 24. Jer. 15, 7.

Arab. **مِذْرَى**, Syr. **ܡܙܪܐ**, id. See Bibl. Res. in Palest. II. pp. 277. 371.

**מזרה**, see **מזרים**.

**מזרח** m. (r. **זרח**) *the sun-rising*, only by meton. for the *orient, the east*, Ps. 103, 12. Dan. 8, 9. Am. 8, 12. al. Zech. 8, 7 **ארץ מזרח** *the land of the east, east country*. Neh. 3, 29. 2 Chr. 29, 4. With genit. **מזרח יריחו** *on the east of Jericho* Josh. 4, 19. 1 Chr. 4, 39. 6, 63; c. ל id. 2 Chr. 5, 12. 1 Chr. 5, 10 **על־בֵּל־מזרח** *on all the eastern quarter of Gilead*.—With Prep. a) **למזרח** *towards the east* Neh. 3, 26. 1 Chr. 12, 15; once **למזרח** 2 Chr. 31, 14. b) **ממזרח** *from the east* Is. 41, 2. 43, 5. 46, 11. Dan. 11, 44. Ps. 107, 3; also *at or on the east* (see in **מן** no. 3. h) Josh. 11, 3. 17, 10. More fully **שמש ממזרח** *from the east* Judg. 11, 18. Is. 41, 25. Ps. 50, 1; also *on the east* Num. 21, 12. Judg. 20, 43.—Further: c) Accus. **מזרח** *towards the east, eastward*, 1 Chr. 9, 24. Neh. 12, 37; and **מזרח שמש** Deut. 4, 47. Josh. 1, 15. 13, 5. al. d) With **ה**-local

מִזְרָה *towards the east, eastward*, Ex. 27, 13. 38, 13. Num. 2, 3. 3, 38; מִזְרָהּ id. Deut. 4, 41. Josh. 12, 1. Judg. 21, 19.

מִזְרִים m. plur. (pr. part. Pi. מִזְרֶה, r. זָרַה) lit. *the scattering*, poet. for *the north winds*, which scatter the clouds and bring severe cold, Job 37, 9; Vulg. *Arcturus*, Sept. ἀρκτοῦρις, perhaps to be read ἀρκτοῦρα or ἀρκτοῦρος. Comp. رَامِسَات and ذَارِيَات *dispergentes*, of winds, Kor. 51, 1.—Others make it the same with מִזְרוֹת Job 38, 31.

מִזְרַע m. (r. זָרַע) constr. מִזְרַע place *sown, a field*; Is. 19, 7 מִזְרַע יָאֵר *the fields of the Nile*, i. e. watered by the Nile. Arab. مَزْعَعَة id.

מִזְרָק m. (r. זָרַק) plur. מִזְרָקִים constr. מִזְרָקִי; also מִזְרָקוֹת, c. suff. מִזְרָקָיו *a vase, vessel*, from which was sprinkled the blood of victims, *a sacrificial bowl, basin*, Num. 4, 14. 7, 13. 19. 25 sq. Ex. 38, 3. al. Also of a *wine-bowl* Am. 6, 6.

מִיֵּה m. adj. (r. מִיחָה) 1. *fat, marrowy*, spec. of fat sheep, plur. מִיָּהִים, Ps. 66, 15;

in some copies מִיָּהִים. Arab. مَخِيحٌ *marrowy, of a fat sheep*.

2. Trop. *rich, noble*, comp. דָּשֵׁן, Is. 5, 17.

מִיֵּה m. (r. מִיחָה) *marrow*, Job 21, 24.—

Arab. مَخْ and مَخٌّ, Aram. مَخَّسًا, מִיחָה id.

\* מִיחָה i. q. Aram. مَحَا, *to strike, to smite*, in Heb. poet. for the common הָכָה; comp. מִיחָה no. 2. With הָכָה i. q. הָכָה בָּהּ (2 K. 11, 12) *to clap the hands*. Ps. 98, 8 נִהְדוּתָם בְּמִיחָה־יָדָם *let the floods clap their hands, in exultation*. Is. 55, 12.

PIEL id. inf. c. suff. יָד מִיחָהּ, Ez. 25, 6.

מִיחָה Chald. *to strike, to smite*, Dan. 2, 34. 35, and often in the Targums. Comp. Gr. μάχουμι, μάχη, Heb. מִיחָה, מִיחָה, נִכָּה.—Some refer hither מִיחָה or מִיחָה Dan. 5, 19; but this is part. Aph. from מִיחָה, 'saving alive.'

PA. מִיחָה id. with בְּיָד *to smite upon one's hand*, i. e. to stay his hand, to restrain. Dan. 4, 32 [35] *none can stay his (God's) hand, and say unto him,*

*What does thou?* This phrase is more common in the Targums (comp. Ecc. 8, 3) and Talmud, for *to restrain, to hinder*; and in the same sense the Arabs have the formula ضَرْبَ عَلَى يَدِهِ, Camoos.

ITHPE. *to be affixed, to be fastened upon*, sc. by nails, Ezra 6, 11.

מִחְבֵּא m. (r. חָבֵא) *a hiding-place*, Is. 32, 2.

מִחְבְּאִים m. plur. (r. חָבֵא) *hiding-places*, 1 Sam. 23, 23.

מִחְבְּרָה f. (r. חָבַר) c. suff. מִחְבְּרָתִי, *junction, juncture*, i. e. the place where one thing is joined upon another, e. g. of curtains, Ex. 26, 4. 5; of the parts of the ephod, Ex. 28, 27. 39, 20.

מִחְבְּרוֹת f. plur. (pr. Part. Pi. r. חָבַר) *conjoiners, couplers*, i. e. a) *beams, braces of wood*, for joining and fastening a building, 2 Chr. 34, 11. b) *cramps, hooks*, of iron for joining, etc. 1 Chr. 22, 3.

מִחְבֵּת f. Ez. 4, 3 (r. חָבַת) contr. for מִחְבֵּתָה, *a pan, frying-pan*, Lev. 2, 5. 6. 14. 7, 9. 1 Chr. 23, 29. Ez. 4, 3.

מִחְגָּרָה f. (r. חָגַר) *a girdle, belt, cincture*, Is. 3, 24.

\* מִיחָה fut. יִמְחָה, pr. *to stroke, to rub over, to wipe*. Hence

1. *to wipe off, to wipe away*. a) Genr. e. g. a dish 2 K. 21, 13 see below; tears Is. 25, 8; the mouth Prov. 30, 20. So of letters, writing, *to blot out*, Ex. 32, 32. 33. Num. 5, 23. Trop. *to blot out sins, to forgive them*, Ps. 51, 3. 11. Is. 43, 25. 44, 22. b) So *to blot out*, i. q. *to destroy*, as men from the face of the earth Gen. 6, 7. 7, 4; the name and memory of any one Ex. 17, 14. Deut. 9, 14. 25, 19. Ps. 9, 6. 2 K. 14, 27. So 2 K. 21, 13, where the native power is preserved: *I will wipe (destroy) Jerusalem as one wipeth a dish, he wipeth and turneth it upside down*.

2. *to stroke*, i. e. emph. *to strike, to smite*, i. q. מָחָה; hence מָחָה stroke.—Trop. c. עַל *to strike upon*, in a geographical sense i. q. *to reach unto, to extend to*, as a boundary Num. 34, 11.

3. *to rub over with a fat substance*



hence intrans. *to be fat, marrowy*, i. q. מִחָה q. v. see below in Pual.

NOTE. From the primary signif. of *stroking, rubbing over*, which is also the usual one in this root, have arisen the other two; and these are more common in the kindred forms מִחָה and מִחָה q. v. Chald. מִחָה to wipe off, to strike; Arab. لَمَسَ to wipe or wash off, to blot out, to destroy. In the Indo-European tongues corresponding in signif. are μύσσω μύμαξα, μύσσω, and with a sibilant σμύω, σμύω, σμύζω, σμύζω.

PIEL privat. emedullavit, q. d. *to unmarrow*, i. q. Arab. مَحَّ Conj. II; see Kal no. 3. Hence مَحَّ

PUAL pass. emedullatus est; Is. 25, 6 מִחָהוּ שֶׁמֶן *fatness unmarrowed*, i. e. drawn out from marrow-bones and therefore the most delicate. The form is from a sing. מִחָה, for the common מִחָה; and corresponds to the form מִחָה in the other clause.

HIPH. fut. apoc. מִחָה Neh. 13, 14, also מִחָה masc. Jer. 18, 23 for מִחָה; i. q. Kal no. 1, *to blot out, to destroy*, Neh. 13, 14. Jer. 18, 23.—Prov. 31, 3 וְדִבְרֵיךְ לֹא תִתֵּן לַמְּחֹה *nor give thy ways to the destroying of kings*, לַמְּחֹה for לַמְּחֹה; so those who suppose a warlike spirit to be here reprehended. Better, *to the corrupters, destroyers of kings*, i. e. courtisans; either reading לַמְּחֹה as part. fem. of Kal, or else regarding מִחָה as fem. plur. of an adj. מִחָה in an active sense.

NIPH. מִחָה, fut. מִחָה, apoc. מִחָה for מִחָה Ps. 109, 13. Gen. 7, 23.

1. Pass. of Kal no. 1. a, *to be wiped away, to be blotted out*, e. g. from the book of life, Ps. 69, 29. So of reproach, Prov. 6, 33; of sin Ps. 109, 14. Neh. 3, 37; comp. Ez. 6, 6.

2. Pass. of Kal no. 1. b, *to be destroyed*, as men Gen. 7, 23; a tribe from Israel Judg. 21, 17; the name of any one Deut. 26, 6. Ps. 109, 13.

מִחָה adj. fem. מִחָה, see in r. מִחָה Hiph.

מִחָה f. (r. חוּג) *a compass, compasses*, for drawing circles, Is. 44, 13.

מִחָה m. (r. חוּג) pr. *a refuge*; hence *a haven, harbour*, Ps. 107, 30. So Chald. Syr. Vulg.

מִחָה and מִחָה (perh. smitten of God, for מִחָה אֱלֹהִים, r. מִחָה) *Mehujael*, pr. n. of a patriarch descended from Cain, Gen. 4, 18.

מִחָה (r. חָה) *Mahavites*, a gentile name 1 Chr. 11, 46, where we should expect the sing. מִחָה. Elsewhere unknown.

מִחָה m. (r. חוּל) constr. מִחָה.

1. *a dance, dancing*, sc. in a circle, Ps. 30, 12. 149, 3. 150, 4. Jer. 31, 4. 13. Lam. 5, 15.

2. *Mahol*, pr. n. m. 1 K. 5, 11 [4, 31].

מִחָה or מִחָה f. (r. חוּל) *a dance*, i. q. מִחָה no. 1, Cant. 7, 1; Plur. מִחָה Ex. 32, 19. Judg. 11, 34. 21, 21. al.

מִחָה m. (r. חוּה) *a vision*, Gen. 15, 1. Num. 24, 4. 16. Ez. 13, 7.

מִחָה f. (r. חוּה) *a window*, 1 K. 7, 4. 5.

מִחָה (visions) *Mahazioth*, pr. n. m. 1 Chr. 25, 4. 30. R. חוּה.

\* מִחָה obsol. root, i. q. מִחָה no. 3,

Arab. مَحَّ IV, *to be marrowy*, of a bone; *to be fat*, of a sheep; whence מִחָה marrowy, מִחָה marrow.—The primary notion lies in *rubbing over*, besmearing, with a fatty substance, comp. מִחָה note. Kindr. are מִחָה and מִחָה.

מִחָה m. (r. מִחָה no. 2) *a stroke, percussion*. Ez. 26, 9 וְהָיָה קֶבֶל הַיּוֹד *the stroke of what is over against it*, i. e. battering-rams or the like. See in קֶבֶל.

מִחָה (perh. junction, r. חוּד Pa. חוּד to join) pr. n. m. *Mehida*, Ezra 2, 52. Neh. 7, 54.

מִחָה f. (r. חָה) 1. *preservation of life*, Gen. 45, 5. 2 Chr. 14, 12. Ezra 9, 8. 9. Meton. *means of life, living, sustenance*, Judg. 6, 4. 17, 10.

2. Prob. *something live, the quick*, a raw spot on the body; hence *a spot, the quick*; Lev. 13, 10 וְהָיָה בְּשַׁר חַי בַּשָּׂאָה *and if there be a spot (the quick) of raw flesh in the tumour*. v. 24 *and if the spot of burning be a white spot*. So Syr. Chald.

מִחָה m. (r. מִחָה) 1. *price*, for which a thing is bought or sold, Prov. 17, 16. 27, 26. בְּמִחָה *at a price*, for money, 2

Sam. 24, 24. **לֹא בְמַחִיר** *not for price*, gratis, i. q. **הָנָם**, Is. 45, 13. 55, 1. al.

2. *hire, wages*, Mic. 3, 11. Deut. 23, 19. Dan. 11, 39. Plur. **מַחִירִים** Ps. 44, 13.

3. *Mehir*, pr. n. m. 1 Chr. 4, 11.

**מַחְלָה** m. (r. **חָלָה** no. 3,) constr. **מַחְלָה**, *sickness, disease*, Prov. 18, 14. 2 Chr. 21, 15.

**מַחְלָה** (disease, r. **חָלָה**) *Mahlah*, pr. n. a) Fem. Num. 26, 33. 27, 1. Josh. 17, 3. b) 1 Chr. 7, 18, where the sex is uncertain.

**מַחְלָה** f. i. q. **מַחְלָה**, *disease*, Ex. 15, 26. 23, 25. 1 K. 8, 37. 2 Chr. 6, 28.

**מַחְלָה** f. (r. **חָלָה**) *a cave, cavern*, plur. Is. 2, 19.

**מַחְלָה** f. see **מַחְלָה**.

**מַחְלֹן** (sickly, from the form **חָלָה** and ending **וֹן**) pr. n. m. *Mahlon*, Ruth 1, 2. 4, 9. 10.

**מַחְלִי** (sickly, r. **חָלָה**) *Mahli*, pr. n. m. a) Ex. 6, 19. Num. 3, 20. b) 1 Chr. 23, 23. 24, 30.

**מַחְלָיִים** m. plur. (r. **חָלָה** no. 3) *diseases*, 2 Chr. 24, 25.

**מַחְלָה** m. (r. **חָלָה**) *a slaughter-knife*, with which the victims were killed for sacrifice, so called as gliding or passing through the flesh; once in Plur. **מַחְלָפִים** Ezra 1, 9. Syr. **سكف**, Rabb. **חַלִּיף** knife; hence r. **سكف** to shave the hair, comp. **הַצֵּבִיר מוֹרָה**.

**מַחְלָפוֹת** f. plur. (r. **חָלָה**) *braids, plaits*, of hair, Judg. 16, 13. 19; so all the ancient versions. The idea of *braiding* differs little from that of *changing, interchanging*, see the root in Pi. and Hiph. no. 1; and a trace of it is found also in

Arab. **خَلِيف** twisted, convolute.

**מַחְלָצוֹת** f. plur. (r. **חָלָה**) *costly or festive garments*, holiday clothes, which are put off at home, Is. 3, 22. Zech. 3, 4. Comp. Arab. **خلع** exuit vestem, veste solemnī donavit; **خَلَعَة** a costly garment.

**מַחְלָקָה** f. (r. **חָלָה**) c. suff. **מַחְלָקָה**, plur. **מַחְלָקוֹת**.

1. *smoothness*; hence *a slipping away*,

*escape*, comp. the root Hiph. no. 2. So in pr. n. **סֵלַע הַמַּחְלָקוֹת** *the rock of escapes*, 1 Sam. 23, 28.

2. *division, class, course*; spec. of the 24 classes of the Levites and priests, *ἐφημερίαι, κληροί*, 1 Chr. 24, 1. 28, 13. 2 Chr. 8, 14. 31, 2. 35, 4. al. Also of the people of Israel, Josh. 11, 23. 12, 7. 18, 10. Ez. 48, 29; of an army 1 Chr. 27, 1 sq.

**מַחְלָקָה** Chald. id. only plur. **מַחְלָקוֹ** *courses of the Levites*, Ezra 6, 18.

**מַחְלָת** m. (r. **חָלָה** no. 1) 1. A stringed instrument, *κιθάρα, cithara*, i. e. *a lyre, guitar*, accompanied by the voice, Ps. 53, 1. 88, 1. Comp. Eth. **ወጽዕተ** song, also *κιθάρα*, see Vers. Æthiop. Gen. 4, 21.

2. *Mahalath*, pr. n. f. a) The daughter of Ishmael, the wife of Esau, Gen. 28, 9. b) The wife of Rehoboam, 2 Chr. 11, 18.

**מַחְלָתִי** *Meholathite*, gent. n. from **מַחְלָה**, **אַבְל** II. d. 2 Sam. 21, 8.

**מַחְמָאוֹת** Ps. 55, 22, commonly taken as a noun derived from **חָמָא** curdled milk, q. d. *milky words*, but against the context.—Better, if we take **מַחְמָאוֹת** as for **מַחְמָאוֹת** or **מַחְמָאוֹת** (as Cod. R. 368), Hirek or Tserē being changed to Patah on account of the foll. Hateph-Patah; comp. **אַחֲרִי** for **אַחֲרִי** Judg. 5, 28, **רַחֲמֵיךָ** for **רַחֲמֵיךָ** Ps. 51, 7, and the like; and then we may render, *smoother than curds of milk is his mouth*. Chald. and Symm. also take the *Mem* here for *מֶ*; and this accords too with the parallelism. So Kimchi.

**מַחְמֵד** m. constr. **מַחְמֵד**; plur. **מַחְמֵדִים**, constr. **מַחְמֵדִי**. R. **חֵמֵד**.

1. *desire*; then *thing desired, a delight*, e. g. **מַחְמֵד עֵינֶיךָ** *the desire, delight, of thine eyes*, 1 K. 20, 6. Ez. 24, 16. Is. 64, 10. Hos. 9, 16 *the delights of their womb*, i. e. their dearest offspring.

2. *loveliness*, Cant. 5, 16.

3. *something precious, costly*, plur. Joel 4, 5. 2 Chr. 36, 19. Is. 64, 10. Lam. 1, 10.

**מַחְמֵדִים** m. plur. (r. **חֵמֵד**) *something precious, costly*, Lam. 1, 7; also fully written **מַחְמֵדִים** v. 11 Cheth.



**מַחְמֵל** m. (r. **חַמַּל**) constr. **מַחְמֵל**, pr. *object of pity, sympathy*; then of love and affection, *a delight*; Ez. 24, 21 **מַחְמֵל נַפְשְׁכֶם** *the delight of your soul*. The prophet employs the word in an unusual signification, for the sake of paronomasia in the nouns **מַחְמֵל** and **מַחְמֵל**; comp. **מַחְמֵל נַפְשִׁי** v. 25 in the same context.

**מַחְמֵלָה** f. see r. **חַמַּל** Hiph.

**מַחֲנֶה** (r. **חָנָה**) usually masc. but fem. Gen. 32, 9. Ps. 27, 3; constr. **מַחֲנֶה**; sing. c. suff. **מַחֲנֶה** Deut. 23, 15. 29, 10; **מַחֲנֶה** Am. 4, 10; **מַחֲנֶה** Num. 5, 3. Josh. 10, 5. 11, 4. Judg. 8, 10; perh. also 1 Sam. 17, 1. 53. 28, 1. 29, 1 (comp. Heb. Gr. § 91. 9. n), which last passages the ancient interpreters and Kimchi take as in the plural; see in **מַחֲנֶה**. For the plur. see after no. 2.

1. *an encampment, camp*, either of troops Josh. 6, 11. Judg. 7, 10 sq. 8, 11. 12. 1 Sam. 4, 3. 14, 15. 19; or of nomades Gen. 32, 21. Ex. 14, 19; and so of the encampment of the Israelites in the desert Ex. 32, 19. 26. Lev. 14, 18. Num. 4, 5. 15. 5, 2. 10, 34. 11, 9. 30. 31. al. sæp. —Hence

2. *an army, host*; **מַחֲנֶה יִשְׂרָאֵל** Ex. 14, 19. Josh. 6, 18. 1 Sam. 28, 19; **מַחֲנֶה** Judg. 7, 15; **מַחֲנֶה** 1 Sam. 17, 46. 28, 5; **מַחֲנֶה** *God's host*, of angels Gen. 32, 3 (elsewhere **מַחֲנֶה**); perh. also 1 Chr. 12, 22, comp. Dan. 7, 10; elsewhere of the Israelites 2 Chr. 14, 12, and poet. of locusts as sent of God Joel 2, 11. So of any *troop, company, band*, Gen. 33, 8. 50, 9.

PLUR. with a threefold form: a) **מַחֲנֵי** *camps*, Num. 13, 19. But c. suff. **מַחֲנֵי**, **מַחֲנֵי**, are in the sing. see above. b) **מַחֲנֵי** m. whence **מַחֲנֵי** *two camps or bands* Gen. 32, 8. 11. Num. 2, 17. 32. 1 Sam. 17, 4. Ez. 4, 2. Zech. 14, 15; but **מַחֲנֵי** *the camps* i. e. *courts of Jehovah*, where the priests as it were encamped, 2 Chr. 31, 2. c) **מַחֲנֵי**, as from a sing. **מַחֲנֵי**; comp. **מַחֲנֵי** in **מַחֲנֵי** Pual. Cant. 7, 1 **מַחֲנֵי** *the heavenly hosts*, as in Gen. 32, 3, i. e. angels (**מַחֲנֵי**), to whom the poet here ascribes dances, as elsewhere song, Job 38, 7; comp. the pr. n. **מַחֲנֵי**, which some very ineptly apply in Cant. 1. c.

**מַחֲנֵי דָן** (camp of Dan) *Mahanedi-Dan*, pr. n. of a place near Kirjath-jearim in the tribe of Judah, Judg. 18, 12.

**מַחֲנֵי** (camps, see **מַחֲנֵי** Plur. lett. c, according to Gen. 32, 3 'camps or hosts of angels,') *Mahanaim*, pr. n. of a town beyond Jordan on the confines of the tribes of Gad and Manasseh, afterwards assigned to the Levites, Josh. 13, 26. 30. 21, 38. 2 Sam. 2, 8. 12. 29. 17, 24. 27. 1 K. 2, 8. 4, 14. [In the same region are still the ruins of a place called **מַחֲנֵי** *Mahneh*; Bibl. Res. in Palest. III. App. p. 166.—R.

**מַחֲנֵי** m. (r. **חָנָה**) *a strangling*, parall. **מַחֲנֵי**, Job 7, 15.

**מַחֲסֵה** Ps. 46, 2, elsewhere **מַחֲסֵה** m. (r. **חָסָה**) constr. **מַחֲסֵה**, c. suff. **מַחֲסֵה** Ps. 62, 8 and **מַחֲסֵה** 71, 7; *a refuge, shelter*; Is. 25, 4 **מַחֲסֵה** *a refuge from the storm*. Job 24, 8. Ps. 104, 18. Is. 4, 6. 23, 15. 17. Often of God, in various constructions, Prov. 14, 26. Joel 4, 16. Ps. 46, 2. 71, 7. 73, 28. 91, 9. 142, 6.

**מַחֲסֹם** m. (r. **חָסָם**) *a muzzle*, fastening for the mouth, Ps. 39, 2.

**מַחֲסֹר** and **מַחֲסֹר** m. R. **חָסָר**.

1. *want, deficiency*, sc. of any particular thing; **אֵין מַחֲסֹר בְּלִי דָבָר** *there is no want of any thing* Judg. 18, 10. 19, 19. 20; comp. Deut. 15, 8.

2. *want, need, poverty*, Prov. 6, 11. 11, 24. 14, 23. 21, 5. 17 **מַחֲסֹר** *a poor man*. 22, 16. Plur. Prov. 24, 34, comp. 6, 11.

**מַחֲסֵה** (his refuge is Jehovah, r. **חָסָה**) *Mahseiah*, pr. n. m. Jer. 32, 12. 51, 59.

\* **מַחֲסֵה** fut. **יַחֲסֵה** 1. *to smite through and through* sc. with a shock, to *dash in pieces*, to *crush*, e. g. the head of any one Ps. 68, 22. 110, 6. Hab. 3, 13; the loins Deut. 33, 11; the temples Judg. 5, 26; enemies Ps. 18, 39. 2 Sam. 22, 39; absol. Deut. 32, 39. Job 5, 18. Trop. Job 26, 12 *by his wisdom he smiteth through (crusheth) the pride* sc. of the sea, i. e. restrains its proud waves.—Arab. **مَحْص** to smite the earth with the foot, to stamp.

2. *to shake*, i. e. *to move to and fro*, to *stir*, as the foot in blood, dipping it in blood, Ps. 68, 24 **יַחֲסֵה בְּדָם** *to stir*. So prob. Num. 24, 8 (Israel as victor)

doth eat up the nations his enemies, he doth craunch their bones, וְהִצִּיר וְיָמַחָק (בָּרֶם) and shake (stir, dip) his arrows in their blood; comp. Ps. l. c. Some ancient interpreters take וְהִצִּיר as instrument: and with his arrows he doth crush sc. his enemies; Sept. καὶ ταῖς βολαῖς αὐτοῦ κατατοξεύσει ἐχθρόν. Vulg. et perforabunt sagittis. Others: his (the enemy's) weapons doth Israel crush.—Arab. كَضَض to shake, to agitate, e. g. a bucket in the water, milk in a skin for butter; see Schultens de Defect. Ling. Heb. p. 75. Origgen. Heb. I. p. 100. ad Job I. 153, 722.—Hence

מִחָץ m. a contusion, wound, Is. 30, 26.

מִחָצֵב m. (r. חָצַב) a hewing of stones, perh. a quarry; אֲבָנֵי מִחָצֵב hewn stones, quarried stones, 2 K. 12, 13. 22, 6. 2 Chr. 34, 11.

מִחָצֶה f. (r. חָצָה) the half, Num. 31, 36. 43.

מִחָצִית f. (r. חָצָה) 1. the half, Ex. 30, 13. Num. 31, 30. 42, 47. al.

2. the middle, sc. of a day, Neh. 8, 3.

\* מִחָק to smite through, to crush, once Judg. 5, 26.—Arab. حَقَق delevit, Conj. II, perdidit. Kindred are מָחָה, מִחָה, מִחָץ.

מִחָקֵר m. (r. חָקַר) 'what is known by searching,' the inmost depth, the recesses, i. q. חָקַר no. 2, Ps. 95, 4.

\* מִחָר obsol. root, i. q. מָכַר to buy, to sell; see in מָחָר II.—Hence מִחָרִי price.

מָחָר subst. and adv. 1. to-morrow, the morrow, Syr. حَسْر, Samar. id. Judg. 20, 28. 1 Sam. 20, 5. Is. 22, 13. al. יוֹם לְמָחָר id. Is. 56, 12. Prov. 27, 1. לְמָחָר for the morrow Num. 11, 18. Esth. 5, 12; also to-morrow Ex. 8, 6. 19, comp. εἰς αὔριον מָחָר to-morrow about this time, see in מָחָר no. 1. c; more fully מָחָר כְּעֵת הַיּוֹם Josh. 11, 6. מָחָר הַשְּׁלִישִׁית about this time to-morrow or the third day. 1 Sam. 20, 12, as Vulg. Chald. well; others here join together הַשְּׁלִישִׁית מָחָר, as if crastinum tertium, the day after to-morrow, but less well; so Syr.

2. in time to come, hereafter, Ex. 13, 14. Josh. 4, 6. 21. מִיּוֹם מָחָר id. Gen. 30, 33. Comp. מִחָרָה.

NOTE. This word seems not to come from r. מָחַר, but is rather connected closely with r. אָחַר. Not indeed for מָחָר as if from Pi. מָאָחַר; but it comes more prob. from אָחַר יוֹם, and מָחָרָה from מָחָר, constr. מָחָרָה; as in Targ. Jonath. often מָחָרָה יוֹם מָחָרָה, see Buxtorf Lex. Chald. p. 941. In the מ therefore we have a vestige of יוֹם. See more in Thesaur. p. 784.

מִחָרָה f. (r. חָרָה) cloaca, a sink, privy, 2 K. 10, 27 Cheth.

מִחָרֶשֶׁת and מִחָרֶשֶׁת f. (r. חָרַשׁ) 1 Sam. 13, 20, two agricultural cutting instruments, one of which perhaps is the plough-share, and the other the coulter. The plur. of both is מִחָרְשֹׁת v. 21.—For the form of oriental ploughs, see Paulsen Ackerbau d. Morgenländer p. 52. Niebuhr's Descrip. of Arabia p. 155 Germ. On the Egyptian plough, see Descrip. de l'Egypte I. Plates 70, 71.

מָחָרָה f. (see מָחַר note) constr. מָחָרָה, c. suff. מָחָרָהּ, the morrow, to-morrow, once with יוֹם, viz. יוֹם הַמָּחָרָה the day of the morrow, to-morrow, Num. 11, 32. Elsewhere לְמָחָרָה (comp. לְמָחָר) Jon. 4, 7, לְמָחָרָה 1 Sam. 30, 17 (the suff. is pleon.) and more freq. מָחָרָה, on the morrow, the next day, Gen. 19, 34. Ex. 9, 6. Num. 17, 6. 23. Josh. 5, 12. Judg. 6, 38. al. עַד-מָחָרָה even unto the morrow Lev. 23, 16. With genit. מָחָרָה הַיּוֹם the morrow of that day, the day after, 1 Chr. 29, 21. Lev. 23, 11. 15. 16 מָחָרָה הַשַּׁבָּת the day after the sabbath. Num. 33, 3. 1 Sam. 20, 27.

מִחְשָׁף m. (r. חָשַׁף) a peeling, decortication, adverbially Gen. 30, 37.

מִחְשָׁבָה and מִחְשָׁבָה f. Ex. 35, 33. 2 Chr. 2, 13; constr. מִחְשָׁבָהּ, c. suff. מִחְשָׁבוֹת; plur. מִחְשָׁבוֹת, constr. מִחְשָׁבוֹתָהּ. R. חֲשַׁב.

1. work of art or skill, see the root no. 1. Ex. 31, 4. 35, 32. 33. 35. 2 Chr. 26, 15.

2. counsel, purpose, plan, what one meditates or has devised, 2 Sam. 14, 14. Job 5, 12. Ps. 33, 10. 11. Prov. 15, 22. al. So of God's counsels, Ps. 40, 6. 92, 6. Jer. 29, 11. Mic. 4, 12.—Gen. 6, 5 every imagination מִחְשָׁבוֹת לְבָבוֹ of the purposes of his heart, which his heart has meditated; comp. 1 Chr. 28, 9. 29, 18.—Spec.



of *wicked counsels, devices, machinations*, as מ' אָן Prov. 6, 18. Is. 59, 7. Jer. 4, 14; מ' רָעָה Ez. 38, 10. Esth. 9, 25; simpl. Esth. 8, 3. 5. For the phrase מ' חָשַׁב see in חָשַׁב no. 3. c.

מְחֹשֶׁה m. (ר. חָשַׁה) *darkness* Is. 29, 15. Ps. 88, 19 מְחֹשֶׁה מִיְּדַעִי *my acquaintances* are in *darkness*, i. e. are lost from my sight.—Plur. מְחֹשְׁדִים *darknesses*, i. e. *dark places*, Ps. 88, 7. 74, 20 מְחֹשְׁדֵי אֶרֶץ *the dark places of the earth*. Spec. of Sheol, Ps. 143, 3. Lam. 3, 6.

מִתָּה (apoc. for מִתְּחָה taking, grasping, r. תָּהָה) *Mahath*, pr. n. m. 1 Chr. 6, 20. 2 Chr. 29, 12. 31, 13. See אֶחֱיָמוֹת.

מִתְּחָה f. (ר. תָּהָה) plur. מִתְּחָהוֹת 1. a *fire-pan, fire-shovel, censer*, in which coals were *taken up* and incense kindled, Lev. 16, 12. Ex. 27, 3. 38, 3. Num. 16, 6. sq. 1 K. 7, 50. al.

2. Plur. *snuff-dishes, trays*, Ex. 25, 38. 37, 23; Sept. ὑποθήματα, Vulg. *vasa, ubi quæ emuncta sunt, exstinguantur*. This accords with the context, which treats of the lamps.

מִתְּחָה f. (ר. תָּהָה) pr. a *breaking in pieces*; hence

1. *destruction, ruin*, Prov. 10, 14. 13, 3. 18, 7. Ps. 89, 41.

2. *consternation, terror*, Prov. 10, 15. 29, 21, 15. Is. 54, 14. Jer. 17, 17; comp. 49, 39.

מִתְּחָה f. (ר. תָּהָה) a *breaking in*, sc. of a thief by night, Ex. 22, 1. Jer. 2, 34.

מִטָּה m. (for מִטָּה, r. נָטָה; as מַצֵּל for מַצִּלָּה) *inclination, depression, a low place*; only with He local מִטָּה, which see below.

מִטָּה see מִטָּה.

\* מִטָּה Chald. Dan. 4, 25, מִטָּה 7, 13. 22; comp. Heb. מִצָּא, in which however the usus loquendi differs. Freq. in the Targg.

1. *to come to any place or person*, c. לְ Dan. 6, 24. 25; עָד 7, 13.

2. *to reach to*, c. לְ Dan. 4, 8. 17. 19.

3. *to come, to come on*, as time Dan. 7, 22; with עָל *to come upon any one, to happen to him*, Dan. 4, 21. 25.

מִטְּאָטָא m. a *broom, besom*, Is. 14, 23; see בְּאֵטָא under art. מִטָּה p. 365.

מִטְּבֵּה m. (ר. טָבַה) *slaughter*, Is. 14, 21.

מִטָּה m. but f. Mic. 6, 9, prob. Hab. 3, 9; constr. מִטָּה, c. suff. מִטָּה, מִטָּה, plur. מִטָּה Num. 1, 16. Josh. 14, 1. 2; once c. suff. מִטָּה Hab. 3, 14. R. נָטָה.

1. a *branch, bough, shoot*, Ex. 19, 11 sq. So called from its stretching or extending itself, comp. נָטָה from נָטַח.

2. a *rod, staff*, for walking, supporting oneself, Gen. 38, 35 (comp. Hdot. 1. 195). Ex. 4, 2. 4. 17. 7, 15 sq. Num. 17, 21 sq. 1 Sam. 14, 43; with which grain is beaten out Is. 28, 27; espec. for chastisement, Is. 10, 5. 15. 24. 9, 3 מִטָּה שְׁכַמוֹ *the rod of his back*, with which he is beaten. 14, 5. 30, 32. Ez. 7, 11 הִתְחַסֵּה קֶסֶל לְמִטָּה *the violence (of the enemy) is risen up for a rod of wickedness*, i. e. to chastise it. v. 10 הִמְצִיחָה אֶרֶץ הַמִּטָּה *the rod hath blossomed*, sc. for your chastisement. Hab. 3, 9 שְׁבָבוֹת מִטָּה אֶמֶר *sworn are the rods of his word*, i. e. the promised chastisements, he hath sworn the overthrow of his enemies; but more in accordance with the parallelism the Syr. reads שְׁבָבוֹת i. e. *sated are the spears* sc. with blood, a *song*! Mic. 6, 9 שְׁמַעְתֶּם מִטָּה *hear ye the rod*, the chastisement, punishment.—Trop. מִטָּה לֶחֶם *to break the staff of bread*, i. e. to cause a dearth of bread, which the Hebrews call also 'the strengthener of the heart' (see in קָצַר), pr. therefore i. q. *to break the staff of life*, which bread is, Lev. 26, 26. Ps. 105, 16. Ez. 4, 16. 5, 16. 14, 13.—Spec. for a) a *sceptre* of a king Ps. 110, 2; hence as an emblem of *power, empire*, Jer. 48, 17. b) a *spear, lance*, 1 Sam. 14, 27. Hab. 3, 14.

3. a *tribe of Israel*, (pr. a *branch*, no. 1.) i. q. שִׁבְטָא, Num. 34, 11. 15. 36, 3. 4. מִטָּה לְיִי Num. 1, 49; מִיְּהוּדָה Num. 13, 2 sq. Josh. 20, 8 sq. 21, 4; also מִי בְּנֵי דָן, מִטָּה בְּנֵי שִׁמְשׁוֹן Num. 34, 20. 22. 24 sq. Josh. 13, 29. 18, 11. al. הִמְצִיחָה *the heads of the tribes* 1 K. 8, 1; רִאשֵׁי אֲבוֹת הַמִּטָּה *the heads of the fathers (families) of the tribes*, Josh. 14, 1. 21, 1.

מִטָּה (Milél) adv. from מִטָּה q. v. with ה loc. *down, downwards, beneath*, Deut. 28, 43. Prov. 15, 24. Opp. מִצָּלָה upwards, above. With Prefixes:

a) לְמִטָּה a) *down, downward*, Deut.

28, 13. Ez. 1, 27. 8, 2. Ecc. 3, 21. (β) below, beneath, 2 K. 19, 30. Jer. 31, 37. 1 Chr. 27, 23 *twenty years old* וּלְמִטָּה and under. With מִן Ezra 9, 13 לְמִטָּה below our guilt, less than our sins deserve.

b) מִלְּמִטָּה from below, underneath, (opp. מִלְּמַעְלָה from above, above,) Ex. 26, 24. 27, 5. 28, 27. 36, 29. 38, 4. 39, 20.

מִטָּה f. (r. נָטָה) constr. מִטָּה, plur. מִטּוֹת; comp. Gr. κλίνη from κλίνω.

1. a bed, genr. Gen. 47, 31. 48, 2. 49, 33. Ex. 7, 28. al.—So for reclining at table, Esth. 1, 6. Ez. 23, 41; for ease and quiet, a couch, divan, Am. 3, 12. 6, 4. 1 Sam. 28, 23. Esth. 1, 6. 7. 8. Prov. 26, 14.

2. a litter, palanquin, Cant. 3, 7.

3. a bier, for dead bodies, 2 Sam. 3, 31.

מִטָּה m. (pr. part. Hoph. r. נָטָה) 1. a spreading out, expansion, plur. מִטּוֹת Is. 8, 8.

2. a stretching, bending, wresting of right, i. e. wrong, iniquity, sing. Ez. 9, 9.

מִטָּה see מוֹטָה.

מִטְּוָה m. (r. טָוָה) a spinning, i. e. thing spun, Ex. 35, 25.

מִטְּוֶל m. a hammered bar, as of iron, once Job 40, 18. R. מִטְּל.

\* מִטְּוֶל to draw out, to make long, kindr. with מִטְּוֶל; hence to forge, to hammer sc. iron. Arab. part. مطول hammered iron.

מִטְּמוֹן m. (r. טָמַן) plur. מִטְּמוֹנִים, constr. מִטְּמוֹנִי Is. 45, 3.

1. Place where any thing is hidden under ground, espec. a subterranean cell, storehouse for grain, Jer. 41, 8. Such subterranean storehouses for grain are still common in Palestine; see Bibl. Res. in Palest. II. p. 354, 385.

2. hidden stores, hid treasure, sc. under ground, Prov. 2, 4. Job 3, 21. Is. 45, 3. So genr. treasure, Gen. 43, 23.

מִטְּעֵי m. (r. נָטַע) constr. מִטְּעֵי; plur. constr. מִטְּעֵי Mic. 1, 6; a planting, plantation, Ez. 17, 7. 34, 29. Is. 61, 3. 60, 21 Keri: נָטַע מִטְּעֵי the branch of my planting, planted by me.

מִטְּעֵמִים m. plur. (r. טָעַם) Gen. 27, 4, and מִטְּעֵמוֹת f. plur. Prov. 23, 3. 6, dainties, savoury dishes. A. Schultens ad Prov. 1. c. remarks that the Arab. مَطْعَم is used espec. of dishes from the flesh of animals taken in hunting, which the nomades esteem a great delicacy. This accords well with Gen. 1. c. Comp. his Epist. 2 ad Menk. p. 78.

מִטְּפָחָה f. (r. טָפַח) Ruth 3, 15, plur. מִטְּפָחוֹת Is. 3, 22, a wide upper garment of a woman, a mantle, cloak. See Schroeder de Vestitu mulier. Heb. c. 16.

\* מִטְּרֵר in Kal not used, to rain, as Chald. Syr. Arab. مطر.

HIPH. to rain, i. e. to give or send rain, so God, Gen. 2, 5. 7, 4. Am. 4, 7; the clouds Is. 5, 6 (here more fully הַמִּטְּרֵר (מִטְּרֵר); with עַל upon any thing, Am. Is. 1. c. Trop. of other things which God sends down from heaven in the manner of rain; as hail Ex. 9, 18. 23; lightning Ps. 11, 6; fire and brimstone Gen. 19, 24. Ez. 38, 22; manna Ex. 16, 4. Ps. 78, 24. Constr. with acc. of the thing rained down, and עַל upon any thing, see the passages cited above. Once with בְּ of the thing rained down, Job 20, 23; see in לְחֵזֶם.

NIPH. to be rained upon, Am. 4, 7.

Deriv. pr. n. מִטְּרֵר and

מִטְּרֵר m. constr. מִטְּרֵר, plur. constr. מִטְּרוֹת Job 37, 6; rain, Ex. 9, 33. Deut. 11, 17. al. נָתַן מִטְּרֵר עַל to give or send rain upon any one, so of God 1 Sam. 12, 17. 18. 1 K. 8, 36. 2 Chr. 6, 27. al. Also מִטְּרֵר אֶרֶץ the rain of thy land, i. e. necessary for watering the ground, Deut. 28, 12. 24. 11, 14; and so מִטְּרֵר יוֹקֵד Is. 30, 23. To the rain is compared pleasing and flowing discourse Deut. 32, 2 comp. Job 29, 23; also gentle and beneficent rule Ps. 72, 6.

מִטְּרֵד (propelling, r. טָרַד) Matred, pr. n. f. Gen. 36, 39.

מִטְּרָה f. also מִטְּרָא Lam. 3, 12. R. נִטְר.

1. place of guard, i. e. a prison, jail, Neh. 3, 25. 12, 39. Jer. 32, 2. 8. 33, 1. al.

2. scope, aim, hence mark to shoot at



(see the root no. 3; like Gr. *σκαπός* from *σκαπτομαι*.) 1 Sam. 20, 20. Job 16, 12. Lam. 3, 12.

מַטֵּר (for מַטְרָה, rain of Jehovah) pr. n. m. *Matrî*, 1 Sam. 10, 21.

מַי for מַיָּה (r. מַיָּה where see) a sing. not in use, *water*. The only vestige of it is in the pr. n. אֶחָיוּמַי (brother of water), Eth. ዓፄ, Zab. عَد Norb. Lex. ed. 119.—Hence

PLUR. מַיִם, constr. מַי and rarely מַיִמִּי, (comp. on such reduplicated forms Ewald's Krit. Gram. p. 508. n.) c. suff. מַיִמִּי, מַיִמִּיָּה, מַיִמִּי, with ה local הַמַּיִמָּה Ex. 7, 15. 8, 16; *waters*, *water*, comp. Chald. מַיָּה, Syr. مَيَّ, مَيَّ. — Sometimes the absol. מַיִם is found where we should expect the construct, as מַיִם לַחֵץ 1 K. 22, 27. Is. 30, 20; also מַיִם בְּרַבְּנִים *waters to the knees* Ez. 47, 4, comp. מַיִם בְּתֵנִים *waters to the loins*, which immediately follows; see Heb. Gr. § 114. n. β.—Joined with plur. adjectives: מַיִם חַיִּים *living water* Gen. 26. 19. Lev. 14, 5. 50. מַיִם קִדְּשִׁים *consecrated water* Num. 5, 17. מַיִם רַבִּים Ps. 18, 17. With verbs plural, Gen. 7, 19. 8, 5. Ez. 47, 1. So also with verbs sing. not only where the verb precedes, Gen. 9, 15. Num. 20, 2. 24, 7. 33, 14. 2 K. 3, 9; but sometimes where it follows, Num. 19, 13. 20. Coupled also with a suff. sing. fem. Job 14, 19; see Heb. Gr. § 143. 3.—Spoken of the waters of the ocean Ps. 18, 6, comp. 2 Sam. 22, 16; of the waters above the firmament Gen. 1, 7. Ps. 29, 3. 104, 3. 148, 4; of water held in the clouds Job 26, 8. Ps. 18, 12; of rain Job 5, 10, etc.—Joined with the name of a place, it denotes waters situated near that place, a fountain, stream, torrent, lake, marsh, etc. So מַי מִן הַיַּרְדֵּי Judg. 5, 19, either the river Kishon or a stream flowing into it; so of fountains, מַיִם בְּתֵנִים Jer. 48, 34, מַיִם בְּתֵנִים Josh. 15, 7; of a brook, מַיִם בְּתֵנִים Josh. 16, 1, מַיִם בְּתֵנִים Is. 15, 9. מַיִם בְּתֵנִים (q. v.) of a lake or marsh; comp. מַיִם בְּתֵנִים *the waters of Egypt* Ex. 7, 19. 8. 2. מַיִם בְּתֵנִים 2 K. 5, 12. מַיִם בְּתֵנִים *the waters of Noah*, the deluge, Is. 54, 9.

Trop. a) מַיִם רַגְלִי *water of poppies*,

i. e. the juice, Jer. 8, 14. b) מַיִם רַגְלִי *water of the feet* Is. 36, 12 Keri, by euphemism for *urine*, like Syr. مَيَّ رِجْل,

Talmud. מַיִם רַגְלִי; Pers. آبِ رَدَن, Engl. to make water. c) *the water of a man* is put for the *semen virile*, i. q. מַיִם; comp. Arab. ماء id. Kor. 86. 5. Pers. آبِ پشت *aqua dorsi*. Is. 48, 1 *who have come forth from the waters of Judah*, are his offspring, Num. 24, 7. Ps. 68, 27. But not improb. for the word מַיִם should here be read מַיִם, comp. Gen. 15, 4. 2 Sam. 7, 12. 16, 11.

In poetry, *water* is an emblem: α) Of multitude, abundance, Ps. 79, 3. 88, 18. Is. 11, 9. Hab. 2, 14. β) Of great and overwhelming dangers, Ps. 18, 17 *he drew me out of many waters*. 32, 6. 69, 2. 3. 16. Job 27, 20. Comp. also many examples from the Arabian and Greek poets, in Dissertatt. Ludg. p. 960 sq. γ) Of terror, Josh. 7, 5 *the heart of the people melted as water* and became as water.

Comp. Arab. ماء *water-hearted*, timorous. Opp. is a heart like stone, Job 41, 16. δ) Of weakness, debility, Ps. 22, 15 *I am poured out like water*. ε) Of lust, as likened to boiling water, Gen. 49, 4.

Further, as found in proper names:

aa) מַיִם זָהָב (water i. e. lustre of gold, comp. Arab. ماء) pr. n. m. *Me-zahab*, Gen. 36, 39.

bb) מַיִם הַיַּרְקֹן (waters of yellowness) *Me-jarkon*, a town of the Danites, prob. so called from a fountain or stream in the vicinity, Josh. 19, 46.

cc) מַיִם נֶפְתּוֹחַ *Waters of Nephtoah* (opening), a fountain in the tribe of Judah, south-west of Jerusalem, Josh. 15, 9. 18, 15. See Bibl. Res. in Pal. II. p. 334.

In other pr. names, מַי with its gen. coalesces into one word, as מַיִם דָּבָר q. v.

\* מַי a primitive personal pronoun.

1. Interrog. *tis; who?* pr. of persons, as מַי of things. For the correlatives מַי, מַי, מַי, see in מַי A. In the kindred languages the Eth. alone has *mi*, but in the sense of *what?* spoken of

things; Aram. מַי, מַי, מַי, Arab. مَنْ. — Gen. 24, 65 *הַיֵּשׁ הַזֶּה מַי* *who is this man?* Ruth 3, 9 *מַי אַתָּה* *who art thou?*

Cant. 6, 10. Also where the question respects several, (Arab. **مَنْوَن**), Gen. 33, 5 **מִי אֵלֶּה** *who are these?* Is. 60, 8; here too for the sake of explicitness we find **מִי וָמִי**, Ex. 10, 8 **מִי הֵלֵךְ** *who are the going?* *who shall go?* comp. Eth. **ሙኒ**, **፬ሙኒ**, **አንተሙ**, *quinam vos?* Lud. Lex. p. 80.—More rarely it refers to things, but so that the idea of person or persons is included. Gen. 33, 8 **מִי לָךְ** *who to thee* (what to thee) *are all these bands?* Judg. 9, 28 **מִי שָׂכָם** *who* (what) *are the Shechemites, that we should serve them?* 13, 17 **מִי שָׂמָּה**. 1 Sam. 18, 18 **מִי אֶנְכִּי וְיָמִי** *who is (the author of) the transgression of Jacob... who (the authors of) the high places of Judah?*

Specially to be noted are the following uses: a) Put in the gen. as **בֵּית מִי** *the daughter of whom?* whose daughter? Gen. 24, 23. 47. 1 Sam. 12, 3. 17, 55. Jer. 44, 28. With prefixes marking the other cases: **לְמִי** *cui? to whom?* Gen. 32, 18. 38, 25; for plur. Ex. 32, 24; *on account of whom?* Jon. 1, 3. **אֶת־מִי** *whom?* 1 Sam. 12, 3. 28, 11; **מִמִּי** Ez. 32, 19; **בְּמִי** 1 K. 20, 14; **עַל־מִי**, etc. b) For the Lat. *quis eorum?* Engl. *who of or among them?* is put **מִי בָהֶם** Is. 48, 14; or **מִן**, Judg. 21, 8 **מִי אֶחָד מִשְׁבְּטֵי** *what one among the tribes of Israel?* c) Put also in an indirect interrogation, after a verb of knowing, Gen. 43, 22. Ps. 39, 7; of seeing 1 Sam. 14, 17; of pointing out, 1 K. 1, 20. d) As made intensive, in the phrases **מִי יָדָה**, **מִי הוּא** *זה*, *see* **הוּא** *זה*, *see* **הוּא** *זה*, *see* **הוּא** *זה*. e) Often where the question implies a negative answer, so that the interrogative form assumes almost a negative power. Num. 23, 10 **מִי מֵנָה עֲפָר הָאָרֶץ** *who can count the dust of the earth?* i. e. no one. Is. 53, 1 **מִי הֵאֱמִין** *who hath believed?* i. e. no one, few. 51, 19. Also with fut. Job 9, 12 **מִי יֹאמַר** *who will say?* *who would say?* (comp. *τίς ᾔσ* with Opt.) for, *no one will say.* Prov. 20, 9. Ecc. 8, 4. 2 Sam. 16, 10. With part. in the formula **מִי יֵדָע** *who knoweth?* for *no one knoweth*, Ps. 90, 11. Ecc. 2, 19, (opp. **מִי לֹא יָדַע** Job 12, 9,) in the sense of the Lat. *nescio an*, i. e. *perhaps*, see **יָדַע** no. 5. aa.; also un-

*expectedly, suddenly*, see *ibid.* no. 1. a. Put also with a following noun by way of disparagement and contempt; Judg. 9, 28 **מִי אֲבִימֶלֶךְ** *who is Abimelech, that we should serve him?* Ex. 3, 11 **מִי אֶנְכִּי** *who am I, that I should go unto Pharaoh?* for, I am not the proper man to go to him. f) With fut. it often expresses *wish, longing*. 2 Sam. 15, 4 **מִי וְשָׂמָּה** *who will make me judge?* i. e. Oh that I were made judge! Is. 27, 4 **מִי יִתְּנֵי** *who will give to me?* i. e. Oh that I might have! Judg. 9, 29. Ps. 53, 7. 55, 7. Job 29, 2. Hence **מִי יִתֵּן** is a usual formula in wishing, see **יִתֵּן** no. 1. i.

2. Indefinite, *whoever, any one who*, Ex. 24, 14 **מִי בָעַל הַדֵּרִים** *whoever has a suit, let him come to them.* Judg. 7, 3 **מִי דָרָא וְחָרָד** *whoever is timid and fearful, let him return.* Prov. 9, 4. Ecc. 5, 9. Is. 54, 15. In Gr. and Lat. this may properly be rendered by *εἴ τις, si quis*, Eng. *if any one*.—2 Sam. 18, 12 **מִי בְּנֵי** *take care of the young man every one of you.* With **אֲשֶׁר**, Ex. 32, 33 **מִי אֲשֶׁר חָטָא** *whosoever hath sinned.* 2 Sam. 20, 11. Comp. Syriac **ܡܝܢ**.

NOTE. Sometimes **מִי** is said to be put as an adv. for *how? in what way?* like **מָה** B. 3. But in all the examples given, it is better to retain the common signification; Am. 7, 2. 5 **מִי יִקָּם** *pr. who shall Jacob stand, concisely for, Who is Jacob, that he should stand?* sc. under these calamities. Comp. the formulas above in no. 1. e. Is. 51, 19 **מִי אֶנְכִּי** *for the fuller אֶנְכִּי*.

Proper names beginning with **מִי**, as **מִיכָאֵל**, **מִיכָה**, etc. see below in their places.

**מִיֶּדְבָּא** (waters of quiet, r. **מִדְבָּא**) *Medeba*, pr. n. of a city of the Reubenites, situated on a plain of the same name, Num. 21, 30. Josh. 13, 9. 16. 1 Chr. 19, 7. It was afterwards reckoned to Moab, Is. 15, 2. Gr. *Μηδούβα, Μηδούβη, Μηδούβα*, see 1 Macc. 9, 36. Jos. Ant. 13. 1. 4, 9. ib. § 1. Euseb. h. v. Reland *Palæstina* p. 893. At the present day ruins, called *Madeba*, are found in that region; Burckhardt's *Trav. in Syria* etc. p. 365 sq.



**מִידָד** (love, r. יָדָד) pr. n. m. *Medad*, Num. 11, 26. 27.

**מִיָּחִים** see in מִיָּח.

**מִיָּטֵב** m. (רָטֵב) *the good*, and with genit. *the best of any thing, the best part*. 1 Sam. 15, 9. 15 **מִיָּטֵב הַצֹּאֵן** *the best of the flocks*. Ex. 22, 4 **מִיָּטֵב שָׂדֵהוּ וּמִיָּטֵב כֶּרְמֵהוּ** *the best of his own field, and the best of his own vineyard*. Gen. 47, 6 **מִיָּטֵב הָאָרֶץ** *in the best part of the land*. v. 11. Sept. ἐν τῇ βέλτιστῇ γῇ, Vulg. in optimo loco.

**מִיָּקָא** see in מִיָּכָה lett. b.

**מִיָּכָאֵל** (who like God?) *Michael*, pr. n. m. a) One of the seven archangels, the advocate of Israel with God, Dan. 10, 13. 21. 12, 1. Gr. *Μιχαήλ* Rev. 12, 7. b) 1 Chr. 27, 18. c) 2 Chr. 21, 2. d) Others, Num. 13, 13. 1 Chr. 5, 13. 14. 6, 25. 7, 3. 8, 16. 12, 20. Ezra 8, 8.

**מִיָּכָה** (for מִיָּכָהוּ, who like Jehovah?) *Michah*, Sept. *Mixaias*, pr. n. m. a) The sixth among the twelve minor prophets, surnamed **הַמְרַשְׁתִּי** q. v. Mic. 1, 1. Jer. 26, 18 Keri, where Cheth. has **מִיָּכָה**. b) 2 Chr. 34, 20, for which in 2 K. 22, 12 **מִיָּכָה**. c) and d) see **מִיָּכָהוּ** a, b. e) and f) see **מִיָּכָהוּ** a, b.

**מִיָּכָהוּ** see in מִיָּכָהוּ lett. b.

**מִיָּכָהוּ** (who like Jehovah?) *Micaiah*, pr. n. m. a) See **מִיָּכָה** a, b. b) Neh. 12, 35, i. q. **מִיָּכָא** 11, 17. 22. c) Neh. 12, 41.

**מִיָּכָהוּ** (id.) *Micaiah*, pr. n. a) A commander under Jehoshaphat, 2 Chron. 17, 7. b) The wife of Rehoboam, daughter of Uriel, 2 Chr. 13, 2; but comp. 2 Chr. 11, 21. 22. 1 K. 15, 2, where the same wife of Rehoboam and mother of Abijah is called Maachah, **מַאֲכָה**, the daughter of Absalom.

**מִיָּכָהוּ** (id.) *Micaiah*, pr. n. a) A Levite who set up idol-worship in the tribe of Dan, Judg. 17, 1. 4. Also more shortly called **מִיָּכָה**, v. 5. 8. 9. 10. al. b) A prophet in the age of Jehoshaphat and Ahab, the son of Imlah, 1 K. 22, 8. 2 Chr. 18, 7; called also **מִיָּכָה** v. 24, and **מִיָּכָהוּ** v. 8 Cheth. c) Jer. 36, 11. 13.

I. **מִיָּכָל** m. (ר. מִכָּל) *a brook*; 2 Sam. 17, 20 **מִיָּכָל הַמַּיִם** *the brook of water*, rivulet. Sept. *μικρον του υδατος*.

II. **מִיָּכָל** (contr. for מִיָּכָאֵל, q. v.) *Michal*, pr. n. of the daughter of Saul, the wife of David, 1 Sam. 14, 49. 19, 11 sq. 2 Sam. 6, 16 sq.

**מִיָּם** constr. **מִי** *waters*, see under **מִי**.

**מִיָּמִין** (a dextra, unless it is rather for בְּיָמִין,) *Mijamin*, pr. n. m. a) 1 Chr. 24, 9. b) Ezra 10, 25. Neh. 10, 8. 12, 5; also **מִיָּמִין** *Minjamin* 12, 17. 41.

**מִיָּן** m. (ר. מִין) Lat. *species*, i. e. form, but also *kind, sort*, Engl. *species*, comp. Gr. *ιδέα*, which also denotes form and kind. Only with suffixes: **לְמִיָּנוּ**, *according to its kind*, Gen. 1, 11. 12. 21. 25. Lev. 11, 15. 16. **לְמִיָּנָה** Gen. 1, 24. 25. Phyl. once **לְמִיָּנִיהֶם** Gen. 1, 21. Syr. **ܡܝܢܐ** family, tribe.

**מִיָּנֶקֶת** *nurse*, Part. Hiph. r. נָקָה q. v.

**מִיָּסָף** 2 K. 16, 18 Cheth. a very doubtful orthography for **מִיָּסָף** q. v.

**מִיָּפְעֵת** Josh. 21, 37. Jer. 48, 21, also **מִפְעֵת** Josh. 12, 18, (splendour, r. רָפֵס, or perh. lofty place, hill,) *Mephaath*, pr. n. of a Levitical city in the tribe of Reuben, afterwards belonging to Moab, Jer. 1. c. where Cheth. **מוֹפְעֵת**.

**מִיָּץ** m. (ר. מִיָּץ) *pressure*, Prov. 30, 33 ter.

**מִיָּשָׁא** (retreat, r. מִישָׁה) *Mesha*, pr. n. m. 1 Chr. 8, 9.

**מִיָּשָׁאֵל** (who is what God is? from מִי, **אֵל**, comp. מִיָּשָׁאֵל) *Mishaël*, pr. n. m. a) Ex. 6, 22. Lev. 10, 4. b) One of the companions of Daniel, Dan. 1, 6. 2, 17, afterwards called **מִיָּשָׁה**. c) Neh. 8, 14.

**מִיָּשֹׁר** m. and מִיָּשָׁר Ps. 47, 7. רָ. **רִישׁוֹר**. 17. *evenness*; hence *a level region, plain*, 1 K. 20, 23. 25. Is. 40, 4. 42, 16. al. Trop. Ps. 26, 12. 27, 11. 143, 10.—With the art. **הַמִּישֹׁר**, *the plain* in the tribe of Reuben near the city **מִיָּרְבָּא**, Deut. 3, 10. 4, 43. Josh. 13, 9. 16. 17. 21. 20, 8. Jer. 48, 21; of the plain of Judah 2 Chr. 26, 10. So Jerusalem is called **הַר הַמִּישֹׁר** *the rock of the plain* Jer. 21, 13. Trop. *peace, concord* Mal. 2, 6, where

it is coupled with **שָׁלוֹם**; see in **מִישָׁר** no. 1.

2. *equity, righteousness*, Ps. 45, 7. 67, 5. Is. 11, 4.

**מִישָׁח** Chald. pr. n. *Meshach*, see **מִישָׁחֶלֶת** lett. b. Dan. 1, 6. 2, 49. 3, 12. Pers. **میزشاه** guest of the Shah.

**מִישַׁע** (deliverance, r. **יָשַׁע**) *Mesha*, pr. n. of a king of Moab, 2 K. 3, 4.

**מִישָׁר** (id.) *Mesha*, pr. n. of a son of Caleb, 1 Chr. 2, 42.

**מִישָׁר** m. (r. **יָשַׁר**) only in plur. **מִישָׁרִים**, once **מִשָּׁרִים** Prov. 1, 3.

1. *evenness, smoothness*, of a way Is. 26, 7, as in the other clause. Adv. **בְּמִישָׁרִים** Prov. 23, 31, and **בְּמִישָׁרִים** Cant. 7, 10, *in smoothness, smoothly*. Trop. for *peace, concord*; Dan. 11, 6 **לַעֲשׂוֹת מִישָׁרִים** *to make peace*, lit. to make things smooth.

2. *equity, uprightness*, Prov. 1, 3. Ps. 17, 2. 99, 4. **יָשַׁע מִישָׁרִים** *to judge uprightly, equitably*, Ps. 58, 2. 75, 3; **בְּמִישָׁרִים** id. Ps. 9, 9. 98, 9. Also *uprightness, sincerity*, in speaking or acting, Prov. 8, 6. Is. 33, 15. 45, 19. Cant. 1, 4. 1 Chr. 29, 17.—R. for the art.

**מִישָׁר** see **מִישָׁר**.

**מִיתָר** m. (r. **יָתָר**) i. q. **יָתָר** no. 1, only in plur. c. suff. **מִיתָרֵי**; *cords* of a tent or tabernacle, Num. 3, 37. 4, 32. Jer. 10, 20. Is. 54, 2. al. *strings* of a bow Ps. 21, 13.

**מִכְאוֹב** and **מִכְאָב** m. (ר. **כָּאָב**) plur. **מִכְאוֹבִים**, c. suff. **מִכְאוֹבֵי** Ex. 3, 7, also **מִכְאוֹבֹת** Is. 53, 3; *pain*, Job 33, 19. Ps. 69, 27. 2 Chr. 6, 29. Metaph. *pain of mind, sorrow, grief*, arising from adversity, calamity, Ex. 3, 7. Lam. 1, 12. 18. Ps. 32, 10. 38, 18.

**מִכְבָּר** *abundance*, see r. **כָּבֵד** Hiph.

**מִכְבֶּנֶה** (pallium, r. **כָּבַן**) *Machbenah*, pr. n. of a place, 1 Chr. 2, 49; see **כָּבַן**.

**מִכְבָּנֵי** (i. q. **מִהֶ-כְּבָנֵי** *what like my sons?*) *Machbanai*, pr. n. m. 1 Chr. 12, 13.

**מִכְבֵּר** m. (r. **כָּבֵר**) *coarse cloth*, i. e. of a coarse texture, perh. *hair-cloth, cilicium*, 2 K. 8, 15.—The idea of *κλωπεῖον*, fly-net, proposed by J. D. Michaelis, does not seem adapted to the context.

**מִכְבֵּר** m. (r. **כָּבֵר**) constr. **מִכְבֵּר**, *net work, grate*, of brass, Ex. 27, 4. 35, 16. 38, 4. 5. 30. 39, 39.

**מִכָּה** f. (r. **נָכַה**) constr. **מִכָּה**; plur. **מִכּוֹת**, twice **מִכּוֹת** 2 K. 8, 29. 9, 15.

1. *a beating, smiting*, the act; Is. 30, 26 **מִחַץ מִכָּהוּ** *the wound of his smiting*, with which he is smitten. Esth. 9, 5 *they smote them מִכַּת חֶרֶב* *with the smiting of the sword*, i. e. with the sword. Jer. 30, 14. Is. 10, 26. 14, 6.—Spec. a) *a beating with rods* Deut. 25, 3. b) *a beating out of grain*; so 2 Chr. 2, 9 **חֲטִיב מִכּוֹת** (in appos.) *wheat, the beatings out*, i. e. wheat beaten out, threshed. But prob. it should read: **חֲטִיב מִכָּלֶת לְעֹבְדֶיהָ** *wheat as food for thy servants*; as in 1 K. 5, 25 [11] **חָה' מִכָּלֶת לְבִיתוֹ**. So Sept. *εἰς βρώματα αὐτῶν οἷον πλινοῦ σου*, Vulg. *servis tuis dabo in cibaria tritici*, etc. Syr. id.

2. *a stroke, blow*, either as inflicted by a rod, Prov. 20, 30. Jer. 30, 17 (comp. Is. 14, 6); or by a sword or other iron instrument, *a wound* 1 K. 22, 35. Is. 1, 6. Jer. 6, 7. Mic. 1, 9. Nah. 3, 19. Zech. 13, 6; where it is sometimes trop. for the wounds of the state, as Is. l. c. Spec. *strokes*, i. e. calamities inflicted of God, Lev. 26, 21. Deut. 28, 59. 61. 1 Sam. 4, 8. Jer. 10, 19. 49, 17. al.

3. *defeat, slaughter*, 1 Sam. 4, 10. 14, 14; so in the phrase **חִבֵּה פ' מִכָּה גְדוֹלָה** *to smite with a great slaughter* Josh. 10, 10. 20. Judg. 11, 33. 15, 8. 1 Sam. 6, 19.

**מִכּוֹה** f. (r. **כָּוָה**) *a burning, burnt spot* on the body, Lev. 13, 24. 25. 28.

**מִכּוֹן** m. (r. **כּוֹן**) constr. **מִכּוֹן** 1. *a foundation, basis*, Ps. 89, 15. 97, 2. Plur. Ps. 104, 5.

2. Genr. *a place*, e. g. the temple Is. 4, 5. Ezra 2, 68; espec. in the phrases: **מִכּוֹן לְשִׁבְתְּךָ** *the place of thy habitation*, for thee to dwell in, Ex. 15, 17. 1 K. 8, 13; **מִכּוֹן שְׁבִיבְךָ** id. 1 K. 8, 39. 43. 49; **מִכּוֹן שְׁבִיבְךָ** Ps. 33, 14; and **שְׁבִיבְךָ** being omitted, **בְּמִכּוֹנִי** *in my dwelling-place* Is. 18, 4.

Dan. 8, 11. Arab. **مَكَائَة**, **مَكَان**, place; Eth. **ገዢ** place, spec. temple.

**מִכּוֹנָה** and **מִכְנָה** f. (r. **כּוֹן**) c. suff. **מִכְנָתָה** Zech. 5, 11 (Heb. Gr. § 27. 1), plur. **מִכְנוֹת**, **מִכּוֹנֹת**.



1. *a base, stand*, for the lavers in the court of Solomon's temple, 1 K. 7, 27-40.

2. *a place*, Zech. 5, 11. Ezra 3, 3; comp. 2, 68.

3. *Mekonah*, pr. n. of a place in the tribe of Judah, Neh. 11, 28, situated between Jerusalem and Eleutheropolis according to Jerome, Onomast. art. *Beth-macha*. Reland Palest. p. 892.

מְכֹרָה and מְכִירָה f. (r. כִּיר I) c. suff. מְכֹרָהּ Ez. 29, 14; plur. מְכֹרָהִים 16, 3, מְכֹרָהִים 21, 35; *nativity, birth*, pr. a digging out, a mine, whence metals are dug. The metaphor is here drawn from metals (comp. Is. 51, 1), as the German *Abstammung* is drawn from plants; comp. also in Engl. 'a genealogical tree.'—Ez. 16, 3, 21, 35, 29, 14 מְכֹרָהִים מְכֹרָהִים to the land of their birth.—The Hebrew interpreters take it as i. q. מְגִינָה *habitation*.

מְכִיר (sold, r. מְכִיר) *Machir*, pr. n. m. a) A son of Manasseh, and father of Gilead, Gen. 50, 23. Num. 27, 1; hence poet. for that portion of the tribe of Manasseh inhabiting Gilead beyond Jordan, Deut. 3, 15. Judg. 5, 14. Patronym. מְכִירִי *Machirite* Num. 26, 29. b) 2 Sam. 9, 5, 17, 27.

\* מְכִיךָ fut. מְכִיךָ, to tumble down, to fall in ruins; Chald. and Syr. מְכִיךָ, id. Pa. to depress, to humiliate. Kindred are מִיךָ, Chald. מְכִיךָ, Arab. مَكَّ to consume away, to perish. The primary idea is that of *melting, pining away*, comp. מְכִיךָ, מִיךָ.—Trop. to be brought low, to perish; Ps. 106, 43 וְנִמְכְּרוּ בְּעֵינֵים.

NIPI. fut. מְכִיךָ to tumble down, to fall in ruins, e. g. a frame, frame-work, Ecc. 10, 18.

Horn. plur. הַמְכִי הַמְכִי a Chaldaizing form for הוֹמְכִי, to be brought low, to perish, Job 24, 24.

\* מְכִיךָ obsol. root; Arab. مَكَّ spoken of a well, to have little water, to have muddy water; مَكْوَل, מְכִיךָ, a well of this sort; מְכִיךָ a pool with little water. Hence מְכִיךָ I.

מְכִיכָה II. see in מְכִיכָה.

I. מְכִיכָה f. (r. כִּיכָה) *completion, perfection*, once plur. 2 Chr. 4, 21 מְכִיכָה זָהָב *perfections of gold*, i. e. the most perfect, purest gold.

II. מְכִיכָה m. (for מְכִיכָה, r. כִּיכָה; like מִיכָה Ps. 9, 21 for מִיכָה) *a fold, sheep-fold*, Hab. 3, 17. Plur. constr. מְכִיכָהִים Ps. 50, 9, 78, 70.

מְכִיכָה m. (r. כִּיכָה) *perfection*, sc. in beauty, splendour. Ez. 23, 12 and 38, 4 מְכִיכָה לְבָשִׁי *clothed in perfection*, i. e. splendidly, gorgeously.

מְכִיכָה m. (r. כִּיכָה) *perfection*, sc. of beauty, Ps. 50, 2.

מְכִיכָהִים m. plur. (r. כִּיכָה) pr. *perfections, beautiful things*; hence *costly merchandise*, espec. *splendid garments*, Ez. 27, 24; comp. 23, 12, 38, 4.

מְכִיכָה f. *food*, once 1 K. 5, 25 [11], contr. for מְכִיכָהִים. R. אָכַל.

מְכִיכָהִים m. plur. *treasures*, once Dan. 11, 43. R. קָמַן to hide.

מְכִיכָה Ezra 2, 27. Neh. 7, 31, מְכִיכָה 1 Sam. 13, 2, 5, 14, 31. Is. 10, 28, מְכִיכָה Neh. 11, 31, (something hidden, r. מְכִיכָה,) *Michmash*, pr. n. of a city of Benjamin situated on the east of Beth-aven, 1 Sam. 13, 2, 5. Gr. Μαχμας 1 Macc. 9, 73; Μαχμα Jos. Ant. 13. 1. 6. Still called מְכִיכָה Mikhmas, two miles N. E. of Geba, with a deep and difficult ravine between; see Bibl. Res. in Palest. II. p. 115 sq. Comp. 1 Sam. 14, 1. 5 sq.

מְכִיכָה m. Is. 51, 20, and מְכִיכָה whence plur. מְכִיכָהִים Ps. 141, 10, *a net, hunter's net*. Talmud. id. R. קָמַן II.

מְכִיכָה Is. 19, 8, c. suff. מְכִיכָהִים (as if from מְכִיכָה) Hab. 1, 15, 16, *a net, fish-net*. R. קָמַן II.

מְכִיכָה and מְכִיכָה, see מְכִיכָה.

מְכִיכָה (perh. hiding-place, r. מְכִיכָה) *Michmethath*, pr. n. of a town on the confines of Ephraim and Manasseh, Josh. 16, 6, 17, 7.

מְכִיכָה (what like the liberal?) for מְכִיכָה (מה מְכִיכָה) *Machnadebai*, pr. n. m. Ezra 10, 40.

**מִכְנָסִים** m. (r. **כָּנַס**) only in plur. or dual constr. **מִכְנָסִים**, *drawers*, Vulg. *feminalia*, worn by the Heb. priests in order to hide the parts of shame, Ex. 28, 42, 39, 28. Lev. 6, 3, 16, 4. Ez. 44, 18. Josephus describes them as follows, Ant. 3. 7. 1: *διαζώμα περὶ τὰ αἰδοῦτα ὑαπτὸν ἐκ βύσσου κλωστής εἰσγνύμενον, ἐμβαινόντων εἰς αὐτὸ τῶν ποδῶν ὡς περὶ ἀναξυρίδας· ἀποτέμνεται δὲ ὑπὲρ ἡμίσυ, καὶ τελευτήσαν ἄρχει τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται*. Comp. Braun de Vestitu Sacerdot. Hebr. lib. II. c. 1. p. 345 sq.

**מִכָּס** m. (r. **כָּסַס**, as **מָמַר** from **מָרַר**.) c. suff. **מִכָּסֶּךָ**, *a portion, tribute*, paid to the Lord, Num. 31, 28, 37, 38, 39, 40, 41. Sept. *τέλος*, Vulg. *pars*.—Syr. **ܡܚܫܐ**, Arab. **مَكْس** census, tax; whence the new verb **מָכַס** to collect tribute; also denom. noun **מַכְסָּא**, **מַכְסִּים**, publican.—Contracted **כִּס** q. v.

**מִכְבָּה** fem. of **מִכְבֵּס** (r. **כָּבַס**) 1. *number*, as of persons Ex. 12, 4. Sept. *ἀριθμός*.

2. *price of purchase*, Lev. 27, 23.

**מִכְבֵּה** m. (r. **כָּבַה**) constr. **מִכְבֵּהָ**, *a covering, cover*, sc. of a tent, Ex. 26, 14, 36, 19. Num. 3, 25. al. of Noah's ark Gen. 8, 13.

**מִכְבֶּה** m. (pr. part. Pi. r. **כָּבַה**) constr. **מִכְבֶּהָ**.

1. *a covering, coverlet, stragula*, Is. 14, 11; in a ship, perh. *an awning* Ez. 27, 8. Hence *clothing* Is. 23, 18.

2. *the caul, omentum*, which covers the intestines, Lev. 9, 19; fully **הַחֵלֶב הַמְכֻבֶּה** **אֶת-הַקֶּבֶר** Ex. 29, 13, 22.

**מִכְפֶּלֶה** (portion, part, lot, r. **כָּפַל**, like Eth. **መክለል**) *Machpelah*, pr. n. of a field or tract near Hebron, where Sarah was buried. Gen. 23, 17, 19, 49, 30, 50, 13; **מִכְפֶּלֶה חַמֵּי** *the cave of Machpelah* Gen. 23, 9, 25, 9.—The ancient versions render it as an appellative from r. **כָּפַל** no. 3; Sept. *τὸ σπήλαιον τὸ διπλοῦν*, Vulg. *spelunca duplex*.

\* **מִכַּר** fut. **יִכַּר**, *to sell*, kindr. with **מָרַר** II, perh. Arab. **حجر** III, IV, *to sell on interest*. The primary root is perh. the syllable **כַּר**, as in **כָּרָה** I; San-

scr. *kri*.—Constr. with acc. of thing Gen. 25, 31, 37, 28, 36, 47, 20, 22. Lev. 27, 30; with **מִן** partit. Lev. 25, 25. With **ל** added of pers. *to whom*, Lev. 25, 27. Joel 4, 6; or **בָּ** of price Deut. 21, 14. Ps. 44, 13. Joel 4, 3. Am. 2, 6; or acc. of place whither Gen. 45, 5. Joel 4, 7.—Spec. a) *to sell a daughter*, i. e. to give her in marriage for a price, **מָכַר**, Gen. 31, 15. Ex. 21, 7. Syr. **ܡܚܪ** to give in marriage. b) Of God, *to sell a people*, i. e. to give them over to the power of their enemies, Deut. 32, 30. Ps. 44, 13 **הוֹן הָמָכַר עַמְּךָ בְּלֹא הוֹן וַיִּמְכְּרֵם בְּיַד אֹיְבֵיהֶם** and he sold them into the hand of their enemies. 3, 8, 4, 2, 9, 10, 7, 1 Sam. 12, 9. Ez. 30, 12. Comp. Judith 7, 25 *πέπρακεν ἡμᾶς θεὸς εἰς τὰς χεῖρας αὐτῶν*.—So of a nation, Nah. 3, 4 *the beautiful harlot, the sorceress*, **הַמְכִּירָה גֵּוִים בְּזִמְנֶיהָ** that selleth the nations through her whoredoms, i. e. reduces them to slavery, makes slaves of them.

NIPH. **נִמְכַּר** 1. *to be sold* Lev. 25, 34; with dat. of pers. Neh. 5, 8. Jer. 34, 14. **נִמְכַּר לַעֲבָד** *to be sold for a servant*, slave Ps. 105, 17. Esth. 7, 4. Trop. see Kal lett. b, Is. 50, 1, 52, 3.

2. *to sell oneself for a slave*, Lev. 25, 39, 47.

HITHP. 1. *to be sold*, Deut. 28, 68.

2. Trop. *to sell oneself to do evil*, to become a slave to the doing of evil, 1 K. 21, 20, 25. 2 K. 17, 17.

Deriv. **מָכַר**, **מָכַרְי**, **מָכַרְיָהוּ**, and

**מִכָּר** m. c. suff. **מִכָּרִי** 1. *ware*, any thing to be sold, Neh. 13, 16.

2. *price, value*, Num. 20, 19.

**מִכָּר** m. (r. **כָּרַה**) pr. acquaintance; concr. *an acquaintance, friend*, 2 K. 12, 6, 8.

**מִכְרֶה** m. (r. **כָּרַה** I) *a pit*, Zeph. 2, 9 **מִכְרֶה מְלַח** *a salt-pit*.

**מִכְרֶה** f. (r. **כָּרַה** I, Tsere impure) *ῥαβδος*, perh. *sword*, so called as piercing; hence Gr. *μύαια*. Once plur. Gen. 49, 5 **מִכְרֶהָם** *their weapons of violence are their swords*; Jerome *arma eorum*. Among the Rabbins this interpretation is followed by R. Eliezer in Pirke Aboth. c. 38, **יַעֲקֹב קָלַל אֶת הַרְבֵּם בְּלִשְׁוֹן יוֹנִית** Jacob cursed their swords



(i. e. of Levi and Simeon) in the Greek tongue.—Another view deserving attention is that of L. de Dieu in Critici Sacri ad h. l. and of Ludolf in Lex. Æth. p. 87, who translate *machinations, wicked devices*, comparing Arab. **مَكْر** machinatus est, and **סוּחַ** consultavit. **סוּחַ** consilium. The Tsere impure in this case would create no difficulty, comp. Lehrg. p. 595.

**מִכְרִי** (for **מִכְרֵה** price of Jehovah) Michri, pr. n. m. 1 Chr. 9, 8.

**מִכְרָתִי** Mecherathite, gentile n. from **מִכְרָה**, a place otherwise unknown 1 Chr. 11, 36.

**מִכְשׁוֹל** m. also **מִכְשָׁל** Lev. 19, 14 (r. **כָּשַׁל**) plur. **מִכְשָׁלִים**, a *stumbling-block*; Is. 8, 14 **צִוֵּר מִכְשׁוֹל** a *stone of stumbling*. 57, 14. Trop. a) a *cause of falling*, cause of ruin to any one, Ez. 3, 20 **וְנִתְחַי מִכְשָׁל לְפָנָיו וְגו'** *I lay a stumbling-block before him, and he shall die*. Ez. 18, 30, 44, 12. Jer. 6, 21. Ps. 119, 165. b) In a moral sense, *cause of offence*, enticement, incitement to sin, (comp. the root Mal. 2, 8,) Ez. 7, 19, 14, 3 **מִכְשָׁלֵי** *their enticements to iniquity*, i. e. idol-images. c) **לֵב מ' לֵב** *offence of mind*, scruple of conscience, 1 Sam. 25, 31.

**מִכְשָׁלָה** f. (r. **כָּשַׁל**) 1. *ruin*, i. e. a state in ruins, Is. 3, 6.

2. *cause of offence, incitement to sin*, i. q. **מִכְשָׁל** lett. b; plur. **מִכְשָׁלוֹת** of idols, Zeph. 1, 3.

**מִכְתָּב** m. (r. **כָּתַב**) 1. *writing*, Ex. 32, 16, 39, 30. Deut. 10, 4.

2. a *writing*, thing written; hence a) a *rescript, edict*, 2 Chr. 36, 22. Ezra 1, 1; a *prescript*, 2 Chr. 35, 4. b) a *letter, epistle*, 2 Chr. 21, 12. c) a *poem, psalm*, Is. 38, 9. Comp. **מִכְתָּם**.

**מִכְתָּה** f. (r. **כָּתַח**) *fracture, a breaking in pieces*, Is. 30, 14.

**מִכְתָּם** m. (r. **כָּתַם** Niph.) i. q. **מִכְתָּב** no. 2. c; **ב** and **מ** being often interchanged, comp. in b lett. c; a *writing*, espec. a *poem, psalm, song*, found only in the inscriptions of Ps. 16 and Ps. 56–60, comp. Is. 38, 9.—Others translate **מִכְתָּם** as if from **כָּתַם** gold, viz. *golden psalm*, i. e. precious, pre-eminent.

**מִכְתֵּשׁ** m. (r. **כָּתַשׁ**) 1. a *mortar*, Prov. 27, 22.

2. Prob. *socket* of a tooth, Judg. 15, 19; Lat. *mortariolum*, Gr. *ὀλκίσκος*. See Bochart Hieroz. T. I. p. 202.

3. *Maktesh*, pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar, Zeph. 1, 11.

**מָל** see **מול**.

\* **מָלָא**, once **מָלֵא** trans. Esth. 7, 5; præt. 1 pers. **מָלֵאתִי**, rarely without Aleph **מָלֵאתִי** Job 32, 18, **מָלוּ** Ez. 28, 16; infin. **מָלֵאת** Lev. 8, 33, **מָלֵאוּ** Job 20, 22; fut. **מָלֵא**.

1. Trans. *to fill, to make full*. Arab.

**مَلَأَ**, Syr. **مَلَأَ** id. This root prevails widely also in the Indo-European languages, where however *p* is put for *m*, as Sanscr. *plé* to fill, Gr. *πλέω* (*πληγής, πλημπημι*), *πλέος*, perh. *μάλα* very, pr. fully, comp. **מָלָא** Jer. 12, 6; Lat. *plere*, whence *implere, complere, plenus*; Goth. *fulljan*, Germ. *füllen, voll*, Engl. *full, to fill*. Further, Polish *pełny*, Bohem. *plný*. The primary idea seems to be that of abundance, overflow, Germ. *überfließen*, as we may infer from the kindred words *πλέω, πλείω* to sail, and also *φλέω, φλίσω, fleo, fluo, pluo*.—Spec. a) *to fill up or out an empty space with one's own bulk or abundance*, with acc. of place, Gen. 1, 22 **מָלֵאוּ אֶת-הַמַּיִם בַּיָּם** *fill the waters in the sea*. v. 28. 9, 1. Ex. 40, 34 **וְרָכַב יְהוָה מָלֵא אֶת-הַמִּשְׁכָּן** *the glory of Jehovah filled the tabernacle*. 1 K. 8, 10, 11. Ez. 10, 3. Jer. 51, 11 **הִשְׁלֵטִים מָלֵאוּ** *fill out the shields* sc. with your own bodies, put on your shields. b) *to fill a place with any thing*, with two acc. of place and of thing; Ez. 8, 17 **מָלֵאוּ אֶת-הָאָרֶץ חֲמָס** *they fill the land with violence*. 28, 16, 30, 11. Jer. 16, 18, 19, 4; rarely with **מִן** of thing, Ex. 16, 32. c) Often with the accus. of thing implied, Ex. 32, 29 **מָלֵאוּ יְדֵיכֶם לַיהוָה** *fill your hand unto Jehovah*, sc. with offerings. Esth. 7, 5 *who is he who hath filled his heart* (sc. with boldness, audacity) *to do this?* i. e. who has dared, presumed, to do it? The suffix in **מָלֵאוּ** is pleonastic, as in Job 29, 3; comp. also Ecc. 8, 11. Acts 2, 5.—Job 36, 17 **רָשַׁע מָלֵא**

and fillest thou up the guilt of the wicked, i. e. the measure of a wicked man's sins; comp. Gen. 15, 16.

2. Intrans. to be full, to be filled, Josh. 3, 15; with acc. of that with which any thing is filled, Gen. 6, 13 מלאה הארץ הַמַּיִם the earth is filled with violence. Judg. 16, 27 the house was full of men. Job 32, 18 I am full of words. Ps. 10, 7. 26, 10. 33, 6. 48, 11. 65, 10. Is. 11, 9. al. With מִן Is. 2, 6.—Spec. a) מלאה נַפְשִׁי my soul is filled, my desire is satisfied, e. g. with vengeance, Ex. 15, 9. b) Of a space of time, to be fulfilled or completed; Gen. 25, 24 וַיִּמְלֵא רַמְיָהּ לָלֶדֶת and her days were fulfilled to bring forth, her time to be delivered was come. 50, 3 בֶּן יִמְלֵא יְמֵי הַחַנְזִיכִים so were completed the days of embalming, i. e. so many days did the time of embalming continue, comp. Esth. 2, 12. Also Gen. 29, 21. Lev. 8, 33. 12, 4. 6. Lam. 4, 18. Jer. 25, 34. Syr. عَجَز often of time; comp. πληροῦσθαι in N. T.

NIPH. chiefly in the fut. יִמְלֵא, i. q. Kal no. 2, to be filled, to be full; with acc. of thing, Gen. 6, 11 וַהֲמֵלֵא הָאָרֶץ הַמַּיִם and the earth was filled with violence. Ex. 1, 7 וַהֲמֵלֵא הָאָרֶץ אֹהֶם and the land was filled with them. 1 K. 7, 14. 2 K. 3, 17. Also with מִן of thing Ezra 32, 6. Ecc. 1, 8; לְ Hab. 2, 14.—Spoken of desire, to be filled, satisfied, Ecc. 6, 7; of a time completed Ex. 7, 25. Job 15, 32. So יִמְלֵא בְרֹזֶל to be filled with iron i. e. with armour, q. d. to be fenced with armour, to be armed, 2 Sam. 23, 7.

PIEL מלא, rarely מֵלֵא Jer. 51, 34; inf. יְמֵלֵא and יִמְלֵאוּ fut. יִמְלֵא, once יְמֵלֵא Job 8, 21; to fill, to make full, to fill up or out.

1. Constr. with acc. of the place or thing filled, i. q. Kal no. 1. c. Thus in phrases: a) to fill the hand of any one, i. e. give over the priesthood into his hand, Ex. 28, 41. 29, 9. Lev. 21, 10. al. b) to fill one's hand to Jehorah, sc. with abundant offerings, 1 Chr. 29, 5. 2 Chr. 13, 9. 29, 31. Comp. in Kal Ex. 32, 29. c) Trop. of time, to fulfil, to complete, comp. Kal no. 2. b. Gen. 29, 27 complete this work, finish it. v. 28. Job 39, 2 [5]. Dan. 9, 2 comp. 2 Chr. 36, 21. d) to fill up, to complete, sc. a number; Ex. 23, 26

I will complete the number of thy days, comp. Is. 65, 20. 1 Sam. 18, 27 David brought the foreskins לְמֶלֶךְ וַיְמַלְאוּ and completed them to the king, i. e. gave them in full number. 1 K. 1, 14 וַיְמַלְאוּ אֶת־הַכִּבְרִיָּה and I will complete thy words, i. e. supply what may be wanting. e) to fulfil, to satisfy, e. g. one's desire, hunger, etc. Jer. 31, 25. Job 38, 39. Prov. 6, 30; comp. under יָקָה subst. no. 4. The opp. is an empty, famished soul Is. 29, 8; comp. Kal no. 2. a. f) to fulfil a promise 1 K. 8, 15; a petition Ps. 20, 6; a prophecy 1 K. 2, 27. g) Joined with another verb it has an adverbial force. fully, i. e. strongly, much, etc. Jer. 4, 5 קָרָא מְלֵא cry fully, aloud, fortiter, as Vulg. well. Comp. Arab. تَمَلَا النَظْرَ الى

to look fully at any one, جَعَلَ وَمَلَا to do fully. So in elliptical constructions, the other verb being suppressed, מֵלֵא הַשֵּׁשֶׁת to fully bend the bow, for מֵלֵא לְרֹדֶף הַשֵּׁשֶׁת, Zech. 9, 13; comp.

Arab. اَمَلَا التَّرَعَ أَمَلًا فِي الْقَوْسِ, fully

in the bows, Schult. Opp. Min. pp. 176, 355. Syr. حَمَلًا عَمَدًا. Also מֵלֵא אַחֲרֵי יְיָ, מֵלֵא לִלְבָּת אַחֲרֵי יְיָ, to follow God fully, to yield him full obedience, Num. 14, 24. 32, 11. 12. Deut. 1, 36. Josh. 14, 8. 9. 14. 1 K. 11, 6. al. sæp.

2. With acc. of that with which one fills any thing, to fill up, e. g. libations. Is. 65, 11 וַיִּמְלְאוּ לְמַיִם מִמְסָךְ they fill up libations to fortune, i. e. they fill the goblets with libations in honour of good fortune. So מֵלֵא אֶבְנִים to fill in gems, i. e. to set them in sockets, chasings, Ex. 28, 17. 31, 5. 35, 33. Once absol. 1 Chr. 12, 15 וְהוּא מֵלֵא עַל־כָּל־נְדֻחָיו and (Jordan) filled up to all its banks, i. e. ran with full banks, was brim-full; see Bibl. Res. in Palest. II. p. 262.

3. With two acc. of the thing filled and that with which it is filled, see Kal no. 1. b. Ex. 35, 35 וְהִמְלֵאתִי אֹתָם חֵכְמַת־לֵב he hath filled them with wisdom of mind. Job 3, 15. 22, 18. Is. 33, 5. al. More rarely with מִן of the thing with which, Ps 127, 5. Jer. 51, 34. Lev. 9, 17. Also with בִּי in the phrase בִּימֵא יְרֹד בְּשֵׁשֶׁת fill the hand with the bow, i. e. to fully draw the bow, 2 K. 9, 24; comp. in no. 1. g.



PUAL Part. מְמָלֵאִים *filled, set, with gems inserted*, c. 3 Cant. 5, 14. Comp. Pi. no. 2.

HITHP. pr. to *fill out each other mutually*, i. e. to stand by each other, and each fill out what others lack; hence with על *to stand together against any one, to assail together*. Job 16, 10.

Deriv. מְמָלֵא, מְמָלֵא, מְמָלֵא, and pr. names מְמָלֵא, מְמָלֵא.

מָלֵא Chald. *to fill*, Dan. 2, 35. ITHP. pass. Dan. 3, 19.

מָלֵא m. מְמָלֵא fem. A) Adj. verbal:  
1. Trans. *filling*, with acc. of place, Is. 6, 1 שִׁלְיוֹ מְמָלֵאִים אֶת־הַהֵיכָל *his train was filling (filled) the temple*. Jer. 23, 24. Comp. the verb מָלֵא Kal no. 1. a.

2. Intrans. *full, filled*, as מָלֵא הַכֶּסֶף *the full money*, i. e. full price, value, Gen. 23, 9. 1 Chr. 21, 22. 24. With acc. Deut. 6, 11 מְמָלֵאִים בָּתֵּימָם *houses filled with all good things*. 34, 9. Is. 51, 20; with genit. Jer. 6, 11 מְמָלֵא הַיָּמִים *full of days*, advanced in age. Is. 1, 21; once with dat. pleonast. מְמָלֵא לֵה *Am. 2, 13*. So a *full wind is strong, vehement*; Jer. 4, 12 מְמָלֵא רוּחַ *a wind stronger than for these*, i. e. than is necessary for winnowing grain. Of a female, *one pregnant*, Ecc. 11, 5.

B) Subst. *fulness*, Ps. 73, 10 מֵי מְמָלֵא *waters of fullness*, i. e. full, abundant.

C) Adv. *fully*, i. e. *in full number*, Nah. 1, 10. Jer. 12, 6. Comp. Thesaur. p. 788.

מָלֵא m. also מְמָלֵא, once מָלֵא Ez. 41, 8. R. מְמָלֵא.

1. *fulness*, i. e. that which fills, or with which any thing or space is filled. Is. 6, 3 מְמָלֵא כְּלִי־הָאָרֶץ *the fulness of the whole earth is his glory*, i. e. the whole earth is full of his glory. 8, 8. So הָיָם מְמָלֵא *the sea and its fulness* Ps. 96, 11. 98, 7. Is. 42, 10; וּמְמָלֵא הָאָרֶץ *the earth and its fulness* Ps. 24, 1. Is. 34, 1. Jer. 8, 16. Mic. 1, 2; חֶבֶל וּמְמָלֵא Ps. 50, 12. 89, 12; מֵי וּמְמָלֵא Am. 6, 8.—With a gen. of space or measure; often best expressed in English by the syllable *full* appended; as מְמָלֵא הַיָּדַיִם *your hands (fists) full*, handfals, Ex. 9, 8. Lev. 16, 12; מִן־קָמְצוֹ *his handful* Lev. 5, 12; מְמָלֵא עֹמֶר *an omer-full* Ex. 16, 33; מְמָלֵא הַמִּתְחָה *a censor-full* Lev. 16, 12. So too in measures of

length, מְמָלֵא הַחֲנִיָּה *the fulness of a reed*, i. e. a full reed, Ez. 41, 8; מְמָלֵא הַחֶבֶל *a full line* 2 Sam. 8, 2; מְמָלֵא קוֹמָתוֹ *the fulness of his stature*, at full length, 1 Sam.

28, 20.—Arab. مِلَّةٌ, مِلَّةٌ, *fulness*, that which fills; مِلَّةٌ كَفِّ *handful*; Syr.

מִלָּה מְמָלֵא ὥραν *a moment*, Gal. 2, 5.—The thing so measured, as after other words of measure, is put in the accus. Heb. Gr. § 116. 3; so מְמָלֵא כֶּה קֶמַח *a handful of meal* 1 K. 17, 12; מְמָלֵא הַסֶּפֶל *a bowl-full of water* Judg. 6, 38; so Num. 22, 18. But Ecc. 4, 6 *better a handful with quiet, than both hands full with travail*.

2. *a multitude, company*. Gen. 48, 19 מְמָלֵא הָעוֹרִים. Is. 31, 4.—Arab. مِلَّةٌ id.

מְמָלֵא f. (r. מְמָלֵא) *fulness, abundance*, spoken espec. of that portion of the corn and wine which was to be offered to Jehovah as a tithe or first fruits; the lawgiver thus signifying to the Israelites, that such things only were required of them as they possessed in *abundance*. Of grain, Ex. 22, 28 מְמָלֵא וְרִמְיָהּ *Sept. ἀπαρχὴ ἁλόνος καὶ ληνού*. Deut. 22, 9 יִתְּבוּצָה הַתֵּרֶשׁ... *יִתְּבוּצָה הַתֵּרֶשׁ*; see Heb. Gr. § 116. 3. Of wine, Num. 18, 27 מְמָלֵא מִן־הַיֶּקֶב *as the abundance of the wine-press*, Sept. ἀφαιρέμα ἀπὸ ληνού.

מְמָלֵא f. *filling*, i. e. *setting* of gems, Ex. 28, 17. Plur. מְמָלֵאִים v. 20. 39, 13. See r. מְמָלֵא no. 2.

מְמָלֵאִים m. plur. also מְמָלֵאִים Lev. 7, 37. 1 Chr. 29, 2. R. מְמָלֵא.

1. *consecration* to the priest's office, pr. the delivering over of the office; Lev. 8, 33. Ex. 29, 22. 26. 27.—Meton. *the sacrifice of consecration* (comp. הַטָּמֵא sin and sacrifice for sin) Lev. 7, 37. 8, 28. 31.

2. i. q. מְמָלֵא *a setting* of gems, Ex. 25, 7. 35, 9. 1 Chr. 29, 2.

מְמָלֵאֵךְ m. (r. מְמָלֵאֵךְ) constr. מְמָלֵאֵךְ, c. suff. מְמָלֵאֵךְ; plur. מְמָלֵאֵיכֶם, constr. מְמָלֵאֵיכֶם.

1. *one sent, a messenger*, e. g. from private persons Job 1, 14. 1 Sam. 11, 3. 2 Sam. 11, 19 sq. 2 K. 5, 10; also from a king 1 Sam. 16, 19. 19, 11. 14. 20. 1 K. 19, 2. Prov. 17, 11. al.

2. Spec. a messenger of God, viz.

a) an angel; Syr. <sup>ܡܠܐܬܐ</sup>, Arab. <sup>مَلَك</sup>, Eth. <sup>ጠላእ</sup>, id. Fully מְלַאךְ Gen. 16, 9. 10. 11. Ex. 3, 2. Judg. 2, 1. 4. al. more rarely מַלְאָכִים Gen. 21, 17. Ex. 14, 19. 2 Sam. 14, 7. al. but also <sup>καὶ ἐξ ἑοῦ</sup> simply מְלַאךְ an angel, the angel, Gen. 48, 16. Ex. 23, 20. 33, 2. 1 K. 19, 5. 1 Chr. 21, 9. Hos. 12, 5. Zech. 1, 9. al. Job 33, 23 מְלִיץ, see in r. לִיץ Hiph. מְשִׁחֶה the angel destroying, sent from God to destroy, 2 Sam. 24, 16.—To angels there is attributed, when they appear on earth, a human form, Gen. 18, 2. Judg. 13, 15. 20; but more august and sublime, 2 Sam. 24, 16. Dan. 8, 15. 16. 10, 5. 6; without wings Gen. 28, 12 (on Dan. 9, 21 see in r. מְלַאךְ); in habiliments like the sacerdotal costume, Dan. 10, 5. 12, 5. 6; and of the moral virtues there is ascribed to them superior wisdom 2 Sam. 14, 20. 19, 28; justice 2 Sam. 14, 17; clemency 1 Sam. 29, 9; integrity, though not wholly free from imperfection, Job 4, 18. 15, 15. The office of angels is to assist God in the government of the world Job 2, 1 sq. chiefly as his messengers to execute his will and his decrees. By their agency are wrought the phenomena of nature, Ps. 104, 4; it is their office to protect the righteous from danger, and save them from destruction, Gen. 24, 7. 40. Ex. 23, 20. 33, 2. 1 K. 19, 5. Ps. 34, 8. 91, 12; to plead their cause with God, Job 5, 1. 33, 23. Dan. 10, 13. 21, 12, 1; to bear the divine commands and revelations to men, Judg. 13, 3 sq. Dan. 9, 21; and on the other hand to execute the divine judgments, and bring punishment upon the guilty, Is. 37, 36. 2 Sam. 14, 6. Ps. 35, 5. 6. 78, 49. See on the angelology of the O. T. von Coeln Bibl. Theol. I. p. 187 sq. Steudel Theol. des Alt. Test. p. 215 sq. Stuart Sketches of Angelol. in Biblioth. Sacra, 1843, p. 88 sq.—Sometimes the same divine appearance, which at one time is called מְלַאךְ יְהוָה, is afterwards called simply יְהוָה, as Gen. 16, 7 sq. comp. v. 13; 22, 11 comp. 12; 31, 11 comp. 16; Ex. 3, 2 comp. 4; Judg. 6, 14 comp. 22; 13, 18 comp. 22. This is to be so understood, that the angel of

God is here nothing else than the invisible deity itself, which thus unveils itself to mortal eyes; see J. H. Michaelis de angelo Dei, Hal. 1702. Tholuck Comment. zum Ev. Johannis c. 1, 1, p. 52. Ed. 6. 1844. Hence oriental translators, as Saadias, Abusaides, and the Chaldee-Samaritan, wherever Jehovah himself is said to appear on earth, always put for the name of God the angel of God.

b) a prophet, Hagg. 1, 13. Mal. 3, 1; perh. Judg. 2, 1.

c) a priest, Ecc. 5, 5. Mal. 2, 7.

d) Once of the people of Israel, as the messenger of God and teacher of the nations, Is. 42, 19.

מְלַאךְ Chald. an angel, c. suff. מְלַאכְךָ Dan. 3, 28. 6, 23.

מְלַאכָּה f. (r. לָאךְ, by Syriasm for מְלַאכְךָ,) constr. מְלַאכָּה, c. suff. מְלַאכְךָ; plur. constr. מְלַאכֹּה 1 Chr. 28, 19.

1. ministry, service, pr. on which one is sent; then work, labour, business; Sept. <sup>ἔργον, ἐργασία</sup>. Ex. 20, 10 לֹא תַעֲשֶׂה כְּלִי-מְלָאכָה thou shalt not do any work. 12, 16. 31, 14. 15. 35, 2. Lev. 16, 29. Num. 4, 3. Deut. 5, 14. al. More fully Lev. 23, 7 לֹא תַעֲשֶׂה עֲבָדָה כְּלִי-מְלָאכָה עֲבָדָה ye shall do no work of labour, no servile work; Sept. <sup>πᾶν ἔργον λατρευτὸν οὐ ποιήσετε</sup>. v. 8. 21. 25. Num. 28, 18. 25. 26. 29, 1. 12. So מְלַאכָּה הַשָּׂדֶה work of the field, tillage, 1 Chr. 27, 26. Ps. 107, 23 עֲשֵׂי מְלַאכָּה בַּמַּיִם רַבִּים they that do business on the great waters, i. e. sailors, merchants, who follow business on the sea.—Spec. a) work, labour of an artisan, chiefly of an architect or others employed in building, Ex. 31, 3. 5. 14. Jer. 18, 3; מְלַאכְךָ הַחֵרֶשׁ work of the artificer Ex. 35, 35; עֲשֵׂי הַמְּלָאכָה the doers of the work, the workmen, Ex. 36, 8. 2 K. 12, 12. 15. 16. Ezra 3, 9. Neh. 11, 12; comp. Hagg. 1, 14. אֲשֶׁר עַל הַמְּלָאכָה the overseer of the works 1 K. 5, 30 [16]. מְלַאכָּה בֵּית יְיָ work upon the house of Jehovah 1 Chr. 23, 4. Ezra 3, 8. Neh. 10, 34. b) business of the public, of the king, etc. עֲשֵׂה מְלָאכָה to do the king's business Dan. 8, 27; עֲשֵׂה הָמָּן one doing the public business, espec. a quæstor, procurator in fiscal matters, Esth. 3, 9. 3. Neh. 2, 16; Vulg. <sup>arcarius</sup>. So



מְלָאכָה 1 Chr. 29, 6; comp. *πράγμα τοῦ βασίλειος* 2 Macc. 3, 8. Fes-selli Adv. Sacra lib. I. c. 1. c) *service, ministry*, of the Levites, 1 Chr. 9, 13. 28, 13. 20. 2 Chr. 24, 12. d) *work* of God, e. g. in the creation, Gen. 2, 2; so of divine judgments, like מַעֲשֵׂה יְיָ Jer. 50, 25. Plur. of God's works Ps. 73, 28.

2. *work* sc. as wrought, thing done or made, Ex. 13, 3. 5. מְלָאכָת עוֹר *a work of skin*, made of skin, Lev. 13, 48.

3. That which is acquired by work, labour, business, as *goods, substance, property*, 2 Chr. 17, 13. Spec. household *goods, stuff*, Ex. 22, 7. 10; *catile*, herds and flocks, Gen. 33, 14. 1 Sam. 15, 9; comp. מִקְנֶה.

מְלָאכָה, f. constr. מְלָאכָה, *a message*, Hagg. 1, 13. From מְלָאךְ.

מְלָאכִי (apoc. for מְלָאכִי messenger of Jehovah, comp. אֲמִירָה אֲדָרִי, *Malachi*, pr. n. of the latest prophet of the O. T. Mal. 1, 1. Sept. *Malachias*, Vulg. *Malachias*).

מְלֵאכָה f. (r. מָלַא) *fulness*, sc. of waters; concr. *full streams*. Cant. 5, 12 *his eyes as of doves by the rivers of waters, washed with milk*, מְלֵאכָה *sitting in fulness*, i. e. by full streams. Sept. Alex. Ald. ἐν πληρώματι ἰδύτων, Vulg. *superfluenta plenissima*.—Others, not unaptly, i. q. מְלָאָה, *a setting, bezel* of a ring, so that the eyes are compared to a gem filling the socket of a ring; though יְשֻׁבוֹת cannot so well be referred to the eyes.

מְלִבוֹשׁ m. (r. לָבוַשׁ) *a garment, vestment*, i. q. לְבוֹשׁ, 2 K. 10, 22. Ez. 16, 13. Zeph. 1, 8; collect. *raiment* Job 27, 16. Plur. מְלִבוֹשִׁים 1 K. 10, 5. 2 Chr. 9, 4. Is. 63, 3.

מְלִבְנָה m. (denom. fr. לָבַנָה brick,) *a brick-kiln*, place where bricks are made, Jer. 43, 9. Nah. 3, 14. Erroneously written מְלִבְנָה 2 Sam. 12, 31 Cheth.

מְלֵכָה f. (r. מָלַךְ) c. suff. מְלֵכִי; plur. מְלִיכִי, see below.

1. *a word*, i. q. דָּבָר, only poetic, 2 Sam. 23, 2. Ps. 139, 4. Chald. and Syr. מַלְכָּא, Zab. מַלְכָּא, word, thing, cause.—Often in plur. מְלִיכִים and more freq.

מְלִיכִי (Syr. مَلِكِي) *words*, but excepting Prov. 23, 9 and Ps. 19, 5, only in the book of Job; as Job 6, 26. 33. 32 אִם יֵשׁ מְלִיכִי הִשְׁרַבְנִי *if thou hast words, answer me*. 36, 2 עוֹד לְאַלֹהֵי מְלִיכִים there are yet *words to God*, God has yet wherewith to answer. 4, 4. 8. 10. 12, 11. al.

2. *speech, discourse*; in sing. Job 13, 17. 21, 2. 24, 25. 29, 22. Plur. *discourses* Job 32, 11.—Meton. object of discourse or of talk, q. d. *by-word, proverb*, Job 30 9 וְאֶהְיֶה לָהֶם לְמִנְהָגָה.

מְלָכָה Chald. f. Dan. 2, 9; emphat. מְלָכָה, once מְלָכָה Dan. 2, 5; Plur. מְלִיכִי, emphat. מְלִיכָה; i. q. Heb.

1. *a word*, Dan. 4, 28; spec. *command* Dan. 3, 28. Plur. Dan. 7, 11. 16. 25.

2. *speech, discourse*, Dan. 2, 9. 10.

3. *a thing, matter*, Dan. 2, 5. 8. 15. 17. Comp. Heb. דָּבָר.

מְלֵא, מְלֵאָה, see מָלַא.

מְלִיאוֹת, see מָלַא.

מְלֵאָה m. (r. מָלַא) *a mound, rampart*, so called as *filled in* with stones and earth; hence *fortress, castle*. Chald. מְלִיאוֹת, מְלִיאוֹת, מְלִיאוֹת.—Spec.

a) *A part of the citadel of Jerusalem*, prob. *the rampart, intrenchment*, 2 Sam. 5, 9. 1 K. 9, 15. 24. 11, 27. 1 Chr. 11, 8. 2 Chr. 32, 5. Sept. thrice ἄρξα. Targ. מְלִיאוֹת, מְלִיאוֹת, vallum. See Lightfoot Opp. II. p. 189. Hamelsveld Bibl. Geogr. II. 46 sq.—The same with מְלֵאָה, or a part of it, is prob. also מְלֵאָה, where Joash was killed, 2 K. 12, 21.

b) *A fortress in Shechem*; Judg. 9, 6 מְלֵאָה כָּל-בְּנֵי שֵׁכֶם וְכָל-בֵּית מְלֵאָה *all the men of Shechem and all that dwelt in the castle*; also v. 20 bis.

מְלִיחָה m. (denom. fr. מָלַח salt,) Gr. ἄλμος, atriplex halimus Linn. *orach, sea-purslain*, a marine plant, the buds and leaves of which were eaten by the poor both raw and boiled, Job 30, 4. Comp. Engl. Fr. Ital. Germ. *salad, salade, Salat*, pr. salt-plant.—Athen. Deipnos. IV. 16. See Abenbitar in Bochart Hieroz. T. I. p. 873 sq. The-saur. p. 791.

מְלִיכָה (reigning, r. מָלַךְ; or i. q. Syr. مَلِكِي counsellor,) *Malluch*, pr. n. m. a) 1 Chr. 6, 29 [44]. b) Neh. 10 5

12, 2. Called also מלּוּכִי *Malluchi* Neh. 12, 14 Cheth. where Keri מלּוּכִי *Melicu*. c) Ezra 10, 29. d) Neh. 10, 28.

מלּוּכָה f. also מלּוּכָה 1 Sam. 10, 25 (r. מלּוּכָה) *a kingdom*, 1 Sam. 10, 16. 11, 14. 1 K. 2, 15. 22. al. Often in the genit. e. g. צִנֹּר הַמלּוּכָה *the royal diadem* Is. 62, 3; עִיר הַמלּוּכָה *the royal city* 2 Sam. 12, 26; כִּסֵּא הַמלּוּכָה *the royal throne* 1 K. 1, 46; זֶרַע הַמלּוּכָה *the seed royal*, royal line, Jer. 41, 1. Dan. 1, 3; עָשָׂה מלּוּכָה *to administer the kingdom*, to reign, 1 K. 21, 7. Of Jehovah's kingdom, Ps. 22, 29. Obad. 21.

מלּוּכִי see מלּוּכָה b.

מלּוּן m. (ר. לון) pr. place where travellers lodge, either in the open air or under a roof, *lodging-place, inn, caravanserai*, Gen. 42, 27. 43, 21. Ex. 4, 24. Of an encampment of troops for the night, Is. 10, 29.

מלּוּנָה fem. of the preced. *a lodge, hut*, of the keeper of a garden or vineyard, Is. 1, 8. Also *a hanging-bed, hammock*, suspended from trees, in which travellers and also the keepers of gardens and vineyards sleep for fear of wild beasts, Is. 24, 20. Arab. and Aram. عَرْصَال, عِرْصَالَة. See Buxtorf's Lex. Chald. h. v. Niebuhr's Arabien p. 158 Germ.

\* I. מלּח prob. i. q. מרח (*r* being softened to *l*), *to rub in pieces, to pulverize*. Once in

NIPH. *to be rubbed small, to vanish in dust*. Is. 51, 6 כִּי שָׁמַיִם כְּעָשָׁן יִמָּלְחוּ *for the heavens like smoke shall vanish away*, be dispelled; parall. הָאָרֶץ כְּבִגְדֵי הַבֵּלָה *the earth like a garment shall wax old*. Hence it appears that there lies a similar power in the two roots מלּח and בָּלָה, whence מלּוּחִים (see מלּח II) and מלּוּחִים *old clothes*. But it also marks a distinction between the two roots, that מלּח is here referred to smoke, and בָּלָה to a garment; so that the former seems to imply *a vanishing away as fine dust*, Germ. zerstieben, i. e. the being dispelled as dust or smoke.

II. מלּח denom. from מלּח salt, *to salt, to season with salt*, בָּמֶלַח Lev. 2, 13. Syr. Arab. Ethiop. id.

Pual pass. Ex. 30, 35.

HOPH. הִמְלַח, inf. absol. הִמְלִיחַ, *to be salted*, i. e. touched or sprinkled with salt, as a new-born infant, Ez. 16, 4. Jerome in h. l. "tenera infantium corpora . . . solent ab obstetricibus sale contingi, ut sicciora sint et restringantur." Galen de Sanit. I. 7.

\* I. מלּח, in pause also מלּח Gen. 14, 3, salt; Chald. מלּח, Syr. مَلَح, Arab. مَلَح.

If an etymology be sought, מלּח salt may be something *rubbed small, pulverized*, from r. מלּח I; comp. Syr. مَلَح to preserve in salt and spices, with مَلَح contritum, and r. مَلَح contrivit.—Job 6, 6. Judg. 9, 45. יָם הַמֶּלַח *the Salt sea*, i. e. the Dead sea, the waters of which are very strongly impregnated with salt, and deposit it in the low places along the shores, especially in the southern part (Ez. 47, 11. Zeph. 2, 9); Gen. 14, 3. Num. 34, 12. Deut. 3, 17. Josh. 3, 16. 18. 19. al. See Bibl. Res. in Palest. II. pp. 223-26. מְצֵלַת הַמֶּלַח *the valley of salt*, see art. מְצֵלַת. עִיר הַמֶּלַח *the city of salt*, see in עִיר no. 1. aa.—Also בְּרִית מֶלַח *a covenant of salt* 2 Chr. 13, 5, i. e. a league for ever sacred and inviolable, whence בְּרִית מֶלַח עוֹלָם Num. 18, 19. This formula arose from the circumstance, that salt as preserving from decay is a symbol of duration and perpetuity, see Philo Opp. II. p. 225; and hence the Arabs are said by some to eat bread and salt together in making a covenant; Steph. Schulz V. p. 246. At any rate they have the phrase يَبْنَا مَلَح *there is salt between us*, i. e. a covenant; whence lexicographers explain مَلَح, مَلْحَة, by *covenant, oath*.

But see also the conjecture of Lee in בְּרִית no. 1. Hence we may understand why the offerings of the Hebrews were to be seasoned with salt, as in Lev. 2, 13 וְלֹא תִשָּׁבֵי מֶלַח בְּרִית אֱלֹהֶיךָ מִעַל מִנְחָהְךָ *nor shalt thou let lack the salt of the covenant of thy God from thy offering*, i. e. the offerings are to be seasoned with salt, because salt is the symbol of the perpetual covenant between God and Israel, which he thus daily renews and



confirms. With other nations, too, salt was a symbol of friendship, and was added to their sacrifices; see Syke's Essay on Sacrifices. Rosenm. Schol. ad Lev. 2, 13.—Further, Gen. 19, 26 **מִלַּחַת** *a pillar of salt*, i. e. statue of fossil salt, bearing the appearance of a pillar or cippus; see, for the fossil salt at the south end of the Dead Sea, Bibl. Res. in Palest. II. pp. 482 sq. and for the legends of the Arabs respecting Lot's wife, see *ibid.* p. 589.

Deriv. **מִלַּחַת** II, **מִלַּח**, **מִלַּחָה**, **מִלַּחָה**.

II. **מִלַּח** only in plur. **מִלַּחִים**, *old clothes, worn out garments*, Jer. 38, 11. 12. R. **מִלַּח** I. q. v.

**מִלַּח** Chald. *salt*, Ezra 4, 14.

**מִלַּח** Chald. (denom. fr. subst. **מִלַּח**) *to eat salt*; Ezra 4, 14 *because we have eaten the salt of the palace*, i. e. are the servants of the king, have our maintenance from him. Syr. **ܐܡܠܚܐ** to take salt with one, to eat at his table. Arab. **مالح** to eat with one. Comp. 'men of thy bread' Obad. 7. So with the Persians and Hindoos *to eat one's salt* is said of servants who are fed by their masters; see Rosenm. Morgenl. no. 688.

**מִלַּח** m. *a seaman, mariner*, Ez. 27, 9. 27. 29. Jon. 1, 5. Arab. **ملاح**, Syr. **ܡܠܚܐ** id.—It is a denom. of the form **קָשַׁל**, from **מִלַּח** in the signif. *sea*, like Gr. *ἡ ἕλς*, Lat. *sal*, put poet. for the sea, whence *ἀλιεύς* seaman; comp. Arab. **بحر الملح** salt sea, the ocean.

**מִלַּחָה** f. (denom. fr. **מִלַּח**) *a land of salt*, and therefore *barren, a desert*, Job 39, 6. Ps. 107, 34; fully **מִלַּחָה** Jer. 17, 6. Comp. Eccles. 39, 30. So Virg. Georg. 2. 238 'Salsa tellus—frugibus infelix.' Plin. H. N. 31. 7.

**מִלַּחָה** f. once **מִלַּחָה** 1 Sam. 13, 22, c. suff. **מִלַּחָה**; plur. **מִלַּחָה**, constr. **מִלַּחָה**. R. **לָחָה** no. 2.

1. As a verbal noun, *warring, fighting*, i. e. the act, Is. 7, 1 **לְמַלְחָהּ** *to war against it* (the city), to besiege it. Hence *fight, battle*, Ex. 13, 17. Job 39, 25. Is. 28, 6. Ecc. 9, 11. **מִלַּחָה** see

in **מִלַּח** no. 1. a. Arab. **مَلْحَة** battle, overthrow.

2. *war*; so **מִלַּחָה** *to make war* Prov. 20, 18; **עִם** *with* any one Deut. 20, 12. 20; **אֶת** (אֶתָּה) id. Gen. 14, 2. **הָיָה** *there was war with* 2 K. 21, 20; **בֵּין** *between—and*, 1 K. 14, 30. 15, 6. 7. **הָיָה** *see in* **רָצָא** lett. b. **רָצָא** id. 1 K. 22, 4. **קָדַשׁ** *see in* **קָדַשׁ** Piel no. 3.—Hence **מִלַּחָה**, plur. **אִישׁ מִלַּחָה**, *a man of war, warrior*, Num. 31, 28. Is. 3, 2. Joel 2, 7. Jer. 38, 4. al. Poet. of Jehovah Ex. 15, 3; comp. **גִּבּוֹר מִ** of the same Ps. 24, 8. Also **מִלַּחָה** id. 1 Chr. 28, 3. Is. 42, 13. So with genit. of the adversary, 2 Sam. 8, 10 **בֵּית מִלַּחָה** *the house of my war*, i. e. with which I wage war, 2 Chr. 35, 21. **עַם מִ** *people of war*, troops, Josh. 8, 11. 11, 7; **זָבָה מִ** id. Is. 13, 4. Also **מִלַּחָה** *weapons of war*, see in **מִלַּח** no. 5; and so poet. **מִלַּחָה** id. Ps. 76, 4.

\* **מִלַּח** in Kal not used, pr. *to smooth, to smooth over*, as in Arabic; then intrans. *to be smooth, slippery*; and hence trop. *to slip away, to escape*, i. q. **מָלַח**. Syr. **ܡܠܚܐ** to smooth over; Arab. **ملط** to smooth over a wall with mortar (whence **مِلَطَ**), to shave the head; **مِلَطَ**

to be smooth, to be without hair; then Conj. I, IV, to cast (let slip) the foetus. Kindr. are **מִלַּח** to be smooth, **מִלַּח** id. V, VII, to escape, **מִלַּח** to be smooth, **מִלַּח** to escape, **מִלַּח** to smooth, to soften; **מִלַּח**, **מִלַּח**, tender, soft, comp. Gr. *μελδω*, Germ. and Engl. *mild*; also with the third radical a guttural or palatal **מִלַּח** to smooth, **מִלַּח** III to ca-

ress, to flatter, Gr. *μαλαγός, ἀμύλω, μέλι*, Lat. *mulgeo, mulceo*. The mid. radical being hardened, we have **מִלַּח** q. v.

PIEL **מִלַּח** Ecc. 9, 15, in pause **מִלַּח**, fut. **מִלַּח**, *to let slip away*, i. e.

1. *to let escape, to save from danger, to deliver*, with acc. of pers. Job 22, 30. 29, 12. Jer. 39, 18; acc. of thing 2 K. 23, 18. Ecc. 9, 15. Is. 46, 2. So **מִלַּח** *to save the life of* any one 2 Sam. 19, 6. Ps. 116, 4; **מִלַּח** id. 1 Sam. 19, 11. Jer. 48, 6. Ez. 33, 5. Am. 2, 14. 15. Once with

ב of thing partitively (see א A. 2. b); Job 20, 20 **מִלֵּט** לֹא בְּחִמּוֹדוֹ he shall not save aught among his delights. Sometimes with מִיָּד from the hand or power of any one Job 6, 23. Ps. 89, 49; **מִבְּרַח** 2 Sam. 19, 10; מִן Ps. 107, 20. Absol. Ps. 33, 17. Is. 46, 4.

2. to lay eggs, Is. 34, 15; comp. in Kal and Hiph. no. 2. Arab. مَلَيْط fetus.

HIPH. 1. i. q. Piel no. 1, to save, to deliver, Is. 31, 5.

2. to bring forth, as a woman, c. acc. Is. 66, 7. Comp. Piel no. 2.

NIPH. 1. to be delivered from danger, to be saved, Ps. 22, 6. Job 22, 30. Prov. 11, 21. Ez. 17, 15. Oftener reflex. to deliver oneself, to escape; with מִיָּד 1 Sam. 27, 1. Jer. 34, 3. 38, 23; מִיָּדָרְבַּ 1 K. 19, 17; Ecc. 7, 26; also with מִן of place whence, 1 Sam. 23, 13. 2 Sam. 1, 3; acc. of place whither Is. 37, 38; with ה loc. Gen. 19, 17. Judg. 3, 26. Absol. Ps. 124, 7. 1 Sam. 30, 17. Coupled with בְּרַח to flee, 1 Sam. 19, 12. 18.

2. to hasten away, without the idea of escape or flight, 1 Sam. 20, 29.

HITHP. i. q. Niph. no. 1; Job 19, 20 נִצַּח מִפְּתֵה בְּעוֹר שִׁנִּי I am (scarce) escaped with the skin of my teeth, proverbially for 'there is no soundness left in all my body.' The Arabs have a similar proverb, نجا برأسه he escaped with his head, i. e. just saved his life, Vit. Tim. 1. 180.—Poet. of sparks emitted, Job 41, 11.

Deriv. the two following.

מָלַט m. mortar, cement, from smearing or smoothing over, Jer. 43, 9; see the Arabic usage in r. מָלַט Kal.—Arab.

مَلَاط, Syr. مَلَاط, id. Comp. also Gr.

μάλθα, Lat. maltha, Ital. malta.

מִלְטוֹה (whom Jehovah delivers) Melatiak, pr. n. m. Neh. 3, 7. R. מִלַּט.

מִלְטוֹה see מִלְטוֹה lett. b.

מִלְכָּה f. (r. מָלַכ II) an ear of grain, pr. an ear cut off; once Deut. 23, 26. Comp. Job 24, 24.

מִלְכָּה f. (r. מָלַכ I) 1. Pr. interpretation; meton. what needs interpretation, an enigma, obscure maxim, aphorism, Prov. 1, 6. Sept. σκοτεινὸς λόγος.

2. a song of derision, taunt, Hab. 2, 6.

\* מָלַךְ, fut. יִמְלֹךְ, inf. c. suff. מְלֹכֵי.

1. to reign, to be king. Eth. ለጠገ id. Arab. ملك to possess, to reign; Syr. to consult; Chald. and Samar. to consult, to reign. So in other languages the words for consulting, judging, and reigning, are the same; comp. Lat. consul, and Germ. rathen, Anglosax. rædan and Swed. råda to command.—Constr. with עַל of persons and people Gen. 37, 8. 1 Sam. 8, 7. 1 K. 6, 1; or of a land 2 K. 11, 3; rarely with א 1 K. 11, 37. 2 Sam. 3, 21. Oftener with א of the royal seat, or residence, where the king dwells, 2 Sam. 5, 5. Josh. 13, 12. 21. Judg. 4, 2. al. sæp. With an acc. of time how long, 1 K. 11, 42. 14, 20. 2 K. 10, 36. 12, 2. Absol. as מְלֹכֵי אֶשְׁמֶנָה לְמֶלֶכּוֹ in the eighth year of his reign 2 K. 24, 12. 25, 1. Esth. 1, 3. Jer. 1, 2. Ps. 93, 1. 96, 10. 97, 1. So of Jehovah, Ps. 11, cc. Ex. 15, 18. Mic. 4, 7. Of the rule of the wicked Job 34, 30.

2. to begin to reign, to be made king, 2 Sam. 15, 10. 16, 8. 1 K. 1, 11. 13. 22, 41. 2 K. 9, 13. 2 Sam. 2, 10 Ishbosheth was forty years old מְלֹכּוֹ when he began to reign, was made king. 1 K. 16, 15. 23. 29. 2 K. 3, 1.

NIPH. recipr. to consult, to take counsel, Neh. 5, 7. Comp. the Syriac and Chald. usage in Kal above.

HIPH. to make king, to constitute as king, e. g. as done by a people 1 Chr. 11, 10, or by a more powerful king 2 K. 23, 34. 24, 17. Jer. 37, 1, or by Jehovah 1 Sam. 15, 35. 1 K. 3, 7; constr. usually with the accus. rarely the dat. 'to give the kingdom to any one,' 1 Chr. 29, 22. Sometimes with מְלֹכָה pleonast. 1 Sam. 12, 1. Is. 7, 6; לְמֶלֶכָה Judg. 9, 6. 1 Sam. 15, 11. With עַל of the people over whom 2 Sam. 2, 9. 1 Chr. 28, 4; אֶל 2 Sam. 2, 9; לְ 1 Sam. 8, 22. Absol. Hos. 8, 4.

HORH. pass. of Hiph. Dan. 9, 1.

Deriv. מְלֹכָה, מְלֹכָה, מְלֹכָה, and the nineteen here following (except מְלֹכָה).

מָלַךְ m. in pause also מְלֹכָה, c. suff. מְלֹכֵי; plur. מְלָכִים, מְלָכִים Prov. 31, 3, and with א as matter lectionis מְלָאכִים 2 Sam. 11, 1, constr. מְלָכִי.

1. a king, Arab. مَلِك, Mَالِك, rarely مَلِك; Syr. مَلِك id. Ethiop. ለጠገ.



moderator. Coupled often with a gen. of people or country, as מֶלֶךְ יְהוּדָה, of people or country, as מֶלֶךְ יְהוּדָה, מֶלֶךְ בָּבֶל, מֶלֶךְ אַשּׁוּר, מֶלֶךְ מִצְרַיִם, מֶלֶךְ יִשְׂרָאֵל, etc. But מֶלֶךְ, מֶלֶכְו, *my* or *his king*, i. e. Jehovah's king, the king of Israel constituted by Jehovah, Ps. 2, 6. 18, 51. Where the king of any people is spoken of καὶ ἑξοχὴν, the article is often prefixed הַמֶּלֶךְ, ὁ βασιλεύς, e. g. הַמֶּלֶךְ יְהוָה long live the king! 1 Sam. 10, 24; also in poetry Ps. 20, 10. 45, 6. 12. Cant. 1, 4. 3, 9; but not seldom the art. is omitted in such case in both prose and poetry, as 1 K. 21, 10. 13. Is. 32, 1. Prov. 24, 21. Ps. 21, 2. 45, 2. 16. 61, 7. In Ps. 72, 1 בֶּן־מֶלֶךְ the son of a king is said by way of honour for a king descended from kings, parall. with מֶלֶךְ in the preced. clause, opp. to one of ignoble birth or without royal ancestors; comp. βασιλεὺς ἐκ βασιλέων Xen. Agesil. 1. 2. Comp. also in the title of the modern kings of Persia the phrase السلطان بن السلطان the Sultân son of the Sultân.—As in the East inferior princes and likewise the viceroys and satraps of powerful monarchs were often dignified with the title of kings, (comp. Is. 10, 8 are not my princes altogether kings?) so the great sovereigns of Asia took loftier titles, viz. a) הַמֶּלֶךְ הַגָּדוֹל the great king, put καὶ ἑξοχὴν for the king of Assyria, Is. 36, 4. So the king of Persia in the arrow-headed inscriptions, see Lassen die Altpers. Keil-inschr. 4. 140, 146, 165, 174; and also among the Greeks, μέγας βασιλεύς, ὁ βασιλεὺς ὁ μέγας, Aristoph. Plut. 170. Plat. Gorg. p. 470. E. Menex. p. 78. D. So too the emperor of Germany by Syrian writers of the middle ages, מַלְכָּא נַחַל Barhebr. 334. β) מֶלֶךְ מְלָכִים king of kings, so the king of Babylon Ez. 26, 7, and Chald. מֶלֶךְ מְלָכִים Dan. 2, 37; also the king of Persia, Ezra 7, 12 Chald. So too the king of Persia in the arrow-headed inscriptions, Syr. מַלְכָּא מַלְכָּא Barhebr. Gr. βασιλεὺς βασιλέων, see Brissou de regio Persarum princ. § 3. See also Lassen l. c. Thesaur. p. 794.—Plur. מְלָכִים kings is sometimes put for foreign and therefore hostile kings, Ps. 2, 10. 68, 15. 30. 110, 5; i. q. מֶלֶךְ נֹדֵם Is. 14, 9. 18.

Trop. the title of king is applied: a)

To Jehovah, as king both of the whole nation of Israel (מֶלֶךְ יִשְׂרָאֵל Is. 41, 21, מֶלֶךְ יִשְׂרָאֵל 44, 6), and of each individual; Deut. 33, 5 וַיְהִי בִישְׁרֹון מֶלֶךְ and he was king in Jeshurun i. e. Israel. Ps. 5, 3. 10, 16. 29, 10. 44, 5. 98, 6. 145, 1. Is. 33, 22. 43, 15. 1 Sam. 12, 12. al. So with art. הַמֶּלֶךְ the king Jer. 46, 18. 48, 15. 51, 57, comp. Is. 57, 9. With epithets, מֶלֶךְ רַב Ps. 48, 3; מֶלֶךְ הַקְּבוֹד 24, 7–10; הַמֶּלֶךְ הַיָּדֹאֵם Is. 6, 5. So Eth. and Arab. of God. b) To idols, in the language of their worshippers, Is. 8, 21. Am. 5, 26. Zeph. 1, 5. Comp. Gr. ἄναξ, βασιλεύς, Hom. Il. γ'. 351. π'. 233. c) To animals, e. g. the crocodile Job 41, 26 [34]; of locusts, Prov. 30, 27. Here it is put for chief, leader; since kings are often introduced as the chiefs and leaders of armies, Job 15, 24. 18, 14. 29, 25.

2. Melech, pr. n. m. 1 Chr. 8, 35. 9, 41. Also with the art. הַמֶּלֶךְ Jer. 36, 26. 38, 6.

מֶלֶךְ Chald. m. emphat. מְלָכָא, plur. מְלָכִין (Kaph without Dag.) Dan. 2, 21. 47. al. and by Hebraism מְלָכִים Ezra 4, 13, emphat. מְלָכָא Dan. 2, 44; a king, Ezra 5, 6. 7. 6, 3. 4, 23. Dan. 2, 46. 4, 15. For the king καὶ ἑξοχὴν, emphat. מְלָכָא Dan. 2, 5 sq. 3, 2 sq. Also מְלָכָא מְלָכָא king of kings, spoken of the king of Babylon Dan. 2, 37, and of Persia Ezra 7, 12; see above in Heb. מֶלֶךְ 1. β. Dan. 4, 34 [37] מֶלֶךְ שָׁמַיָּא the king of heaven i. e. Jehovah.—Dan. 7, 17 four kings, i. e. four kingdoms, as Theod. and Vulg. comp. v. 23. 24; so 8, 21, comp. v. 20. 22.

מֶלֶךְ Chald. m. c. suff. מְלָכִי, counsel, Dan. 4, 24.

מֹלֶךְ 1 K. 11, 7, elsewhere with art. הַמֹּלֶךְ, Lev. 18, 21. 20, 2 sq. 1 K. 11, 7. 2 K. 23, 10. Jer. 32, 35, Molech, pr. n. of an idol of the Ammonites, Aqu. Symm. Theod. Μολόχ, Vulg. Moloch, Sept. appellat. ὁ ἄρχων, βασιλεὺς; called also מִלְכָּם Milcom 1 K. 11, 5 (comp. v. 7). 33. 2 K. 23, 13; and מִלְכָּם Malcam, Sept. Μελχόμ, Jer. 49, 1. 3. Syr. מַלְכָּא comp. Zeph. 1, 5. To this idol the Hebrews from the time of Solomon sacrificed infants on בְּמוֹת erected in the

valley of Hinnom; see מִלְכָּה no. 4. According to the Rabbins, its statue was of brass, with the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries; see Jarchi ad Jer. 7, 3. Lund Jüd. Heiligthümer p. 638. Carpzov. Antiq. 87, 404. Such a tradition is strongly confirmed by a passage in Diodorus Siculus, respecting human sacrifices offered by the Carthaginians to *Kérōs* i. e. *Saturn*, Diod. Sic. 20. 14. Hence it has been commonly held, that the *Molech* of the Old Test. was also *Saturn*, and indeed the *planet* Saturn, which the ancients regarded as a *κακοδαίμων* to be appeased with human sacrifices; see Comm. on Is. II. p. 343, and comp. in בִּירוֹן p. 463.—But from the language of Jeremiah, e. g. 32, 35 and *they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech*, comp. 19, 5 *they have built also the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal*, it would seem to follow that the idol *Molech* (הַמִּלְכָּה) was no other than *Baal* (הַבַּעַל), to whom also in the region of Carthage and Numidia children were immolated; see three Punic inscriptions, Monumm. Phœnic. pp. 448, 449, 453. It may be supposed that מִלְכָּה, מִלְכָּם, מִלְכָּם, was an epithet of Baal in current use chiefly among the Ammonites, as מִלְכָּרָה was an epithet of the same god among the Tyrians; see in בַּעַל no. 5. Among the Phœnicians also a customary epithet of Baal was מִלְכָּה *king eternal*, and also simply מִלְכָּה *king*; see Monumm. Phœnic. l. c. The forms מִלְכָּם, מִלְכָּם, may be compared with הַגִּבּוֹר p. 214; i. e. the endings ם and ם may be regarded as diminutive forms of endearment affixed to the names of gods; although in these syllables there may also lurk a suffix, the force of which was by degrees lost, as in the names of the gods Ἄδωνις, Ἄδωνι; *Baalit*, בַּעַלְתִּי, Monumm. Phœnic. p. 400; see also art. אֲדֹנִי p. 13 above.—For the apologetic comments of the Rabbins see in קֶבֶר Hiph. no. 4.

מִלְכָּה Chald. f. emphat. מִלְכָּה, *a queen*, i. q. Heb. מִלְכָּה, Dan. 5. 10.

מִלְכָּרָה f. (ר. לָכַר) c. suff. מִלְכָּרָה, *a noose, snare, springe*, Job 18, 10.

מִלְכָּה f. (ר. מִלְכָּה) constr. מִלְכָּה, *a queen*, i. e. the consort of a king Esth. 1, 9 sq. 7, 1 sq. or as reigning in her own right, e. g. the queen of Sheba 1 K. 10, 1. 4. 10. 13. Plur. מִלְכָּוֹת of the wives of Solomon who were of royal birth, opp. to concubines (פְּדִיגֻשִׁים) Cant. 6, 8. 9.

מִלְכָּה (id. or Chald. counsel) *Milcah*, pr. n. of the daughter of Haran, the wife of Nahor, Gen. 11, 29. 22, 20.

מִלְכָּה, see מְלוּכָה.

מִלְכָּו Chald. f. constr. מִלְכָּוֹת, *emphat. a kingdom*, i. q. Heb. מִלְכָּוֹת, i. e.

a) *dominion, reign*, the exercise of kingly power, Dan. 4, 28. 6, 2. 7, 14. al. In the genit. as adjunct for an adj. *royal*; as בֵּית מִלְכָּו the *royal residence*, metropolis, Dan. 4. 27; הַיְסֻד מִלְכָּוָה the *royal palace* 4, 26. מִלְכָּוָה מִדָּרִיּוֹשׁ the *reign of Darius* Ezra 4, 24. 6, 15. Spoken of the kingdom or dominion of God Dan. 3, 33; and of the future reign of the saints 7, 18. 22. 27.

b) *realm*, a country under kingly rule, Dan. 2, 39. 44. 7, 23. Plur. *emphat. a kingdom* Dan. 2, 44. 7, 23. Syr. مَلَكُوت, Arab. مَلَكُوت, id.

מִלְכָּוֹת f. (ר. מִלְכָּה) plur. מִלְכָּוֹת, *a word of the later Hebrew*, freq. in the books of Chron. Esth. and Daniel, but rare in the earlier books, as Num. 24, 7. 1 Sam. 20, 31. Ps. 45, 7. 103, 19. 145, 11 sq.

1. *a kingdom*, i. e. the royal dignity, *dominion, reign*, Dan. 11, 21 comp. v. 4. Esth. 1, 19. מִלְכָּוָה מִדָּוִד the *kingdom (dominion) of Saul* 1 Chr. 12, 23. 2 Chr. 12, 1. Often in the following phrase: Dan. 1, 1 *in the third year of the reign of Jehoiakim*. 2, 1. 8, 1. 1 Chr. 26, 31. 2 Chr. 15, 10. al. comp. the earlier phrase הַיְסֻד מִלְכָּוָה 1 K. 15, 1. 9. Often in the genit. as adjunct for the adj. *royal*, e. g. הַבֵּית מִלְכָּוֹת the *royal house, palace*, (i. q. בֵּית מִלְכָּה,) Esth. 1, 9. 2, 16. 5, 1; הַדָּבָר מִלְכָּוֹת (i. q. הַדָּבָר מִלְכָּה) *a royal mandate* Esth. 1, 19; קִשָּׁא מִ



*the royal throne* 1 Chr. 22, 10. Esth. 1, 2. 5, 1. al. 'מלכות Ps. 45, 7; 'מלך 1 Chr. 29, 25. Dan. 11, 21; also 'מלך *royal wine* Esth. 1, 7.—Ellipt. Esth. 5, 1 'מלכה *she put on royal apparel*.

2. *a kingdom*, i. e. *a realm*, a people under kingly rule; e. g. 'מלכות יהודה *the kingdom of Judah* 2 Chr. 11, 17; 'מלכות כשדים *the kingdom of the Chaldeans* Dan. 9, 1; 'מלכות פרס *the kingdom of the Persians* 2 Chr. 36, 20. Dan. 10, 13. etc. 'מלכות חצי *the half of the kingdom* Esth. 5, 3. 6. 7, 2. Plur. מלכויות Dan. 8, 22.

מלכיות (God's king, i. e. appointed by him, fr. מלך,) *Malchiel*, pr. n. m. Gen. 46, 17. Num. 26, 45. 1 Chr. 7, 31. —Patron. in — Num. 26, 45.

מלכיה and מלכיהו (Jehovah's king) *Malchiah*, pr. n. m. a) 1 Chr. 9, 12. Neh. 11, 12. Jer. 38, 1. b) Ezra 10, 31. Neh. 3, 11. 14, 13. c) Neh. 8, 4. 10, 3. d) Jer. 38, 6. e) Ezra 10, 25.

מלכיצדק (king of righteousness) pr. n. *Melchizedek*, king of Salem (Jerusalem) and a priest of Jehovah, Gen. 14, 18. Ps. 110, 4. Comp. Heb. c. 7.

מלכירם (king of altitude) *Malchiram*, pr. n. m. 1 Chr. 3, 18.

מלכישוע (king of help) *Malchishua*, pr. n. of a son of Saul, 1 Sam. 14, 49. 31, 2. Also written separately מלכישוע 1 Chr. 8, 33. 9, 39.

מלכם (their king) *Malcam*, pr. n. a) An idol of the Moabites and Ammonites, i. q. מלכם and מלכה, Jer. 49, 1. 3; see in מלכה. But in Zeph. 1, 5 and Am. 1, 15 מלכם *is their king*. b) A man, 1 Chr. 8, 9.

מלכם *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 K. 11, 5. 33. 2 K. 23, 13. See in מלכה.

מלכן an error for מלכן q. v.

מלכה fem. of the Chald. form מלכה, (as מלכה fr. מלכה) *a queen*, found only in Jer. 7, 18. 44, 17. 18. 19. 25; in which passages מלכה *the queen of heaven*, which the Hebrew women worshipped, is either *the moon*, or *Astarte* (נשחרה) i. e. the planet Venus. So Sept. in c. 44, and Vulg. everywhere. But several Mss. read the word fully

written מלכא the service or worship of heaven, as also the Syr. renders it מלכא כאלא cultus caeli, i. e. abstr. for concr. the gods of heaven.

מלכה f. with art. המלכה (the queen) *Moleketh, Hammoleketh*, pr. n. 1 Chr. 7, 18.

\* I. מלל *to speak*, mostly poet. for the comm. דבר. Chald. and Syr. מלל, מלל, id. It has something of the onomatopoeic character, like Gr. λαλέω Germ. *lallen*.—In Kal once part. מולל Prov. 6, 13.

PIEL מלל, *to speak*, a. acc. Job 8, 2 *how long wilt thou speak such things?* 33, 3. Ps. 106, 6; with dat. of pers. and a direct clause following, as Gen. 21, 7 'מלל לאברהם ושרה *who would have said to Abraham, Sarah shall give children suck?* Comp. דבר no. 1. c.

Deriv. מלה word, pr. n. מללי.

\* II. מלל i. q. מלה, *to cut off*, or *to be cut off*, espec. of grass, herbage, ears of grain. Fut. in the Chald. form, מלל Job 14, 2. 18, 16, plur. in pause מללו 24, 24. Ps. 37, 2, *to be cut off*; see Bleek on these forms, in Rosenm. Repertor. I. p. 80.—Job 14, 2 'מלל ויהל *like the flower he cometh forth and is cut down*. 18, 16 *beneath, his roots are dry, above, his branches are cut off*.—Others, as Kimchi and Simonis, derive these forms from נמל, which seems to be supported by the noun נמלה; but the preceding mode is better established.

NIPH. *to be circumcised*, i. q. נמול or נמול from r. מול. Præter. נמלהם for נמלהם Gen. 17, 11.

Po. מולל, fut. מולל, *to cut off*, Ps. 90, 6; see מול Pil.

Deriv. מליקה.

מלל Chald. Pa. מלל, *to speak*, Dan. 7, 8. 11. 20. 25; c. עם *with any one* Dan. 6, 22.

מללי (eloquent, r. מלל I) *Milalai*, pr. n. m. Neh. 12, 36.

מלמד or מלמד m. (ר. למד) once in constr. Judg. 3, 31 מלמד הדין *an ox-goad*, a stout staff with an iron point at one end for urging on oxen; see Maun

drell's Journ. Ap. 15. Gr. *βουπλῆς* Il. 6. 135, and *βούκεντορον*. See Schöttgen de Stimulo boum, Francof. 1774.

\* **בִּילֵץ** in Kal not used, *to be smooth*, i. q. **מִלֵּץ** q. v.

NIPH. Ps. 119, 103 *how smooth (בִּילֵצוֹ) to my palate are thy words*, i. e. pleasant, sweet.

**מִלְצָר** with art. **הַמִּלְצָר** Dan. 1, 11, 16, a name of office in the Babylonian court, prob. Pers. *مَلَس* master of wine, chief butler; so Bohlen Symb. p. 22.

\* **בִּילֵק** *to nip, to nip off, to crack*, e. g. the neck of a fowl Lev. 1, 15, 5, 8. Sept. *ἀνομιζω*. Kindr. is **פָּרַק**, the **ר** being softened into **ל**, and **פ** interchanged with **מ**. Syr. and Chald. **מִלֵּק** to pluck.

**מִלְקוֹת** m. (r. **לָקַח**) 1. *prey, booty*, espec. of cattle and animals. Num. 31, 12 **אֶת-הַשָּׂבִי וְאֶת-הַמִּלְקוֹת וְאֶת-הַשָּׂדֶה** *the captives, and the prey, and the spoils*; but in v. 11, 27, 32, the *captives* also are included under this word. Is. 49, 24, 25.

2. DUAL **מִלְקוֹתַיִם** *the two jaws*, with which food is taken, Ps. 22, 16.

**מִלְקֵשׁ** m. (r. **לָקַשׁ**) *the latter rain*, i. e. the vernal, the showers which fall in Palestine in the months of March and April before the harvest, Prov. 16, 15. Zech. 10, 1. Hos. 6, 3; often coupled with **יֹדֵהָ**, **מִיֹּדֵהָ**, the early or autumnal rain, Deut. 11, 14. Jer. 3, 3, 5, 24. Poet. of eloquent discourse, Job 29, 23.—On the rains of Palestine see Bibl. Res. in Palest. II. p. 97.

**מִלְקָחַיִם** m. dual (r. **לָקַח**) *tongs* for the fire, Is. 6, 6. So of small *tongs* or the like, *snuffers*, for lamps, etc. 1 K. 7, 49. 2 Chr. 4, 21. With suff. **מִלְקָחַיָּהוּ** id. Ex. 25, 38. 37, 23. Num. 4, 9.

● **מִלְתָּהוּ** f. (r. **לָחַהּ**) *a wardrobe, vestry*, sc. of the king, 2 K. 10, 22. So the context demands, and so Vulg. Chald. Arab. Kimchi.

**מִלְתִּי** (perh. for **מִלְתָּתִּי** my fulness, r. **מָלַא**) *Mallothi*, pr. n. m. 1 Chr. 25, 4, 26.

**מִלְתָּעוֹת** f. plur. (r. **לָחַעַ**) constr. **מִלְתָּעוֹתַיִם** Ps. 58, 7; also with the letters transp. **מִתְלָעוֹת** Job 29, 17. Prov. 30, 14. Joel 1, 6; *the biters, the grinders*, poet. for the

*teeth*. Comp. Ethiop. **ፍፈላት** the jaw, pr. that with which one bites; Ludolf p. 19. There seems to be no reference to a particular class of teeth, as the incisors, maxillary, etc.

**מִמְגָּרָה** f. (Dagesh euphonic) plur. **מִמְגָּרוֹת** Joel 1, 17, *garners, storehouses*, places or buildings where grain is laid up, i. q. **מִגְדָּרוֹת**. It is a denom. from **מָגַר** Hag. 2, 19, with **מ** local prefixed; comp. **מִרְגָּלִית**, and Lehrgeb. § 122. 1. no. 14. R. **מִגָּר** I. 3.

**מִמְדָּיִם** m. plur. (r. **מָדַד**) *measures*, sc. of the earth, Job 38, 5.

**מִמּוֹכֵן** *Memucan*, pr. n. of a prince or satrap in the court of Xerxes, Esth. 1, 14, 16, 21. Also **מִימּוֹכֵן** v. 16 Cheth.

**מִמּוֹת** m. (r. **מוֹת**) only in plur. **מִמּוֹתַיִם**, *deaths*, Jer. 16, 4. Ez. 28, 8.—In 2 K. 11, 2 Cheth. coner. *the dead, the slain*, where Keri **מִימּוֹתַיִם**.

**מִמְזִיר** m. (r. **מָזַר**) *filthiness*, coner. *filthy, polluted*; hence

1. *one spurious, a bastard*, Deut. 23, 3. Sept. *ἐξ πορνῆς*, Vulg. *de scorto natus*, and so the oriental intpp. as also the Rabbins, who use this word of a bastard.

2. Metaph. *a stranger, foreigner*, Zech. 9, 6. Sept. *ἀλλογενής*. In like manner, foreign nations are often compared to harlots by the Hebrew poets, comp. Is. 23, 17, 18.

**מִמְכָּר** m. (r. **מָכַר**) 1. *sale*, Lev. 25, 27, 29, 50.

2. Coner. *thing sold*; Lev. 25, 25 **מִמְכָּר אָחִיו** *that sold by his brother*. v. 28, 33. Ez. 7, 13. Plur. Deut. 18, 8.

3. *something for sale, ware*, etc. Lev 25, 14. Neh. 13, 20.

**מִמְכָּרָת** f. (r. **מָכַר**) *sale*, a selling, i. q. **מִמְכָּר** no. 1, Lev. 25, 42.

**מִמְלָכָה** f. (r. **מָלַךְ**) constr. **מִמְלָכָתָיִם**; c. suff. **מִמְלָכָתִּי**; plur. **מִמְלָכוֹת**, constr. **מִמְלָכוֹתַיִם**; i. q. **מִמְלָכוֹת**, but of an earlier age, though also found in the later books, as 2 Chr. 11, 1, 14, 4, 17, 5, al.

1. *kingdom*, i. e. the royal dignity, *dominion, reign*, 1 K. 11, 11, 14, 8, 1 Sam. 28, 17. In genit. for the adj. *royal*, as **הַמִּמְלָכָה** *the royal city* Josh. 10, 2.



1 Sam. 27, 5; בֵּית צִמְרָה Am. 7, 13; also 2 Chr. 23, 20. 2 K. 11, 1. Abstr. for coner. 1 Sam. 10, 18 כְּלֵי-הַמְּלָכֹת i. e. *all kings*.

2. a kingdom, i. e. a realm, a people under kingly rule; Num. 32, 33. 1 Sam. 24, 21. Ex. 19, 6.

מְּמַלְכֹת f. (ר. מַלְכָּה) only constr. מְּמַלְכֹת a kingdom, i. q. מְּמַלְכָּה no. 2; Josh. 13, 12 sq. 1 Sam. 15, 28. 2 Sam. 16, 3. Jer. 26, 1.

מִמֶּנּוּ, see מִן and מִן init.

מִמְסָה m. (ר. מִסָּה) mixed wine, spiced wine, i. q. מִסָּה q. v. Prov. 23, 30. Is. 65, 11. See in מִנְּה.

מִמֶּר m. grief, sorrow, Prov. 17, 25.—R. מִמֶּר; as מִבֶּס, r. מִבֶּס; מִמֶּס, r. מִמֶּס; מִמֶּל, r. מִמֶּל.

מִמְרָא (pr. fattening, then coner. fat, r. מִמְרָא) Mamre, pr. n. of an Amorite who made a league with Abraham, Gen. 14, 13, 24. Hence אֲלוֹנֵי מִמְרָא the oaks of Mamre, Gen. 13, 18, 18, 1; and simpl. מִמְרָא Mamre 23, 17, 19, 35, 27; the name of a grove of oaks not far from Hebron. [Mamre is said to be Hebron, Gen. 23, 19, 35, 27. But the oaks or terebinths of Mamre are distinguished from Hebron or Mamre itself, Gen. 13, 18, 18, 1. They are placed by a tradition older than Josephus at some distance from Hebron towards Jerusalem; Jos. B. J. 4, 9, 7. See Bibl. Res. in Palest. II. p. 454. I. p. 318. Bibliotheca Sacra, 1843, p. 52.—R.]

מִמְרָרִים m. plur. (ר. מִמְרָר, Dag. euphon.) bitternesses, calamities, Job 9, 18.

מִמְשָׁח m. (ר. מִשָּׁח) expansion; Ez. 28, 14 מִמְשָׁח כְּרִיב cherub of expansion, Vulg. cherub extensus, i. e. with expanded wings; comp. v. 16 and Ex. 25, 20.

מִמְשָׁל m. (ר. מִשָּׁל) dominion, rule, Dan. 11, 3, 5. Plur. מִמְשָׁלִים coner. princes, lords, 1 Chr. 26, 6.

מִמְשָׁלָה f. (ר. מִשָּׁלָה) Mic. 4, 8; constr. מִמְשָׁלָה Gen. 1, 16. Ps. 136, 8; c. suff. מִמְשָׁלָה Is. 22, 21; Plur. constr. מִמְשָׁלָה Ps. 136, 9, c. suff. מִמְשָׁלָהוּ Ps. 114, 2; dominion, rule, Mic. 4, 8. Dan. 11, 5; also 1 K. 9, 19. 2 Chr. 8, 6. Jer. 51, 25, 34, 1; of Jehovah's dominion Ps. 114, 2, 145, 13; also the office of a prince of

the court, Is. 22, 21. Trop. of the rule of the sun and moon, Gen. 1, 16. Ps. 136, 8.—Hence coner. a) dominions, jurisdiction, realm, 2 K. 20, 13. Ps. 103, 22. b) rulers, princes, chief officers, 2 Chr. 32, 9. Less well Sept. Vulg. power, army. Comp. 1 Chr. 26, 6.

מִמְשָׁק m. (ר. מִשָּׁק) possession; once Zeph. 2, 9 מִמְשָׁק חֲרוּל the possession of the bramble, a place overgrown with brambles. Comp. Is. 14, 23.

מִמְתָּקִים m. plur. (ר. מִתָּק) sweetnesses, sweet things, Cant. 5, 16. Neh. 8, 10.

מִן m. (ר. מִנְּה) c. suff. מִנְּה Neh. 9, 20, but in other Mss. without Dag. manna, which some regard as identical with the manna Arabica, a sweet resin similar to honey, which in Arabia and other oriental regions exudes chiefly in July and August, before sunrise, from the leaves of several species of trees and shrubs, but principally from the tamarisk genus. Ex. 16, 15–35. Num. 11, 6 sq. Deut. 8, 3, 16. Josh. 5, 12. Ps. 78, 24. Within the present century English naturalists first proved that a certain insect, similar to the coccus, is coöperative in producing the manna; see Hardwicke in Asiatic Researches XIV. p. 182 sq. Frederick in Transact. of the Lit. Soc. of Bombay, Lond. 1819. Vol. I. p. 251 sq. This has more recently been confirmed by Ehrenberg, who has shown that the manna flows out of the leaf in consequence of the punctures of this insect. The tree which produces it at Sinai is the Tamarix gallica mannifera, Arab. طَرْفَا Tūrfa; and the insect is called coccus manniparus. See Ehrenb. Symbol. Phys. Berl. 1829. Bibl. Res. in Palest. I. pp. 170, 550. Comp. Niebuhr's Deser. of Arab. p. 145. Germ. J. E. Fabri Historia Mannæ in Fabri et Reiskii Opusc. med. Arab. p. 121.—Arab. مَن id. pr. a portion, gift from heaven, من السما. But allusion is made to another derivation Ex. 16, 15, 31; comp. Chald. מִן. [Of all the characteristics ascribed in Scripture to the manna, not one belongs to the present manna; nor could there ever have been a supply of it sufficient for the consump-

tion of a host like that of Israel, containing at least two millions of people; see Bibl. Res. in Palest. 1. c.—R.

מן Chald. Pron. 1. Interrog. *who? what?* Ezra 5, 3. 9. Dan. 3, 15. Also in an indirect interrog. Ezra 5, 4.

2. Indef. מִן־דֵּי *whoso, whoever*, Dan. 3, 6. 11. 4, 14.

מן m. (ר. מִן־ן) 1. *part, portion*. The proper subst. force of this word does not indeed occur in common use in the O. T. since the form מִנְהוּ Ps. 68, 24, which Simonis explains by: *the portion of him (them)*, i. e. of the dogs, is more readily solved another way, viz. by rendering it: *that the tongue of thy dogs may lap (תִּמְחִין) of it*. But the primary subst. power is manifest in the forms מִמֶּנִּי pr. *a parte mea*, Fr. *de ma part*, Engl. *for or on my part*, (comp. Ez. 3, 17 *warn them* מִמֶּנִּי *on my part*, from me,) and מִמֶּנּוּ *a parte ejus, on his part*; and hence the prep. מִן is pr. originally nothing but the constr. state sing. of מִן; and מִנִּי Is. 30, 11 is its constr. plural.

2. Plur. מִנִּים *strings* of an instrument, pr. slender threads, from their being *divided*, Ps. 150, 4. Syr. مَنَ id. Prob. also we may refer hither Ps. 45, 9: *out of ivory palaces* שִׁמְחִיךָ מִנִּי *the strings* (resounding music) *have made thee glad*. On the plural ending יִי for יִים, see Lehrs. p. 525, 526. Ewald's Gram. § 359.

מן and מִן, before a guttural מִן, rarely מִן (as מִן־הוּ Gen. 14, 23, מִן־הוּ 2 Sam. 18, 16, and constantly in the forms מִן־חֵן, מִן־חֵן, poet. מִנִּי with Yod paragog. as annexed to the constr. state Judg. 5, 14. Job 6, 16. Ps. 44, 10. 11. Is. 46, 3. al. once מִנִּי plur. constr. Is. 20, 11; c. suff. מִנִּי (see מִן no. 1), poet. מִנִּי and מִנִּי (by Syriasm); מִנְהוּ in pause מִנְהוּ, f. מִנְהוּ; מִמֶּנּוּ for מִמֶּנּוּ *from him*, poet. מִמֶּנּוּ, f. מִמֶּנּוּ; plur. מִמֶּנּוּ for מִמֶּנּוּ *from us*; מִמֶּנּוּ poet. מִמֶּנּוּ, f. מִמֶּנּוּ. Syr. مِّن; Arab. مِنْ, usually joined to the next word by dropping Nun, as with the art. مِّنْ al for مِّنْ De Sacy Gram. I. § 838. Strictly מִן is constr. state of the noun מִן, (as מִן constr. מִן.) pr. *part of* any thing, and hence a Preposition; see מִן no. 1.

1. Strictly as a Prep. *partitive*, (מִן Mem *partitive* as the Hebrews call it,) denoting a *part* taken from or out of a whole, which in Gr. and Lat. is expressed by the prepositions ἐξ, ἐκ, ex, e, and also by ἀπό, ab, a, rarely by de.

a) Put after numerals; Ruth 4, 2 *ten men* מִן־הַזְּקֵנִים *of the elders of the city*. 2 K. 2, 7 *fifty men* מִן־הַנְּבִיאִים *of the sons of the prophets*. Neh. 1, 2 *אחד מִמֶּנִּי* *one of my brethren*. Job 5, 1 *מִי מִקְדָּשִׁים* *who of or among the holy?* Jer. 45, 28 *אֲדָבָר מִי יִקְוֶה מִמֶּנִּי* *whose word shall stand, of me or of them*, mine or theirs, where מִן refers to מִי, as in Job 1. c.—So after substantives which denote a *part*; 2 Chr. 31, 3 *the king's portion from (מִן) his substance*. Is. 21, 11 *מָה מִלַּיְלָה* *what of the night?* i. e. what part (time) of the night?

b) Indefinitely, the noun being omitted. α) As referring to number or multitude, it implies *some out of* a whole number; Ex. 17, 5 *take with thee* מִן־הַזְּקֵנִים *(some) of the elders of Israel*. 16, 27 *יָצְאוּ מִן־הָעָם* *there went out (some) of the people*. Gen. 33, 15. Num. 13, 23. 2 Sam. 11, 17. Ez. 5, 4. Am. 2, 11. Cant. 1, 2 *רָשְׁקֵנִי מִנִּשְׁקֹתֶיךָ פִּיהוּ* *let him kiss me (with some) of the kisses of his mouth*. So Arab. مِنْهُمْ some of them Kor. 57.

26; also بَعْضُ c. genit. a part, some; Syr. مَنَ. Comp. the Fr. indef. art. *des anciens, des baisers*.—More rarely it marks *one out of* a number; Gen. 28, 11 *and he took* מִן־הַבָּשָׂה *one of the stones of the place*, comp. v. 18. Ex. 6, 25 *Eleazar took him one of the daughters of Putiel to wife*. Jer. 1, 1. Dan. 11, 5 *the king of the south* מִן־הַמֶּלְכִּים *and one of his princes*, Sept. ἐξ ἐκ τῶν δυναστῶν. So Arab. بَعْضُ, Syr. مَنَ, of one. β) As referring to a whole, *something, some of*; as מִדָּם (some) *of the blood*, some blood, Ex. 12, 7. 29, 21. Lev. 5, 9. (So מִן־חַטָּאת Barhebr. 529.) Job 11, 6 *God will remit to thee* מִן־חַטָּאתֶךָ *(something) of thy guilt*. Ps. 137, 3. With a negat. part. *nothing, none at all*; 1 K. 18, 5 *וְלֹא נִבְרִית מִן* *and that we destroy none of the beasts*. 2 K. 10, 10. Deut. 16, 4. Nah. 1, 14 *לֹא תִרְעַב מִשְׁמֶנֶךָ עוֹד* *there shall be sown*



*nothing of thy name more, nothing which bears thy name.* γ) Hence is manifest the proper force of the Arab. **من** 'pleonastic,' treated of by Agrell, de Variet. gen. et num. in Lingg. Orient. p. 142 sq. and corresponding to which there are similar phrases in Hebrew. In these Arabic formulas, **ما من الله**, lit. *nothing of God but God*, i. e. there is no God but God, Kor. Sur. 3, 55. 5, 77. 38, 65 (comp. the same words without **من** Sur. 3, 1. 11, 27. 20, 7); **ما من احد** *nothing of one, not even one*, Sur. 2, 96. 19, 98; **ما لهم من علم** lit. *nothing to them of knowledge*, i. e. they have no knowledge, Sur. 18, 4 (comp. without **من** 22, 70. 24, 14); in these and many other like instances, **בן** is not pleonastic, but partitive: *not a single part of God*, i. q. *no god; not a particle of one, not even one; not a particle of knowledge*, etc. In Syriac the corresponding form is **ܡܢ ܡܢܐ** and contr. **ܡܢܡܢܐ** *nequaquam*, Gal. 5, 16.—Hence in Heb. א) **בְּאֶחָד** lit. *any part of one*, i. e. *even one, ullus*. Deut. 15, 7 *if there be a poor man among you* **בְּאֶחָד** *any one of your brethren*. Lev. 4, 2 *and if he doeth* **בְּאֶחָד** *any one of them*; comp. Ez. 18, 10 where **אֶחָד** seems to be spurious. Dan. 8, 9 see in **בְּאֶחָד**. ב) In the negative phrases **בְּאֶחָד**, Is. 40, 17. 41, 24, i. e. (something) *from nothing, nihili quid*, as if diminutive of *nothing*, q. d. *less than nothing*, though there is here no comparative force in **בן**. Is. 40, 17 *all nations before him are* **בְּאֶחָד** *as nothing, and they are counted to him* **בְּאֶחָד** *less than nothing*. 41, 24 *ye are* **בְּאֶחָד** *from (less than) nothing, and your work, from (less than) nought*; comp. v. 12. 29. The rendering *less than nothing* is rather mathematical than poetical, though it correctly expresses the fact that the idea of *nothing* is diminished by prefixing this particle. Nor is this usage peculiar to Isaiah; to it indeed belongs the form **בְּאֶחָד** *not one, not even one, none*, as Jer. 10, 6 **כִּי בְּאֶחָד** *not one is like to thee, Jehovah*. v. 7. So too I would explain the phrase **בְּאֶחָד** i. q. *no. 5. d. p. 43*.—But to this

idiom do not belong several passages in which interpreters have thought they discovered the **בן** pleonastic; Storr Observatt. p. 450. Thus Gen. 7, 22 *all in whose nostrils was the breath of life, died*; i. e. all animated beings died. So in the anacoluthon Judg. 10, 11. 12.

e) After verbs of *taking* or *receiving* of or from any thing, i. e. a part from a whole; e. g. Gen. 2, 22 *the rib which the Lord took* **בְּאֶחָד** *from the man*. Ex. 29, 22 *thou shalt take of the ram the fat*. Job 23, 6. So after verbs of a similar sense; as verbs of *eating*, **אָכַל בן** Gen. 25, 20. Job 31, 17; of *satiating*, **שָׂבַע בן**; of *choosing from* a number Ex. 18, 25. 2 K. 10, 3. Vice versa also after verbs of *giving* Gen. 25, 30. 30, 14; so too after verbs of *filling*, as **מָלֵא בן**; of *leaving* Ex. 10, 5. Lev. 6, 9; of *teaching* Is. 2, 3. Ps. 59, 13. In all these examples **בן** denotes a part, portion, some; which the Greek, French, and German express also by the genitive, as *ἐσθίειν καὶ πίνειν τινός, prenez du sang, nimm des Blutes*.

2. From the above partitive signification comes the notion of *proceeding out of* any thing, i. e. *out of, of, from*, Gr. *ἐκ*, Lat. *ex*, implying that a thing has been in another and made as it were *part of* it. So very freq. in the proper sense after verbs signifying *to go out* e. g. *from* a people, city, land, gate, and the like, see in **רָצָא**; *to draw out* sc. *from* the water, a pit, Ps. 18, 17. 40, 3; *to draw water out of* a well Is. 12, 3; *to deliver or save from* the power of any one; see the verbs **נָצַר**, **הַצִּיל**; e. g. **מִרְשָׁע** Ps. 17, 13, **מִמָּוֶה** 33, 19, **מִחָרֶב** 22, 21; also *to help (save) from* Deut. 33, 7. Ps. 43, 1; *to drive out from* a land Ps. 10, 18; *to cut off from* a land Ez. 14, 17; *to remove out of* Deut. 26, 13. al. Further, *to take or receive from*, see **לָקַח**; *to cry out from* any place Jon. 2, 3. Hab. 2, 11. al. Trop. *to pass from* one state to another, e. g. *to be turned from* sorrow to joy, Esth. 9, 22 comp. Is. 17, 1. —Hence spoken:

a) Of the material *out of* which any thing as it were *proceeds*, is formed or made. Gen. 2, 19 *and the Lord God formed* **בן** *out of*

the ground every beast of the field. v. 23. Cant. 3, 9 Solomon made a litter (palanquin) מַעֲצֵי הַלְבָנוֹן of the wood of Lebanon. Ps. 16, 4. 45, 14. Hos. 13, 2.

b) Of source or origin, e. g. α) Of parents, Gen. 17, 16 kings shall be מִמֶּנָּה of her. 16, 2. 1 Sam. 2, 20 the Lord give thee seed of this woman. Judg. 11, 34 she was his only daughter, מִמֶּנּוּ יָרָן לוֹ he had no other of himself, of his own body. Gen. 35, 11. Lev. 21, 17. Job 14, 4 מִי יִהְיֶה טָהוֹר מִמָּמָא who will show one pure born of the impure! see in נָתַן no. 1. i. Is. 58, 12 מִמֶּדָּה those from thee, thy children, descendants. β) Of a people or native place; 1 Sam. 9, 1 מִבְּנֵימִין a man of Benjamin. Judg. 13, 2 מִצֹּרֶחָה a man of Zorah. 12, 8. 17, 7. 2 K. 21, 19. Am. 1, 1. Jer. 1, 1. Neh. 7, 6. So of beasts and things; Ps. 80, 14 חֲזִיר מִיִּצְרָאֵל the boar of the forest. Jer. 5, 6. Ps. 80, 9 מִמִּצְרַיִם a vine of Egypt. Comp. Ps. 72, 16. Trop. Neh. 6, 8 thou feignest them מִלִּבָּבָה out of thine own heart.

c) Of the author or agent from or by whom any thing proceeds or is done; so Gr. ἀπό i. q. υπό Hdt. 2. 54. Thuc. 3. 36. E. g. מִן הָרָחָה בָּן to conceive by any one Gen. 19, 36. Hos. 7, 4 an oven בָּעֵרָה heated by the baker. Ps. 9, 14 מִנִּי מִשְׁנֵאָה my sorrow from (caused by) them that hate me. 31, 12. 62, 2. Judg. 14, 4. Job 6, 25. Prov. 16, 1. 1 Chr. 13, 2. Hos. 8, 4. So with passive verbs, Ps. 37, 23. Ecc. 12, 11.—Often as marking the author of a judgment or estimate; Job 4, 17 shall mortal man be accounted just of God (מֵאַלְהֵים), a man pure of his maker? i. e. can he be just and pure in the judgment or sight of God? Num. 32, 22 מִיָּהוָה נְקִיִּים guiltless before Jehovah. Zech. 11, 13. Contra, Ps. 18, 22 לֹא רָשָׁעָתִי מֵאַלְהֵי I have not done wickedly before my God, he being judge; but others take it here as constr. prægna. I have not wickedly departed from my God. Jer. 51, 5. Deut. 32, 47.—To the same idiom may be referred Gen. 3, 14 בְּעֵינֵי כָל־ אָרָרָה אֹתָהּ מְכַלֶּה־הַבְּהֵמָה cursed art thou of all beasts, their curses follow thee; Sept. ἀπὸ πάντων τῶν κτηνῶν, i. e. ἀπὸ for ὑπὸ, see above. Gen. 4, 11. So on the other hand בְּרִיָּה Deut. 33, 24. Judg. 5, 24; though

both these passages may be referred to no. 5 below.

d) As the efficient cause; e. g. after active verbs, Is. 6, 4 and the posts of the door trembled at (מִן) the voice. Job 4, 9. 14, 9. Ps. 6, 8. 73, 19. After passive verbs, Is. 22, 3 אֲפֹרֵי מִקִּשְׁתָּהּ they are captured by the archers. 28, 7. Ps. 78, 65. Ez. 27, 34. After substantives, Hos. 7, 5 חֶמֶת מִיַּיִן heat from (by) wine. Job 4, 13 thoughts from the visions of the night. After an adjunct. Gen. 49, 12 see in תַּכְלִילִי.

e) Of the instrument; comp. Soph. Trach. 1133 εἰς ξυγῆς θαναίνω χερός. Gen. 9, 11 neither shall all flesh be cut off any more by the waters of a flood, מִמַּי הַמַּבּוּל. Job 7, 14. Ps. 28, 7. So prægna. Lev. 14, 16 וְטָבַל הַיָּדָיו אֶת־אֶצְבָּעוֹ... מִן־הַשֶּׁמֶן and the priest shall dip and moisten his finger with the oil.

f) Of the remote cause, the ground or motive on account of, because of, for which any thing is done. Joel 4, 19 [3, 19] מִחַמַּס בְּנֵי יְהוּדָה for the violence to the children of Judah. Is. 53, 5 מִפְּשָׁעֵינוּ for (on account of) our transgressions. Prov. 20, 4. Deut. 7, 7. Josh. 22, 24. Cant. 3, 8. Zech. 8, 10. So to rejoice (שִׂמְחָה) or grieve on account of, at any thing, Ruth 1, 13. Ex. 2, 23. Mic. 7, 16. Also where the reason is assigned why something is not done, Lat. præ, Engl. for; Gen. 16, 10 לֹא יִסְפָּר מֵרַב it shall not be numbered for multitude. Ex. 15, 23 they could not drink of the water for bitterness. 6, 9.—Hence מֵאִשֶּׁר because, see in אֲשֶׁר C. 3.

g) Of a law, rule, precept, according to which, in conformity with or by which, any thing is done, comp. Lat. ex more, ex lege, ex fœdere; מִפִּי יְהוָה by command of Jehovah 2 Chr. 36, 12. Jon. 3, 7. Hence genr. according to, after, Lat. secundum; Ez. 7, 27 אֲנֵשׁוּהָ אֹתָם according to their ways will I do unto them. Job 39, 26. מִדֶּרֶךְ according to the number, as often as; see דֶּרֶךְ.

3. Very frequent, though not as is usually supposed the primary idea, is the notion of receding, departing, of motion from a place, e. g. from a place hither, from a place away, out from, off from, and the like, in any direction whatever, whether upwards or downwards; e. g. מִשָּׁמַיִם from heaven Is. 14,



12. Ps. 14, 2. 33, 14; יָרַד מִן *to descend from a mountain*; and vice versa עָלָה מִן *to ascend from*; 1 Sam. 2, 8. So also of the voice and the senses, as exerting themselves or called into exercise from any place or distance; comp. Judg. 5, 20 *the stars fought from heaven*. Thus of the voice Is. 24, 14. 16. 42, 10; of the hearing 2 Chr. 6, 21. 25. 30. 33. 7, 14; of the sight Cant. 2, 9 comp. 5, 4.—As opposites we find: α) עָרָא מִן—יָרַד, Lev. 13, 12 *רָאשׁוֹ עָרָא מִן רִגְלֵהּ from his head even to his foot*. Is. 1, 6. 1 K. 6, 24. 7, 9. The same formula is often used so as to comprehend every thing without distinction, from beginning to end, from head to foot, etc. Jon. 3, 5 *מִגְדּוֹלָם עָרָא עַד קַטְנֵם־לָם to the greatest to the least*, i. e. all. Esth. 3, 13. Ex. 11, 5. 12, 12. 1 Sam. 5, 9. So too for *whether—or*, i. q. *both—and*, Ex. 9, 25. 22. 3. Deut. 29, 10. 1 Sam. 30, 19. With a negative particle, *neither—nor*, Gen. 14, 23 *אֵם מִחוּט עָרָא שְׂרוּף—עַל־לָךְ neither thread nor shoe-latchet*, i. e. nothing at all. 31, 24. β) מִן—עָלָה *from—to*, see מִן אֶל A. 1. p. 51; Ps. 144, 13 *מִן אֶל־מִן from kind to kind*, i. e. of every kind. So מִן—מִן id. Gen. 9, 10. γ) מִן—מִן id. Ez. 25, 13 *מִתִּי־מִן—וְיָרְדָנָה from Teman—even unto Dedan*. For מִן וְהָלָא *and these constructions מִן is more common, for which see below*.—Specially

a) After verbs of going away *from* a place, see הָלַךְ; of coming Gen. 16, 8; of returning, see שָׁבוּ; of sending, as שָׁלַח; of fetching, as לָקַח Jer. 13, 7. Also after verbs of *departing*, receding, so סָר, גָּרַר, and others of kindred meaning, as אָבַד מִן, אָבַד מִן, אָבַד מִן, אָבַד מִן pr. to err *from* a law Lev. 4, 2. Further, of removing, הִסִּיר, הִרְחִיק; of repulsing, הָשִׁיב Ps. 44, 11; of driving out, גָּרַשׁ; of withholding, מָנַע; of restraining, הִשָּׁה; of dehorting, נִזְהָר. So too after verbs of desisting, הִתְלַח; of ceasing, leaving off, Esth. 9, 28, אָבַד מִן Gen. 29, 35; of resting, נָח, שָׁבַת; also of forgetting, אָבַד מִן Ps. 102, 5. Here too may be referred 1 K. 12, 28 רַב לָכֶם מְנוּחָה enough to you (i. e. desist) *from going up*. Joel 1, 12 joy is withered away from the sons of men. Ps. 104, 35. Prov. 25, 17. So הִתְלַח מִמְנוּחָה, see in חָלַל no. 2. a.

b) From the notion of *departing*, *receding*, comes the use of מָן after verbs of fleeing, פָּרַח, נָס; of hiding oneself, סָתַר, שָׁלַם, פָּתַח; of fearing, יָרָא, פָּחַד; of trembling (comp. in no. 2. d) Is. 6, 4. Nah. 1, 5; of being aware, guarding, שָׁמַר, נִשְׁמַר; of defending, protecting, Ps. 43, 1. 107, 41. All these verbs take מן of the person *from* whom we flee, hide, guard, defend, or *of* whom we are afraid. beware, etc. Comp. ἀπότις ἀπό, καλύπτω ἀπό, Matt. 11, 25. Luke 9, 45, 19, 42. Lat. ‘custodire v. defendere ab,’ ‘tutus a periculo.’—Similar to these are: חָפְשִׁי מֶן *free from* a master Job 3, 19; מִצִּדּוֹ מֵאֹיִב *a refuge from the enemy* Nah. 3, 11; צֶל מִהַרֵּב *a shadow from the heat*, which protects from the heat, Is. 4, 6. 25, 4. Job 21, 9. So Esth. 5, 9 *he stood not up* וְלֹא זָרַח *nor moved for him*, i. e. for fear or reverence of him. Job 31, 23.

c) After words of receiving, לָקַח מִן, לָקַח מִי; of giving, Ecc. 12, 11; of seeking, בָּקַשׁ; of asking, שָׁאַל; here מִן marks the person *from* whom one receives, etc. So too after a verb signifying to take vengeance *of* or *from* any one, נָקַם מִן 1 Sam. 24, 13. al. Also Is. 57, 8, see in כרת no. 3. fin.

d) After verbs of rising or raising up from a place, קים, הִקִּים, Judg. 3, 20. 2 Sam. 12, 17. So also after verbs of consoling, comforting; Gen. 5, 29 *this one shall comfort us from (under) our work and the toil of our hands.*

e) Often **מן** is prefixed to particles of place, (most of them being nouns,) and signifies *departure from* the place denoted by the particle. Thus: α) Before adverbs, **מֵאַחֶר** *from behind*; **מֵשָׁם** *from there, thence*; **מֵאֵי** *whence?* **מִזֶּה** *hence*; and so **מִמִּשְׁכָּנָה**, **מִמִּלְחָמָה**; β) Before prepositions, **מֵאַחֶר** *from after*; **מִבֵּינֵךְ** *from amid, from within*; **מִלְפָּנֶיךָ**, **מִמּוֹל**, **מִנֶּגֶד**, *from before*; **מֵאֵל**, **מֵמַט**, *from with*; **מֵעַל** *from above*, **מִתַּת**, *from beneath*; **מִבֵּין** *from between*, etc. Comp. Fr. *de chez, d'auprès*.

f) Put without a preceding verb, it implies distance or absence from any place or thing; *far from, away from*, comp. Gr. *ἀπ' Ἀργεος* far from Argos, *φίλης ἀπὸ πατρὶδος αἰῆς* Il. 2. 162. So Prov. 20, 3 *מִיָּדָה יָסֵת* to sit away from strife. Num. 15, 24 *הַנֶּזֶר מֵעֵינֵי* away from the eyes

of the congregation. Is. 14, 19. Hence α) i. q. *without*; Job 11, 15 *for then shalt thou lift up thy face* בְּמִיּוֹם *without spot*. Gen. 27, 39. Mic. 3, 6. Jer. 48, 45. β) *besides, præter*, 2 Sam. 13, 16. 1 Chr. 29, 3.—Contra

g) It implies also a connection, a dependence of one thing *from* another, so as to seem to proceed *from* or *out of* it. Is. 40, 15 בֵּר מִדְּלִי *a drop from the bucket*, Sept. *σταγὼν ἀπὸ ἡδύου*. Cant. 4, 1. See in גָּלַשׁ, and comp. *ἐκ διψοῦ καὶ ἀθυμίας* Od. 21. 420. Arab. *قرب من* *prope abesse ab aliqua re*.—Perh. Ruth. 2, 20 הוּא מִצְּאֵלָנוּ *he is next from our Goel* see in צָאֵל I. 3. p. 170. For מִצְּעִירָה Dan. 8, 9, see in its order.

h) Often מִן marks the place or region *in* or *at* which a thing is; as מִקְדָּם *from the east*, מִמָּזְרָג *from the west*, where in Engl. we say *on the east or eastward, on the west or westward*. The mind of the oriental passes *from* the place specified to himself; we *from* ourselves *to* the place specified. So Gen. 2, 8 *and the Lord God planted a garden in Eden* מִקְדָּם *eastward*, i. e. in the eastern part of Eden. 12, 8 וְהָשִׁי מִקְדָּם בֵּית־אֵל *Bethel on the west and Ai on the east*, i. e. those coming *from the west* would pass by Bethel, and those *from the east* by Ai. So מִצְפּוֹן *on the north* Judg. 7, 1. In like manner the following: מִבֵּית *on the inside*, within; מִחוּץ *on the outside*, without, as Gen. 6, 14; מִמּוֹל *from before*, i. e. in front; מִתַּחַת *from beneath*, i. e. below. So Gr. *πρὸς νότου*, Lat. *a fronte, a tergo*; Fr. *dessous, dessus, dedans, dehors, derrière* for *d'arrière*.—When followed by a genitive or by לְ, the following forms arise: מִצֵּד *at the side of* any one; לְ מִימִין *at or on the right of* any one, מִשְׁמָאל *on the left*; לְ מַעַל *above*, upon, i. q. מִתַּחַת *beneath*, under, i. q. מִחוּץ *i. q. חוּץ*, etc. see in לְ A. 4. d. p. 502. Thesaur. p. 805.

i) Any thing at which we look, may also be said to look *towards* us, e. g. a place at some distance; hence in Lat. *e regione, ex adverso, over against*. So also in Hebrew, מִצְּגֵד *e regione, over against*, Gen. 21, 16. Num. 2, 2; מִרְחוֹק *e longinquo, afar off*, 1 Sam. 26, 13. Comp. *ἐστῆναι μακρόθεν*.

k) Sometimes forms of this sort, as מִקְדָּם *from the east for in the east*, and מִרְחוֹק *from afar for afar off*, are even put after verbs of motion to mark the terminus or place whither; so Is. 22, 3 מִרְחוֹק בָּרְחוּ *they have fled afar off*, far away. 23, 7 *her own feet shall carry her* מִרְחוֹק *afar off to sojourn*. Gen. 13, 11 וַיֵּסֶד לוֹט מִקְדָּם *and Lot journeyed eastward*. Such phrases seem to be taken as in the accus. of place whither, q. d. אֶל־מִרְחוֹק.

4. Of time, as marking: a) The terminus *a quo*, a time *from* which onward; as מִן הַיּוֹם הַזֶּה *from that time forth* Neh. 13, 21; מִיָּמֵינוּ *from times of old*; מֵעַתָּה *from now, henceforth*; מִזְּעִרִים *from childhood* 1 Sam. 12, 2. 1 K. 18, 12; so too מִבֶּטֶן אִמִּי *from my mother's womb*, from my birth, Judg. 16, 17. Is. 46, 3.—When prefixed to a word implying a space or period of time, the reckoning is always from the beginning and not from the end, like the Gr. *ἀπ' ἡμέρας, ἀπὸ νυκτός*, Lat. *de die, de nocte*. Lev. 27, 17 מִשְׁנֵית הַיּוֹבֵל *Vulg. well, statim ab initio incipientis jubilei*, opp. אַחֲרֵי הַיּוֹבֵל v. 18. Is. 38, 12 מִיּוֹם עַד לַיְלָה *from morning till night*, i. e. the whole day. מִיָּמֵיהָ *since thy days*, i. e. since the beginning of thy life, Job 38, 12. 1 Sam. 25, 28. מִיּוֹם *from time on*, from the beginning of time or of the world, Sept. *ἀπ' ἀρχῆς*, Is. 43, 13.

b) Of the time *in* or *at* which any thing takes place, comp. מִן no. 3. h; Ps. 94, 13. 1 Sam. 25, 28. מִמָּחָר *on the morrow* Gen. 19, 34. Ex. 9, 6. מִעוֹלָם *a long time ago*, i. e. of old, Is. 42, 14. Prov. 8, 23. מִקְדָּשִׁית, Is. 46, 10.

c) Of the time which next follows another, *immediately after*, comp. in no. 3. g; so Gr. *ἐξ ἀποστροφῆς*, Lat. *ab itinere, ex consulatione*. Ps. 73, 20 מִתְקִין *as a dream after (when) one awakes*. Prov. 8, 23 מִקְדָּמִי אֶרֶץ *immediately from (after) the beginnings of the earth*; מִיָּמֵינוּ *after two days* Hos. 6, 2; מִסָּפֶר *at the end*, see סָפַר. Simply *after*, מֵאַחֲרֵי *after a time*, in process of time, Judg. 11, 4. 14, 8; מֵיָּמִים רַבִּים Josh. 23, 1. מֵיָּמִים רַבִּים Is. 24, 22; מֵשְׁלֹשׁ חֳדָשִׁים *after three months* Gen. 38, 24. Here too may be referred מִן הַמִּיָּד *beyond (after) the appointed time* 2 Sam. 20, 5.



5. From the idea of *proceeding from* or *out of* (see no. 2), in which is included the notion of *taking* or *choosing out of*, comes the use of מן as a *comparative*, to mark any thing as prominent or pre-eminent in any way above other things *from* or *out of* which it is taken. Comp. Lat. *egregius, eximius*; Gr. ἐκ πάντων μάλιστα II. 4. 96; also ἐκ πασών II. 18. 431. Hebr. מן בְּהִי Ps. 84, 11. The same usage is found in the Syriac and Arabic. —So Deut. 14, 2 *a people מְבַלְבְּלִים out of all nations*, q. d. chosen out, superior to them. 1 Sam. 9, 2 גְּבוּהָה מִכָּל-הָעָם *taller than any of the people*, pr. in this respect eminent *out of*, above, all the people. 10, 23 מְבַלְבָּל עָקֵב *deceitful above all things*, i. e. the most deceitful of all, Jer. 17, 9; comp. 1 Sam. 18, 30. 2 K. 10, 3. 2 Chr. 9, 22. Ez. 31, 5. Ps. 45, 8. al.—In other examples a thing is said to be in some way *eminent*, distinguished, *above* another, to surpass it, e. g. טוֹב מִבָּלָק *better than Balak*, distinguished above him for goodness, Judg. 11, 25; מְרוֹחַ מִדְּבַשׁ *sweeter than honey* 14, 18; חָכֵם מִדָּנִיֵּאל *wiser than Daniel* Ez. 28, 3. Also with a verb implying virtue or vice, Judg. 2, 19 הַשְׁחִירוּ מֵאֲבוֹתָם *they did worse than their fathers*. Gen. 19, 9. 29, 30. 38, 26. Jer. 5, 3. al. So too the phrases: מִן הַסֵּר *to have less than* another Ps. 8, 6; מִן נָפַל *to fall more than* another, to yield, Job 12, 3; מִן עָמַד *to stand more than* another, not to yield, Dan. 11, 8.—Not much different is the view of those who refer this comparative use of מן back to the idea of *receding*; see Thes. p. 806.—The following uses may also be noted: a) The *tertium comparationis* is sometimes omitted, but may be easily supplied: Is. 10, 10 פְּסִילֵיהֶם *their idols surpass those of Jerusalem* sc. in multitude and power. Mic. 7, 4. Ps. 62, 10. Job 11, 17. b) A thing is said to be *above* or *greater than* any one, when it surpasses his powers; as Deut. 14, 24 יְרֵבָה מִמֶּה הַיָּרֵךְ *the journey is greater than thou*, i. e. exceeds thy powers, is too long for thee. Gen. 4, 13. 18, 14. Job 15, 11. 35, 5. Is. 49, 6. Num. 16, 9. Judg. 7, 2. See Lehrs. p. 690. c) There is a close connection between the comparative use of מן and its negative power (no. 6. b); e. g. Hos. 6, 6

הָסֵר הַפִּצְחִי וְלֹא זָבַח וְדָנַת אֱלֹהִים מֵעֹלֹת  
*I delight in goodness, and not sacrifice, in the knowledge of God MORE THAN in burnt-offerings.*

6. Before an *infinitive*, מן signifies: a) *on this account that, because*; comp. no. 2. f. Deut. 7, 8 אָהַבָה יְיָ אֶתְּכֶם *because Jehovah loveth you*. b) Most frequently, *so as not, so that not, lest*, with a negative sense, from the signification of *receding* (no. 3), after verbs which in any way imply restraint, hindrance, etc. e. g. verbs of restraining, מִן הִיָּיא Num. 32, 7; of guarding, of caution and care, Ps. 39, 2. Gen. 31, 29; of dehorting Is. 8, 11; of rejecting 1 Sam. 8, 7; of shutting up Is. 24, 10. Zech. 7, 12; (comp. Gen. 27, 1. Ps. 69, 24;); of dismissing Ex. 14, 5; of forgetting Ps. 102, 5. Is. 49, 15. Thus Num. 32, 7 *wherefore turn ye the heart of the children of Israel אֶל-הָאָרֶץ מִיֵּשְׁבָר from going over*, etc. i. e. so that they go not over. Gen. 27, 1 *his eyes were dim מְרָא so that he could not see*. Is. 49, 15 *can a woman forget her sucking child מִרְחֶם so as not to have compassion*, etc. So Is. 54, 9 *I have sworn מִן-עַלְיָה מִן-עַלְיָה not to be wroth with thee*, i. e. the oath restrains me from it.—In this sense, a noun is often found instead of the inf. and then מן is for the fuller *מהיהוה*; so 1 Sam. 15, 23 *he hath rejected thee מִמֶּלֶךְ from being king*, i. e. so that thou art no longer king. Jer. 48, 2 *we will destroy it מִיָּד so that it shall be no more a nation*. Is. 52, 14 מִשְׁחָה מִיָּד *disfigured so as to be no man*, so as scarcely to have the appearance of a man. Also Is. 17, 1. 23, 1. 25, 2. Jer. 2, 25. 1 K. 15, 13. Job 34, 30. c) Of time, e. g. *from which, since*, see no. 4. a. Is. 44, 7 *since I created the ancient people*. Num. 24, 23. Job 20, 4. 1 Chr. 8, 8. 2 Chr. 31, 10. Also *after*, when, see no. 4. c. Ps. 73, 20.

7. Once מן is found as a *Conjunction* before the future, i. q. Syr. ܡܢ, Arab. مِنْ أُن, in the sense of *lest*, comp. no. 6. b. Deut. 33, 11 מִן-יִקְוִיּוּן, Sept. μή αναστήσονται, Vulg. non consurgant. Comp. Lehrs. p. 636.

מן, לָמִי, לָמִי, i. q. מִן (which is only found in certain forms, as מִן-עַלְיָה, מִן-עַלְיָה, מִן-עַלְיָה), and corresponding en

tirely to the Lat. *inde* for *de-in*. It is put for מִן in the signif. no. 3.  $\alpha$ - $\delta$ , marking a terminus *a quo*, *from*; so of place, לְמִדְּחוֹק *from afar* Job 26, 3. 39, 29, also of time 2 Sam. 7, 19. 2 K. 19, 25. 1 Chr. 27, 23 לְמִבְּנֵי שְׁנֵה וּלְמִשְׁנֵה *from twenty years old and under*. 1 Chr. 17, 10. Mal. 3, 7.—Most frequently followed by וְעַד, *from—to, even to*, Zech. 14, 10. Mic. 7, 12; of time, Judg. 19, 30. 2 Sam. 7, 6. Jer. 7, 7. Also i. q. *whether—or*, 2 Chr. 15, 13 לְמֵאִישׁ וְעַד אִשָּׁה *whether man or woman*. Esth. 1, 20; and so with a negative particle, *neither—nor*, Ex. 11, 7. 2 Sam. 13, 22.—Here however does not belong לְמִבֵּית Num. 18, 7, nor לְמִמַּחֲת 1 K. 7, 32, which are for מִבֵּית, לְ, מִמַּחֲת, including the idea of *motion* to a place; comp. אֶל-מַחֲוֵץ.

מֵאֵת i. q. מִזֶּם, pr. *from with*, from *near by* any person or thing, Syr. **مِنْ** **عِنْدَ**, Arab. **مِنْ عِنْد**; hence *genr. from*, of a terminus *a quo*, 1 K. 6, 33 espec. after verbs or nouns of departing or sending *from* any place, Gen. 8, 8. 26, 31; also of receiving Job 2, 10; of buying Gen. 17, 27. 23, 20; of asking *from* any one 1 Sam. 1, 17; of performance *from* (by) any one, Ex. 29, 28 *this shall be to Aaron a perpetual statute* מֵאֵת בְּנֵי יִשְׂרָאֵל *from the children of Israel*, i. e. to be performed by them. Josh. 11, 20 מֵאֵת יְהוָה *from Jehovah is this*. Ps. 22, 26 מֵאֵתְךָ יְהוָה *from thee is my song*, i. e. I owe to thee my deliverance, the cause of my song. In Is. 54, 15 מֵאוֹתִי is for מֵאַחֲרִי v. 17; see in אֶת II.—In Is. 44, 24 Keri, מֵאַחֲרִי is i. q. Gr. **ἐξ** **ἐμαυτοῦ** John 5, 30, *of myself*, by my own authority, Arab. **مِنْ عِنْدِي**, Syr. **مِنْ** **عِنْدِي**, Heb. מִמֶּנִּי Hos. 8, 4. Comp. on this idiom Gesen. Anecdota Orient. I. p. 66.

מְזִי Chald. Ezra 6, 14, c. suff. מְזִי, מְזִי, מְזִי, i. q. Heb.

1. *part* of any thing, pr. constr. state of the noun מֶנֶן. Its partitive power is apparent in examples of this sort: Dan. 2, 33 *as to his feet* פְּרָוֶל מִנְהֶוּן דִּי חֲסֵהָ *a part of them was iron* וְחֵסֶה מִנְהֶוּן דִּי חֲסֵהָ *a part of them clay*. Comp. Syr. מֶנֶן—מֶנֶן 2 Tim. 2, 20. Barhebr. p. 171, 200.

2. *from out of*, pr. proceeding out of, etc. Hence: a) Of the *author*, from whom as a source any thing proceeds, after the passive, Ezra 4, 21. b) Of the moving cause, motive, *on account of*, *because of*, Dan. 5, 19; מִן־כִּי *because*, Dan. 3, 22. c) Of a rule or law *according to* which any thing is done, Ezra 6, 14, 7, 23. Hence כִּשְׁט מִן *of a truth*, in truth, *truly*, Dan. 2, 47; מִן־רָצִיב *of a certainty*, i. e. certainly, Dan. 2, 8. Comp. Gr. ἐκ as used in periphrasis for adverbs, e. g. ἐξ ἐμπαροῦς i. q. ἐμπανῶς, ἐξ ἰσοῦ.

3. *from*, with the notion of receding, departing, see Heb. מִן no. 3; hence to require punishment *from* any one, Ezra 7, 26; to be in fear *of* any one Dan. 5, 19. Of time, *from* a time *onward*, Dan. 4, 23 [26]. Ezra 5, 12.—Often followed by other prepositions, e. g. מִן לָזֶה i. q. Heb. מֵעַם, מֵאֶת, see לָזֶה מִן מֵהֵמָּה i. q. Heb. מִלְפָּנֶיךָ, מִפְּנֵיךָ i. q. Heb. מִן אֲדָרָךְ מֵאֲזִי *from then*, *from that time*, see אֲדָרָךְ. —Here too belongs the privative or negative signification, on which see in Heb. מִן no. 6. b. Dan. 4, 13 לִבְבָּהּ מִן יִשְׁתַּחֲוֶה *his heart shall be changed from a man's heart*, i. e. *so as to be no longer the heart of a man*.

4. Comparat. *above, more than*, Dan.  
2, 30.

מִנָּה Chald. see מִנָּה.

מִנְאוֹת *parts*, plur. of מִנָּה q. v.

**מִיָּגְרָה** f. (r. נָגַן) i. q. נִיגְרָה no. 3, *a*  
song, espec. of derision, *a satire*, Lam.  
3, 63.

מְנִיָּה Chald. f. *tribute*, i. q. Chald.  
מְנִיָּה q. v.

**מִנְדֵּעַ** Chald. m. i. q. Heb. מִדֵּעַ, the Dag. being resolved in the Chaldee manner into נ. R. יִרְדֵּעַ, fut. יִרְדֵּעַ.

1. *knowledge*, Dan. 2, 21. 5, 12.

2. *understanding, intellect*, Dan. 4,  
31. 33.

\* מִנָּה fut. מִנְּהָ pr. to divide out, to measure out; kindred are מִנָּן and מִנֵּה. Comp. by transpos. Gr. μέω.—In Kal

1. *to allot, to appoint*, c.  $\frac{1}{2}$  Is. 65, 12.

2. *to number out, to count*, e. g. money 2 K. 12, 11; the stars Ps. 147, 4; the dust Gen. 13, 16. Num. 23, 10; \*a people



by a census 2 Sam. 24, 1. 1 Chr. 21, 1. 17. 27, 24 (c. ב). 1 K. 20, 25 and *number thee an army*, etc. Part. מונה the *numberer, counter*, i. e. inspector of flocks, Jer. 33, 13.—Chald. and Syr. חנא id.

NIPH. pass. of Kal no. 2, *to be numbered*, Gen. 13, 16. 2 Chr. 5, 6. Ecc. 1, 15; *to be numbered with*, c. את Is. 53, 12.

PIEL מנה, fut. apoc. ימנה, imp. apoc. מן. Only in the later Heb.

1. *to allot, to appoint*, i. e. *to divide out* to any one, Dan. 1, 10; with ב of person, Dan. 1, 5. Job 7, 3.

2. *to appoint*, i. e. *to constitute, to prepare*, spoken of God, Jon. 2, 1. 4, 6. 8. Followed by a finite verb ἀσχεδώς, Ps. 61, 8 וְיִצְרֶהוּ מִן הַיָּמִים *appoint (cause that) they may preserve him*. With על *to appoint over, to set over*, Dan. 1, 11.

PUAL pass. *to be appointed, to be set over*, 1 Chr. 9, 29.

Deriv. מנה, מנה, pr. n. המנה, and the four following.

מנה and מנה Chald. *to number*; Dan. 5, 26 *God hath numbered thy kingdom*, i. e. the years of thy reign. Part. pass. מנא v. 26.

PA. מני, *to constitute, to appoint* to an office, Dan. 2, 24. Ezra 7, 25; c. על *over* Dan. 2, 49. 3. 12. Imper. מני Ezra 7, 25.

Deriv. מנן.

מנה m. (r. מנה) plur. מנים, pr. part. portion, number; spec. maneh, mina,

Gr. μνᾶ, (Syr. مَنّا, Arab. مَن) a weight of a hundred shekels, as we may gather from 1 K. 10, 17. 2 Chr. 9, 16.—Another and somewhat obscure specification is given Ez. 45, 12: *twenty shekels, twenty-five shekels, fifteen shekels, shall be your mina*; spoken either of a triple mina of 20, 25, and 15 shekels; or of a single mina of sixty shekels, distributed into three parts, 15+20+25. The latter is best.

מנה f. (r. מנה) constr. מנה, plur. מנות, c. suff. Kamets impure מנהה Esth. 2, 9.

1. *a part, portion*. Ex. 29, 26. Lev. 7, 33; mostly of food, 1 Sam. 1, 4. 5. 9, 23. מנהה *to send portions* from a feast, Neh. 8, 10. 12. Esth. 9, 19. 22.

2. *a lot*, i. q. מלק, Jer. 13, 25. Arab. مَن fate.

מנה only in plur. מנים parts, i. e. times, Gen. 31, 7. 41. R. מנה.

מנהג m. the *driving* of a chariot, 2 K. 9, 20. R. מה.

מנהרה f. (r. נהר to flow,) a *fissure, cleft*, in mountains or rocks, hollowed out by the water; such were used by the Israelites in times of distress as dens, recesses, retreats, once Judg. 6, 2.

See Thesaur. p. 858.—Arab. مَنَهْر and مَنَهْرَة fossa aquæ; see Schult. ad Job p. 49.

מנד m. (r. ניד) a *nodding, shaking*. Ps. 44, 15 מנד ראש a *shaking of the head*, i. e. concr. one at whom men shake the head, an object of derision.

מנוח m. (r. נוח) plur. c. suff. מנוחיו Ps. 116, 7.

1. *a resting, a settling down* in a fixed place; e. g. of the ark 1 Chr. 6, 16 [31]. See the root Kal and Hiph. no. 1.

2. *rest, quiet*; מנח מנוח *to find rest* Gen. 8, 9. Is. 34, 14. Lam. 1, 3; comp. Deut. 28, 65. בןש מ' ל *to seek rest for* a female, sc. in matrimony, Ruth 3, 1; comp. Liv. 3. 45.

3. Manoah, pr. n. of the father of Samson, Judg. 13, 2 sq.

מנוחה f. also מנהה Gen. 49, 15 (r. נוח) c. suff. מנוחתו, מנוחה Is. 11, 10; plur. מנוחות Is. 32, 18.

1. *a resting, a settling down for rest* (comp. מנה no. 1); hence, 'place where any thing settles down'; Zech. 9, 1 the oracle of Jehovah is against the land of Hadrach, and Damascus is the resting thereof, i. e. Damascus is the place where it settles down, on which it rests; comp. Num. 11, 25. 26. Is. 11, 2.

2. *rest, quiet*; מ' איש a *man of quiet*, i. e. pacific, 1 Chr. 22, 9; מ' מנוחות waters of quietness, i. e. still, placid, Ps. 23, 2. Adv. quietly, without noise or tumult, Judg. 20, 43.—Also i. q. comfort, consolation, 2 Sam. 14, 17. Hence מ' מנח *to find comfort* Jer. 45, 3; but also of a female, *to find rest* sc. in matrimony, Ruth 1, 9; comp. 3, 1.

3. *place of rest, resting-place*, Num. 10, 33. Mic. 2, 10. Plur. Is. 32, 18. Spec. of the temple, as the abode of Jehovah,

Ps. 132, 8. 14. <sup>א</sup>בֵּית מ' 1 Chr. 28, 2. Is. 66, 1; comp. Is. 11, 10. Also of the Holy Land, in which the people of God found rest, Deut. 12, 9. 1 K. 8, 56. Ps. 95, 11 <sup>א</sup>מִנְחָתִי *my rest*, i. e. conceded by me (God) to them. Is. 28, 12. Gen. 49, 15.—Jer. 51, 59 <sup>א</sup>שָׂר מִנְחָה, an officer of Nebuchadnezzar's court; according to Kimchi, *chamberlain*, who attended the king when he retired to rest; better perh. *chief of the quarters* for the king and his army, q. d. *quartermaster-general*. Comp. Num. 10, 33. Syr. <sup>א</sup>כַּף מַחֲבָטָא chief of the camp.

<sup>א</sup>מִנּוֹן m. (ר. נִין) *a child, offspring*. Once, Prov. 29, 21 *when any one bring-eth up his servant delicately from childhood, וְאַחֲרֵיהּ יִהְיֶה כְּמִנּוֹן he will afterwards be as a child*. So the Heb. intpp. and many early commentators. Others, abstr. *condition of a child*.

<sup>א</sup>מָנוֹס m. (ר. נִיס) c. suff. מִנְּסִי 2 Sam. 22, 3; see Lehrs. p. 161.

1. *flight*, Jer. 46, 5.

2. *refuge*, i. e. place of flight or retreat, Ps. 142, 5. Job 11, 20. al. Of God as the refuge of man, 2 Sam. 22, 3. Jer. 16, 19.

<sup>א</sup>מִנוּסָה fem. of the preceding, *flight* Lev. 26, 36. Is. 52, 12.

<sup>א</sup>מִנּוֹר m. (ר. נִיר) *a yoke, jugum*, pr. a ploughman's yoke; hence trop. <sup>א</sup>מִנּוֹר *jugum textorium, a weaver's beam*, 1 Sam. 17, 7. 2 Sam. 21, 19. Syr.

<sup>א</sup>מִנּוֹרָא id. Arab. <sup>א</sup>מִנּוֹרָא *jugum aratorium*, <sup>א</sup>מִנּוֹרָא *jugum textorium*. But in this latter signif. Syr. and Arab. have more commonly <sup>א</sup>מִנּוֹל, <sup>א</sup>מִנּוֹל, with *r* softened.

<sup>א</sup>מִנּוֹרָה and <sup>א</sup>מִנּוֹרָה f. (ר. נִיר) *a candle-stick, candelabra*; spoken of the great chandelier in the tabernacle, Ex. 25, 31 sq. 30, 27. 37, 17. 40, 4. 24. al. Plur. of the candelabras in the temple, 1 K. 7, 49. 1 Chr. 28, 15. Jer. 52, 19.

Arab. <sup>א</sup>מִנּוֹרָה id.

<sup>א</sup>מִנּוֹרִים m. plur. (ר. נִיר, Dag. euphon.) *princes*, i. q. <sup>א</sup>מִנּוֹרִים, Nah. 3, 17.

\* <sup>א</sup>מִנָּה obsol. root, Arab. <sup>א</sup>مَنَح I, II, to

*give, to bestow*, pr. to divide out, to distribute, kindr. with <sup>א</sup>מָנָה, <sup>א</sup>מָנָה. Hence

<sup>א</sup>מִנְחָה f. constr. <sup>א</sup>מִנְחָה, c. suff. <sup>א</sup>מִנְחָתִי plur. c. suff. <sup>א</sup>מִנְחָתֶיךָ Gen. 32, 14.

1. *a gift, present*, Gen. 32, 14. 19. 21. 43, 11. 15. 25. 26. al. Espec. of presents offered to nobles and kings, Judg. 3, 15. 1 Sam. 10, 23. 2 Chr. 17, 5. 11. Ps. 45, 13. Is. 39, 1. 1 K. 10, 25.

2. *tribute*, which was extracted from a subject nation under the milder name of a *present*, see Diod. Sic. 1. 58. So 2 Sam. 8, 2. 6. 1 K. 5, 1 [4, 21]. 2 K. 17, 4. Ps. 72, 10.

3. *an offering to God, a sacrifice*, Is. 1, 13. 1 Chr. 16, 29. Spoken espec. of a bloodless offering, *meat-offering*, opp. to <sup>א</sup>זֶבַח a bloody sacrifice; it consisted of flour, meal, or cakes, with oil and frankincense, and was burned upon the altar either by itself or in connection with the bloody sacrifice; so Lev. 2, 1. 4. 5. 6. 6, 7 [14] sq. 7, 9. al. Hence <sup>א</sup>זֶבַח וּמִנְחָה Ps. 40, 7. Jer. 17, 26. Dan. 9, 27; <sup>א</sup>מִנְחָה Joel 1, 9. 13. 2, 14. As offered to idols, Is. 57, 6. 66, 3.

<sup>א</sup>מִנְחָה Chald. i. q. Heb. no. 3, Dan. 2, 46. Ezra 7, 17.

<sup>א</sup>מִנְחָה see <sup>א</sup>מִנְחָה.

<sup>א</sup>מִנְחָם (consoler, r. נָחַם) *Menahem*, pr. n. of a king of Israel, r. 772–761 B. C. 2 K. 15, 17–22. Sept. *Μαναήμ*, Vulg. *Manahem*.

<sup>א</sup>מִנְחָת (rest, r. נָחַה) *Manahath*, pr. n. a) Of a man Gen. 36, 23. b) Of a place otherwise unknown 1 Chr. 8, 6.

<sup>א</sup>מִנִּי m. (ר. מִנָּה, see Is. 65, 12,) *fate, fortune, destiny*, Arab. <sup>א</sup>مَنْيَة, <sup>א</sup>مَنْيَة; with the art. <sup>א</sup>הַמִּנִּי, *Meni*, as the name of an idol which the Jews in Babylonia worshipped along with *Gad* (see <sup>א</sup>גָּד, by *lectisternia*, Is. 65, 11. Probably the planet *Venus* is intended, which, as the source of good fortune (<sup>א</sup>سعد الاصغر) *bona fortuna minor*), was regarded by the ancient Semitic nations as coupled with *Gad* or the planet *Jupiter*. It seems to be the same as the goddess <sup>א</sup>מִנָּה of the heathen Arabs, mentioned



in the Koran, Sur. 53. 19, 20. See on these points, Comm. on Is. l. c.

I. מני Jer. 51, 27, *Minni*, pr. n. of an Armenian province, coupled with אררט. According to Bochart, Phaleg lib. I. c. 3. p. 19, 20, it is i. q. *Mirvâs*, a region of Armenia, Nicol. Damasc. ap. Jos. Ant. 1. 3. 6; perh. the region of the *Manarasci* near the centre of Armenia, see St. Martin Mém. sur l'Arménie I. p. 249.—For Ps. 45, 9, see in מן no. 2.

II. מני poet. for מן with Yod paragogic, Judg. 5, 14. Is. 46, 31; see in init. For the form מני Is. 30, 11, see in מן no. 1.

מניה, see מניה.

מנים, see מן.

מנימין, see מנימין.

מנין Chald. m. *number*, Ezra 6, 17. Syr. مَنِين. R. מניה.

מניה (ר. מנין) *Minnith*, pr. n. of a place in the territory of the Ammonites, Judg. 11, 33. Hence wheat was brought to the Tyrian market, Ez. 27, 17.

מניה m. (ר. נלה) c. suff. מניה, once in Job 15, 29 לא רשא לארץ מניה *their possessions spread not abroad in the land*, i. e. their flocks. Thus usually; but the root נלה is very doubtful, see in art. נלה.—The reading מניה is also doubtful, and we ought perhaps (with one Ms.) to restore מניה from מניה i. q. מניה, *their fold*, poet. for *their flocks*.

\* מנין obsol. root, Arab. مَنَّ, to *ride out*, to *allot*, kindr. with מניה and מניה.—Hence מן, מן, constr. מן, plur. מניה, and pr. n. מני, מניה.

\* מני fut. ימני, to *keep back*, to *withhold*, to *restrain*. Arab. منع id. Chald. id. The primary syllable is נ; which has a negative power, see r. נא.—Construed: a) With acc. of thing and מן of pers. to *withhold from* any one; Gen. 30, 2 אשר מני מיה פרי *who hath withheld from thee the fruit of the womb*. Job 22, 7 thou hast withholden (המני) bread from the hungry. 2 Sam. 13, 13. 1 K. 20, 7. Prov. 3, 27. Neh. 9, 20. Am. 4, 7. al. Rarely with ל of pers. Ps. 84, 12; absol. Ps. 21, 3. b) With acc. and מן of thing, to *restrain* or *withhold from*

any thing. Jer. 31, 16 קולך מני refrain thy voice from weeping. 48, 10 מני חרבו מני who keepeth back his sword from blood. Prov. 1, 15. So with מן before an infin. 1 Sam. 25, 26. 34 אשר מני; also concisely, Jer. 2, 25 מני רגלך מניה *withhold thy foot from being unshod*, see in מן no. 6. b.—But to *withhold a person from* a thing is the same as to *withhold any thing from him*, as in lett. a. So Num. 24, 11 מניך ה' the Lord hath kept thee back from honour, i. e. hath withheld honour from thee. Job 31, 16. Ecc. 2, 10.—Absol. Ez. 31, 15 נהרתינה I restrained the floods thereof. Prov. 11, 26. Job 20, 13.

NIPH. to be withheld, restrained; e. g. the rain Jer. 3, 3; with מן of pers. Job 38, 15; מן c. infin. Num. 22, 16.

Deriv. pr. n. מני, מני.

מניה m. (ר. נלה) a bolt, bar, Cant. 5, 5. Neh. 3, 3. 6.

מניה m. id. Deut. 33, 25.

מניה m. plur. dainties, delicacies, Ps. 141, 4. R. נניה.

מניה m. plur. (נוי) Vulg. *sistra*, 2 Sam. 6, 5; a musical instrument or rattle, which gave a tinkling sound on being shaken; so Gr. σιστρα, from σίσω. The *sistrum* was used in Egypt in the worship of Isis; see the description and figures of it in Wilkinson's Mann. and Cust. of the Anc. Egyptians II. p. 323 sq.

מניה f. (ר. נקה q. v.) only in plur. מניה sacrificial dishes, bowls for libation, Ex. 25, 29. 37, 16. Num. 4, 7.—Syr. مَنِين id.

מניה, see מניה Hiph.

מניה see מניה.

מניה (who makes forget, r. נשה I; see Gen. 41, 51,) pr. n. *Manasseh*, Gr. Μανασσης. a) The son of Joseph, adopted by Jacob, Gen. 48, 1 sq. For the territories of the tribe of Manasseh, which were partly beyond and partly on this side the Jordan, see Num. 32, 39 sq. 34, 14. 15. Josh. 13, 29–32. 17, 7 sq. Patronym. מני Manassite, Deut. 4, 43. b) A king of Judah, r. 699–644 B. C. son of Hezekiah, and notorious for his

idolatry, superstition, and cruelty towards those who worshipped God, 2 K. 21, 1-18. 2 Chr. 33, 1-20. c) Judg. 18, 30 Cheth. d) Ezra 10, 30. e) v. 33.

מָנָה f. (for מְנָחָה, מְנָחָה, r. מְנָה) constr. מְנָה; plur. מְנָחוֹת Neh. 12, 44, and מְנָחוֹת 12, 47. 13, 10, (Kamets impure,) a part, portion, 2 Chr. 31, 4, comp. v. 3. Ps. 63, 11 מְנָה שְׁעָלִים the portion (prey) of foxes. Ps. 11, 6 a scorching wind is מְנָה בִּישָׁם the portion of their cup, i. e. is poured out to them, 16, 5. So of portions of food, Neh. 1. c. Syr. مَنَاح id.—For the form see Lehrs. p. 509, 606.

מָם m. one pining, consumed, sc. under calamities, one afflicted, Job 6, 14. R. מָם, see Niph. lett. b.

מָם m. plur. מְסִים, tribute; commonly derived from r. מָם to pine away, because tribute is 'a consuming of strength,' confectio virium, which is hardly tolerable. Better to regard מָם as contr. from מָם tribute, tax, from r. מָם to number, like fem. מָם number, for מָם. Instances of the letters ks or ξ at the end of words being softened by dropping the k, exist in multitude in Greek and Latin, as Ajax, Αἴας; pistris, πίστρις, πίστρις; Dor. Dor. πίστρις; mixtus, mistus; sestertius for sextertius; also of x and ss between two vowels, like Heb. micsa, missa; Ulixes, Ulysses; μαλίσσοι, malaxo; further, maximus and Ital. massimo; Alexander and Alessandro.—Spoken mostly of tribute to be rendered in service, tribute-service, fully מָם עָבַד 'tribute of one serving' 1 K. 9, 21; and concr. of a levy of men as labourers; 1 K. 5, 27 [13] and king Solomon let come up a levy (מָם) out of all Israel, and the levy (הַמָּם) was thirty thousand men; comp. 9, 15. 2 Chr. 8, 8. Frequent in the phrases: מָם לְמָם Deut. 20, 11. Judg. 1, 30. 33. 35. Is. 31, 8, also מָם עָבַד Gen. 49, 15. Josh. 16, 10, to become subject to tribute-service. So מָם לְמָם Josh. 17, 13 מָם לְמָם Judg. 1, 28, and מָם עָבַד Esth. 10, 1, to impose tribute-service upon any one. Also מָם עָבַד 'the prefect over the tribute-service,' tribute-master, 2 Sam. 20, 24. 1 K. 4, 6. 12, 18; plur. מְסִים שְׂרֵי מְסִים service-masters task-masters, Ex. 1, 11.

מָם m. (r. מָם) c. suff. מָם; plur. מָם, constr. מָם.

1. Subst. consessus, triclinium, divan of the orientals, i. e. a company of persons seated round about a room, Cant. 1, 12. Comp. r. מָם 1 Sam. 16, 11.

2. Adv. round about, 1 K. 6, 29. Plur. מָם id. Job 37, 12.

3. Plur. constr. as Prep. round about, 2 K. 23, 5 מָם יְרוּשָׁלַם round about Jerusalem.

מָם m. (r. מָם) pr. part. Hiph. 'shutting up;' hence

1. Of a person who shuts up, closes, etc. a locksmith, smith, artisan, 2 K. 24, 14. 16. Jer. 24, 1. 29, 2.

2. That which shuts up, a prison, Ps. 142, 8. Is. 24, 22. 42, 7.

מָם f. (r. מָם) c. suff. מָם, plur. מָם.

1. close places, i. e. strong-holds, poet. of fortified cities, Ps. 18, 46. Mic. 7, 17.

2. a border, margin, so called as surrounding and enclosing any thing, Ex. 25, 25 sq. 37, 14.

3. 1 K. 7, 28. 29. 31. 32. 35. 36. 2 K. 16, 17, ornaments on the brazen stands or pedestals of the lavers, which appear from v. 28. 29. 31, to have been square shields decorated with sculpture upon the four sides of the stand.

מָם m. a foundation, sc. of a building. 1 K. 7, 9. R. מָם, in the manner of verbs מָם.

מָם m. (r. מָם) a porch, portico, so called from the rows of columns which inclose it; comp. מָם, מָם, row. Once Judg. 3, 23, where it is the open gallery or balcony, from which there was access to the מָם or private apartment.

\* מָם i. q. מָם and מָם, to melt, to flow down. Chald. מָם, Syr. مَسَا dissolutus est, computruit; Eth. ሙሰ to melt.

Hiph. fut. apoc. מָם Ps. 39, 12, to cause to flow, to dissolve, to melt; Ps. 6, 7 מָם מָם with my tears I make my couch to flow. So of ice Ps. 147, 18.—Trop. to cause the heart to melt sc. with fear, plur. מָם by Chald. for מָם Josh. 14, 8.



**מִסָּה** f. (r. **מָסָה**) constr. **מִסָּה**, plur. **מִסּוֹת**.

1. *temptation, trial*, e. g. a) Of men from God, viz. the mighty works of God intended to excite and prove the faith of his people, Deut. 4, 34. 7, 19. 29, 2. So too when these consist of calamities sent upon them; hence *calamity, evil*. Job 9, 23; so *πειρασμός* in N. T. b) On the other hand, *temptation* of Jehovah is i. q. *complaint, murmuring* against him, Ps. 95, 8.—Hence

2. *Massah*, pr. n. of a place in the desert, Ex. 17, 7. Deut. 6, 16. 9, 22. 33, 8.

**מִסָּה** f. (contr. for **מִבְּסָה**, as **מִס** for **מִבְּס**, r. **בָּסַס**) pr. *number*; hence constr. **מִסָּה** as Prep. pr. 'according to the number,' i. e. *according as, pro ratione*; once Deut. 16, 10 **מִסָּה נְתַתָּה יְהוָה** *according as thy hand is able to give*; Sept. *ααθώς ἡ χεὶρ σου ισχύει*.—Syr. **ܡܫܬܐ**. Chald. **ܡܫܬܐ** for Heb. **מִסָּה**. See in **מִס**.

**מִסְנֶה** m. (r. **סָנָה**) *a covering, veil*, for the face, Ex. 34, 33. 34. 45. So all the versions, and so the context seems to demand; and Jarchi remarks that **מִסְנֶה** is used also in the Gemara of a veil.

**מִסְכֵּה** f. for **מִסְכֵּיָה**, *a hedge, thorn-hedge*, Mic. 7, 4. R. **שִׁיָּה**.

**מִסָּח** m. (r. **מָסַח**) *a keeping off, removing*, sc. of people, a crowd, 2 K. 11, 6.

**מִסְחָר** m. (r. **סָחַר**) *trade, traffic*, 1 K. 10, 15.

\* **מִסָּךְ** *to mix, to mingle*, i. q. **מִזֵּג**. This root is widely spread both in the Semitic and Indo-European languages, and also in the Slavic. See Arab. **مَشَح**, **مَشَحَ**, **مَشَحَ** mid. Ye miscuit, **مَسْمَاش**, **مَسْمَاش**, Engl. *mishmash*; Aram. **ܡܫܚܐ**, **ܡܫܚܐ**; Sanscr. *maksh, miṣ, miṣr*, Pers. **امیزدن**, **امیختن**, Gr. *μιγγω*, Lat. *misceo*, Polish *mieszam*, Bohem. *smisseti*, Germ. *mischen*. Engl. *to mix*.—Ps. 102, 10. Is. 19, 14 **וַהֲוָה מִסָּךְ בְּתוֹכָהּ רֵיחַ בְּנוֹתֶיהָ** *Jehovah hath mixed in the midst of her (Egypt) a spirit of perverseness*, i. e. Jehovah hath implanted in the Egyptians

a perverse disposition.—Spec. *to mix wine*, i. e. to prepare it with spices, Prov 9, 2. 5. Is. 5, 22. So the Mishna, Maaser Sheni 2, 1; see fully in Thesaur. p. 808. Deriv. **מִסְכָּה**, and

**מִסָּךְ** m. *mixed wine*, i. e. spiced, Ps. 75, 9. Comp. in **מִזֵּג**.

**מִסָּךְ** m. (r. **סָכַךְ**, Kamets impure) constr. **מִסָּךְ**, *a covering*, 2 Sam. 17, 19. Ps. 105, 39. Spec. of the *veil or curtain* before the entrance of the tabernacle, Ex. 26. 36 sq. 39, 38. 40, 5, and of the court 35, 17. 39, 40; more fully **בִּרְכַּת מִסָּךְ** 35, 12. 39, 34. 40, 21.—Trop. Is. 22, 8 **וַיִּגְלֵל אֶת מִסָּךְ יְהוּדָה** *and he uncovers the covering (veil) of Judah*, i. e. exposes Judah to reproach; the figure being taken from a virgin whose veil wanton and violent men have torn away. The Arabs make use of the same figure, Schult. de Defect. § 258. See Thesaur. p. 953.

**מִסְכָּה** f. (r. **סָכַךְ**) *a covering*, that with which one is covered, Ez. 28, 13.

I. **מִסְכָּה** f. (r. **סָכַךְ** I) constr. **מִסְכָּה**, plur. c. suff. **מִסְכָּהִם** *a pouring out, effusion*.—Hence

1. *fusion of metals*; e. g. **הַגֵּל מִסְכָּה** *a molten calf* Ex. 32, 4. 8. **אֱלֹהֵי מִסְכָּה** *molten gods* Ex. 34, 17. Lev. 19, 4. Spec. *a molten image*, Deut. 9, 12. Judg. 17, 3. 4. al. sæp.

2. *a truce, league*, **σπονδή**, made with libations, Is. 30, 1.

II. **מִסְכָּה** f. (r. **סָכַךְ** II) *a covering*, Is. 25, 7. 28, 20.

**מִסְכֵּן** m. (r. **סָכַן** no. 4) *poor, needy, wretched*, Ecc. 4, 13. 9, 15. 16. Chald. id. Syriac **ܡܫܬܬܢܐ**, Arab. **مَسْكِين**, **مَسْكِين**, Eth. **ጠባቢ**. Hence the new verbs **ጠባቢ** to be poor, **מִסְכֵּן**, **מִסְכֵּן**, to make poor. Several modern languages have adopted this word, prob. through the Arabic, as Ital. *meschino*, *meschinello*, Portug. *mesquinho*, abstr. *mesquinhez*, Fr. *mesquin*, abstr. *mesquinerie*. Hence

**מִסְכֵּנוּת** f. *poverty, misery*, Deut. 8, 9. See the preced. art.

**מִסְכָּנוֹת** f. plur. *stores, magazines*, by transp. for a form **מִבְּנִינֹת** from r. **בָּנָה**. Ex. 1, 11. 1 K. 9, 19. 2 Chr. 8, 4. 16, 4. 17, 12. 32, 28.

**מִסְכָּה** f. (r. **נָסַךְ** II) *thread, the warp*, in weaving, Judg. 16, 13. 14.

**מִסְלָה** f. (r. **סָלַל**) constr. **מִסְלֵה**, plur. **מִסְלֹה**.

1. *a raised way, causeway, highway*, for public use, Judg. 20, 31. 32. 1 Sam. 6, 12. Is. 40, 3. 49, 11. Jer. 31, 21. al. Ps. 84, 6 **בְּלִבָּם מִסְלֹה** *in whose hearts are the ways* sc. to the sanctuary, comp. v. 7. 8. Poet. of the paths of locusts Joel 2, 8; of the courses of the stars Judg. 5, 20.—Trop. way of life Prov. 16, 17.

2. *a staircase, stairs*, i. q. **סָלַל**, 2 Chr. 9, 11; Sept. *ἀνάβυστος*. See Biblioth. Sac. 1846, p. 612.

**מִסְלֹה** m. (r. **סָלַל**) *a raised way, highway*, Is. 35, 8.

**מִשְׁמָר** m. (r. **שָׁמַר**) only in plur. **מִשְׁמָרוֹת** Is. 41, 7, **מִשְׁמָרוֹת** Jer. 10, 4, also **מִשְׁמָרוֹת** 1 Chr. 22, 3, **מִשְׁמָרוֹת** 2 Chr. 3, 9, *nails*; comp. Arab. **مِسْطَر** nail.—

Once written with **שׁ**, i. e. **מִשְׁמָרוֹת** trop. Ecc. 12, 11 *the words of the wise are... nails fastened*, i. e. they sink deep into the heart.

\* **מָלַס** to melt, to flow down; in Kal once trop. of a person *wasting away* by disease, Is. 10, 18.—Chald. **מָלַס**. Kindred are **מָלַס**, **מָלַס**, also **מָלַס** to dissolve, to macerate; comp. too r. **מָלַס**, **מָלַס**.

**נִפְחַ**, in pause **נָפַח** and **נָפַח**; fut. **נָפַח**; inf. **הִנָּח** 2 Sam. 17, 10; part. **נָפַח** Nah. 2, 11; to melt, e. g. as manna Ex. 16, 21; wax Ps. 68, 3; hyperb. of mountains flowing with blood Is. 34, 3. Judg. 15, 14 *the bands melted from his hands*, were loosened and fell from his hands. Of diseased or mangy cattle and flocks 1 Sam. 15, 9.—More freq. trop. to melt, to faint: a) For fear, 2 Sam. 17, 10. Mic. 1, 4. Ps. 97, 5; often of the heart, Deut. 20, 8. Josh. 2, 11. 5. 1. al. The primitive force of this construction is preserved in Josh. 7, 5: *the heart of the people melted* **לָמַח** *and became as water*. b) For grief, sor-

row, Ps. 22, 15. 112, 110. Comp. Ovid ex Ponto 1. 2. 57: "sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet."

**נִפְחַ** causat. of **נִפְחַ** lett. a, to make faint-hearted, to discourage, Deut. 1, 28.

Deriv. **נָפַח**, **נָפַח**.

**מִסָּע** m. (r. **נָסַע**) 1. *a stone-quarry*, see the root **נִפְחַ** no. 3. 1 K. 6, 7 **אֶבֶן מִסָּע** *stones whole (not hewn) from the quarry*; comp. Heb. Gr. § 112. 1. n. Sept. *λίθοις ἀκατομύτοις ἀργείοις*.

2. *a dart, arrow*, Job 41, 18. Arab.

**مَنْزَع** id. from **نَزَعَ** attraxit s. tendit arcum, Kor. 79. 1; the letters **ס** and **ז** being interchanged. See Thesaur. p. 892.

**מִסָּע** m. (r. **נָסַע** no. 2) plur. constr. **מִסָּעִי**, c. suff. **מִסָּעִי**, *a breaking up, departure, journeying*, pr. of a nomadic or other encampment, and also of single persons, as of Moses Deut. 10, 11 **לְמִסָּעִי** *for departing before the people*. Num. 10, 2 **אֶת-חֲמִשָּׁה מִסָּעִי** *for the breaking up, departure, of the camps*.—Plur. of the breaking up of different tribes or bands successively (Num. 10, 4 sq. 14 sq.) Ex. 40, 36. Num. 10, 6. 12. 28.—Hence 'place of breaking up,' station, Ex. 17, 1. Gen. 13, 3. Num. 33, 1. 2.

**מִסָּעָד** m. (r. **סָעַד**) *a support, balustrade*, 1 K. 10, 12; comp. 2 Chr. 9, 11.

**מִסָּעָר** m. (r. **סָעַר**) constr. **מִסָּעָרִי**, c. suff. **מִסָּעָרִי** Ps. 30, 12, *wailing, lamentation*, Gen. 50, 10. Am. 5, 16. 17. al. Sept. *καταίτος*.

**מִסָּעָה** m. (r. **סָעָה**) *fodder for cattle*, Gen. 24, 25. 32. 42, 27. 43, 24. Judg. 19, 19.

**מִסָּפַחַת** f. i. q. **סָפַחַת** q. v. *scurf, scab*, an eruption not dangerous, Lev. 13, 6. 7. 8. R. **סָפַח**.

**מִסָּפַחוֹת** f. plur. (r. **סָפַח**) *cushions, quilts, mattresses*, so called from being spread, Ez. 13, 18. 21. Symm. *ὑπαρχεῖνα*, Vulg. *cervicalia*.

**מִסָּפֵר** m. (r. **סָפַר**) constr. **מִסָּפֵרִי**, c. suff. **מִסָּפֵרִי**; plur. constr. **מִסָּפֵרִי**.

1. *a telling, narration*, Judg. 7, 15; comp. the root in Pi.

2. *number*, Num. 1, 2. 9, 20. al. sēp.



Freq. in acc. adverbially for: *according to the number*, Ex. 16, 16 מִסַּר נִפְשֵׁיהֶם *according to the number of your persons*. Job 1, 5. Elsewhere, like Gr. ὑπομῶν, ὑπομῶν, used pleonast. with numerals, as 2 Sam. 21, 20 עֲשָׂרִים וְאַרְבַּע מִסַּר *twenty-four in number*.—Hence מִסַּר אֵין 1 Chr. Gen. 41, 49. Cant. 6, 8, לֹאֵין מִסַּר *without number, innumerable*. Contra, מִסַּר מְהִי מִסַּר, *men of number*, i. e. *few*, easily numbered, Gen. 34, 30. Deut. 4, 27. Ps. 105, 12. Jer. 44, 28. 1 Chr. 16, 19; and by apposit. מִסַּר יָמִים *days* which are a *number*, which may be numbered, *few*, Num. 9, 20. In Deut. 33, 6 וַיְהִי מְהִי מִסַּר, a negative particle is implied from the preceding clause, so as to translate: *and let not his men be a number*, i. e. *let them be many, innumerable*. Comp. Arab. *أيام معدودات* dies numerati, i. e. *few*, Kor. 2, 180.

3. *Mispar*, pr. n. m. Ezra 2, 2; for which מִסַּפְרָה Neh. 7, 7.

מִסַּפְרֶת *Mispereth*, pr. n. m. see in מִסַּר no. 3. R. סַּפֵּר.

\* מִסַּר a doubtful root, found only twice, Num. 31, 5, 16; prob. i. q. נִזַּר (or perh. מִזַּר q. v.) *to separate, to separate oneself*. Hence in Kal, Num. 31, 16 לִמְסַר-מַעַל בַּיהוָה *to fall away treacherously from Jehovah*, i. q. מַעַל בַּיָּהוָה which occurs in the parallel passages Num. 5, 6. 2 Chr. 36, 14. Ez. 4, 13; unless perhaps the same reading is to be restored in Num. l. c.—Others: *to venture defection from Jehovah*, comp. Syr. *ܡܣܪܐ* ausus est, opus aggressus est.—In a different connection is

NIPII. Num. 31, 5 וַיִּמְסְרוּ מֵאַלְפֵי יִשְׂרָאֵל *and there were separated (set apart) out of the thousands of Israel, a thousand for every tribe*, as Saadias well renders. More freely Onk. and Syr. *electi sunt*. Sept. ἐξῆλθον, perh. from a reading וַיִּסַּפְרוּ, or according to the Samaritan usage, in which מִסַּר is i. q. Heb. פָּקַד.

NOTE. In Talm. מִסַּר is *tradidit, prodidit*; Syr. Ethp. *accusatus est*; neither of which is applicable to the passages in the O. T.

מִסַּר i. q. מוֹסַר, *admonition, instruction*, Job 33, 16. R. וֹסַר.

מִסְרוֹת Job 39, 5, see מוֹסַר.

מִסְתָּר f. contr. for מִסְתָּרָה (ר. אֶסֶר) *a band, bond*, Ez. 20, 37.

מִסְתָּוֹר m. (ר. סְתַר) *a hiding-place, refuge*, Is. 4, 6.

מִסְתָּרִי m. (ר. סְתַר) plur. c. suff. *a hiding-place, lurking-place*, Ps. 10, 9. Hab. 3, 14; elsewhere only plur. מִסְתָּרִים, Jer. 13, 17. 49, 10. מִסְתָּרֵי מַ' *hidden treasures* Is. 45, 3. Spec. a place for lying in wait, Ps. 10, 8. 64, 5. Hab. 3, 14; of the dens of wild beasts Ps. 10, 9. 17, 12. Lam. 3, 10.

מִסְתָּר see in ר. סְתַר Hiph. no. 1.

מִסְתָּר Chald. see מִסְתָּר.

מִסְתָּר Chald. m. (ר. עֲבַר) c. suff. *work*, i. q. Heb. מַעֲשֶׂה, Dan. 4, 34. Once by Chaldaism in Heb. context, Job 34, 25.

מִסְתָּר m. (ר. עֲבַר) *density, compactness*. 1 K. 7, 46 בַּמִּסְתָּר הָאֶדְמָה *in the compact soil, prob. clayey*.

מִסְתָּר m. (ר. עֲבַר) 1. *transit, then place of passing, viz.* a) *a ford of a stream*, Gen. 32, 23. b) *A narrow valley, pass, gorge, in mountains*, 1 Sam. 13, 23.

2. *a passing over, overwhelming*; Is. 30, 32 כָּל-מִסְתָּר מִנֶּה מִסְתָּר *so often as the appointed staff shall pass over them*, i. e. so often as punishment from God overwhelms them.

מִסְתָּרָה f. (ר. עֲבַר) plur. מִסְתָּרוֹת, also מִסְתָּרוֹת (from מִסְתָּר) as absol. Josh. 2, 7, and as constr. Judg. 3, 28; i. q. מִסְתָּר no. 1, viz. a) *a passage, ford*, Is. 16, 2. Jer. 51, 32. Judg. 3, 28. al. b) *a mountain-pass, gorge*, Is. 10, 29. 1 Sam. 14, 4.

מִסְתָּר m. (ר. עֲבַר) constr. מִסְתָּרָה; plur. constr. מִסְתָּרִי, c. suff. מִסְתָּרִי Ps. 65, 12, oftener מִסְתָּרִי Ps. 17, 5. al.

1. *a track, rut, in which wheels roll*, Ps. 65, 12.—Hence, *a way, path*, Ps. 140, 6. Prov. 2, 18. al. Often metaph. like דֶּרֶךְ, *way or path of life and conduct*, Ps. 23, 3. Prov. 4, 11. Ps. 17, 5. Is. 59, 8.

2. Denom. from מַעַלָּה wagon, a wagon-rampart, a defence or bulwark formed of the wagons and other vehicles of an army, 1 Sam. 26, 5, 7. With ה loc. מַעַלָּה id. 1 Sam. 17, 20.

\* מַעַר to waver, to be unsteady, to totter; not found in the kindred dialects; kindr. are מוֹט, מוּד, Arab. مَان. Spoken of the ankles 2 Sam. 22, 37. Ps. 18, 37; of the step Ps. 37, 31; of the whole man Ps. 26, 1. Job 12, 5 רַגְלֵי מוֹעֵדֶר whose feet waver, are not firm. Prov. 25, 19 רַגְלֵי מוֹעֵדֶר a wavering foot, unsteady, for מוֹעֵדֶר, the י being shortened into ו, comp. Lehrs. p. 309.

HiPH. to make waver, to cause to shake, e. g. the loins Ps. 69, 24.

מַעַר see מוֹעֵדֶר.

מַעַדַּי (for מַעַדְדָה q. v.) Maadai, pr. n. m. Ezra 10, 34.

מַעַדְדָה (for מַעַדְדָה ornament of Jehovah, r. עֲדָה) Maadiah, pr. n. m. Neh. 12, 5; for which in v. 17 מוֹעַדְדָה (festival of Jehovah). The passages are consistent if we point the former as מַעַדְדָה.

I. מַעַדְדָן m. (r. עֲדָן) only in plur. מַעַדְדָנִים, c. suff. מַעַדְדָנִי Jer. 51, 34, also מַעַדְדָנוֹ adv. 1 Sam. 15, 32.

1. delicacies, dainties, Gen. 49, 20. Jer. 51, 34. Lam. 4, 5.

2. delights, pleasures, Prov. 29, 17. Acc. מַעַדְדָנוֹ as adv. with delight, cheerfully, 1 Sam. 15, 32.

II. מַעַדְדָנוֹת m. by transp. for מַעַדְדָנוֹת (r. עֲדָר) bands, ligatures; Job 38, 31 מַעַדְדָנוֹת בְּרִימָה the bands of the Pleiades; see in בְּרִימָה.

מַעַדְרָה m. (r. עֲדָר) a weeding-hook, hoe, Is. 7, 25.

\* מַעַדְרָה obsol. root, prob. to be soft, like Arab. مَعَى V, to be soft, as the skin, مَاع soft, tender, as food, from r. مَعَى; kindr. perh. are مَاع to flow, מוּג, and also مَاع; see in r. מוּג.—Hence

מַעַד m. only plur. מַעֲדִים, constr. מַעֲרִי, c. suff. מַעֲדִי, also מַעֲדִיָּה (for מַעֲדִיָּה) Ez. 7, 19; once מַעֲדָה Is. 48, 19. See note.

1. the bowels, intestines, 2 Sam. 20, 10.

2 Chr. 21, 15. Jon. 2, 1. Chald. מַעַד the belly, plur. מַעַדִּין, מַעַדִּין. Syr. مَعْدَا intestine. Arab. مَعَى, مَعَى, plur. مَاعَا,

id. Eth. አጭሁት id.—Spec. put for: a) the stomach, the receptacle of the food, Num. 5, 22. Job 20, 14. Ez. 7, 19, comp. Jon. 2, 1, 2. b) the womb, Gen. 25, 23. Ruth 1, 11. Is. 49, 1. Ps. 71, 6. c) As the seat of generative power in the father; whence יָצָא מִמַּעֲרִי to come forth out of the bowels of any one, i. q. to be begotten of him, Gen. 15, 4. 2 Sam. 7, 12, 16, 11. d) Trop. like the breast, heart, etc. for the inmost part, as the seat of grief, pity, affection, Job 30, 27. Lam. 1, 20, 2, 11. Cant. 5, 4. Is. 16, 11, 63, 15; or of piety, Ps. 40, 9. etc.

2. the belly, externally, Cant. 5, 14; comp. Dan. 2, 32.

NOTE. The plur. מַעַדִּין occurs in the vexed passage Is. 48, 19, which I would explain thus: thy seed shall be as the sand, וְצִמְצָמֵי מַעֲדִיָּהּ and the offspring of thy bowels like the offspring of its bowels sc. the bowels of the sea (v. 18), for the fuller מַעֲדִיָּהּ, i. e. like the fishes of the sea generated in its bowels. Plur. מַעֲדִי is i. q. מַעֲדִים. but the fem. form implies a figurative use.—The ancient versions render מַעֲדִיָּהּ incorrectly: as the stones thereof, sc. of the sand. This is hardly supported by referring to the Chald. מַעַד nummulus, obolus, perh. lapillus, and Arab. مَاعِيَة minutim trita res.

מַעֲדָה or מַעַדָּה Chald. only in plural i. q. Heb. מַעֲדִים no. 2, the belly, i. e. the exterior, c. suff. מַעֲדִיָּה Dan. 2, 32.

מַעֲדָה m. (r. עֲדָה) i. q. קֶמֶח a round of bread, bread-cake, 1 K. 17, 12, comp. v. 13. Hence Ps. 35, 16 מַעֲדָה scurræ placenta, cake-buffoons, i. e. parasites; see adj. לֶמַּע. Gr. ψωμοκόλακες, κνισσοκόλακες.

מַעֲדָה m. rarely מַעֲדָה (r. עֲדָה) Kamets impure, c. suff. מַעֲדָה, plur. מַעֲדָה, constr. מַעֲדָה Dan. 11, 19, c. suff. מַעֲדָה for מַעֲדָה Is. 23, 11 (like מַעֲדָה for מַעֲדָה, see art. מַעֲדָה and Thesaur. p. 340); a strong or fortified place, fortress, Judg. 6, 26. Dan. 11, 7, 10. al. מַעֲדָה fortified cities Is. 17, 9, 23, 4



**מְצוֹן** *the fortress of the sea*, i. e. Tyre. Ez. 30, 15. **אֱלֹהֵי מְצוֹנִים** *the god of fortresses* Dan. 11, 38, a deity of the Syrians obtruded upon the Jews, prob. Jupiter Capitolinus, for whom Antiochus built a temple at Antioch, Liv. 41. 20; others Jupiter Olympius, comp. 2 Macc. 6, 2. Liv. l. c. Trop. Ps. 60, 9 **Ephraim** is **מְצוֹן** *the fortress of my head* i. e. my helmet. Prov. 10, 29 *a fortress to the upright is the way of God*, i. e. religion, piety. Often of Jehovah, as Ps. 27, 1 *Jehovah is the fortress (bulwark) of my life*. 31, 5. 37, 39. 43, 2. Is. 25, 4. Joel 4, 16. Nah. 1, 7.

**מָוֶה** (breast-band? r. **מָוֶה**) *Maach*, pr. n. m. 1 Sam. 27, 2; comp. **מָוֶה** no. 2. a.

**מִצֵּן** m. (r. **עֵן**) constr. **מִצֵּן**, c. suff. **מִצֵּן**; plur. **מִצְנוֹת** 1 Chr. 4, 41 Keri.

1. *a habitation, dwelling*, e. g. of God, the temple, Ps. 26, 8. 2 Chr. 36, 15; heaven Ps. 68, 6. Deut. 26, 15. al. Of men Zeph. 3, 7. Also of wild beasts, *a den, lair*, Nah. 2, 12. Jer. 9, 10. 10, 22. 51, 37.—Acc. *in one's dwelling, at home*, like **בֵּית**, 1 Sam. 2, 29. 32.

2. *a refuge*, Ps. 71, 3. 90, 1. 91, 9.

3. *Maon*, pr. n. —a) A town in the tribe of Judah, southeast of Hebron, Josh. 15, 55. 1 Sam. 25, 2; in its vicinity was the **מִצְנוֹן** 1 Sam. 23, 24. 25. Now *Ma'in* **מַעִין**, see Bibl. Rés. in Palest. II. p. 193 sq. b) An Arabian tribe coupled Judg. 10, 12 with the Amalekites, Sidonians, and Philistines, and 2 Chr. 26, 7 with the Arabians properly so called; Plur. **מִצְנוֹת** 2 Chr. l. c. and 1 Chr. 4, 41 Keri. At the present day there exists a town *Ma'an*, **מַעַן**, with a castle, in Arabia Petræa to the south of the Dead Sea; see Seetzen in Zach's Monatl. Corresp. XVIII. p. 382. Burckhardt's Travels in Syria, etc. p. 437 sq. Bibl. Res. in Palest. II. p. 572.—That the *Minæi* of Arabia are a different people, has long since been shown by Bochart, Phaleg. II. 23. c) A man, 1 Chr. 2, 45.

**מִצֵּן** see **מִצֵּן** **בֵּית** **מִצֵּן**, in **בֵּית** no. 12. e. p. 129.

**מִצְנוֹת** and **מִצְנוֹת** f. (r. **עֵן**) *a habitation, dwelling*, Jer. 21, 13; e. g. of Jeho-

vah, the temple, Ps. 76, 3. Also of wild beasts, *den, lair*, Ps. 104, 22. Am. 3, 4. Nah. 2, 12. Job 37, 8. al. Of an *asylum, refuge*, Deut. 33, 27

**מְעוֹנִים** *Meunim*, pr. n. a) See **מִצֵּן** no. 3. b. b) Masc. Ezra 2, 50. Neh. 7, 52.

**מְעוֹנָתִי** (my dwellings) *Meonothai*, pr. n. m. 1 Chr. 4, 14.

**מְעִיפָה** m. (r. **עוֹפָה**) *darkness*, Is. 8, 22 **מְעִיפָה** צִיּוֹן.

**מְעוֹר** m. (r. **עוֹר** II) only plur. **מְעוֹרִים**, *pudenda*, Hab. 2, 15.

**מְעוֹת** see **מְעִיפָה**.

**מְעוֹ** see **מְעוֹ**.

**מְעִיזָה** and **מְעִיזָהוּ** (consolation of Jehovah, r. **עִזָּה** to console) *Maaziah*, pr. n. m. 1 Chr. 24, 18. Neh. 10, 9. Comp. in **מְעִיזָה**.

**מְעִיט** fut. **מְעִיט** 1. i. q. Arab. **مَعِطَ** *to be smooth, naked; then, to be polished,*

*to be sharp*, see **מְעִיט**. Trans. **مَعِطَ** pr. *to scrape, to scrape off*, (comp. **مَعَس** fricuit, also **מְעִיט**, since the letters **ע** and **ר** are kindred), whence **מְעִיט** pr. *a scraping, scrap*, and then *a little*. From this comes the denom. signif.

2. *to be little, few*; Lev. 25, 16 **לְפִי** **מְעִיט** *according to the fewness of years*. Ex. 12, 4. Also *to be made few, to be diminished, to vanish away*, Ps. 107, 39. Is. 21, 17. Prov. 13, 11. al.

3. *to be light*, Neh. 9, 32.

PIEL **מְעִיט** intrans. i. q. Kal, *to become few*, Ecc. 12, 3.

HIPH. **הִמְעִיט** 1. *to make small or few, to diminish*, Lev. 25, 16. Num. 26, 54. 33, 54. Jer. 10, 24 **לֵאמֹר הִמְעִיטֵנִי** *lest thou make me (the people) few*, bring me to nothing. Ez. 29, 15.

2. *to make or do little*, i. e. to do any thing in a slight degree, to a small amount. Num. 11, 32 **הִמְעִיט אֶסֶף** **הַמְּעִיטִים** *he who did little (i. e. gathered little) gathered ten homers*. Ex. 16, 17. 18. 2 K. 4, 3 **בֹּרֵךְ אֵלֶיךָ** **וְלֹא** **הִמְעִיטִי** *and make not scant so. to borrow, i. e. borrow not a few*. Spec. *to give little, few*, Num. 35, 8. Ex. 30, 15.

**מֵעַט**, in pause **מֵעַט** Deut. 7, 22. al. plur. **מֵעַטִּים**, pr. a scraping, scrap, see r. **מֵעַט** no. 1; hence *a little, a few*.

1. Subst. a) Absol. *a little*, not much, **מֵעַט** אֲשֶׁר הָיָה לָּךְ Gen. 30, 30 *it was little that thou hadst*. Ps. 37, 16. Prov. 16, 8. Hagg. 1, 9. Opp. to **הַרְבֵּה** much Ecc. 5, 11. Jer. 42, 2; **רַב** 13, 18. Also *few*, Gen. 47, 9 *few and evil have been the days*. Josh. 7, 3. 1 Sam. 14, 6. Job 10, 20. al. With the art. **הַמֵּעַט**, *oī oligoi*, c. לְ pref. Num. 26, 54. 33, 54. b) With other nouns, e. g. before a genit. **מֵעַט מַיִם** *a little water* Gen. 18, 4. 24, 17. **מֵעַט אֶכֶל** *a little food* 43, 2. Also put in the gen. after a noun, as **מֵעַט מְרִי** *men of fewness*, few men, Deut. 26, 5; **מֵעַט עֹזֶר** *little help* Dan. 11, 34. Joined also with nouns by apposition, Is. 10, 7 **מֵעַט לֹא גוֹיִם** *nations not a few*, i. e. by litot. *many*. Neh. 2, 12. Ecc. 9, 14.

2. Adv. *a little, not much*, Ps. 8, 6; of space, 2 Sam. 16, 1. Often of time, *for a little, a little while*, Job 10, 20. 24, 24. Hagg. 2, 6. **מֵעַט עוֹד** *yet a little while and*, i. e. soon, shortly, Ex. 17, 4. Ps. 37, 10. Hos. 1, 4. Repeated **מֵעַט מֵעַט** *little by little*, Fr. *peu à peu*, by degrees, Ex. 23, 30. Deut. 7, 22.—Spec. **הֲמֵעַט** *is it little?* is it not enough? Gen. 30, 15. Num. 16, 13; with מִן of pers. **הֲמֵעַט לָּךְ** *is it little for you?* not enough? Num. 16, 9. Job 15, 11. Is. 7, 13. al. לְ of pers. id. Josh. 22, 17. But Ez. 16, 20 **מֵעַט מְהִימָה** *was it little this of thy whoredoms?*

3. Adj. rarely, *small, few*; plur. **מֵעַטִּים** *few*, Ps. 109, 8. Ecc. 5, 1.

4. With Prefixes: a) **בְּמֵעַט** *in a little*, i. e. α) *nearly, almost*, little is wanting, Gen. 26, 10. Ps. 73, 2. 119, 87. **בְּמֵעַט** *little that*, for *scarcely*, Cant. 3, 4. β) *Of time, shortly, soon*, Ps. 81, 15. 94, 17; *quickly, suddenly*, Ps. 2, 12. Job 32, 22. Comp. in art. בְּ B. 3. fin. γ) i. q. **מֵעַט** but intensive, ὀλίγον *very little*, see art. בְּ B. 4. Prov. 10, 20. 1 Chr. 16, 19 *a few men*, yea, **בְּמֵעַט** *very few*. Ps. 105, 12; of space, *a very little*, 2 Sam. 19, 37. In apposit. Is. 1, 9. 26, 20. Ezra 9, 8.

b) **לְמֵעַט** (pr. 'according to the fewness,' comp. לְבָר) i. q. **מֵעַט**, Hagg. 1, 9. 2 Chr. 29, 34.

**מֵעַט** adj. fem. **מֵעָטָה** once Ez. 21, 20, *smooth, bare*, and hence *polished, sharp*, of a sword, i. q. **מֵרַט** v. 15. 16. R. **מֵעַט** no. 1.

**מֵעָטָה** m. (r. **עָטָה**) constr. **מֵעָטָה**, *a vestment, garment*, Is. 61, 3.

**מֵעָטָה** f. (r. **עָטָה**) *a cloak, mantle*, Is. 3, 22. Arab. عِطَافٌ and مِعْطَفٌ id. See Schræd. de Vest. mul. Heb. p. 235.

**מֵעִיר** m. (for **מַעִיר**, r. **עִיר**) *a heap of rubbish, ruins*, i. q. **עִיר**, Is. 17, 1. The prophet here employs an unusual form in allusion to the preceding **מַעִיר**.

**מַעִיר** (perh. *παραγχνύόμενος*, comp. **מַעִיר**) *Maai*, pr. n. m. Neh. 12, 36.

**מַעִירָה** m. (r. **מַעִל**) *an upper garment, robe*, spec. an exterior tunic, fuller and longer than the common one, but without sleeves; that of kings' daughters was with long sleeves, **מַעִירָה פְּסִים** 2 Sam. 13, 18. It was worn by women, 2 Sam. 1. c. by men of birth and rank Job 1, 20. 2, 12; by kings and princes 1 Sam. 18, 4. 24, 5. 12; by priests 1 Sam. 15, 27. 28, 14. Ezra 9, 3. 5; and especially by the high-priest under the ephod, whence **מַעִירָה הָאֶפֶד** Ex. 28, 31. 39, 22. Comp. Ex. 28, 32 sq. Lev. 8, 7. See Braun de Vest. sacerdot. II. p. 436 sq. Schræder de Vest. mulierum Heb. p. 267. Hartmann Hebräerin III. p. 312 sq.

**מַעִירִים** *bowels*, see **מַעִירָה**.

**מַעִיָּן** m. (denom. from **עָיַן**) constr. **מַעִיָּנוּ**, poet. c. Vav parag. **מַעִיָּנוּ** Ps. 114, 8; c. suff. **מַעִיָּנוּ** Hos. 13, 15; Plur. **מַעִיָּנוֹת**, constr. **מַעִיָּנוֹת**; also plur. **מַעִיָּנוֹת**, constr. **מַעִיָּנוֹת**.

1. *a place of fountains*, watered with springs, Ps. 84, 7; see more under art. **בְּקָא**.

2. *a fountain*, i. q. **עֵינָן**, Gen. 7, 11. 8, 2. Ps. 74, 15. 114, 8. Joel 4, 18. 2 K. 3, 25. al. Syr. عَيْنَان id.—Metaph. *source of the highest delight, pleasure, bliss*, Ps. 87, 7; comp. Is. 12, 3.

**מַעִירִים** 1 Chr. 4, 41 Cheth. i. q. **מַעִירִים**, see **מַעִירָה** no. 3. b.

\* **מַעִירָה** *to press, to compress*, only Part. pass. 1 Sam. 26, 7 **מַעִירָה** *he pressed*.



**בָּאָרְץ** *his spear was pressed* (i. e. fixed, stuck) *into the ground*. Hence **מַעֲבִיר** spoken of an animal emasculated by compressing, bruising the testicles, Lev. 22, 24; Sept. *ἐκτεταμμένος*, Vulg. *contritis testiculis*.

**פָּאָל** to be pressed, handled, e. g. the breasts of an immodest woman, Ez. 23, 3.

Deriv. pr. n. **מַעֲבִיר**, also

**מַעֲכָה** and **מַעֲכָת** Josh. 13, 13 (oppression) *Maachah*, pr. n.

1. Of a city and region at the foot of Hermon, not far from Geshur a district of Syria (see **גִּשְׁשֻׁר** and **גִּשְׁשֻׁרִי**), 2 Sam. 10, 6. 8. 1 Chr. 19, 6. 7. Josh. 13, 13. Hence the adjacent portion of Syria is called **מַעֲכָה אֲרָם** *Syria of Maachah* 1 Chr. 19, 6. [It prob. stretched from Mount Hermon eastwards on the south of the plain of Damascus.—R.]—The gentile noun is **מַעֲכָתִי** *Maachathite*, put also for the people, Deut. 3, 14. Josh. 12, 5. 13, 11. 2 K. 25, 23.—Comp. **בֵּית מַעֲכָה**, also **בֵּית מַעֲכָה**.

2. Of several persons, male and female. a) A man 1 K. 2, 39. 1 Chr. 11, 43. 27, 16; also called **מַעֲבִיר** q. v. b) Gen. 22, 24, where the sex is doubtful. c) The wife of Rehoboam, 1 K. 15, 2. 10. 13. 2 Chr. 11, 20. In 2 Chr. 13, 2 she is called **מִיכָה**. d) A wife of David, 2 Sam. 3, 3. e) Fem. 1 Chr. 2, 48. f) Fem. 1 Chr. 7, 15. 16.

**מַעֲלֵל**, fut. **יַמְעֵל** Prov. 16, 10, **יַמְעֵל** Lev. 5, 15.

1. to cover, whence **מַעֲלִי**.

2. Trop. to act covertly, treacherously, to be faithless, Prov. 16, 10. 2 Chr. 26, 18. 29, 6. Neh. 1, 8; more fully **מַעֲלֵל מַעֲלֵל** Lev. 5, 15. 2 Chr. 36, 14. Ez. 14, 13. Spec. a) With **בְּ** of pers. to deal treacherously, faithlessly, with any one, e. g. an adulterous woman against her husband, Num. 5, 12. 27; so too **מַעֲלֵל בִּיהוָה** to deal treacherously with Jehovah, to sin against him, Deut. 32, 51. 2 Chr. 12, 2. 30, 7. Neh. 13, 27. al. Often in the construction **מַעֲלֵל בִּיהוָה** 1 Chr. 10, 13. 2 Chr. 28, 19. Ez. 17, 20. b) With **בְּ** of thing, to take by stealth, to steal any thing, Josh. 7, 1. 22, 20. 1 Chr. 2, 7.—Comp. under the verb **בָּגַד**. Corresponding are Arab. **مَعَلَّ** to whisper, to back-

bite, **مَعَالَة** perfidy, fraud; also **مَعَل** to steal.

Deriv. **מַעֲלִי** and

I. **מַעֲלֵל** m. c. suff. **מַעֲלֵל**, treachery against God, transgression, sin, Job 21, 34. 2 Chr. 29, 19. 33, 19. Ezra 9, 2; **מַעֲלֵל** Ezra 9, 4. 10, 6; **מַעֲלֵל בִּיהוָה** Josh. 22, 22. Also in the formula **בְּ מַעֲלֵל בְּ**, see the examples in r. **מַעֲלֵל** no. 2. For Num. 31, 16 see in **מָסַר**.

II. **מַעֲלֵל** m. (apoc. for **מַעֲלָה**, r. **עָלָה**) pr. the uppermost, upper part, and then as Adv. above, over. Found only with prefixes and affixes.

1. **מִמַּעַל** from above Is. 45, 8. Job 3, 4; also simply above (comp. **בְּן** 3. h), Deut. 5, 8. Am. 2, 9. Ps. 78, 23.—With **לְ**, i. e. **לְ מַעַל**, i. q. **לְ מַעַל** and simpl. **עַל**, above, upon, (on the upper part of any thing,) as Gen. 22, 9 **מִמַּעַל לְעֵצִים** upon the wood. Dan. 12, 6 **מִמַּעַל לְמִימֵי הַיָּאָר** upon the waters of the river. Also near by, Is. 6, 2 the Seraphs stood **לְ מַעַל**, Sept. **ἐν ἄνω αὐτοῦ**. Comp. **עַל** of a multitude thronging around a chief or prince, Ex. 18, 13. 14. Judg. 3, 19; espec. Job 1, 6; and see in **עַל** no. 3. a, b.

2. With **ה** loc. **מִמַּעַל** upwards; opp. **מִתַּחַת**. Deut. 28, 43 **מִמַּעַל מִמַּעַל** upwards upwards, higher and higher. Judg. 1, 36. Of space, 1 Sam. 9, 2 **מִמַּעַל מִמַּעַל** from his shoulder and upwards. 10, 23. 1 K. 7, 31.—Of time, upwards, above, over; Ex. 30, 14 **מִמַּעַל מִמַּעַל** from twenty years old and above. Num. 1, 3. 18. 20. 3, 15. 22. al. Also onward, forward; 1 Sam. 16, 13 **מִמַּעַל מִמַּעַל** that day forward. 30, 25. Hagg. 2, 15. 18.

3. **לְ מַעַל** a) upwards; opp. **לְ מַתַּחַת**. Ex. 25, 20. 37, 9. Is. 8, 21. Ps. 74, 5. With verbs **לְ מַעַל** to lift upwards, on high, 1 Chr. 14, 2; **לְ מַעַל** to ascend upwards Ecc. 3, 21; **לְ מַעַל** to let grow upwards, to greatly magnify, 1 Chr. 29, 25. 2 Chr. 1, 1. Judg. 7, 13 and overthrew it (the tent) **לְ מַעַל** upwards, i. e. by tearing up the tent-pins, etc. Deut. 28, 13. **לְ מַעַל** Ez. 41, 7. Of time, upwards, above, over, 1 Chr. 23, 27. 2 Chr. 31, 17. b) With a subst. following, above, over; Ezra 9, 6 **לְ מַעַל** over our head. With **מִן**, above, over and above, 1 Chr. 29, 3. Also **עַד לְ מַעַל** even to the highest point, to the utmost,

i. e. exceedingly, 2 Chr. 16, 12. 17, 12. 26, 8.

4. מִלְמַעְלָה - a) *from upwards, from above*; Gen. 7, 20 *fifteen cubits from above*, i. e. measured from the surface of the waters downwards to the tops of the mountains. 6, 16. Josh. 3, 13. 16. So מִלְמַעְלָה ר' נָחוּן עַל ד' *to place upon any thing from above*, q. d. *above upon any thing*, Ex. 25, 21. 26, 14. 40, 19; comp. 1 K. 7, 25. Ez. 1, 26. 10, 19. b) *above, on high*, i. q. מִמַּעַל, Jer. 31, 37.

מעל for על, see in על C. 2.

מעל Chald. m. (r. עָלָה to go in) *the going down of the sun*, plur. constr. מַעְלֵי Dan. 6, 15.

מעל m. (apoc. for מַעְלָה, מַעְלָה, r. נָעָה) *a lifting up of the hands*, Neh. 8, 6.

מעלה m. (r. עָלָה) constr. מַעְלָה, sing. c. suff. מַעְלִיו, Heb. Gr. § 91. 9. n; comp. in מִרְאָה.

1. *ascent*, place of ascent; Neh. 12, 37 *מ' לַחֻמָּה the ascent to the wall*. With suff. מַעְלִיו sing. Ez. 40, 31 *the ascent of (to) it had eight steps*. v. 34. 37.

2. Spoken of any elevated place: a) *a platform, suggestus*, for speaking, Neh. 9, 4. b) *an ascent, acclivity, cliff*, Josh. 10, 10. Is. 15, 5. Jer. 48, 5. 1 Sam. 9, 11 *מ' הַצִּיר*. Hence the pr. names of acclivities or hills:

α) *מַעְלֵה הַזַּיִתִּים the ascent or mount of Olives* 2 Sam. 15, 30.

β) *מ' אֲדֻמִּים the hill of Adummim* (the red), on the confines of Judah and Benjamin, Josh. 15, 7. 18, 17.

γ) *מ' הַצִּיץ the cliff of Ziz* (blossoms), prob. the difficult pass of En-gedi, 2 Chr. 20, 16; see Bibl. Res. in Palest. II. p. 208, 215. Also 2 Chr. 32, 33. 2 K. 9, 27.

δ) *מ' עֲקָרָבִים (cliff of scorpions) Maaleh-akrabbim*, south of the Dead Sea, Num. 34, 4. Josh. 15, 3. Judg. 1, 36; see Bibl. Res. in Palest. II. p. 501, 611.

ε) *מ' הַחֶקֶס (cliff of the sun)* Judg. 8, 13.

מעלה f. (r. עָלָה) plur. מַעְלוֹת 1. *a going up, ascent*, to a higher region, e. g. from Babylon, Ezra 7, 9.—Metaph. Ez. 11, 5 *מַעְלוֹת רִיחָם the risings of your mind*, i. e. the things, thoughts, that arise in your mind; comp. the phrase עָלָה עַל לֵב Ez. 38, 10.

2. *a step, stair*, by which one ascends; plur. 1 K. 10, 19 *שֵׁשׁ מַעְלוֹת six steps*. Ex. 20, 26. Neh. 3, 15. Ez. 40, 26. al.—Trop. plur. put for *the degrees* of a dial, 2 K. 20, 9–11. Is. 38, 8; hence מַעְלוֹת אָחָז *the degrees of Ahaz*, for *the dial of Ahaz*, sc. as divided into degrees, 2 K. 20, 11. Is. l. c. Others here understand the *steps* of a staircase, but less well: so Sept. Syr. and Jos. Ant. 10. 11. 1.

3. Any elevated place, as *an upper chamber*, i. q. עֲלִיָּה, Am. 9, 6. Also in the difficult passage 1 Chr. 17, 17 *and hast regarded me בְּרוֹר הָאָדָם הַמַּעְלָה in the manner of men on high*, i. e. in heaven, from heaven; comp. the parall. 2 Sam. 7, 19 *וְזֹאת הוֹרָה הָאָדָם and this is the manner of men*, not of God.

4. The phrase הַמַּעְלוֹת, found in the inscription of fifteen Psalms (120–134), is of doubtful meaning. The interpretations proposed may be arranged under three classes. a) *a song of degrees* or *steps*, Sept. *ὠδαὶ τῶν ἀναβαθμῶν*, Vulg. *carmina graduum*; referred by later Hebrew intpp. to the *place* where they were supposed to be sung, viz. the steps leading up from the outer to the inner court of the temple. b) Others with better reason refer this name to the *argument* of these Psalms, viz. *a song of the ascents* (comp. no. 1), Theod. *ὕμνα τῶν ἀναβασίων*, Symm. Aqu. *ὠδὴ εἰς τὰς ἀναβάσεις*. These *ascents* or *ascendings* are explained in a twofold manner: α) As referring to the *return* from the Babylonish exile under Zerubbabel and Ezra; comp. Ezra 7, 9 in no. 1. So Syr. This can mean only that these Psalms were composed at or about the time of the return, for the contents have no allusion to the return itself. β) As referring to the annual journeys of the Israelites up to Jerusalem (q. d. *pilgrim songs*), in respect to which עָלָה is used Ex. 34, 24. 1 K. 12, 27. 28. Ps. 122, 4; and to which Ps. 122 evidently refers. So Herder, Eichhorn, and others. The contents of Ps. 124–128 suit well to these journeyings as undertaken after the exile; but some of the rest, as Ps. 120, 132, 134, do not favour this hypothesis. c) Others again suppose them to be so called because of a certain *number* or *rhythm* which they exhibit. Thus Saadias



Gaon, Aben Ezra, and other Jewish intpp. regard them as having been sung with an *elevated voice*. But more prob. the name refers to that peculiar rhythm obvious in some of them, by which the sense advances by *degrees* or steps, some words of a preceding clause being repeated at the beginning of the succeeding one with additions and amplification, so that the sense as it were *ascends*. E. g. Ps. 121. 1 *I will lift up mine eyes unto the hills from whence cometh MY HELP*. 2. *MY HELP* cometh from the Lord... 3. *He will not suffer thy foot to be moved; THY KEEPER WILL NOT SLUMBER*. 4. *Lo, NOT SLUMBER nor sleep will THE KEEPER of Israel*. 5. *Jehovah is THY KEEPER*. Ps. 122. 2 *our feet shall stand within thy gates, O JERUSALEM!* 3. *O JERUSALEM! builded...* 4. *Whither the tribes go up, etc.* See also Ps. 123, 3. 4. 124, 1-5. 126, 2. 3. 129, 1. 2. 130, 5-8. 131, 2. 133, 2. 3. To the same class belongs the song of Deborah, Judg. 5, 3. 5. 6. 9. 12. 19. 20. 21. 23. 24. 27. 30; comp. Is. 26, 5. 6. Similar in character was the *κλιμαξ* or *gradatio* of the Greek and Roman rhetoricians, except that this was more artificial. That some of these Psalms do not exhibit this structure (e. g. Ps. 120), however it may invalidate the position, does not overthrow it; these fifteen Psalms appear to have formed a particular collection, and may have been so named from the peculiarity obvious in most of them.

**מַעֲלִיל** i. q. **מַעֲלֵל**, Zech. 1, 4 Cheth.

**מַעֲלֵל** m. (ר. עָלַל) only in plur. **מַעֲלָלִים**, constr. **מַעֲלָלֶיךָ**, c. suff. **מַעֲלָלֶיךָ**, *works, deeds*, e. g. of God, *facinora Dei*, Ps. 77, 12. 78, 7; of men Prov. 20, 11. Hos. 12, 3, and in a bad sense Zech. 1, 6. Jer. 7, 5. 11, 18. 21, 14. **הָרַע מַעֲלָלָיו**, *to make one's deeds good or evil*, to do well or ill, Jer. 35, 15. Mic. 3, 4.

**מַעֲמָד** m. (ר. עָמַד) *station, post*, 1 K. 10, 5. Is. 22, 19. 1 Chr. 23, 28. 2 Chr. 9, 4.

**מַעֲמָדָה** m. (ר. עָמַד) *a standing-place, foundation*, Ps. 69, 3. Sept. *ὑπόστασις*.

**מַעֲמָסָה** f. (ר. עָמַס) *burden*; Zech. 12, 3 *I will make Jerusalem וגו' אֶבֶן מַעֲמָסָה* *a stone of burden to all nations*. This

is finely illustrated by Jerome ad h. l. "Mos est in urbibus Palæstinæ, et usque hodie per omnem Judæam vetus consuetudo servatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant."

**מַעֲמָקִים** m. plur. (ר. עָמַק) *deeps, depths*, Is. 51, 10. Ps. 69, 3. 15. 130, 1. Ez. 27, 34.

**מַעֲנֵה** (for **מַעֲנָה** no. 2. r. עָנָה I. 4) pr. subst. 'counsel, purpose;' found only with pref. לְ, i. e. **לְמַעַן**, c. suff. **לְמַעְנֵי**, **לְמַעְנֶה**, **לְמַעְנֶם**, and every where as a particle.

A) Prep. *propter, on account of, because of, for the sake of*, e. g.

1. Of the motive or moving cause, Ps. 48, 12 *let mount Zion rejoice...* **לְמַעַן** **מִשְׁפָּטֶיךָ** *because of thy judgments*. 97, 8. 122, 8. So God is often said to have done something **לְמַעַן דָּוִד עַבְדּוֹ** *because of (for the sake of) David his servant*, i. e. because of his memory and the promises made to him, Is. 37, 35. Ps. 132, 10. 2 K. 8, 19. 19, 34; **לְמַעַן חַסְדּוֹ** *for his mercy's sake*, i. e. because of or according to his known mercy, Ps. 6, 5. 25, 7. 44, 27. (See in the same sense **בְּחַסְדֶּךָ** Ps. 25, 7. 51, 3. 109, 26.) **לְמַעַן שְׁמוֹ** *for his name's sake*, according to his name or character, i. e. what this authorizes us to expect (which, as Winer observes, is always goodness, mercy), Ps. 23, 3. 25, 11. 31, 4. This meaning of the phrase is apparent from the foll. passages: Ps. 109, 21 **עֲשֵׂה אֵת לְמַעַן שְׁמִי** *do thou with me according to thy name, for great is thy goodness*. 143, 11 **לְמַעַן שְׁמִי רִי הַחַיִּי** *for thy name's sake, Jehovah, preserve me, according to thy righteousness or goodness, etc.* Another use of this phrase see in no. 2.—**לְמַעַן צְדִיקוֹ** (Jehovah) *for the sake of, according to, his righteousness*, Is. 42, 21.

2. Of the purpose, object, end, at which one aims, *on account of, for the sake of*, e. g. **לְמַעְנֶם** *for your sake*, for your benefit and advantage, Is. 43, 14 comp.

45, 4. 63, 17; *לְמַעַנִי* for my own sake, i. e. in order to vindicate my name, Is. 43, 25. 48, 11. In this sense we find the fuller construction: *וְלְמַעַנֵי שְׁמִי—וְלְמַעַנֵי תְהִלָּתִי* for my name's sake—and for my glory's sake Is. 48, 9; comp. *לְמַעַנֵי שְׁמִי* Ps. 79, 9, which is immediately explained: *עַל הַדָּבָר כְּבוֹד שְׁמִי* for the glory of thy name, and 106, 8 *לְמַעַנֵי שְׁמוֹ הַזֶּהרִיעַ* for his name's sake, that he might show his power. A different sense of this phrase occurs 1 K. 8, 41: *הַזָּרְאֵה הַזֶּה הַבָּא מֵרֶחֱקִים* the stranger who cometh from a distant land *לְמַעַנֵי שְׁמִי* for thy name's sake, i. e. to behold thy glory.—In the Psalms, God is often said or besought to do something because of his enemies Ps. 8, 3, or because of the psalmist's enemies Ps. 5, 9. 27, 11. 69, 19, i. e. in order that these may be put to shame, q. d. *לְמַעַנֵי רִבְשִׁי*.—With an infin. in order that, Am. 2, 7. Jer. 7, 10. 44, 8. Deut. 29, 18. al. In some passages interpreters have preferred to understand *לְמַעַנֵי* of the event or result, and render it *so that*, i. e. with such and such a result; which however is to destroy the force of language. The idea of purpose or aim is every where to be retained, e. g. Amos 1. c. *a man and his father go in unto the same maid* (harlot) *לְמַעַנֵי הַזֶּה לְאַתֵּן שֵׁם קֹדֶשִׁי* in order to profane my holy name, i. e. with such wantonness and atrocity of iniquity do they purposely provoke the divine punishment; or, to use a Heb. proverb, with such cords of sin do they draw down punishment, Is. 5, 18; comp. below in B. [Yet the frequent and undeniable ecclastic use of *ὅνα* and *ὅπως* in the N. T. not improbably arose from their supposed correspondence to Heb. *לְמַעַנֵי* etc. for which they are put in the Sept. To assert for *לְמַעַנֵי* in all cases a *telic* power is equally to destroy the force of language; e. g. Am. 1. c. Jer. 44, 8, etc.—R.

B) Conj. *לְמַעַנֵי אֲשֶׁר* Gen. 18, 19. Lev. 17, 5. Num. 17, 5. Deut. 20, 18. 27, 3. Josh. 3, 4. 2 Sam. 13, 5. al. also simply *לְמַעַנֵי* to the end that, in order that, with a fut. Gen. 27, 25. Ex. 4, 5. Is. 41, 20. al. *שֶׁפֶר* and so in all the examples. *לְמַעַנֵי לֹא* that not, lest, with fut. Ps. 125, 3.—We subjoin here some examples as to which interpreters have hesitated;

Gen. 18, 19 *כִּי יִרְעֶהוּ אֲשֶׁר יִצְחָק* for I have chosen him (Abraham, in order) that he may command, etc. see *יִרְעֶה* no. 1. b. Is. 66, 10. 11 *רֵעִיכֶם וְיִשְׂבְּעֶהֶם* that ye may suck, etc. i. e. declare your joyful sympathy with Jerusalem, in order that ye may partake of her rejoicing and abundance. Hos. 8, 4 *הֵמָּה יִצְחָקוּ וְיִרְעֶהוּ* that they may be cut off, i. e. they rush headlong as it were to their own destruction. Ps. 30, 12 *הֵמָּה תִּפְסַחְתָּ מִלְּמִוְנִי* thou hast turned my mourning into dancing... 13 *עַד תֵּלֵךְ לֵבִי* to the end that my heart may extol thee, sc. God. Is. 28, 13. 36, 12. 44, 9. Jer. 27, 15, where some understand *לְמַעַנֵי* of the event; see at the close of A. 2. above. So also *τελικῶς*, Ps. 51, 6 *עַד תֵּלֵךְ לֵבִי* against thee only have I sinned... *לְמַעַנֵי הַזֶּה תִּפְסַחְתָּ* that thou mightest be just in thy sentence, i. e. to this end have I been left to sin, that thy justice might be manifest.

*מַעֲנִיָּה* m. (r. *עָנָה* I. 3) constr. *מַעֲנִיָּה*.

1. *an answer, response*, Prov. 15, 1. 23. Hence a) *answer of prayer*, i. e. the hearing and granting of prayer, Prov. 16, 1. b) *reply, refutation*, Job 32, 3. 5.

2. *counsel, purpose*, whence apoc. *מַעֲנִיָּה*, Prov. 16, 4. Comp. Arab. *على* intendit. See r. *עָנָה* I. 4.

*מַעֲנִיָּה* f. (r. *עָנָה* II) *a furrow*; 1 Sam. 14, 14 *הָיָה שָׁמָּה מַעֲנִיָּה אֶמֶת* about twenty men *בְּכַחֲצֵי מַעֲנִיָּה אֶמֶת* in about half the furrow of a yoke of land, i. e. a furrow drawn through the length of a yoke of land.—Plur. Ps. 129, 3 Cheth.

*מַעֲנִיָּה* f. id. Ps. 129, 3 Keri.

*מַעֲנִיָּה* f. *dwelling*, see *מַעֲנִיָּה*.

\* *מַעֲצֵן* obsol. root, i. q. *مَعَضَ*, to be angry, whence

*מַעֲצֵן* (anger) *Maaz*, pr. n. m. 1 Chr. 2, 27. Comp. *אַחֲרֵמֶעֶץ*.

*מַעֲצָבָה* f. (r. *עָצַב*) *pain, sorrow*, Is. 50, 11.

*מַעֲצָר* m. (r. *עָצַר*) *an aze, adz*, Is. 44, 12. Jer. 10, 3. Arab. *مِعْصَر* id.

*מַעֲצֹר* m. (r. *עָצַר*) *restraint, hindrance*, 1 Sam. 14, 6.



**מַעְצָר** m. (ר. עָצַר) *restraint*, i. e. power of restraint, Prov. 25, 28.

**מַעְקֶה** m. (ר. עָקָה) *a ledge, parapet*, around the flat roof of an oriental house to prevent persons from falling off, Deut. 22, 8.

**מַעְקָשִׁים** m. plur. (ר. עָקַשׁ) *crooked ways or places*, opp. מִישׁוֹר, Is. 42, 16.

**מַעַר** m. (for מַעְרָה, r. עָרָה) 1. *nakedness, pudenda*, i. q. עֲרֹוּה, Nah. 3, 5.

2. *naked space, empty room*. 1 K. 7, 36 **כַּמַּעַר אֵיט** *according to the room of each border*.

**I. מַעְרֵב** m. (ר. עָרַב I) *a mercantile word*, found only in Ez. c. 27 in several senses: a) Pr. *barter*, and so *trade, traffic*, v. 9. 27. b) Place of barter, *market, mart*, v. 12. 13. 17. 19. c) *gain, wealth*, acquired by traffic, i. q. סֶחֶר and קִנְבוֹן no. 2; or perh. *precious wares*; v. 27. 34. Plur. v. 33.

**II. מַעְרֵב** m. (ר. עָרַב II) *the occident, the west*, place where the sun goes down, Ps. 75, 7. 103, 12. 107, 3. Is. 43, 5. al. With ה loc. מַעְרֵבָה *westward* 1 Chr. 26, 30; with ל, *on the west of*, 2 Chr. 32, 30. 33, 14.

**מַעְרֵבָה** f. i. q. מַעְרֵב II, *the occident, the west*, Is. 45, 6. R. עָרַב II.

**מַעְרָה** m. (ר. עָרָה) *a naked place*, i. e. a field or plain without trees and dwellings, Judg. 20, 33. Comp. Arab. عَرَّة the environs of a city, pr. a naked tract around it.

**מַעְרָה** f. (ר. עוּר III) constr. מַעְרָה Gen. 23, 9, plur. מַעְרוֹת, *a cave, cavern*, Gen. 19, 30. 1 Sam. 24, 4. 8. 9. 1 Chr. 11, 15. Is. 32, 14. al. Arab. مَعَارَة.—In Josh. 13. 4 some take it as a pr. name, Vulg. *Maara*, Engl. *Mearah*.

**מִעְרוֹת** f. plur. 1 Sam. 17, 23 Cheth. prob. an error for the Keri מַעְרֵבוֹת, which is expressed by all the ancient interpreters.

**מַעְרָף** m. (ר. עָרַף) *arrangement, disposition*. Prov. 16, 1 מַעְרְבֵי-לֵב *disposings of the mind, counsels*.

**מַעְרָכָה** f. (ר. עָרַךְ) 1. *arrangement, disposition, order*, e. g. הַמַּעְרָכָה *the*

*lamps set in order* sc. upon the sacred candelabra, Ex. 39, 37.

2. Spec. *a heap, pile*, of wood arranged on an altar Judg. 6, 26; comp. the verb Gen. 22, 9.

3. *array*, i. e. an army in battle-array, host, 1 Sam. 4, 2. 12. 16. 17, 22. 48. 1 Chr. 12, 38.

**מַעְרָכָה** f. (ר. עָרַךְ) plur. מַעְרָכוֹת, constr. מַעְרָכוֹת.

1. *a row, pile*, arranged in order, as of the shew-bread or loaves set out in rows before Jehovah in the temple, Lev. 24, 6 bis. Hence הַלֶּחֶם הַמַּעְרָכָה in the later books, *the shew-bread*, pr. 'the bread of arrangement' Neh. 10, 34. 1 Chr. 9, 32. 23, 29, i. q. הַלֶּחֶם הַקִּדְּשִׁים in the earlier; also without לֶחֶם 2 Chr. 2, 3. So too שֻׁלְחַן הַמַּעְרָכָה 13, 11. *the table of the shew-bread*, on which the loaves were arranged, 2 Chr. 29, 18.

2. Plur. *ranks* of an army, *array, army* in battle-array, host, 1 Sam. 17, 8. 10. 23, 26. 36. 45.

**מַעְרָמִים** m. plur. (ר. עָרַם I) *nakedness*, for coner. *the naked*, 2 Chr. 28, 15.

**מַעְרָעָה** f. (ר. עָרַץ) *terror, sudden violence*, Is. 10, 33.

**מַעְרָת** (i. q. מַעְרָה, r. עָרָה) *Maarath*, pr. n. of a place in the mountains of Judah, Josh. 15, 59.

**מַעֲשֵׂה** m. (ר. עָשָׂה) constr. מַעֲשֵׂה, c. suff. מַעֲשֵׂה; Plur. מַעֲשִׂים Gen. 20, 9, c. suff. מַעֲשֵׂי Ecc. 2, 4. 11, which same form is also sing. Ps. 45, 2 (comp. in מַרְאֶה, and Heb. Gr. § 91, 9. n); מַעֲשִׂיָּה plur. Ps. 92, 6, also sing. Ex. 23, 12. Ps. 66, 3; מַעֲשִׂיו plur. Ps. 103, 22, sing. 1 Sam. 19, 4; מַעֲשִׂיָּם plur. also sing. Gen. 47, 3.

1. *work*, i. e. *labour, business, occupation*, pr. noun of action of the verb עָשָׂה. Gen. 47, 3 מַה-מַּעֲשִׂיָּם *what is your occupation?* 1 Chr. 23, 28 מַעֲשֵׂה עֲבֹדָה *the labour (doing) of the temple-service*. Ex. 5, 4 *why do ye call off the people מִמַּעֲשֵׂיו from their labour?* Ez. 46, 1 הַיָּמִים הַמַּעֲשֵׂה *the days of labour*, as opp. to the sabbath.—Hence spoken of any general mode of acting, conduct, almost i. q. דֶּרֶךְ; Ex. 23, 24 לֹא תַעֲשֶׂה *thou shalt not do according to their works*, i. e. thou shalt not do as

they do, sc. the gentiles. 18, 20. Lev. 18, 3. Mic. 6, 16. Ecc. 4, 3 *who hath not seen אֶת-הַמַּעֲשֵׂה הָרַע אֲשֶׁר נַעֲשֶׂה תַּחַת הַשֶּׁמֶשׁ the evil work, conduct, wickedness, that is done under the sun.* Absol. of evil works, wicked conduct, Job 33, 17.

2. *a work, i. e. a deed, act, something done, e. g.* a) Of God, Judg. 2, 10. Ps. 86, 8. b) Of men, *deed, action*, chiefly in a bad sense; Gen. 44, 15 *הַמַּעֲשֵׂה הַזֶּה הֲיָהָה אֲשֶׁר עָשִׂיתֶם what deed is this that ye have done?* Plur. Gen. 20, 9. 1 Sam. 8, 8. 2 K. 23, 19. Ecc. 1, 14. Absol. of an *evil deed*, 1 Sam. 20, 19 *בְּיוֹם מַעֲשֵׂהוֹ in the day of that deed*, sc. when Saul was on the point of killing David; others, *working day*, opp. to a festival day.

3. *a work, i. e. something made, created.* a) Of God, *מַעֲשֵׂי יְדֵי יְיָ the works of his hands*, (fingers Ps. 8, 4,) which he created, e. g. heaven, earth, all living things, Ps. 8, 7. 19, 2. 103, 22. In sing. *הַמַּעֲשֵׂה הַזֶּה the work of Jehovah*, spec. of the judgments of God upon the wicked, Is. 5, 19. 10, 12. 28, 21. Ps. 64, 10; also *יְיָ מַעֲשֵׂהוֹ* id. Is. 5, 12. 29, 23. Ps. 28, 5. Comp. *פֶּעַל*. b) Of men, *מַעֲשֵׂה יָדָיו the work of men's hands*, often said of idols, Deut. 4, 28. Ps. 115, 4. 135, 15. Spec. of *works of art*, as *מַעֲשֵׂה הַטֵּב damask-work* Ex. 26, 1. 31; *מַעֲשֵׂה אֶרֶץ woven-work* 28, 32; *מַעֲשֵׂה רֶשֶׁת net-work* 27, 4. Inverted, 2 Chr. 16, 14 *בְּמִרְקָתָהּ מַעֲשֵׂה בְּמִרְקָתָהּ the work (fruit) of righteousness is peace.* Hab. 3, 17.—Difficult is Job 37, 7 *לְדַעַת כָּל-אֲנָשִׁי מַעֲשֵׂהוֹ that all men of his (God's) work may know him*, i. e. that all men as his creatures may know him. But it is better with Reiske and A. Schultens to divide the words differently: *לְדַעַת כָּל-אֲנָשִׁים עֲשֵׂהוּ that all men may know their Maker.*

4. *work, i. e. the fruit of one's labour, goods, effects, property, i. q. מְלָאכָה* no. 3. Is. 26, 12 *כָּל-מַעֲשֵׂינוּ all our goods.* Jer. 48, 7. Spec. of fruits, produce, Ex. 23, 16; of cattle 1 Sam. 25, 2.

*מַעֲשֵׂי* (contr. for *מַעֲשֵׂהוֹ* work of Jehovah) *Maasai*, pr. n. m. 1 Chr. 9, 12.

*מַעֲשֵׂהוֹ* and *מַעֲשֵׂהוֹ* (work of Jehovah) *Maaseiah*, pr. n. of several men,

Jer. 21, 1 (comp. 37, 3). 29, 21. 35, 4. 1 Chr. 15, 18. 20. 2 Chr. 23, 1.

*מַעֲשֵׂר* m. (denom. from *עָשָׂר* ten) constr. *מַעֲשֵׂר* Num. 18, 24, also *מַעֲשֵׂר* Lev. 27, 30. 32, c. suff. *מַעֲשֵׂרוֹ*; plur. *מַעֲשֵׂרוֹת* Neh. 12, 44, c. suff. *מַעֲשֵׂרוֹתֵיהֶם* Num. 18, 28; *a tenth part, tithe*, of fruits and produce, of flocks and herds, to be paid to the Levites, etc. see Lev. 27, 30–33. Num. 18, 21. 24. Neh. 13, 5. 12; also Num. 18, 26 sq. Neh. 10, 38. al. Genr. Gen. 14, 20. 28, 22. *מַעֲשֵׂר הַמַּעֲשֵׂר the tithe of the tithes* Neh. 10, 39. Also *שְׁנֵי-הַמַּעֲשֵׂר the tithe-year*, every third year, in which the tithes were to be applied in giving entertainments at home, Deut. 26, 12; comp. 14, 22–28.

*מַעֲשָׂקוֹת* f. plur. (*עָשָׂק*) *oppressions, exactions*, Prov. 28, 16.

*מִנָּה* Moph Hos. 9, 6 and *נֹפֶח* Noph Is. 19, 13. Jer. 2, 16. Ez. 30, 13. 16, pr. n. *Memphis*, a very ancient and splendid city of Egypt, the royal seat of four dynasties, and from the time of Psammetichus the metropolis of all Egypt; surrounded with lofty mounds to guard against the inundations of the Nile and also against hostile assaults; and embellished with splendid edifices, among which was a celebrated temple of Vulcan or *Phtah* enlarged and decorated by many kings, Hdot. 2. 99, 136, 153. Diod. Sic. 1. 50, 51, 67. Not far distant are the pyramids; and the long ranges of tombs stretching far to the south of these were doubtless once the necropolis of the ancient city, which lay between them and the Nile. After the founding of Alexandria, Memphis fell into decay, and in Strabo's time was partly in ruins, XVII. p. 807. In the thirteenth century there were still here extensive and splendid remains; see Abdallatif p. 184 ed. De Sacy. At present the site is marked by large mounds and a few slight architectural remains. It bears the name of the nearest village, *Mitraheny*, fully *مينة راحية* *Minyet Rahineh*. See Jomard in *Descr. de l'Egypte* V. 1 sq. 531 sq. Champollion *l'Egypte sous les Pharaons* I. 336 sq. Comp. *Bibl. Res. in Palest.* I. p. 40, 41.—The ancient hieroglyphic name is read *Ma-*



M-PHTAH, *the place of Phtah* or Vulcan; and later Πανούρι PANOUR, *the temple of the good god*. From the ancient form Ma-m-phtah came the Coptic **Ⲡⲉⲙⲃⲉ**, **Ⲡⲉⲙⲓ**, Gr. *Μέμφις*, Arab.

**מִנְפִּי** *Menf*, and prob. Heb. מִנְּה; while from Panour came Heb. מִנְּה. The true signif. of the name was known to Plutarch, de Isid. et Osir. p. 369: τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρμον ἄγαθὸν ἐξημνεύουσιν, οἱ δὲ ὡς τάφον Ὀσίριδος, i. e. both these interpretations arose out of the proper signif. *the place of the good god* i. e. Osiris, or *place (sepulchre) of the good*. Comp. Lepsius Lettre à Rossellini p. 52. See Thesaur. p. 812.

**מִפְּבִשָּׁת** pr. n. see in מִפְּבִשָּׁת.

**מִפְּגֵעַ** m. (ר. פָּגַע) *attack, assault*; concr. object of assault, *mark*, Job 7, 20.

**מִפָּח** m. (ר. נָפַח) constr. Job 11, 20 **נִפְשׁ מִפָּח**, *a breathing out, expiration of the soul*, i. e. death. Comp. נִפְשׁ מִפָּח Jer. 15, 9. Job 31, 39.

**מִפְּחַ** m. (ר. נָפַח) *the bellows of a forge*, Jer. 6, 29. Arab. مِفْخَ id.

**מִפְּבִשָּׁת** and **מִפְּבִשָּׁת** (contr. for מִפְּבִשָּׁת 'extermination of idols' acc. to Simonis, r. מִפְּבִשָּׁת) *Mephibosheth*, pr. n. m. a) 2 Sam. 21, 8. b) 2 Sam. 4, 4, 9, 6.

**מִפְּסִים** see in שְׁפִיפִים.

**מִפְּיָן** m. (pr. part. Hiph. r. פִּיַּן) *a mallet, maul, war-club*, Prov. 25, 18. Comp. מִפְּיָן.

**מִפֵּל** m. (ר. נָפַל) 1. *a falling*, i. e. that which falls off or away, *refuse*. Am. 8, 6 **מִפֵּל בָּר** *the refuse of the grain, chaff, straw*.

2. Any thing *pendulous, a flap*; Job 41, 15 **בְּשָׂרֵי בִטְנוֹ** *the pendulous parts of his flesh*, i. e. on the belly of the crocodile, the flabby parts, flaps.—So the Latin poets employ *cadere* of any thing pendulous, see Gronov. ad Stat. Silv. 36. Sil. Ital. Pun. 13. 333.

**מִפְּלָאָה** f. (ר. פָּלַא) once plur. constr. מִפְּלָאוֹת, *miracles, wondrous works*, Job 37, 16, i. q. נִפְלְאוֹת. The poet prob. chose this unusual form because of the like sounding מִפְּלָשִׁי in the other clause.

**מִפְּלָה** f. (ר. פָּלַה) *a division, class*, 2 Chr. 35, 12.

**מִפְּלָה** f. Is. 17, 1, and מִפְּלָה Is. 23, 13. 25, 2 (ר. נָפַל) *fallen buildings, ruins*. Syr. مِبْلَا id.

**מִפְּלָט** m. (ר. פָּלַט) *escape*, Ps. 55, 9.

**מִפְּלִיָּה** f. (ר. פָּלַי) pr. *terror*; then *an idol*, as inspiring terror, 1 K. 15, 13. 2 Chr. 15, 16.

**מִפְּלִישׁ** m. (ר. פָּלַשׁ i. q. פָּלַשׁ) *a poisoning, balancing of the clouds*, Job 37, 16.

**מִפְּלִית** f. (ר. פָּלַת) c. suff. מִפְּלִיתוֹ.

1. *fall, ruin*, of a man Prov. 29, 16; of a kingdom, Ez. 26, 15. 18. 27, 27. 31, 16.

2. *a ruin*, spoken of a fallen tree, Ez. 31, 13.

3. *a carcass*, as *cadaver* from *cadere*, πτώμα from πίπτω, Judg. 14, 8.

**מִפְּעַל** m. Prov. 8, 22, and מִפְּעֻלָּה f. Ps. 46, 9. 66, 5, *work*, sc. of God. R. פִּעַל

**מִפְּעֻת** see in מִפְּעֻת.

**מִפְּצֵץ** m. (ר. נָפַץ) *a smiting in pieces*; Ez. 9, 2 **כְּלִי מִפְּצֵץ** i. e. a deadly weapon, i. q. כְּלִי מִשְׁחִיתָה v. 1. Comp. v. 5, 6.

**מִפְּצֵץ** m. (ר. נָפַץ) *a mallet, maul, war-club*, Jer. 51, 20. Comp. מִפְּצֵץ.

**מִפְּקָד** m. (ר. פָּקַד) 1. *a review, numbering, census* of a people, 2 Sam. 24, 9. 1 Chr. 21, 5.

2. *an appointment, mandate*, 2 Chr. 31, 13.

3. *an appointed place*, Ez. 43, 21.

4. *Miphkad*, pr. n. of a gate of Jerusalem, Neh. 3, 31.

**מִפְּרָץ** m. (ר. פָּרַץ) *haven, harbour*, pr. a rent, opening in the coast, Judg. 5, 17, —Arab. مِفْرَض inlet from a river where water is drawn up, also an anchorage for ships.

**מִפְּרָקָה** f. (ר. פָּרַק) *the neck*, pr. the joints or vertebræ of the neck, 1 Sam. 4, 18. Chald. פִּרְקָא, פִּרְקָא, id. Syr. فَرْجُ vertebra.

**מִפְּרָשׁ** m. (ר. פָּרַשׁ) *a spreading out expansion*. Job 36, 29. Ez. 27, 7.

**מִפְּשָׁנָה** f. (ר. פָּשַׁע) *a step, stride*, meton. for *the upper part of the legs or the buttocks* 1 Chr. 19, 4; by euphemism for שְׂתוֹה in the parall. 2 Sam. 10, 4.

מפתח see מפתח.

מפתח m. (ר. פתח) a key, pr. the opener, Judg. 3, 25. Is. 22, 22. 1 Chr.

9, 27. Arab. مِفْتَاح id.

מפתח m. (ר. פתח) an opening; Prov. 8, 6 the opening of my lips, what my lips utter.

מפתח m. (ר. פתח) the sill, threshold, 1 Sam. 5, 4. Ez. 9, 3. 10, 4. 18. al.

מוץ see מוץ.

\* מציא, 1 pers. מציאתי, also מציאתי Num. 11, 11; fut. ימצא, imp. מצא, inf. constr. מצא, c. suff. מצאתי, but מציאתכם (for מציאתכם) Gen. 32, 20; part. מצא, once מצא like verbs לזה Ecc. 7, 26, fem. מציאת 2 Sam. 18, 22. Cant. 8, 10.

1. to come to, i. e. to attain to, to arrive at, to reach any thing, c. עד Job 11, 7. Chald. and Syr. מצא, מצא, Eth. ማገድ, id. Arab. مضى to go away, kindr. مشى to go.—Hence to acquire, to get, to receive; with acc. of thing, Gen. 26, 12 Isaac in this year received a hundred measures, i. e. he harvested a hundred-fold. 2 Sam. 20, 6 פון מצא לו lest he get possession of fortified cities.

2. to find, to find out, a person or thing, Sept. εὗρισκω, and this is the most freq. usage of the word; pr. to come upon, to fall in with. So of persons Gen. 38, 20. 23. Num. 35, 27. Deut. 22, 27. 1 Sam. 10, 2. al. Of things Gen. 36, 24. 2 K. 23, 24; espec. things lost Lev. 5, 22. 23. 1 Sam. 9, 4; either with search Gen. 31, 33 sq. Ex. 15, 22. 16, 27. al. or without Gen. 11, 2. 26, 32. Deut. 24, 1. al. 1 K. 13, 14 and found him sitting under an oak. 2 K. 19, 8.—Hence in various senses:

a) to find, i. q. to attain unto, to get, to gain, comp. in no. 1; so in a good sense, (like Lat. 'invenire laudem, cognomen,') e. g. to find good, happiness, Prov. 8, 35. 18. 22; wisdom 3, 13. 8, 9; favour, see in חן no. 1; wealth Hos. 12, 9; a vision from God Lam. 2, 9, comp. Ez. 3, 1; the grave i. e. death Job 3, 22; rest Jer. 6, 16. 45, 3. Lam. 1, 3. (But in Ruth 1, 9 to find rest is said of a woman in respect to marriage, i. q. מצא שלום Cant. 8, 10.)

Job 33, 24 מצאתי כפר I have found a ransom, λύτρον, comp. Od. 19. 403 θανάτου λύσις εὐροίμην, also Heb. 19, 12. Absol. 2 Sam. 18, 22 מצאה אין בשורה no tidings finding sc. favour, i. e. no grateful message, none which will bring reward to the bearer. Also in a bad sense, (like Gr. εὕρισκω κακόν Od. 21. 304. ib. 24. 462,) e. g. to find evil, trouble, sorrow, i. e. to fall into adversity, calamity, Ps. 116, 3. Prov. 6, 33. Hos. 12, 9.

b) to find out sc. by thinking, mentally, e. g. an answer Job 32, 3. Neh. 5, 8. Ecc. 3, 11. 8, 17. (See Ecc. 11. cc. in עולם B.) So to find out a riddle, to solve it, Judg. 14, 12.

c) The phrase ידו מצאה דבר my hand findeth any thing, is found in a threefold sense: α) to get for oneself, to acquire, i. q. to possess any thing. Lev. 25, 28 לא מצאה ידו די השיב לו if he cannot get enough to restore it to him. 12, 8, comp. 25, 26. Job 31, 25; c. ל Is. 10, 14 and my hand hath found (possessed), as a nest, לחיל העמים the riches of the nations. β) Spoken of what happens incidentally, what comes to hand; e. g. 1 Sam. 10, 7 אשר המצא ידך do what thy hand shall find, i. e. act as occasion shall serve. 25, 8. Judg. 9, 33. Similar is Ecc. 9, 10 whatsoever thy hand findeth to do, do it with thy might, i. e. whatever is incumbent upon thee. γ) Of enemies, to find out, to get into one's power; 1 Sam. 23, 17 the hand of Saul shall not find thee out, i. e. shall not get thee into his power. With ל of pers. Ps. 21, 9. Is. 10, 10.

d) to find or discover a fault or wrong of which one is accused; c. ב of pers. 1 Sam. 29, 3 מצאתי בו מאומה I find in him nothing, no fault. Ps. 17, 3; more fully Job 19, 28, comp. Luke 6, 7. Different is 2 K. 9, 35 לא מצאו בה they found nothing of her but the skull, etc. here ב is partitive, comp. Job 20, 20.

e) to find God, i. e. to find him propitious, ready to hear and answer prayer, Deut. 4, 29. Here belongs Ps. 32, 6 one shall pray unto thee מצא ליה in a time of finding thee, i. e. a time when thou art propitious; see Niph.

f) מצא את לבו to find one's heart, to take heart, to take courage, 2 Sam. 7, 27; comp. Ps. 76. 6.



g) As in Engl. *to try to find, to seek*; 1 Sam. 20, 21 **מִצָּא אֶת-הַחֲצִירִים** *go, find (seek) the arrows*. v. 36. Job 33, 10. Ecc. 7, 27. So of pleasure, *to find out, to seek after*, Is. 58, 3. 13.

3. *to come upon* any one, *to befall, to happen to*, with acc. of pers. (comp. **בּוֹא** c. acc. no. 2. d.) Ex. 18, 8 *all the travail* **מִצָּאֵם אֲשֶׁר** *that had come upon (befallen) them in the way*. Gen. 44, 34. Num. 20, 14. 32, 23. Josh. 2, 23. Judg. 6, 13. Ps. 116, 3. 119, 143. Comp. **ἐπιφύλασσω** Tob. 12, 7.

4. *to suffice* for any thing, c. dat. Num. 11, 22. Judg. 21, 14. Comp. Engl. *to reach*, Germ. *hinreichen, hinlangen, hinlänglich seyn*, Gr. **ἰκανόμηνος, ἰκανός** sufficient, from **ἰκνέομαι**.

NIPH. **מִצָּא**, 2 pers. **מִצָּאֶה**; fut. **מִצָּא**; part. **מִצָּא**, plur. **מִצָּאִים** 1 Sam. 13, 15, in pause **מִצָּאִים** Ezra 8, 25.

1. Pr. a) Pass. of Hiph. or i. q. Kal no. 1, *to come to* any one, *to be brought*. Jer. 15, 16 **מִצָּאֵי דְבָרֶיךָ** *thy words were brought* sc. to me. b) Pass. of Kal no. 1, *to be acquired*, with **לְ** of pers. Deut. 21, 19 **כָּל-אֲשֶׁר יִמְצָא לוֹ** *all that has been acquired by him*, all that he hath. Josh. 17, 16. Prægn. Job 28, 12 *wisdom* **יִמְצֵן מִצָּא** *whence shall it be acquired?*

2. *to be found*, pass. of Kal. no. 2, 1 Sam. 10, 2. 16. 21. Gen. 41, 38. Ps. 37, 36. Josh. 10, 17. al. So of a thief, *to be detected, caught*, Ex. 22, 1. 6. 7. Deut. 24, 7. Jer. 2, 26. Often with an adjunct of place where, Gen. 18, 29 sq. 44, 16. 17. 2 K. 20, 13. Is. 39, 2. al.—Spec. a) With **בְּ** *to be found and selected out of* a number, i. q. Engl. *to be found among*, Dan. 1, 19. Ezra 10, 18. b) Of good and evil; 1 K. 14, 13 **בּוֹ דְּבַר טוֹב** *there is found in him some good thing*. 1, 52 **אִם רָעָה הַמָּצֵא בּוֹ**. 1 Sam. 25, 28. Ez. 28, 15; also with **עִם** 2 Chr. 19, 3; 26, 8; **לְ** Deut. 22, 20. c) God is said *to be found* of men, when he is propitious, or hears and answers prayer c. **לְ** 1 Chr. 28, 9. 2 Chr. 15, 2. 4. 15. Jer. 29, 14. Is. 55, 6. 65, 1. Comp. Rom. 10, 20 **εὐρέθη τοῖς ἔθνεσιν ὁ κύριος**.

3. *to be found*, i. e. *to be, to exist, to be present* in any place. a) With an adjunct of place where; 1 Sam. 13, 19 **הָרֶשֶׁת לֹא יִמְצָא כָּל־יִשְׂרָאֵל** *there was no smith (found) in all Israel*, i. e. none

existed. 1 Chr. 29, 17 **עַמֶּה הַנִּמְצָאִיתָּה** *thy people which are here present*. 2 Chr. 34, 32. 2 Sam. 17, 12. 13. Is. 65, 8. al. Of things, Gen. 47, 14 *all the money that was (found) in the land of Egypt*. b) Absol. Gen. 19, 15 **שְׁתֵּי בְנוֹתֶיהָ הַנִּמְצָאוֹת** *thy two daughters present*, opp. to those absent v. 14. Ezra 8, 25. Is. 22, 3. 1 Sam. 13, 15.—Dan. 11, 19 *and he shall stumble and fall* **וְלֹא יִמְצָא** *and shall be (found) no more*, i. q. **וְאֵינֶנּוּ**.

HIPH. **הִמְצִיא** 1. Causat. of Kal no. 1, *to make come to*; with **בְּ** *to deliver up or over*, 2 Sam. 3, 8. Zech. 11, 6. Also *to bring to, to present*, with **אֶל** Lev. 9, 12. 13. 18.

2. *to let acquire, to let receive*, i. e. *to allot to* any one, Job 34, 11. 37, 13.

**מִצָּא** see **מוֹצָא**.

**מַצֵּב** m. (r. **נָצַב**) constr. **מַצֵּב**, a station, i. e. place where one stands, Josh. 4, 3. 9; a military post, garrison, 1 Sam. 13, 23. 14, 1. 4. 2 Sam. 23, 14; office, post, Is. 22, 19.

**מַצֵּב** m. (part. Hoph. r. **נָצַב**) a station of troops, post, Is. 29, 3. Here too we may refer Judg. 9, 6 **אֵלֶּן מַצֵּב אֲשֶׁר בְּשֶׁחֶם** *the oak of the garrison which is at Shechem*, so called prob. from a military post established there. Others here take **מַצֵּב** in the sense of a monument, pillar, i. q. **מַצְבָּה**.

**מַצְבָּה** 1 Sam. 14, 12, and **מַצְבָּה** Zech. 9, 8, i. q. **מַצֵּב**, a military post. R. **נָצַב**.

**מַצְבֵּה** f. (r. **נָצַב**) constr. **מַצְבֵּה**; plur. **מַצְבֹּת**, constr. **מַצְבֹּת**, pr. 'something set upright.' Spec.

1. a pillar, cippus, of stone, Gen. 28, 18, 22. Ex. 24, 4. Is. 19, 19. Jer. 43, 13 **מַצְבֹּת בֵּית שֶׁמֶשׁ** *the columns of Bethshemesh*, i. e. the obelisks of Heliopolis.

2. a statue, idol-image, e. g. **מַצְבֵּה הַבַּעַל** *the image of Baal* 2 K. 3, 2. 10, 26. 27. 18, 4. 23, 14; genr. Mic. 5, 12. Hos. 10, 1. al.

**מַצְבֵּיָה** Mezobaiah, pr. n. of a place otherwise unknown, 1 Chr. 11, 47.

**מַצְבֵּה** f. (r. **נָצַב**) 1. i. q. **מַצְבָּה**, a monument, cippus, Gen. 35, 14. 20. 2 Sam. 18, 18. In this sense it is also found in Phenician inscriptions.

2. trunk, stump of a tree, Is. 6, 13.

**מצד** m. (r. ציד) plur. מְצָדִים, Kamets impure, a fastness, castle, stronghold, on a hill or mountain, so called as a place of lying in wait and watching. 1 Chr. 11, 7 and David dwelt בְּמִצָּד in the stronghold (castle, citadel);... therefore it was called, the city of David. Plur. strongholds, fastnesses, 1 Sam. 23, 14. 19. 24, 1. Is. 33, 16 מְצָדוֹת סֻלָּים Jer. 48, 41. 51, 30. Coupled with caverns Judg. 6, 2. Ez. 33, 27. Chald. מְצָרְתָּא id. Arab. مَصَار mountain-top; comp. Masāda the name of Herod's strong castle Jos. B. J. 7. 8. 2.

מצדה, מצדה, see מצודה, מצודה.

\* **מִצָּה** fut. conv. נִמְצָךְ Judg. 6, 38.

1. Pr. i. q. מִצָּךְ, מִצָּה, to suck, then to suck out, to drink out greedily, to drain. Is. 51, 17 the inebriating cup thou hast drunk, thou hast sucked it out, i. e. hast drunk it greedily even to the dregs. Ps. 75, 9. Ex. 23, 34.—Syr. مَضَى id. مَضَى epotatio.

2. to press or squeeze out moisture, with מִן from any thing, Judg. 6, 38. Chald. Syr. Pa. id.

NIPH. 1. Pass. of Kal no. 1, Ps. 73, 10.

2. Pass. of Kal no. 2. Lev. 1, 15. 5, 9.

I. **מִצָּה** f. (ר. מִצָּךְ) pr. sweetness, coner. sweet, i. e. not fermented, unleavened, ἄζυμος. Lev. 2, 5 מִצָּה הַחֶהָה it shall be unleavened. Often in genit. חֶלֶת מִצָּה an unleavened cake Lev. 8, 26. Num. 6, 19; חֶלֶת מִצָּה לְרִיקָה מ' In plur. חֶלֶת מִצָּה unleavened cakes Num. 6, 15 (for the double plur. see in יִרְבֵּל no. 1, note. Heb. Gr. § 106. 3) ; מ' חֶלֶת מִצָּה Lev. 2, 4. 7, 12; מִצָּה מִצָּה Ex. 12, 39. Here belongs also לֶחֶם מִצָּה unleavened bread Ex. 29, 2, and simpl. מִצָּה id. Gen. 19, 3; also often מִצָּה אָכַל to eat unleavened bread Ex. 13, 6. 7. 23, 15. Lev. 6, 9. Deut. 16, 3. 8; comp. Lev. 10, 12. 1 Sam. 28, 24. So חֶג הַמִּצָּה the festival of unleavened bread, the Passover, Ex. 23, 15. 2 Chr. 8, 13. 30, 13. 21; ellipt. חֶג הַמִּצָּה id. Gr. τὰ ἄζυμα, Ex. 12, 17, comp. 23, 15.

II. **מִצָּה** f. (ר. נִצָּה) contention, quarrel, Prov. 13, 10. 17, 19. Is. 58, 4.

**מִצָּה** (perh. for מִצָּא fountain) *Mo-zah*, pr. n. of a place in the tribe of Benjamin, Josh. 18, 26.

**מִצְהָלָה** f. (ר. צָהַל) a neighing, snorting, Jer. 8, 16. 13, 27.

**מִצְדֹּר** m. (ר. צִיד) constr. מִצְדֹּר, c. suff. מִצְדֹּרִים Job 19, 6; plur. מִצְדֹּרִים.

1. capture, i. e. prey, gain, Prov. 12, 12.

2. a net, sc. of a hunter, Ecc. 7, 26.

Job 19, 6. Syr. مَضِيح, Arab. مَصِيد, net.

3. i. q. מִצָּד, a fortress, bulwark, a besieging tower, Ecc. 9, 14. Two Mss. read מִצְדֹּרִים, which accords better with the context; comp. Deut. 20, 20. Ez. 4, 2. Mic. 4, 14.

**מִצְדֹּרָה** f. (ר. צִיד) i. q. masc. מִצְדֹּר.

1. a net, sc. of a fisherman, Ecc. 9, 12.

2. a fortress, castle, on a hill or mountain, Is. 29, 7. Plur. מִצְדֹּרוֹת Ez. 19, 9.

**מִצְדֹּרָה** f. also מִצְדָּה Ez. 13, 21 (ר. צִיד) constr. מִצְדָּה, c. suff. מִצְדָּוִי.

1. capture, prey, Ez. 13, 21.

2. a net, of a hunter, Ez. 12, 13. 17, 20. Ps. 66, 11.

3. i. q. מִצָּד, מִצְדֹּרָה, a fortress, castle, stronghold, Job 39, 28. מ' צִיּוֹן the citadel of Zion 2 Sam. 5, 7. 9. 1 Chr. 11, 5; genr. 1 Sam. 22, 4. 5. 24, 23. So with art. הַמִּצְדָּה of a fortress near the plain of Rephaim north of Bethlehem 2 Sam. 5, 17. 23, 14. 1 Chr. 11, 16.—Trop. God is said to be a fortress, i. e. a defender, protector, Ps. 18, 3. 31, 4. 71, 3. 91, 2. 144, 2; and so מִצְדֹּרוֹת Ps. 31, 3.

**מִצְוָה** f. (ר. צָוָה) constr. מִצְוָה, c. suff. מִצְוָה; plur. מִצְוֹת, once מִצְוֹת Neh. 9, 14, c. suff. מִצְוֹתֵי; a command, precept, law, Sept. ἐντολή. Spoken: a) Of human commands, הַמִּצְוֹת הַמְּלָכָה Is. 36, 21. Esth. 3, 3. 2 Chr. 8, 15. 30, 12; also Jer. 35, 18. Is. 29, 13. b) Of the divine commands, either singly or of the whole divine law, comp. הוֹרָה, מִשְׁפָּט. Lev. 4, 13 one of the commandments of Jehovah that are not to be done, i. e. a prohibitory command, interdict. Most freq. in plur. מִצְוֹת הַיְהוָה the commandments of Jehovah, often coupled with the synon. עֲדוֹת, מִשְׁפָּטִים, הוֹדוֹת, חֻקֹּת, חֻקִּים; Gen. 26, 5. Ex. 16, 28. Deut. 6, 2. 1 K



2; 3. al. sēp. Collect. *the law*, Deut. 5, 28. 6, 1. 8, 1. 17, 20. 27, 1. al. Meton. *מצוה הלוויים* *the commandment of the Levites*, i. e. what was commanded to be given to them, Neh. 13, 5.

*מצולה* f. Ex. 15, 5. Neh. 9, 11. Ps. 88, 7, also *מצולה* f. i. q. *צולה*, a depth, deep place, e. g. of the sea, Jon. 2, 4. Mic. 7, 19; trop. Ps. 88, 7; of a river, Zech. 10, 11; of mire, Ps. 69, 3. R. *צול* q. v.

*מצוק* m. (r. *צוק* I) *straitness, distress*, Ps. 119, 143. Jer. 19, 9. Deut. 28, 53. 55. 57. *איש מ' one in distress* 1 Sam. 22, 2.

*מצוק* m. (r. *צוק* II. 2) plur. constr. *מצקי*, a pillar, column; Kimchi well, *מצקי*. 1 Sam. 2, 8 *מצקי ארץ the pillars of the earth* i. q. *מצקי ארץ*. 2. Trop. of a rock or cliff isolated like a column; 1 Sam. 14, 5 *the one crag מצקי* *a column on the north over against Michmash*. See Bibl. Res. in Palest. II. p. 116.—In the Talmud *צוק* is a high and steep mountain.

*מצוקה* f. (r. *צוק* I) *straitness, distress*, Job 15, 24. Zeph. 1, 15. Plur. Ps. 25, 17. 107, 6. 13. 19. 28.

I. *מצור* m. constr. *מצור*, c. suff. *מצורה* Ez. 4, 8. R. *צור* I.

1. *straitness, distress*, Deut. 28, 53 sq. Jer. 19, 9.

2. *siege*, Ez. 4, 2. 7. Zech. 12, 2. *בוא מצור to be besieged*, of a city, 2 K. 24, 10. 25, 2. al.

3. *a mound, bulwark*, of besiegers, Deut. 20, 12. Mic. 4, 14. Ez. 4, 2. Hence

4. *a fortification, fortress*, Hab. 2, 1. *צור מצור a fortified city* Ps. 31, 22. 60, 11; plur. 2 Chr. 8, 5. Mic. 7, 12.

II. *מצור* pr. n. for *Egypt*, and apparently for *Lower Egypt*; thrice *יְאָרֵי מִצְרַיִם* *the streams or canals of Egypt*, the branches of the Nile, Is. 19, 6. 37, 25. 2 K. 19, 24.—Under the name *מצור* there seems to lurk the Egyptian *μετοπιστο* *kingdom*, as in *מִצְרַיִם* the word *φορ* *king*. But the Hebrews doubtless ascribed to it a domestic origin, prob. as signifying *a border, limit*, (r. *מצר*.) i. q. Arab. *مِصْر*, perh. as sing. of the dual

*מצרים* *the two Egypts*, q. v. Others, e. g. Bochart in Phaleg IV. 24, suppose Egypt to be so called as being strong and fortified, i. q. *מצור* I. 4; see Diod. Sic. 1. 31.

*מצורה* f. (r. *צור* I) plur. *מצורות*, 1. *a mound, bulwark*, of besiegers, i. q. *מצור* no. 3, Is. 29, 3.

2. *a fortress, fortified city*, 2 Chr. 11, 11; more fully *מצורה ערי* 14, 5; *ערי מצורות* 11, 10. 11. 23. 12, 4. 21, 3.

*מצות* f. (r. *נצח*) i. q. *מצה* II, *quarrel, strife*. Is. 41, 12 *אֲנֹשֵׁי מִצְוֹתֶיךָ thy adversaries, enemies*.

\* *מצה* a root not in use, perh. *to shine*, i. q. *נצח* and *נצח*, comp. *נצח* to be cheerful, and by transp. *נצח*, to shine. Hence the two following:

*מצח* m. (Is. 48, 4 proves nothing for the fem.) c. suff. *מצחי*, plur. constr. *מצחות*; *the forehead*, 1 Sam. 17, 49. 2 Chr. 26, 19. *מצח אשה זונה* *the (shameless) brow of a harlot* Jer. 3, 3. Ez. 3, 7 *מצח חזקי* *of an impudent forehead*. v. 8. 9. Is. 48, 4 *מצח נחשה* *thy brow is brass, brazen*. Plur. Ez. 9, 4.

*מצחיה* f. *a greave, greaves*, armour for the legs, q. d. *frontlets of the leg*, constr. *מצחיה* 1 Sam. 17, 6. R. *מצח*.

*מצלה* f. (r. *צל* I) only plur. *מצלות*, bells, upon horses and camels for ornament, Zech. 14, 20. See in *מצלה*.

*מצלה* f. (r. *צל* II) *a shady place, shade*, Zech. 1, 8.

*מצלח* f. (r. *צל* I) only in dual *מצלחין*, cymbals, for accompanying music, 1 Chr. 13, 8. Ezra 3, 10. Neh. 12, 27. al. So in Greek, dual *κυμβάλων*, -ων. See in *מצלחין*.

*מצנפה* f. (r. *צנה*) *turban, tiara*, of the high priest Ex. 28, 4. 39. 29, 6. Lev. 8, 9. 16, 4; of a king Ez. 21, 31. For the form of it, see Braun de Vestitu sacerdot. Heb. p. 624 sq. Jos. Antiq. 3. 7. 3. B. J. 5. 5. 7.

*מצע* m. (r. *רצע*) *a couch, bed*, something spread down, Is. 28, 20.

*מצערי* m. (r. *צערי*) plur. constr. *מצערי*, *step, walk*, Ps. 37, 23. Prov. 20, 24.

בְּמַצְעָרָיו *in his steps*, i. e. in his company, Dan. 11, 43. Comp. בְּרַגְלָיו Judg. 4, 10.

מַצְעִירָה f. (מִן and צִיעִירָה) pr. 'what is next to a little,' i. e. *subparvum, parvulum, a little thing*, מִן אֶחָת מ' Dan. 8, 9; see Lehrs. § 123, also art. מִן no. 3. g.—Better: *even a little one*, according to the idiom noted in מִן no. 1. a. γ; see Thesaur. p. 805. g.

מִצְעָר m. (ר. צָעַר) constr. מִצְעָר.

1. Pr. *smallness*; hence any thing *small, little*, Gen. 19, 20. Job 8, 7; of a small number, 2 Chr. 24, 24 מִצְעָר אֲנָשִׁים *few men*; of a short time, Is. 63, 18 מִצְעָר לְמַצְעָר *for a little while*.

2. *Mizar*, pr. n. of a summit prob. in the ridge of Anti-Lebanon or Hermon, Ps. 42, 7.

מִצְפָּה m. (ר. צָפָה) constr. מִצְפָּה.

1. *a watch-tower*, Is. 21, 8. Also a *lofty place*, whence one can see far and wide around, whether furnished with a watch-tower or not, 2 Chr. 20, 24.

2. *Mizpeh*, pr. n. of several towns and cities, in elevated situations: a) In the plain of Judah, Josh. 15, 38. b) In Benjamin, Josh. 18, 26; see מִצְפָּה no. 2. c) In Moab, 1 Sam. 22, 3. d) In Gilead Judg. 11, 29, see מִצְפָּה no. 1. This may be the same with מִצְפָּה הַמְצִפָּה Josh. 13, 26. e) A valley in the high region of Lebanon Josh. 11, 8, comp. 11, 3.

מִצְפָּה (watch-tower, lofty place, r. צָפָה) always with the art. הַמְצִפָּה, with ה loc. הַמְצִפָּה, *Mizpah*, pr. n.

1. A town or city of Gilead, Judg. 10, 17. 11, 34. Hos. 5, 1. Some refer hither Judg. 11, 29 מִצְפָּה-גִּלְגָּד, but see in מִצְפָּה no. 2. d. For the origin of this place, see Gen. 31, 49.

2. A city of Benjamin, where the people were wont to convene, Judg. 20, 1. 3. 1 Sam. 7, 5–16. al. It was afterwards fortified by Asa to protect the border against the kingdom of Israel, 1 K. 15, 22. 2 Chr. 16, 6. Later it was the residence of the Chaldean governor, Jer. 40, 6 sq. comp. Neh. 3, 7. 15. 19. Once written מִצְפָּה Josh. 18, 26. [Prob. the high point two hours north-west of Jerusalem, now called *Neby Samwil*; see Bib. Res. in Palest. II. p. 143, 144.—R.]

מִצְפָּנִים m. plur. (ר. צָפָן) *hidden places*, Obad. 6.

\* מִצֵּץ fut. יִמֵּץ 1. *to suck, to suck*

*out*, i. q. מָצָה and מָזָה. Arab. مَصَّ, Chald. מִצֵּץ, Syr. مَكى, id. all of which imitate the sound, as also Gr. μύζω, μυζῶω, μάζος. Hence *to draw out with relish, to taste*, Is. 66, 11; comp. יִנֵּץ v. 12.—Things sweet and pleasant are wont to be sucked out, hence

2. *to be sweet*, whence מָצָה sweet i. e. unleavened. Comp. מָתַק, which also has both significations.

מָצַק see in מִצּוֹק.

\* מִצָּר obsol. root, which seems to

have had the same power as the kindr. נָצַר, *to shut in, to restrain*; whence

Chald. מִצָּר, Arab. مَصْرٍ limit, border, and Heb. מִצּוֹר II, מִצְרֵים.

מִצָּר m. (ר. צָרַר, as מִסָּב from סָבַב) *straitness, distress*, Ps. 118, 5. Plur. מִצְרִים, constr. מִצְרֵי, Lam. 1, 3. Ps. 116, 3.

מִצְרָה, see in מִצְרֵה.

מִצְרַיִם dual pr. n. for *Egypt*, Gen. 46, 34. 50, 11; often more fully מִצְרַיִם אֶרֶץ *the land of Egypt*, fem. Gen. 45, 20. 47, 6. 13. Also for the people, *the Egyptians*, in prose, and mostly with plur. Gen. 45, 2. 47, 15. 20. 50, 3. Ex. 1, 14; rarely with sing. masc. 14, 25. 31; poet. with sing. masc. Is. 19, 16. 25. Jer. 46, 8, and fem. Hos. 9, 6. Joel 4, 19. With ה loc. מִצְרַיִמָה Gen. 26, 2. al.—Sing. מִצְרַיִם *Lower Egypt* q. v. Hence the dual מִצְרַיִם seems to have originally denoted *the two Egypts*, i. e. *Lower and Upper Egypt* (the latter pr. פְּתָרוֹס by Zeugma, as we now say *the two Sicilies*, for Sicily and Naples; although this origin being afterwards left out of view, the dual מִצְרַיִם is sometimes so employed as not to include Pathros or upper Egypt, Is. 11, 11. Jer. 44, 15. Others ineptly refer the dual form to the two parts of Egypt as divided by the Nile. The Arabs have the sing. مِصْر *Misr, Egypt*, pr. limit, border; Syr. has the dual, although rare



in this language, מִצְרַיִם.—The gentile noun is מִצְרַיִם *an Egyptian* Gen. 39, 1; f. מִצְרַיִת Gen. 16, 1. Plur. m. מִצְרַיִם Gen. 12, 12, 14; f. מִצְרַיִת Ex. 1, 19.—[Engl. Vers. as pr. n. of pers. *Mizraim*, Gen. 10, 6. 13. 1 Chr. 1, 8.—R.]

מִצְרָה m. (r. צָרָה) *a fining-pot, crucible*, Prov. 17, 3. 27, 21.

מִק m. (r. מָקָה) *rottenness, putridity*. Is. 3, 24 *יְהִי מִק בָּשֶׁם* instead of *a sweet smell there shall be rottenness*, i. e. the factor of putrid ulcers. 5, 24 *הַשֹּׁרֵשׁ כַּמִּצְרָה* i. e. rotten wood.

מִקְדָּה f. (r. מָקָה) *a hammer, mallet*, pr. the pointed hammer of the stone-cutter and smith, 1 K. 6, 7. Is. 44, 12. Jer. 10, 4.—Hence prob. the name *Μακκαῖος*, מִקְבִּי, *the hammerer*; comp. the French name *Charles Martel*.

מִקְבֵּת f. (r. מָקָה) 1. i. q. מִקְבֵּת, *a hammer*, Judg. 4, 21.

2. *a mine, quarry*, broken in the rock, Is. 51, 1.

מִקְדָּה (place of shepherds, r. מָקָה) *Makkedah*, pr. n. of a place in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10, 10. 12, 16. 15, 41.

מִקְדָּשׁ m. (r. קָדַשׁ) once מִקְדָּשׁ Dag. euph. Ex. 15, 17; c. suff. מִקְדָּשׁוֹ, once irreg. מִקְדָּשׁוֹ Num. 18, 29; plur. מִקְדָּשִׁים, constr. מִקְדָּשֵׁי.

1. *any thing sacred, hallowed*, Num. 18, 29.

2. *a holy place, sanctuary*, espec. the sacred tabernacle of the Israelites, Ex. 25, 8. Lev. 12, 4. 21, 12. Num. 10, 21. 18, 1; the temple 1 Chr. 22, 19. 2 Chr. 29, 21. Dan. 11, 31. al. Often more fully, מִבֵּית מִקְדָּשׁ Is. 60, 13; מִבֵּית מִקְדָּשׁוֹ Dan. 8, 11. מִקְדָּשׁ הַמֶּלֶךְ *the king's sanctuary*, i. e. set apart and sacred to himself, Am. 7, 13. Plur. מִקְדָּשֵׁי בֵּית יְיָ Jer. 51, 51 *sanctuaries* (sacred places) *of the temple*; מִקְדָּשֵׁי אֵל Ps. 73, 17 id. But מִקְדָּשֵׁי יִשְׂרָאֵל *the sanctuaries of Israel*, i. e. idolatrous and unlawful, Am. 7, 9.

3. *an asylum*, the temple and sacred places among the Hebrews having the privilege of an asylum, as also among the Greeks, Is. 8, 14. Ez. 11, 16; comp. 1 K. 1, 50. 2, 28. See 2 Macc. 4, 34. Pausan. Corinth. 13.

מִקְהֵלִים m. plur. Ps. 26, 12, and מִקְהֵלוֹת f. plur. Ps. 68, 27. R. קָהֵל.

1. *assemblies*, chiefly of those praising God, *choirs*, Ps. 11, cc.

2. *Makheloth*, pr. n. of a station of the Israelites in the desert, Num. 33, 25.

מִקְוָה m. also מִקְוֵא 2 Chr. 1, 16 Cheth. once מִקְוָה 1 K. 10, 28; constr. מִקְוֵה 2 Chr. 1, 16. R. קָוָה.

1. *expectation, hope, confidence*, 1 Chr. 29, 15. Ezra 10, 2. Also one in whom confidence is placed, of God Jer. 14, 8. 17, 13. 50, 7.

2. *a gathering together, collection*, see r. קָוָה Niph. a) Of waters, Gen. 1, 10. Ex. 7, 19. Lev. 11, 36. b) *a band, company*, of men and animals, e. g. of horses, *a caravan*; so prob. in 1 K. 10, 28 *וּמִקְוֵה סִחְרֵי הַמֶּלֶךְ יָבֹאוּ מִקְוָה בְּמַהֲרִי* and *a company of the king's merchants brought from Egypt a company of horses at a price*; also 2 Chr. 1, 16. There is a play of words in the double use of the word מִקְוָה for a band of merchants and a troop of horses. So Piscator and Vatablus; but interpreters have here very widely differed; see Bochart Hieroz. T. I. p. 171. 172. Michaelis Supplem. p. 1271. Mos. Recht III. p. 331.

מִקְוָה f. (r. קָוָה Niph.) *gathering-place* for waters, *a pool, reservoir*, Is. 22, 11.

מָקוֹם, also מָקָם Ex. 29, 13 (r. קוֹם) constr. מָקוֹם, c. suff. מָקוֹמוֹ Gen. 29, 3; plur. מָקוֹמוֹת, c. suff. מָקוֹמֵהֶם; comm. gend. rarely fem. Gen. 18, 24. Job 20, 9, in plur. 2 Sam. 17, 12 Cheth.

1. *place*, pr. station, from standing.

etc. Arab. مَقَام, Eth. ፋፋፋ, id.

Phen. מָקָם place, town.—Gen. 1, 9. 13, 3. 14. 22, 3. 28, 11. 17. Ecc. 3, 20. 6, 6. al. sæp. Gen. 24, 23 *a place for us to lodge in*. v. 25. 31. מָקוֹם צָר *a narrow place* Num. 22, 26; מָקוֹם קָדוֹשׁ *a holy place* Ex. 29, 31; מָקוֹם טָהוֹר *a clean place* Lev. 4, 12. 6, 4; מָקוֹם טָמֵא *an unclean place* Lev. 14, 40. מָקוֹם בְּכָל-מָקוֹם *in every place*, every where, Num. 18, 31. Prov. 15, 3. יָתֵן לְ מָקוֹם *to assign a place to any one*, e. g. for sitting 1 Sam. 9, 22, or dwelling Josh. 20, 4. 1 Sam. 27, 5; but also *to give place to any one*, i. e. to give way to yield, Judg. 20, 36. לְ שֵׁם מָקוֹם *to av-*

*point a place to any one*, sc. as a refuge Ex. 21, 13, or for dwelling 2 Sam. 7, 10. 1 K. 8, 21. With genit. מִקְוֹם הַדָּשָׁן *the place of ashes* Lev. 1, 16; מִקְוֹה *a place of (for) cattle* Num. 32, 1; מִדָּוִד *David's place*, seat, 1 Sam. 20, 25. 27.—Spec. *the place of any one*, i. e. a dwelling-place, *habitation, home*, Gen. 29, 26. 30, 25. Num. 24, 11. Judg. 11, 19; also Ex. 3, 8. Ps. 44, 20. Is. 18, 7. Proverbially Job 7, 10 *לֹא יִבְרָנוּ עוֹד מִקְוֹמוֹ* *his place shall know him no more*, i. e. he shall be wholly forgotten. Ps. 103, 16; comp. Job 20, 9. Ps. 37, 10. Also Job 16, 18 *אֵל יְהוָה מִקְוֹם לִזְעָקִי* *let there be no abiding-place for my cry*, i. e. no delay, but let it ascend at once to God. b) A place where any thing is found, *finding-place*, as לְהֵדָבַר מִ' Job 28, 1 (parall. מְצוּאָה). v. 6. Comp. v. 12. 23.—The constr. state is often found before אֲשֶׁר, espec. in the phrase בְּמִקְוֹם אֲשֶׁר *in the place where*, Lev. 4, 24. 33. 6, 18. 2 Sam. 15, 21. 1 K. 21, 19. Jer. 22, 12; also אֶל-מִקְוֹם שֵׁי id. Ecc. 1, 7; and with הֵן as relat. Ps. 104, 8. Sometimes the absol. is retained, as אֲשֶׁר-כָּל-מִקְוֹם Josh. 1, 3. Deut. 12, 13. Ex. 21, 13. al. In the later books מִקְוֹם אֲשֶׁר, or מִקְוֹם שֵׁי, *the place where*, is sometimes used redundantly for *where* (בְּאֲשֶׁר, אֲשֶׁר), *wherever*; Ecc. 11, 3 *מִקְוֹם שֵׁי-יִפֹּל* *where the tree falleth there it shall be*. Esth. 4, 3. 8, 17. Ez. 6, 13; so too Gen. 39, 20. 40, 3.—Adv. with genit. i. q. *in place of*, instead of, Is. 33, 21. Hos. 2, 1 [1, 10]. Ecc. 3, 16. Comp. Arab. مَكَان, Syr. ܡܟܢܐ, locus et adv. loco.

2. *a place*, i. e. *a town, village*, Gen. 18, 24. 19, 12. 14. 29, 22. 23, 17. אֲנָשֵׁי הַמָּקוֹם *the men of the place*, the inhabitants, Judg. 19, 16; *שֵׁנֵי בְּקִימוֹ* Ruth 4, 10. Also *a region, district*, Judg. 18, 10. מִקְוֹם שֶׁכֶם *the region of Shechem* Gen. 12, 6.

מִקְוֹר m. (r. קוֹר) constr. מִקְרִי Lev. 12, 7; c. suff. מִקְוֹרִי, מִקְרֵה Lev. 20, 17; *a fountain*, pr. opened by digging, Hos. 13, 15. Jer. 51, 36. Zech. 13, 1. מִקְוֹר הַחַיִּים *a fountain of living waters* Jer. 2, 13. 17, 13.—Trop. *fountain of tears*, i. e. the eye, Jer. 8, 23; *fountain of blood*, by euphemism for pudenda muliebri, Lev. 12, 7. 20, 18 (where הַחַיִּים is omitted); *fountain of life or happiness* Ps. 36, 10. Prov. 10, 11. 13, 14. 14, 27.

16, 22; *fountain of wisdom* Prov. 18, 4. In a different sense, Ps. 68, 27 מִמְּקוֹר יִשְׂרָאֵל *ye from the fountain of Israel*, i. e. who are the posterity of Israel; comp. מֵיִם Is. 48, 1.

מִקָּח m. (r. לָקַח) *a taking, receiving*, of gifts 2 Chr. 19, 7.

מִקְחוֹת f. plur. (r. לָקַח no. 2) *wares, merchandise*, Neh. 10, 32, comp. v. 31. Talm. מִקָּח emtio.

מִקְטָר m. (r. קָטַר I) *incense*, Ex. 30, 1.

מִקְטֶרֶת f. (r. קָטַר I) *a censer*, for burning incense, 2 Chr. 26, 19. Ez. 8, 11.

\* מִקְלָה obsol. root, prob. i. q. Ethiop.

ⲙⲕⲡⲁ and ⲙⲕⲡⲁ *to germinate, to sprout*, (ב and מ being interchanged,) whence ⲙⲕⲡⲁ a sprout, scion, twig. From this again comes the secondary verb ⲧⲙⲕⲡⲁ *to punish*, pr. obviously, *to smite with a rod*, although Ludolf separates these roots in his Lex. p. 238. Comp. also Syr. ܡܟܠܐ. The Lat. *baculus* is not here to be drawn into comparison; for this comes from βάω, and is pr. a walking-stick, comp. βακτηρίον.—Hence the two following:

מִקְלָה m. constr. מִקְלָה Jer. 1, 11, and מִקְלָה Gen. 30, 37, c. suff. מִקְלָהוּ, מִקְלָהִים; plur. מִקְלָהוֹת; *a shoot, rod*, Gen. 30, 37 sq. Jer. 1, 11. Then, *a staff* (comp. הֹטֵר), which one carries in his hand, Gen. 32, 11. Ex. 12, 11. 1 Sam. 17, 40. 41; with which an animal is beaten Num. 22, 27; *the crook of a shepherd* Zech. 11, 7 sq. *a dart or javelin* Ez. 39, 9. Chald. מִקְלָהוּ spiculum, Castell.—Of a divining rod, ῥαβδόμαντεια, Hos. 4, 12.

מִקְלֹת (perh. מִקְלֹת staves) Mikloth, pr. n. m. a) 1 Chr. 27, 4. b) 1 Chr. 8, 32. 9, 37. 38.

מִקְלֵט m. (r. קָלַט no. 2) *a refuge, asylum*, Num. 35, 12. 15. Josh. 20, 3. מִקְלֵט *a city of refuge*, for homicides to flee to, Josh. 21, 13. 21. 27. 32. 36; plur. מִקְלֵטִים Num. 35, 6. Josh. 20, 2. 1 Chr. 6, 42. 52.

מִקְלָעַת f. (r. קָלַע II) *sculpture, carved work*, sc. in relief, 1 K. 6, 18. Plur. מִקְלָעִים, constr. מִקְלָעִים, 1 K. 6, 29. 32. 7, 31.



מקם see in מקום.

מקנה m. (r. קנה) once fem. Ex. 34, 19; constr. מִקְנֵה, c. suff. מִקְנֵהוּ, מִקְנֵהוּ; also sing. with rad. Yodh retained (see under מִקְנֵה, Heb. Gr. § 91. 9. n), as מִקְנֵי my flock Num. 20, 19, מִקְנֵה thy flock Is. 30, 23; but plur. where the suff. is plur. and refers to more than one, as מִקְנֵיכֶם your flocks 2 K. 3, 17. Josh. 1, 14; מִקְנֵיהֶם their flocks Gen. 36, 7, 46, 6, 47, 17. Jer. 49, 32.

1. a purchase, i. e. things bought, Gen. 49, 32.

2. possessions, riches, wealth, but always of cattle, in which alone the wealth of nomadic tribes consists; comp. Gr. *κτήνη*, pr. i. q. *κτήνη*, possession; *ὄψις*, i. q. Lat. *ovis* and *ops* (whence *opilio*),

plur. *opes*; Arab. مَال, Syr. تَحْسَن, opes et oves; comp. also Germ. *das Gut* used in Holstein for cattle, see Voss on Virg. Ecl. 10. 19.—So Gen. 13, 2. 7. 29, 7. Ex. 9, 4. 6. Is. 30, 23. al. sēp. מִקְנֵי men of cattle, herdsmen, shepherds, Gen. 46, 32. 34. מִקְנֵה a land for cattle, adapted for pasturage, Num. 32, 1. 4. The word מִקְנֵה is strictly used only of sheep, goats, and neat cattle, (צֹאן וּבְקָרָה,) excluding beasts of burden; Gen. 26, 14 וּבְמִקְנֵה צֹאן וּבְמִקְנֵה הַבָּקָר 47, 17 and Joseph gave them bread בְּסוּסִים וּבְמִקְנֵה הַצֹּאן וּבְמִקְנֵה הַבָּקָר Ecc. 2, 7. 2 Chr. 32, 29. Gen. 36, 6. Num. 31, 9. More rarely asses and camels are also comprehended, e. g. Job 1, 3.

מִקְנֵה fem. of מִקְנֵה 1. purchase Lev. 27, 22; מִקְנֵה סֵפֶר a bill of purchase Jer. 32, 11 sq. Concr. thing purchased, as מִקְנֵה כֶּסֶף purchase of money, a slave bought with money, Gen. 17, 12. 13. 23. Ex. 12, 44. Also price of purchase, Lev. 25, 16. 51.

2. a possession, Gen. 23, 18.

מִקְנֵהוּ (possession of Jehovah) Mikneiah, pr. n. m. 1 Chr. 15, 18. 21.

מִקְסָם m. (r. קָסַם) divination, Ez. 12, 24. 13, 7.

מִקְצֵה (end, r. קָצַח, like קָצַח from קָצַח) Makaz, pr. n. of a place in Dan or Judah 1 K. 4, 9.

מִקְצֵה m. also מִקְצֵה Ez. 46, 21 (r. קָצַח) plur. מִקְצָעִים, constr. מִקְצָעִי, c. suff. מִקְצָעִי; an angle, corner, Ex. 26, 24. 36, 29. Neh. 3, 19. 20. 24. 25. Mostly an internal angle, Ez. 46, 21. 22. Neh. 3, 24.

מִקְצָעִי f. (r. קָצַח) a chisel, carving-tool, with which wooden images were carved out; Plur. מִקְצָעִים Is. 44, 13. Targ. אֲזַמְל a knife, cutter.

מִקְצָע, see in קָצַח no. 2.

\* מִקְצֵה in Kal not used, to melt, to pine away, comp. kindr. מִיָּד, מִיָּד, מִיָּד, q. v. Chald. id. Comp. among occidental roots *maceo*, *macer*.

NIPH. מִקְצֵה fut. מִקְצֵה 1. to be melted, to melt. Is. 34, 4 מִקְצֵה בְּלִי-הַשֶּׁמֶשׁ and all the stars of heaven shall melt, be melted, sc. like wax candles, to which the poet thus compares them; so Virtranga well explains this image. Hence to flow, to run, of ulcers, Ps. 38, 6 מִקְצֵה מִקְצֵה my sores run sc. with matter.

2. to pine away, to consume away, of the eyes and tongue, Zech. 14, 12; of men, Lev. 26, 39. Ez. 24, 23. 33, 10.

HIPH. מִקְצֵה causat. to cause to pine away, Zech. 14, 12.

Deriv. מִקְצֵה.

מִקְרֵה see in מִקְרֵה.

מִקְרָא m. (r. קָרָא) plur. constr. מִקְרָאִי.

1. a calling together, convocation; Num. 10, 2 לְמִקְרָא הָעֵדָה for convoking the assembly. Hence a) a convocation, assembly, sc. of the people for worship and for the performance of the sacred rites, *paróchus*, Is. 1, 13. Often מִקְרָא קֹדֶשׁ Lev. 23, 3. 7. 8. 24. 27. Num. 28, 25. 26. b) place of convocation, plur. holy places, Is. 4, 5.

2. a reading, reading aloud. Neh. 8, 8 they gave attention to the reading.

מִקְרָה m. (r. קָרָה) 1. hap, chance, accident, 1 Sam. 6, 9. 20, 26. Ruth 2, 3.

2. lot, fortune, event, which happens to any one. Ecc. 2, 14 אֵת הַקְּרָה אֵת הַקְּרָה the same event happens to them all. v. 15, 3. 19, 9. 2, 3.

מִקְרָה m. (r. קָרָה) pr. part. Pi. frame, frame-work of beams, joists, etc. Ecc. 10, 18.

מקרה f. (ר. קרה) *a cooling, refreshing*, Judg. 3, 20. 24.

מקש see מוקש.

מקשה m. (ר. קשה II) pr. *turned work*, *opus tornatum*, i. q. fem. מקשה. Once, Is. 3, 24 מְשֶׁשׁה מְקֻשָּׁה *turned work*, lit. 'work of turned work,' ironically of the hair dressed in artificial curls. Other interpretations see in Thesaur. p. 1243.

I. מקשה f. of the preced. *turned work*, *opus tornatum*, both of wood Ex. 25, 18, and of gold and silver Ex. 25, 31. So of the golden candelabra Ex. 25, 31. 36. 37, 17. 22. Num. 8, 4; of the silver trumpets, Num. 10, 2; of a column, Jer. 10, 5; of the cherubim, Ex. 25, 18 מְקֻשָּׁה חֲצִצְהָא *with turned work shalt thou make them*, sc. the cherubs. These were of oleaster-wood covered with gold, as appears from 1 K. 6, 23, comp. v. 28; hence the signification of *solid*, *beaten gold*, assigned by some to מקשה, as if from r. קשה no. I, is false.

II. מקשה m. (for מקשש, denom. from קשש cucumber) *a field of cucumbers*, Is. 1, 8. Arab. مَقْشَا.

מר m. (ר. מרר) (A) From the root no. 1, subst. *a drop*, Is. 40, 15.

B) From the root no. 2. 1. Adj. with fem. מרה, *bitter*, Is. 5, 20. Prov. 27, 7; of brackish water, *bitter*, *acid*, Ex. 15, 23.—Metaph. a) *sad*, *sorrowful*, Ez. 3, 14; often of the mind Job 21, 25; מר *bitter in spirit*, sad at heart, 1 Sam. 1, 10. 22, 2. Job 3, 20. Prov. 31, 6. b) *bitter*, of a cry, of grief, etc. i. e. *vehement* יצקה גדולה ומרה *a great and bitter cry* Gen. 27, 34. Esth. 4, 1. Ez. 27, 31 מר במספר *bitter lamentation* i. e. *vehement*. Also of a bitter or cruel fate, Jer. 4, 18. Prov. 5, 4. Am. 8, 10. c) For *fierce*, *vehement*, *raging*, i. q. Arab.

מריר, (whence also we see how *strong* can stand in antithesis to *sweet* Judg. 14, 14.) Hab. 1, 6; מר נפש id. Judg. 18, 25. 2 Sam. 17, 8. d) *deadly*, *destructive*, Ps. 64, 4. Jer. 2, 19. Ecc. 7, 26; comp. in no. 2. c.

2. Subst. a) *bitterness*, as of death 1 Sam. 15, 32. b) מר נפשי *the bitterness of my soul*, *sadness*, Job 7, 11. 10, 1. Is. 38, 15. c) *bitter lot*, *calamity*, Is.

38, 17. Hence *deadliness*, *destruction*, Num. 5, 24. 27; מר המרים *the deadly waters* v. 18. 19. 24.

3. Adv. *bitterly*; so מר Is. 33, 7. Zeph. 1, 14; מרה Ez. 27, 30.

מר m. fully מור Cant. 4, 6. 5, 5, c. Makk. מר Ex. 30, 23; *myrrh*, so called from its flowing, distilling, see r. מרר

no. 1, Arab. مَرَّ, Gr. μύρρα (as if from a fem. מרה) also μύρρα; a substance which distils in tears from a tree growing in Arabia, resembling the Egyptian thorn according to Dioscor. I. 17. These tears then harden into a bitter aromatic gum, which was highly prized, and used in incense Ex. 30, 23; in perfumes Ps. 45, 9. Prov. 7, 17. Cant. 3, 6; in unguents Esth. 2, 12. Cant. 5, 5; and among the Greeks for strengthening wine, Mark 15, 23. 36. The best kind was called מר נזיר Cant. 5, 5, and מר דרור Ex. 30, 23, as distilling of itself from the tree, and therefore most highly prized, μύρρα σταυρή, Sept. μύρρα ἐκσταυρή. So מרר a bag of myrrh, worn for the sake of its perfume (as בית נפש Is. 3, 20) suspended from the neck of a female, Cant. 1, 13. (Others understand here a bundle of the flowers or leaves of myrrh, against the common usage of the words.) Of the tree, however, which produces the myrrh, we have had until recently no accurate account. Ehrenberg discovered it in Arabia, and has fully described it. The name is *balsamodendron myrrha*; see Nees v. Esenbeck Plant. Officin. Tab. 357. Comp. Dioscor. l. c. with Sprengel's commentary. Celsii Hierobot. T. I. p. 520.

\* I. מרה i. q. מרר, 1. *to lash*, *to whip*, e. g. a horse into a more rapid course; see Hiph.

2. *to be perverse*, *rebellious*. Part. fem. מוררה, i. q. מרה, *rebellious*, Zeph. 3, 1.

Hiph. once of the ostrich rising from her nest, and by the flapping of her wings lashing herself up into her course. Job 39, 18 בְּמִירוֹת הַמִּרְיָא yet *now she lashes herself up on high*. Comp. מרר and מורר.—All the ancient intpp. *to raise oneself up*, *to rise up*, as if מרה were by transp. for מרה, רום.



\* II. מֵרָא or מֵרָא, a root not found in the verb, to be well fed, to be fat. Arab. مَرَّ and مَرَّ bene profecit s. bene cessit cibus, مَرَّ fortis (pr. pin-guis), virilis fuit, whence مَرَّ, Chald. מֵרָא, a man. Kindred are מֵרָא Hiph. to feed, to fatten, מֵרָא fat, which we have referred (see מֵרָא) to the idea of cutting up, and so of eating. But perhaps this signif. may come rather from the notion of filling, since מֵרָא, מֵרָא; approach near to מֵלֵא q. v. Comp. the Sanscr. *prī, pri*, to fill, nourish, sustain.—Hence מֵרָא fat, מֵרָא crop. of a bird, and pr. n. מֵרָא.

מֵרָא (i. q. מֵרָא sad) Mara, pr. n. f. Ruth 1, 20 Cheth. See in מֵרָא II. 2. b.

מֵרָא Chald. m. dominus, lord, Dan. 2, 47. 4, 16. 21. 5, 23. Syr. مَرَّ, Arab.

مَرَّ, id. pr. man. R. מֵרָא II.

מֵרָא see מֵרָא.

מֵרָא Merodach, see מֵרָא.

מֵרָא (Merodach i. e. Mars his lord; according to Bohlen i. q. Pers. מֵרָא vir laudatus, but less well.) Merodach-Baladan, pr. n. of a king of Babylon, Is. 39, 1, according to Berosus (in Euseb. Chron. Vers. Arm. ed. Aucher. T. I. p. 42, 43), a viceroy of the king of Assyria, who rebelled and seized the kingdom of Babylon for himself; see Comm. on Isa. l. c. Hitzig supposes the Merodach-Baladan of Berosus to have been a different person.—He is also called מֵרָא q. v. the *h* being exchanged for *b*.

מֵרָא m. (r. מֵרָא) constr. מֵרָא, c. suff. מֵרָא Cant. 2, 5, מֵרָא 2, 14, מֵרָא Lev. 13, 34, מֵרָא v. 4. 20; more frequently with suffix forms apparently plural, but of which the Yod is nevertheless radical (see מֵרָא, מֵרָא, and Heb. Gr. § 91. 9. n) as מֵרָא Cant. 2, 14, מֵרָא Job 41, 1, and מֵרָא, which are construed with the sing. Gen. 41, 21. Lev. 14, 37. Dan. 1, 15; but מֵרָא Dan. 1, 13 constr. with a plur. verb. Plur. constr. מֵרָא Ecc. 11, 9 Cheth. in Keri מֵרָא.

1. sight, aspect, view, the act of looking upon, Gen. 41, 2. Cant. 2, 14. al. sēp.

Arab. مَرَّ id.—Lev. 13, 12 מֵרָא לְכָל-מֵרָא according to all the viewing of the priest, i. e. so far as the priest can see. Deut. 28, 34 מֵרָא עֵינֶיךָ what thine eyes behold. v. 67. Is. 11, 3. Ez. 23, 16. Ecc. 11, 9.

2. appearance, form, Engl. looks, Ex. 24, 17. Ez. 1, 16. 28. Often in the gen. after an adj. רֵפֶת מֵרָא Gen. 12, 11. 29, 17, מֵרָא מֵרָא 24, 16. 26, 7, i. e. of a fair appearance, fine form; and so with לְ as נָחֵם לְמֵרָא of a pleasant appearance, form, Gen. 2, 9; גִּדּוּל לְמֵרָא Josh. 2, 10; hence put simpl. for comeliness, beauty, Is. 53, 2.—In the prophetic style, the form of a thing is something like that thing, comp. in הֵמָּה no. 3. Dan. 10, 18 מֵרָא אֲדָם there touched me something like the form of a man i. e. having the semblance of a man. Ez. 8, 2, and so Ez. 1, 26 מֵרָא הֵמָּה.

3. sight, thing seen, vision, Ex. 3, 3. Ez. 8, 4. 11, 24. 43, 3. Dan. 8, 16.

מֵרָא f. (r. מֵרָא) 1. a vision, Num. 12, 6. 1 Sam. 3, 15. Dan. 10, 7. 8. 16. מֵרָא הַלַּיְלָה nocturnal visions Gen. 46, 2. מֵרָא אֱלֹהִים visions from God Ez. 1, 1. 8. 3. 40, 2.

2. a mirror, i. e. a polished plate of metal, i. q. רָאָי, plur. Ex. 38, 8.—Arab. مَرَّ id.

מֵרָא f. (r. מֵרָא no. II) the crop, crav, of birds, Lev. 1, 16. Arab. مَرَّ id.

מֵרָא Josh. 15, 44, (i. q. מֵרָא, q. d. on the top of a hill, denom. fr. ראש) constr. מֵרָא 1 Chr. 4, 21. 2 Chr. 11, 8. 14. 8. 9. Mic. 1, 15; Mareshah, pr. n. a) A fortified city in the plains of Judah, Josh. Chr. II. cc. Gr. Μαρησά Jos. Ant. 8. 10. 1; Μαρησά 12. 8. 6. Euseb. and Jerome place its ruins “in secundo lapide Eleutheropoleos,” Onomast. art. Μαρησά; and the remains of an ancient site are still visible on a hill about a Roman mile and a half southeast from Beit Jibrin, the ancient Eleutheropolis; see Bibl. Res. in Palest. II. p. 422, comp. p. 397. b) A man, 1 Chr. 2, 42.

**מִרְאֲשָׁה** f. (denom. fr. ראש) pr. *at the head*, what is at the head, comp. מִרְגְּלוֹת *at the feet*. Plur. מִרְאֲשֹׁתָּה id. and poet. *the head itself*; Jer. 13, 18 רָרָר מִרְאֲשֵׁיכֶם עָמְרָה הַפְּאֲרָתְכֶם (from) *your heads shall come down the crown of your glory*; here רָרָר is followed by the acc. of that *from* which, like רָצָא קָלָה, Sept. Vulg. and Syr. seem to have read מִרְאֲשֵׁיכֶם *from at your heads*, with the same vowels as מִרְאֲשֵׁי 1 Sam. 26, 12, which is also well. See the next art.

**מִרְאֲשֹׁתָּה** f. plur. (denom. fr. ראש) i. q. מִרְאֲשָׁה, pr. *place at the head*, as 1 Sam. 19, 16; opp. מִרְגְּלוֹת. Put in the accus. as Adv. *at the head* of any one; c. suff. מִרְאֲשֵׁיכֶם *at his head* 1 K. 19, 6. 1 Sam. 26, 7. 11. 16; also *under the head* of any one, 1 Sam. 19, 13. 16. Gen. 28, 11. 18. With a genit. 1 Sam. 26, 12 *he took the spear . . . מִרְאֲשֵׁי שָׁאוּל from at the head of Saul*, where מִ seems to imply removal, diff. from v. 11 אֶת־הַחֶבֶרֶת אֲשֶׁר מִ' and we must suppose, either that מִרְאֲשֵׁי is here for מִרְאֲשֵׁי, one מ being dropped; or that רָאֲשֵׁי is here put for מִרְאֲשֵׁי. For the double plur. comp. בְּמוֹתָי p. 139, note.

**מִרְבָּ** (increase, r. רָבַב, as מִסֵּב from מִרְבָּ) Merab, pr. n. of a daughter of Saul, 1 Sam. 14, 49. 18, 17. 19.

**מִרְבָּהוֹם** m. plur. (ב without Dag.) *coverings, coverlets*, as spread upon beds, Prov. 7, 16. 31, 22. R. רָבַר.

**מִרְבָּה** m. (r. רָבַח) 1. *enlargement, increase*, Is. 9, 6.

2. *greatness, abundance*. Is. 33, 23 מִרְבָּה שְׁקָל *a great spoil*.

**מִרְבָּה** f. (r. רָבַח) largeness, amplitude, concr. ample, large, Ez. 23, 32.

**מִרְבִּיּוֹת** f. (r. רָבַח) 1. *greatness, multitude*, 2 Chr. 9, 6. 30, 18. With suff. מִרְבִּיהֶם *the multitude of them*, i. e. the greater part, 1 Chr. 12, 29.

2. *increase of a family, offspring*, 1 Sam. 2, 33.

3. *increase on money, interest, usury*, Lev. 25, 37. Comp. Gr. τόκος from τίκω, Lat. fenus from feo i. e. fero. pario, whence fetus, secundus; see Gellius

18. 13. Arab. رَبَا fenus, رَبَا IV feneravit. Syr. رَفَعَ.

**מִרְבֵּץ** m. (r. רָבַץ) *crouching-place, lair*, of animals Zeph. 2, 15; of flocks, constr. מִרְבֵּץ Ez. 25, 5. See Lehrs. p. 578.

**מִרְבֵּק** m. (r. רָבַק) *stall, stable*, in which cattle are tied, Am. 6, 4. עֵגֶל מ' *a stalled calf, fattened*, 1 Sam. 28, 24. Jer. 46, 21. Mal. 3, 20.

\* מִרְבָּ obsol. root, prob. i. q. רָבַג, Arab.

quadril. تَجَرَّ, so far as can be gathered from the derivatives, viz.

1. *to roll rapidly, to revolve*, whence threshing-roller or sledge; unless perhaps מִרַג in this noun is i. q. מָרַח, to rub, to rub in pieces.

2. *to talk rapidly*, pr. 'to roll out discourse,' as babblers, tale-bearers, whence

נִרְבֵּן, a whisperer, tale-bearer.

**מִרְגֹּעַ** m. (r. רָגַע) *rest, place of rest*, Jer. 6, 16.

**מִרְגְּלוֹת** f. plur. (denom. fr. רָגַל) *place at the feet* of any one, opp. מִרְאֲשֹׁתָּה q. v. Ruth 3, 4. 7. Dan. 10, 6. Acc. as adv. *at the feet* of any one, Ruth 3, 8. 14.

**מִרְגְּמָה** f. (r. רָגַם) *a heap of stones*;

Arab. رَجَمٌ a heap of stones to mark a grave, tumulus. Prov. 26, 8 בָּצִוּר אֶבֶן בְּמִרְגְּמָה *as a bag of gems in a heap of stones*, a proverbial expression similar to that in Matt. 7, 6.—Sept. *a sling*, as if from r. רָגַם to throw stones; hence the version: ὅς ἀποδεσμεῖται λίθον ἐν σφειδόνῃ.

**מִרְגֵּעָה** f. (r. רָגַע) *rest, quiet*, Is. 28, 12.

\* מִרְבָּ fut. וּמְרִיב *to be disobedient, perverse, to rebel, to fall away from one's allegiance*; absol. Gen. 14, 4. Neh. 6, 6; with בִּי of pers. *against whom* 2 K. 18, 7. 20. 24, 1. 20. Is. 36, 5. Jer. 52, 3; עַל Neh. 2, 19. 2 Chr. 13, 6; rarely with acc. (comp. מָרַח) Josh. 22, 19. Job 24, 13 מְרִיבֵי־אֹר *rebels against the light, enemies of the light*. מְרִיב בֵּיהוָה *to rebel against (fall away from) Jehovah*, by idolatry, Josh. 22, 16 sq. Ez. 2, 3. Dan. 9, 9.—Syr. مَرَد id. Arab. مَرَد pervicax, contumax fuit. Kindred is מָרָה.

Deriv. the four following, and pr. n. נִמְרוד.



מרד Chald. m. *rebellion*, i. q. Heb. מָרַד, Ezra 4, 19.

מרד Chald. adj. *rebellious*, f. מְרֻדָּא, emphat. מְרֻדָּא, Ezra 4, 12, 15.

מרד m. (ר. מָרַד) 1. *rebellion, defec-tion*, Josh. 22, 22.

2. *Merod*, pr. n. m. 1 Chr. 4, 17, 18.

מְרֻדוּת f. (ר. מָרַד) *rebelliousness, con-tumacy*, 1 Sam. 20, 30.

מְרֻדָּה Jer. 50, 2, *Merodach*, pr. n. of an idol of the Babylonians, prob. the planet *Mars*, to which, as the god of blood and slaughter, as well as to Sa-turn, the ancient Semitic nations offered human sacrifices; see on this worship among the ancient Arabs, Comm. on Is. II. p. 344 sq. The name which this divi-nity has among the Arabs and Zabians,

مَرِيخ, seems to have come from the Heb. or Aramæan (*Mirrikh* from *Mirdich*), and the origin of this latter comports well with the god of war and slaughter, viz. *Merodach*, from the general root *Mord, Mort*, which in old Germ. signifies both *death* and *murder* (see in מוֹת no. 1), and the formative syl-lable *ach, och*, so frequent in Assyrian and Chaldean names, comp. אֲרִיָּה, מְרֻדָּה, מְרֻדָּה. So too *Mars, Mavors, mors*, seem to have a kindred origin.—Others, as Hitzig, suppose *Merodach* to come from Pers. مردک *man*, pr. *little man, manikin*, used in endearment; see in גִּנְיָן.—Of the worship of this idol by the Assyrians and Babylonians, besides the passage of Jeremiah above cited, we have testimony in the proper names of the kings of Assyria and Babylonia, which are often compounded with this name. (see Comm. on Is. I. p. 281.) as מְרֻדָּה and מְרֻדָּה, q. v. also *Mesessimordachus, Sisimordachus*.

מְרֻדָּה (Pers. مردکی *little man*, manikin, or else, worshipper of Mars, fr. מְרֻדָּה q. v.) *Mordecai*, pr. n. a) A Jew of the tribe of Benjamin, living in the metropolis of Persia, the foster-father of Esther, and afterwards chief minis-ter of state, Esth. 2, 5 sq. Sept. Μορδουχαιος. b) It is uncertain, whether the Mordecai who returned with Ze-

rubbabel is the same person, Ezra 2, 2. Neh. 7, 7.

מְרֻדָּה m. Is. 14, 6 (pr. part. Hoph. of r. מְרֻדָּה) subst. *persecution*. So, if the orthography is correct; but there is lit-tle doubt that with Döderlein we ought for מְרֻדָּה to replace מְרֻדָּה *dominion*, from r. מְרֻדָּה. See Comm. on Is. I. c.

\* מְרֻדָּה 1. pr. i. q. מְרֻדָּה I, Arab. مَرِي, to stroke, to stripe, espec. with a whip, to lash, as מְרֻדָּה; or the skin with a razor, whence מְרֻדָּה razor, see Schultens ad Harir. Cons. I. p. 24. De defect. ling. Hebr. p. 117. Kindred is מְרֻדָּה to rub, to rub over, etc.—Hence

2. to be perverse, refractory, to rebel; pr. to resist, to repel by striking and fighting with the hands and feet. Arab.

مَرِي to refuse one's duty, Conj. III to dispute.—Constr. with בָּ of pers. *against* whom Ps. 5, 11. Hos. 14, 1. Also with acc. (pr. to repulse any one) Jer. 4, 17. Ps. 105, 28. Often in the formula מְרֻדָּה אֶת־פִּי ה' to rebel against (resist) the divine command, Num. 30, 24. 27, 14. 1 Sam. 12, 15. Possibly this may have been taken originally in its proper sense, 'to strike or smite upon the mouth of any one,' i. e. to refuse to hear his words, to treat him with contempt; comp. r. מְרֻדָּה Chald. Piel.—Absol. Deut. 21, 18, 20 כֹּרֵר וּמוֹדָה בֵּן כֹּרֵר וּמוֹדָה and rebellious son. Ps. 78, 8. Jer. 5, 23. Is. 1, 20. 50, 1. Lam. 3, 42. Metaph. 2 K. 14, 26 עֲנִי יִשְׂרָאֵל מְרֻדָּה מְאֹד the affliction of Israel was very perverse, i. e. stubborn, incurable. The ancient versions render it bitter; either reading מְרֻדָּה (for מְרֻדָּה) as adj. or assigning this sense to the verb מְרֻדָּה.

וּמָרַד הַמְּרֻדָּה, fut. מְרֻדָּה, apoc. וּמָרַד Ez. 5, 6, i. q. Kal no. 2, to resist, to op-pose, to rebel. Job 17, 2 בְּהִמְרוּתָם הָלַךְ עֵינִי pr. on their contradiction rests mine eye, i. e. they surround me with contra-diction and reproach in their mouths.—Also freq. of those who rebel against God; constr. a) With בָּ *against*, Ps. 106, 43. Ez. 20, 8. 13, 21; once אֶל־הַמֶּלֶךְ Ex. 23, 21 for אֶל־הַמֶּלֶךְ, see in r. מְרֻדָּה Hiph. note. b) With עִם Deut. 9, 7, 24, pr. to contend with any one. 37, 24. c) With accus. as in Kal, Ps. 78, 17. 40.

56. 107, 11. Ez. 5, 6. Often in the formula *הַמֶּרְה אֶת־פִּי יְהוָה* for which see in Kal, Deut. 1, 26. 43. Josh. 1, 18; and in the same sense *הַמֶּרְה אֶת־רוּחַהּ פ'* Ps. 106, 33, also *ה' יַעֲרִיב עֵי* q. d. to provoke the eyes of Jehovah Is. 3, 8.

Deriv. *מרה* I, *מורה*, *מרי*, *מרי*, and pr. n. *מורה*, *מורה*, *מורה*, *מורה*, *מורה*, *מורה*.

I. *מרה* f. (*מרה*) only dual, Jer. 50, 21 *אֶרֶץ מְרִתָּם* *land of double rebellion or contumacy*, i. e. Babylonia, in which first the Assyrians and then the Babylonians detained and afflicted the people of God. Others *Merathaim*, as a symbolic pr. name.

II. *מרה* f. (*מרה*) 1. Adj. fem. of *מר*, *bitter*; hence as subst. *bitterness*, i. e. calamity, misfortune, 2 Sam. 2, 26. Adv. *bitterly*, Ez. 27, 30.

2. *Marah*, pr. n. a) A bitter or brackish fountain in the peninsula of Sinai, Ex. 15, 23. Num. 33, 8. Most probably, as Burckhardt supposes, the same which is now called *عين حواره* 'Ain Hawarah; not the 'Ayun Mûsa *عيون موسى*, as Pococke and Niebuhr thought. See Burckh. Trav. in Syria, etc. p. 472. Bibl. Res. in Palest. I. p. 96 sq. b) A name assumed by Naomi, Ruth 1, 20 Keri.

*מרה* (*mōrrah*) f. *bitterness, grief*, Prov. 14, 10. R. *מרר*.

*מרה* f. id. Gen. 26, 35 *מַרְחַ רִיחַ* *grief of mind*. R. *מרר*.

*מרוז* m. (*רוז*) c. suff. *מרוזי*, plur. *מרוזים*, pr. a wandering, the condition of a person driven from home and wandering about destitute and afflicted. Lam. 1, 7. 3, 19.—Concr. *one wandering*, having no home; Is. 58, 7 *to deal thy bread to the hungry, and to bring home the needy מְרוֹזִים* the needy wanderers. Sept. well *ἀστεγοί*, Vulg. *vagi*.

*מרז* (prob. *מַרְזוּ*, Arab. *مَارَز*) refuge, r. *מרז* (*מרז*) *Meroz*, pr. n. of a place in the northern part of Palestine, Judg. 5, 23.

*מרוז* m. (*מרה*) pr. *one bruised, crushed*; Lev. 21, 20 *מְרוֹז אֵשֶׁתוֹ* *crushed as to his testicles*, i. e. emasculated by crushing, Gr. *φλαδις, φλασις*. But Sept. *μωροχίς*. Vulg. *herniosus*.

*מרום* m. (*רום*) constr. *מְרוֹם*, plur. *מְרוֹמִים*.

1. *height, altitude, elevation*, e. g. of a mountain, hill, Is. 37, 24. Jer. 49, 16. Put in the gen. after nouns; *הַר מְרוֹם* *the high mount of Israel*, i. e. Zion, Ez. 17, 23. 20, 40. 34, 14. *בְּמְרוֹם* *on high* Job 39, 18, and *מְרוֹם* in acc. id. Is. 37, 23 *וַתִּשָּׂא מְרוֹם עֵינֶיהָ* *and liftest up thine eyes on high*. Concr. *the Most High, excelsus*, of God Ps. 92, 9; and collect. *the high*, i. e. princes, Is. 24, 4. Poetically, *height*, a high thing, said of what is *far above*; Ps. 10, 5 *מְרוֹם* *מִשְׁפָּטֶיהָ* *high above him are thy judgments*.

2. *a high place, height*, Hab. 2, 9; *הַמְּרוֹמִי קָרָה* *the high places of the city* Prov. 9, 3. 14; *מִ' טָוֶה* Judg. 5, 18. Acc. *in a high place* Is. 22, 16. Spec. of heaven, Ps. 18, 17. Is. 24, 18. 21, 40, 26. 57, 15. 58, 4. Jer. 25, 30; plur. *מְרוֹמִים* id. Job 16, 19. Of the lofty seat of Jehovah in Zion, Ps. 7, 8; of an inaccessible fortress Is. 26, 5. Trop. Ps. 73, 8 *הֵם יִשְׁפָּחוּ מְרוֹמֵם* *loftily*; also of high condition Job 5, 11; plur. id. Ecc. 10, 6.

3. *elation of mind, pride*; as adv. *proudly*, Ps. 56, 3.

*מְרוֹם* (*height, high place, r. רוֹם*) *מִי־מְרוֹם* *the waters of Merom* Josh. 11, 5. 7, pr. n. of the upper or highest lake on the Jordan; Gr. *Συμφωνίτις* Jos. Ant. 5. 5. 1. Arab. *الحولة* *el-Huleh*. See Bibl. Res. in Palest. III. p. 339 sq.

*מרוץ* m. (*רוץ*) *a race, running*, Ecc. 9, 11.

I. *מרוצה* f. (*רוץ*) i. q. *מרוץ*, *a running*, 2 Sam. 18, 27. Jer. 8, 6. 23, 10.

II. *מרוצה* f. (*מְרָצָה*, r. *רָצַעַן*) *oppression*, Jer. 22, 17.

*מְרוֹקִים* m. plur. (*מְרָק*) *purifications*, Esth. 2, 12.

*מרות* (*bitterness, bitter fountains*) *Maroth*, pr. n. of a place in the tribe of Judah, once Mic. 1, 12. R. *מרר*.

*מִרְוֹת* Jer. 16, 5, constr. *מִרְוֹת* comp. Lehg. p. 578; *an outcry*, either for joy, shouting, Am. 6, 7; or also in sorrow, wailing, Jer. l. c. Comp. *וָלַל* and *רָנַן*, used both of joy and sorrow. R. *רִיחַ*.



\* **מָרַח** 1. *to rub, to bruise, to crush* by rubbing, see **מָרַח**. Kindred are **מָרַח**, **מָרַח**, and with **ר** softened **מָרַח** II.

Arab. **مَرَح** a tree from which fire is kindled by rubbing.

2. i. q. Arab. **مَرَح** *to rub over, to anoint*, e. g. the body with oil; IV. *to soften*. Kindred is **מָרַח**, the **ר** being changed for a sibilant. In Heb. once of a cataplasm or plaster laid upon a sore; Is. 33, 21 *Isaiah had said, let them take dried figs, וְמָרַחוּ עַל-הַשָּׁחִין, and lay them softened upon the ulcer.* Sept. *καὶ τριψον αὐ κατὰ πλάσσαι.*

**מָרַח** m. (ר. **מָרַח**) *wide place, breadth*, plur. constr. **מָרַחֵי אֶרֶץ** Hab. 1, 6. Often metaph. of freedom and deliverance, opp. to straitness. straits, **צָר**; see in r. **רָשַׁע**. Ps. 18, 20 **וַיּוֹצֵאֵנִי לְמָרַח** *he brought me out into a large place*, delivered me out of straits. 31, 9. 118, 15. Once in a bad sense, Hos. 4, 16 **בְּמָרַח** *as a lamb in a wide place*, where it can easily wander from the flock.

**מָרַח** m. (ר. **מָרַח**) plur. **מָרַחִים** and **מָרַחִים** Is. 33, 17. Jer. 8, 19; *farness, remoteness, distant place*, e. g. **אֶרֶץ מָרַח** *a distant land* Is. 13, 5. Plur. **מָרַחִים** Zech. 10, 9, **אֶרֶץ מָרַחִים** Is. 33, 17. Jer. 8, 19, **מָרַחֵי-אֶרֶץ** Is. 8, 9. *far countries, distant lands.*—Also **מָרַחֵק** a) *from afar* Ps. 139, 6; after verbs of coming Is. 10, 3. 30, 27. b) *afar off* Jer. 31, 10; comp. no. 3. h. c) i. q. **מָרַחֵק**, see in **רָחֹק** aa. β; Is. 17, 13 **וְנָס מָרַחֵק** *and they shall flee from afar*, i. e. while yet afar off.

**מָרַחֶשֶׁת** f. (ר. **רָחַשׁ**) *a pot, kettle*, for boiling, Lev. 2, 7. 7, 9.

\* **מָרַט** kindr. with **מָלַט** q. v. pr. *to make smooth*; hence

1. *to polish, to sharpen*, e. g. a sword, Ez. 21, 14. 33.

2. *to make smooth* the head of any one, *to make bald*, i. e. *to tear out the hair, to pluck*, e. g. in chastisement Neh. 13, 25; in scorn Is. 50, 6 (where **מָרַטִים** are those who pluck the beard); in grief Ezra 9, 3.—Ez. 29, 18 **כָּל-בִּתְּרָהּ מְרִיבָה** *every shoulder is made bald*, i. e. by bearing heavy burdens.

NIPH. *to become bald*, Lev. 13, 40. 41.

PUAL 1. *to be polished*, of metal 1 K. 7, 45.

2. *to be sharpened*, i. e. *to be sharp*, of a sword; Part. fem. **מָרַטָה** for **מָרַטָה** (Dag. euphon.) Ez. 21, 15. 16.

3. Is. 18, 2. 7 **עַם מְרִשָּׁה וּמִרְטָה** (for **מְרִשָּׁה**) *a people drawn out and smooth*, i. e. tall and naked, sc. the Ethiopians. Others *sharp, fierce*, as **מְרִי** Hab. 1, 8.

**מָרַט** Chald. i. q. Heb. no. 2, *to pluck*; præt. pass. *to be plucked*, e. g. wings Dan. 7, 4.

**מָרַטָה** see in r. **מָרַט** Pu. no. 2.

**מָרַי** m. (ר. **מָרַי**) in pause **מָרַי**, c. suff. **מָרַי** Deut. 31, 27, **מָרַי** Neh. 9, 17.

1. *contradiction, outcry*, as the expression of discontent and indignation, q. d. *protest*; Job 23, 2 **וְהָיָה מָרַי שִׁחִי** *even now is my speech outcry*, i. e. I cannot but cry out or complain of injustice. Others: *even now doth my complaint seem rebellion?* Or: *even now is my complaint bitterness*; so Targ. **מָרַי**, as if r. **מָרַה** were i. q. **מָרַר**. Neither is appropriate, much less necessary.

2. *perverseness, rebelliousness*, sc. against God, Deut. 31, 27. 1 Sam. 15, 23. So **בֵּית מָרַי** *a rebellious house*, i. e. people, Ez. 2, 5. 8. 3. 9. 26. 27. 12. 2. 3. 9; **בְּנֵי מָרַי** *rebels* Num. 17, 25 [10]; **עַם מָרַי** Is. 30, 9. Also concr. **מָרַי** *rebellious* Prov. 17, 11; for plur. Ez. 2, 7. 44, 6.—Hence

**מָרַי בַּעַל** *Meri-Baal*, pr. n. of a son of Jonathan, 1 Chr. 9, 40; just before called **מָרִיב בַּעַל** *Merib-Baal* (contender against Baal), which seems to be the correct form.

**מָרִיא** m. adj. (ר. **מָרִיא**) *fat, fatted*, Ez. 39, 18. Subst. *a falling*, spec. a fatted calf, *μόσχος σιτευτός*; often coupled with the words **שׁוֹר** and **בָּקָר**, 2 Sam. 6, 13. 1 K. 1, 9. 19. 25. Is. 11, 6. Plur. **מָרִיאִים** Is. 1, 11. Am. 5, 22.

**מָרִיבָה** f. (ר. **רִיבָה**) 1. *quarrel, strife*. Gen. 13, 8. Ex. 17, 7. Num. 27, 14.

2. *Meribah*, pr. n. a) A fountain flowing from a rock in the desert of Sin on the western gulf of the Red Sea, Ex. 17, 1–7. b) **מִי מָרִיבָה** *waters of strife*, another fountain of the same kind in the desert of Zin at Kadesh, Num. 20, 13.

24. Deut. 33, 8. Ps. 81, 8. 106, 32; fully מרי מריביות קדש Num. 27, 14. Deut. 32, 51. Ez. 47, 19. Simpl. Ps. 95, 8. See Bibl. Res. in Palest. II. p. 581 sq.

מרי בעל see next after מרי.

מריה (rebellion against Jehovah, r. מריה) *Meraiah*, pr. n. m. Neh. 12, 12.

מריה Gen. 22, 2 and מוריה 2 Chr. 3, 1, *Moriah*, pr. n. of one of the hills of Jerusalem, on which Solomon built the temple. It lay northeast of Zion, from which it was separated by the valley Tyropæon, Jos. Ant. 8. 3. 9. B. J. 5. 5. 1. Most commonly the name Zion embraced also the temple on Moriah; and the latter name seldom occurs, not even 1 K. 6, 1. See genr. Bibl. Res. in Palest. I. pp. 393, 413, 416.—Gen. 22, 2 ארץ מריה the land of Moriah, i. e. the region around that mount, its vicinity, q. d. the fields of Moriah, comp. ארץ חזי Josh. 8, 1.—As to the etymology of the word, the sacred writers themselves (Gen. 22, 8. 14. 2 Chr. 1. c.) refer it to the root ראה, and this is confirmed by regarding מריה as for מריאיה the chosen of Jehovah, an appropriate name for a place of sacrifice or sanctuary. But so far as the form is concerned, מריה may be part. fem. from r. מרה pr. the resisting, i. e. a fortress, castle.

מריות (rebellions, r. מרה) *Meraioth*, pr. n. m. a) 1 Chr. 5, 32. 6, 37. Ezra 7, 3. b) 1 Chr. 9, 11. Neh. 11, 11. c) Neh. 12, 15; but this is apparently for מרימות in v. 3, the letters י and מ in the ancient character being similar.

מרים (rebellion, i. q. מרר with the formative syll. מ-ם, as in סלם, אולם) pr. n. f. *Miriam*, Gr. *Μαριάμ*, *Maḡia*. a) The sister of Moses, a prophetess, Ex. 15, 20. Num. 12, 1 sq. Mic. 6, 4. b) 1 Chr. 4, 17.

מרירות f. (ר. מרר) *bitterness, bitter grief*, Ez. 21, 11 [6].

מרייר m. adj. (ר. מרר) *bitter*, then *poisonous*, Deut. 32, 24. Comp. in מריה no. 2.

מרירים, see in במרירים.

מרע m. (ר. רכב, as מרע from מרר) pr. *softness, trop. timidity, fear*, Lev. 26, 36; Sept. *δουλία*, Vulg. *pavor*.—The Rabbinic נמרך mollescere, is a secondary form, derived from this noun.

מרכב m. (ר. רכב) 1. *a chariot*, 1 K. 5, 6.

2. *a seat* in a chariot or other vehicle, Cant. 3, 10. Lev. 15, 9.

מרכבה f. (ר. רכב) 2 Sam. 15, 1. 1 K. 7, 33; estr. מרכבת Gen. 41, 43; c. suff. מרכבתו Gen. 46, 29. 1 Sam. 8, 11; Plur. מרכבות Zech. 6, 1. Joel 2, 5; constr. מרכבותו Ex. 15, 4; c. suff. מרכבתיה Mic. 5, 9; *a chariot*, either for war, Ex. 14, 25. Josh. 11, 6. 9. Judg. 4, 15. 1 K. 10, 29; or as used by persons of high rank, etc. Gen. 41, 43. 46, 29. 1 Sam. 8, 11. al Sing. collect. Hagg. 2, 22.

מרפלת f. (ר. רבל) *a market, mart*, Ez. 27, 24.

מרמה f. (ר. רמה Pi.) 1. *deceit, fraud*, Gen. 27, 35. 34, 13. Prov. 12, 5. 17. 20. 14, 8. 24, 24. Ps. 36, 4. al. איש מרמה *a deceitful man* Ps. 5, 7. אבני מרמה *false weights* Mic. 6, 11. מאזני מרמה *a false balance* Prov. 11, 1. So to work or frame deceit Dan. 11, 23. Ps. 50, 19; to speak deceit Ps. 34, 14; comp. also Ps. 17, 1. 52, 6. 109, 2. So to swear למרמה *deceitfully, falsely*, Ps. 24, 4. Meton. *wealth got by fraud* Jer. 5, 27. Plur. מרמות Ps. 10, 7. 35, 20.

2. *Mirmah*, pr. n. m. 1 Chr. 8, 10.

מרמות (heights, r. רום) *Meremoth*, pr. n. m. a) Ezra 8, 33. Neh. 3, 4. 21. 10, 6. 12, 3; for which מריות v. 15. b) Ezra 10, 36.

מרמס m. (ר. רמס) *a treading down, something trodden under foot*, Is. 5, 5. 7, 25. 10, 6. Ez. 34, 19. al.

מרנתי n. *Meronothite*, a gentile name elsewhere unknown 1 Chr. 27, 30. Neh. 3, 7.

מרס *Meres*, pr. n. of a Persian prince, Esth. 1, 14. Comp. Sanscr. *marsha* dignus, from r. *m̐rish*, Zend. *meresh*; so Benfey p. 200.

מרסנא *Marsena*, pr. n. of a Persian prince, Esth. 1, 14. Comp. in מרס; Sanscr. *marsha*, with the ending *nā*, Zend. nominat. *nar*, man; so Benfey l. c.

מרע m. (apoc. for מרעה, r. רעה no. 5, as רע for רעה) pr. *friendship*, then concr. i. q. רע, *a friend, companion*; always c. suff. מרעהו Judg. 15, 2. מרעהו 14, 20



15, 6. Gen. 26, 26. al. Plur. **מַרְעִים** Judg. 14, 11; c. suff. **מַרְעִהוּ** for **מַרְעִיהוּ** Prov. 19, 7.

**מַרְעָה** m. (r. **רָעָה**) c. suff. **מַרְעִיהוּ** Job 39, 8, **מַרְעִיכֶם** Ez. 34, 18, *pasture*, i. e. place of pasture Is. 32, 14; also *pasture, feed* for cattle, Joel 1, 18. Gen. 47, 4. 1 Chr. 4, 39 sq. **מַרְעָה טוֹב** Ez. 34, 18. **מִ' טִיבִין** v. 14. Of wild beasts, *a feeding-place*, haunt, Nah. 2, 12. Arab. **مَرَعَى**, **مَرَعَاة**, id.

**מַרְעִית** f. (r. **רָעָה**) 1. *a pasturing, feeding*, Hos. 13, 6; **צֹאן מַרְעִיתִי** *sheep of my pasturing*, which I tend, Jer. 23, 1. Ps. 74, 1. 79, 13. 100, 3. **עַם מַרְעִיתִי** *the people whom he (God) feeds* Ps. 95, 7. 2. *a flock*, Is. 49, 9. Jer. 10, 21. 25, 36.

**מַרְעֵלָה** (trembling, perh. earthquake, r. **רָעַל**) **Maralah**, pr. n. of a place in the tribe of Zebulun, Josh. 19, 11.

**מַרְפֵּא** m. once **מַרְפֵּה** Jer. 8, 15. R. **רָפָא** to heal.

1. *healing, cure of diseases*, 2 Chr. 21, 18. 36, 16. Jer. 14, 19; *remedy*, means of cure, Jer. 33, 6.—Hence a) *refreshment, health*, Prov. 4, 22. 12, 18. 13, 17. 16, 24. b) *remedy, help, deliverance*, sc. from calamity, Prov. 6, 15. 29, 1. Mal. 3, 20.

2. *tranquillity, placidness of mind*; see r. **רָפָא** no. 3. Prov. 14, 30 **מַרְפֵּא לֵב** *a placid mind*. 15, 4 **מַרְפֵּא לְשׁוֹן** *quietness of tongue*, i. e. gentle and quiet speech. Ecc. 10, 4 *for quietness hindereth many offences*.

**מַרְפֵּשׁ** m. (r. **רָפַשׁ**) pr. *a treading*; concr. *water made foul by treading*, Ez. 34, 19.

\* **מַרְבֵּץ**, in Kal not used, and of doubtful signification. Kimchi, *to be strong, forcible, vehement*, and this is not ill. Better, with Cocceius and Simonis, *to be sharp, active, vehement*; comp. Arab. transp. **مَضَر** to be acrid, sour.

HIPH. 'to make vehement,' i. e. *to provoke, to irritate*. Job 16, 3 **מַה־יְמַרְבֵּץֶנּוּ** *what so provoketh thee?*

NIPH. *to be strong, vehement, sore*. Job 6, 25 **מַה־יְמַרְצֵי אֲבִירֵי־יָם** *how forcible are right words!* 1 K. 2, 8 **קָלָה**

**חָבֵל** *a vehement curse*. Mic. 2, 10 **חָבֵל נִמְרָץ** *sore destruction*.

**מַרְבֵּץ** m. (r. **רָבַץ**) *an awl, for boring, piercing*, Ex. 21, 6. Deut. 15, 17.

**מַרְצֶפֶת** f. (r. **רָצַף**) *a pavement, paved floor*, 2 K. 16, 17.

\* **מִרְבֵּק** pr. *to rub*, comp. kindr. **מִרַח**, and Gr. **ἀμείγγω, ἀμειγνύω**. Hence

1. *to polish, to scour*, as metal; 2 Chr. 4, 16 **נְחֹשֶׁת מִרְבֵּק** *polished brass*. Imper. Jer. 46, 4 **הָרְמִיחִים מִרְבֵּקִי** *furbish the spears*.

2. *to cleanse, to purify*, by washing, anointing, comp. **הַמְרִיבִים**. Syr. **حَمَف** abstersit.

PUAL **מִרְבֵּק** pass. of no. 1, *to be scoured*, Lev. 6, 21.

Deriv. **מִרְבִּיב**, **הַמְרִיב**, **מִרְבִּיבִים**.

**מִרְקָה** m. *broth, soup*, Judg. 6, 19. 20.

Is. 65, 4 Keri. Arab. **مَرَقَة** and **مَرَق** id. —The native form of the word is **פִּרְקָה** q. v. from the root **פָּרַק**, the letters פ and מ being interchanged.

**מִרְקָה** m. (r. **רָקַה**) plur. *aromatic herbs*, Cant. 5, 13.

**מַרְקָהָה** f. (r. **רָקַה**) 1. *a spicing, seasoning*, Ez. 24, 10.

2. *unguent-kettle*, for preparing ointment, Job 41, 23.

**מַרְקָחָה** f. (r. **רָקַח**) 1. *ointment, unguent*, 1 Chr. 9, 30.

2. *unguent-kettle*, i. q. **מַרְקָהָה** no. 2, Ex. 30, 25. 2 Chr. 16, 14; comp. Job 41, 23. Or, it may be *unguent-shop*, but less well.

\* **מִרַר** præt. **מִרַר**, 3 fem. **מִרָה**; fut. **יִמַר** Is. 24, 9, see Heb. Gr. 66. n. 3.

1. *to flow, to distil*, whence **מִר** a drop, **מִר** myrrh, and prob. **מִרְרָה** bile. Arab.

**מִרְמַר** to make flow, **מִרְמַרָה** frequent rain, **מִרְמַר** a canal. The trilit. **מִרְמַר** often has the sense of going, passing away, which in many roots is connected with that of flowing; see **הִלַּךְ** no. 4, **הָלַךְ**, **הָלַךְ** to run, to flow, Aram. **רָחַץ** to run, whence **רָחִיטִים** canals.

2. *to be bitter*. Arab. **مَرَّ** fut. A, id. and so in all the kindred languages;

comp. Lat. *amarus*, likewise *mæreo*. How this signification connects itself with the preceding is not clear. Perhaps it is denom. from מר myrrh, and מְרֵרָה bile, as the most bitter things.—Fut. A, מְרֵרָה Is. 24, 9, see above. Trop. 1 Sam. 30, 6 מְרָה נַפְשִׁי בְּלִיָּהֶם *the soul of all the people was bitter*, i. e. grieved. 2 K. 4, 27. Impers. מֵר יָמִי *it grieves me* Lam. 1, 4; also it *goes bitterly with me*, I am afflicted, c. מֵן Ruth. 1, 13.

NIPH. נִמַּר, see r. מִיר.

PIEL fut. יָמַר 1. *to make bitter, to embitter* any thing, Ex. 1, 14. Also *to act bitterly* in any thing, as Is. 22, 4 אָמַר בְּבִכִּי *I will weep bitterly.*

2. to *im*bitter any one, i. e. to *irri*tate, to *pro*voked, comp. Hithp. Gen. 49, 23.

HIPH. הָמַר, inf. הָמַר 1. *to make bitter, to embitter* life, Job 27 2. With לְ *to deal bitterly with* any one, to cause him great sorrow; Ruth 1, 20 מָאֵד לִי שָׂנֵי הָאֱלֹהִים *the Almighty hath dealt very bitterly with me.* Comp. הָרַע v. 21.

2. Intrans. *to be in bitterness, to grieve, to mourn*, c. זכ Zech. 12, 10.

NOTE. The form אֶל-חֲמֹר Ex. 23, 21, although apparently a fut. Chald. of מָרַר, does not belong to this root, but to ר. מָרָה to *disobey, to rebel*; Sept. ἀπειθεῖν αὐτοῦ. The ancient intpp. all read it as belonging to מָרָה, prob. for מָרַר, see in r. מָרָה Hiph. a.

HITHPALP. הִתְמַלֵּךְ *to be embittered, exasperated*, with אֵל of pers. Dan. 8, 7; absol. Dan. 11, 11.—Syr. مَمَزَّ *exacer-*

bavit, laccessivit, Arab.  iratus fuit.

Deriv. מֶרֶ, מֵר, מֶרֶה II, מָרָה, מֶרֶה, מְרִירִים, מְמָרִים, מְרִירוֹת, מְרִירִי, pr. n. מָרָא, מְרוֹת, and the four which here follow.

מֶרֶר f. (r. מַר) *bile, gall*, so called from flowing or as bitter, Job 16, 13.

Arab. مِرَّةٌ, مَرَارَةٌ, Syr. مَرَّةٌ, مَرَّةٌ, id.

מִרְרָה f. (ר. מִרַּר) constr. מִרְרֹת; plur.  
מִרְרוֹת, מִרְרוֹת.

1. *bitterness, acridness*; Deut. 32, 32  
 אֶשְׂבָּלוֹת מְרִירוֹת *clusters of bitterness, i. e.*  
*bitter clusters. Metaph. bitter things,*  
*severe punishments,* Job 13, 26 בִּי תִּהְיֶה  
 מְרִירוֹת *that thou writest (layest) bit-*

*ter things upon me, inflictest such heavy punishment.*

2. *bile, gall*, Job 20, 25. Also מִרְרָה *mīrrah* the *gall of vipers* v. 14, for the poison of vipers, which the ancients supposed to lie in the gall (Plin. H. N. 11. 37 or 62); although in other forms also of this root the notion of *bitterness* is connected with that of *venom*; see מִרְרִי, Syr. مَرَر, Zab. מרר, *venom*; מִרְרָה *mīrrah* Heb. 12, 15, i. e. *poisonous*. Comp. ראש, *no. 5*.

**מָרִירִים** m. plur. *bitter herbs*, Ex. 12, 8. Num. 9, 11; Sept. *πικρῶδες*, Vulg. *lactucae agrestes*.—Trop. *bitter lot*, Lam. 3, 15, where in the other member is **לִצְנָה** wormwood. R: מרר.

**מֶרָרִי** (bitter, unhappy, r. מָרַר) *Mera-ri*, pr. n. of a son of Levi Gen. 46, 11. Ex. 6, 16. Also as patron. Num. 26, 57.

מֶרֶשֶׁה, see מֶרְאֶשֶׁה.

מְרִשָּׁעָה f. (רָשָׁע) *wickedness*; coner.  
*a wicked woman, as scelus for scelestā*, 2  
 Chr. 24, 7.

מִרְשָׁתִּי, see in מִרְשָׁתָּה.

מִשָּׂא m. pr. infin. of רָשָׂא, after the Chald. manner; c. suff. מִשָּׂאוֹ.

1. *a lifting up, elevating*, from the signif. *to lift up*, see the root no. 1, viz.

a) Of the voice, see נָשָׂא no. 1. e, f; hence *song, singing*; 1 Chr. 15, 22. 27  
הַמְּשִׁיר הַשִּׁיר *the master of the song, leader*  
of the choir. Sept. cod. Vatic. ἄρχων  
τῶν ὠδῶν.

b) Far more freq. *effatum*, an uttering, something uttered; e. g. a saying, proverb, Prov. 30, 1; collect. 31, 1 מִשְׁאֵר אִמִּי the sayings which his mother taught him.—Spec. *effatum divinum*, an oracle, prophecy, a divine declaration, 2 K. 9, 25. Is. 14, 28 in the year that king Ahaz died הָיָה הַמִּשְׁאֵל הַזֶּה was this oracle. Hab. 1, 1 הַמִּשְׁאֵל אֲשֶׁר הִזָּה ח' the oracle revealed to Habakkuk. Fully מ' דִּי Jer. 23, 33. 34. 38; מ' דָּבָר דִּי Zech. 9, 1. 12, 1. Mal. 1, 1. Sometimes followed by a gen. of the object, as מִשְׁאֵל בָּבֶל the oracle i. e. prophecy, declaration, against Babylon Is. 13, 1; מִשְׁאֵל בָּבֶל 23, 1; also 15, 1. 17, 1. Is. 1, 1. 30, 6. Nah. 1, 1. al. With gen. of object Zech. 9, 1. Is. 21, 13; מִשְׁאֵל זֶכְרִי Zech. 12, 1; מִשְׁאֵל מַלְאָכֵי מַלְאָכֵי מַלְאָכֵי Mal. 1, 1. As מִשְׁאֵל is



often found in the inscriptions of threatening oracles or denunciations, Jerome, Luther, the Engl. Version, and others, have rendered it, even in the above cases, *burden* (see no. 2. c), meaning a prophecy which is burdensome or threatening; see Jerome Prol. ad Habac. et ad Jes. 13, 1. But it is used also in reference to good, Zech. 12, 1. Mal. 1, 1. Allusion is made to both the significations, *burden* and *oracle*, in Jer. 23, 33 sq. Ez. 12, 10.

c) *מִשָּׁא נָפֶשׁ* the *lifting up of the soul*, i. e. that which the soul desires, longs for, Ez. 24, 25; see r. *נָפֶשׁ* no. 1. g.

2. From the signif. *to bear*, r. *נָשָׂא* no. 4. a) Inf. *to bear*; Num. 4, 24 *לְבָרֵךְ וּלְשָׂא* *to serve and to bear*, for serving and for bearing sc. burdens, as porters. 2 Chr. 20, 25; comp. 35, 3. b) Subst. *a bearing*, the act or service of bearing burdens, *portage*, Num. 4, 19. 27. 31. 32. 47. c) What is borne, *a burden*, *load*, 2 K. 5, 17. Neh. 13, 15. 19. Is. 22, 25. Jer. 17, 21 sq. 2 K. 8, 9. *הָיָה לְמִשָּׁא* *to be a burden to any one*, 2 Sam. 15, 33. Job 7, 20; with *אֵל* 2 Sam. 19, 36. Metaph. of heavy care, Num. 11, 11.

3. *a gift*, see *נָשָׂא* Pi. no. 2, 3; hence *tribute*, i. q. *מִנְחָה* no. 2. 2 Chr. 17, 11.

4. *Massa*, pr. n. of a son of Ishmael, Gen. 25, 14. 1 Chr. 1, 30.

*מִשָּׂא* (pron. *massó*) m. 2 Chr. 19, 7 *מִשָּׂא פָנִים* *respect of persons*, partiality; see r. *נָשָׂא* no. 3. b.

*מִשְׁאָה* f. (r. *נָשָׂא*) *a burning, conflagration*, so called from the rising of the smoke, Is. 30, 27. Comp. *מִשְׁאָה* no. 1. b.

*מִשְׁאוֹת* f. plur. Ps. 74, 3 in some editions; see *מִשְׁאוֹת*.

*מִשְׁאָת* f. (for *מִשְׁאָה*, r. *נָשָׂא*) constr. *מִשְׁאָת* Gen. 43, 34; plur. *מִשְׁאָת*.

1. *a lifting up*, e. g. a) Of the hands Ps. 141, 2. b) *a rising, ascending*, as of smoke in burning, Judg. 20, 38. 40; comp. *מִשְׁאָה*. c) Concr. *a sign, signal*, which is elevated, i. q. *נֵס*, Jer. 6, 1. Perh. a signal given by fire; comp. also the Talmudic *מִשְׁאוֹת* of signals by fire given at the time of the new moon; see Mishn. Rosh hashana 2. § 2. d) i. q. *מִשָּׂא* no. 1. b, *effatum, oracle*, Lam. 2, 14. e) Zeph. 3, 18 *מִשְׁאָה הָרָפָה* *a lifting up*

*of reproach*, coner. for 'those on whom reproach is lifted up or cast,' i. e. the objects of reproach.

2. *a gift, present*, i. q. *מִשָּׂא* no. 3, Esth. 2, 18. Jer. 40, 5. Am. 5, 11. Spec. a portion of food presented to a guest (Hom. *γάλας*) Gen. 43, 34. 2 Sam. 11, 8. Also *tribute*, 2 Chr. 24, 6. 9. Ez. 20, 40.

NOTE. *מִשְׁאוֹת* Ez. 17, 9 is infin. Aram. of Kal. for *מִשָּׂא*, ending irregularly in *וֹת* like inf. Pi. *מִלְאוֹת* for *מִלֵּא*; see in *נָשָׂא* Kal no. 2.

*מִשְׁנֵב* m. (r. *שָׁנַב*) constr. *מִשְׁנֵב*, c. suff. *מִשְׁנֵבִי*.

1. *height, altitude*, as of walls, Is. 25, 12.

2. *a height*, rock, crag, affording security and refuge, and hence absol. *a refuge*, Is. 33, 16; often of God, Ps. 9, 10. 18, 3. 48, 4. 59, 10. 18. 94, 22. al.

3. With the art. *Misgab*, pr. n. of a town (on a height) in Moab, Jer. 48, 1.

*מִשְׁוִכָּה* f. (r. *שָׁוַךְ*) Prov. 15, 19, also *מִשְׁוִכָּה* Is. 5, 5 in some editions, *a hedge thorn-hedge*. The latter form would be from r. *שָׁוַךְ*.

*מִשְׁוֹר* m. *a saw*, Is. 10, 15. R. *נִשְׁוֹר*.

*מִשְׁוִרָה* f. *measure*, sc. of liquids, Lev. 19, 35. Ez. 4, 11. 16. 1 Chr. 23, 9. R. *מִשְׁוִר*.

*מִשְׁוֹשׁ* m. (r. *שָׂוַשׁ*) constr. *מִשְׁוֹשׁ*, *joy, rejoicing*, Is. 24, 8. 32, 13. 66, 10. Meton. *the object and ground of joy*, Ps. 48, 3. Is. 60, 15. al. Also Job 8, 19 *מִשְׁוֹשׁ הַדָּבָר* *the joy of his way*, i. e. his joyful lot.—Poetically Is. 8, 6, subst. for the finite verb.

*מִשְׁחָק* m. (r. *שָׁחַק*) *derision*, meton. the object of it, Hab. 1, 10.

*מִשְׁטָמָה* f. (r. *שָׁטַם*) 1. *a snare, trap*, for the feet, prob. of iron, parall. *פֶּחַ*, Hos. 9, 8. Hence

2. *destruction*, Hos. 9, 7; comp. *מוֹקֵשׁ*.

*מִשְׁכִּיל* m. (pr. part. Hiph. r. *שָׁכַל*) subst. *a poem, song*, Ps. 47, 8; and so in the titles of Psalms 32. 42. 44. 45. 52. 53. 54. 55. 74. 78. 88. 89. 142. Here *מִשְׁכִּיל* prob. implies *a poem or song enforcing intelligence, wisdom, piety*, (see the root Hiph. no. 3, 5,) which is true of all these Psalms; not excepting Ps. 45, in which every thing is referred to the goodness of God, v. 3. 7. 8.

**מִשְׁכָּה** f. (ר. שָׁכַח) 1. *an image, figure*; Ez. 8, 12 **חַדְרֵי מִשְׁכָּה** *chambers of imagery*, i. e. of images, chambers of which the walls are painted with the figures of idols, comp. v. 10. 11. **אֶבֶן מִשְׁכָּה** *a stone or cippus with the image of an idol*, as Baal, Astarte, or the like, Lev. 26, 1; and so plur. **מִשְׁכָּוִיִּם** Num. 33, 52. Prov. 25, 11 **הַפְּתוּחֵי זָהָב בְּמִשְׁכֵּי־כֶסֶף** *apples of gold with figures of silver*. Others, *in baskets of silver*, assigning to **מִשְׁכָּה** this signification as if from שָׁכַח to braid.

2. *imagination, conceit*, Prov. 8, 11. Plur. Ps. 73, 7.

**מִשְׁכָּר** f. (ר. שָׂכַר) *wages*, Gen. 29, 15. 31, 7. 41; *reward* Ruth 2, 12.

**מִשְׁמֵרוֹת** f. plur. *nails*, Ecc. 12, 11. See **מִסְמֵר** i. q. שָׁמַר.

**מִשְׁפָּח** m. *a shedding of blood, blood-shed*, Is. 5, 7. R. **סִפְּחָה** i. q. **סִפַּח**.

\* **מִשְׁשֹׁר** obsol. root, of doubtful signif.

perhaps i. q. Arab. مَشَرَ II, *to divide*. Hence **מִשְׁוֶרָה**.

**מִשְׁרָה** f. *dominion, empire*, Is. 9, 5. 6. R. שָׁרָה no. 2.

**מִשְׁרָפָה** f. (ר. שָׂרָה I) only plur. constr. **מִשְׁרָפִים**.

1. *burnings*, e. g. of spices at funerals Jer. 34, 5, see in r. שָׂרָה no. 1. b; of lime in a kiln Is. 33, 12.

2. **מִשְׁרָפוֹת מַיִם** *Misrephoth-maim*, pr. n. of a place or district near Sidon, Josh. 11, 8. 13, 6.—The name signifies pr. 'burnings of water,' which Kimchi understands of warm baths. More prob. it means 'burnings by the water,' either lime-kilns or smelting-furnaces situated near water.

**מִשְׁרָקָה** (*vineyard of noble vines*, see **שָׂרָק**) *Musrekah*, pr. n. of a place apparently in Idumea, Gen. 36, 36. 1 Chr. 1, 47.

**מִשְׁרָחָה** *a frying-pan* 2 Sam. 13, 9. Chald. **מִסְרָחָה**, **מִסְרָחָה**, id. The etymology is uncertain, and it is even doubtful whether ח is radical or servile. But prob. it is servile, and then the root may be שָׁרַח or שָׁרַח i. q. שָׁרַח *to shine, to glitter*; whence then שָׁרַח or שָׁרַח, and **מִשְׁרָחָה** a metal pan, so called from being kept bright. See r. שָׁרַח.

**מִשָּׁ** *Mash*, pr. n. of a people (and region) sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10, 23. Most interpreters, following Bochart (Phaleg II. 11), understand the inhabitants of *Mount Masius*, Arab.

**جودی**, which lies north of Nesibis, and forms part of the chain of Taurus separating Mesopotamia from Media, Josephus confounds this name with **מִשָּׁ**, Ant. 1. 6. 4.

**מִשָּׂא** m. (ר. נָשָׂא II) 1. *usury*, Neh. 5, 7. 10.

2. *debt, loan, money borrowed*, i. q. **מִשָּׂא כָּל-יָד** Neh. 10, 32 *the debt of every hand*, i. e. every debt, perh. so called either because the debtor promised to pay by giving his right hand, or because the hand is the instrument and emblem of deposit, trust. Some editions read here **מִשָּׂא** *burden*, which is less well.

**מִשָּׂא** *Mesha*, pr. n. of a place mentioned in describing that part of Arabia inhabited by the descendants of Joktan; Gen. 10, 30 *their dwelling was מִשָּׂא* *from Mesha even unto Sephar* (and beyond even unto) *the mountains of Arabia*. Here *Mesha* might be taken as *Moṣṣa* or *Moṣṣa*, a celebrated city and harbour on the western coast of Arabia, not far from Mocha, where now lies مَوْزَع *Mūza'a*, or perhaps مَوْسَج *Mūsij*, Niebuhr Arabien p. 223, 224, 225. *Mesha* would then constitute the western limit of the Joktanidæ. *Sephar* is the city ظَفَار *Shehr* in the province of Hadramaut; see in art. **סִפָּר**. The *mountains of Arabia* are prob. the chain running across the middle of Arabia, from the vicinity of Mecca and Medina to the Persian gulf, called

at the present day نَجْد *Nejd*, highlands; see Jomard Notice sur le Pays de Nedjd ou l'Arabie centrale, Paris 1823. Svo.—But as the Arabic names above given, *Mūsa'a*, or *Mūsij*, cannot well be compared with *Mesha*, it may be better with J. D. Michaelis (Suppl. 1561. Spicileg. II. 214), to understand *Mesene*



(ميسان Meisan), situated among the mouths of the Pasitigris, where this river empties into the Persian gulf. The sacred writer would then begin with the *eastern* limit of the Joktanidæ, and end with the western and northern; so that סָפָר must be sought between them. See סָפָר.

מִשְׁאֵב m. (ר. מִשָּׂאב) only plur. מִשְׁאֵבִים, troughs, watering-troughs, into which water is drawn for cattle, Judg. 5, 11.

מִשְׁאָה f. (ר. נִשָּׂא II) debt, loan, money lent, i. q. מִשָּׂא no. 2, Deut. 24, 10. Prov. 22, 26.

מִשְׁאֵן m. deceit, dissimulation, Prov. 26, 26. R. נִשָּׂא I.

מִשְׁאוֹת Ps. 74, 3, see מִשְׁאוֹת.

מִשְׁאָל (entreaty, r. מִשָּׂאֵל) Mishal, pr. n. of a Levitical city in the tribe of Asher, Josh. 19, 26. 21, 30. Contr. מִשָּׁל Mashal 1 Chr. 6, 59 [74], as if from מִשָּׂאֵל.

מִשְׁאָלָה f. (ר. מִשָּׂאֵל) a petition, request, Ps. 20, 6. 37, 4.

מִשְׁאָרָה f. (ר. מִשָּׂאֵר) a kneading-trough, in which also the dough is leavened and swells, Ex. 7, 28. 12, 34. Deut. 28, 5. 17.

מִשְׁרָה, see מִשְׁרָה.

מִשְׁבָּצוֹת f. plur. (ר. מִשְׁבָּץ) 1. textures, and with זָהָב textures of gold, i. e. stuffs inwrought with gold, in which threads of gold are interwoven, brocade, Ps. 45, 14; see the root in Piel.

2. settings, bezels, in which gems are set, Ex. 28, 11. 13. 14. 25. 39, 13. 16. See the root in Pual.

מִשְׁבֵּר m. Is. 37, 3. 2 K. 19, 3, constr. מִשְׁבֵּר Hos. 13, 13, pr. 'place of breaking forth,' spoken of the mouth of the womb, which the foetus breaks open at birth. R. מִשְׁבֵּר.

מִשְׁבָּר m. (ר. מִשְׁבֵּר) only in plur. מִשְׁבָּרִים, waves which break upon the shore, breakers, billows, Ps. 42, 8. 88, 8. Jon. 2, 4. מִשְׁבָּרֵי הַיָּם billows of the sea Ps. 93, 4. מִי מִיָּה 2 Sam. 22, 4. Comp. Gr. κύματος ἀγὴ from ἀγρόν, ἄγρυναι, to break.

מִשְׁבָּחָה m. only in plur. c. suff. מִשְׁבָּחָה, destructions, calamities, Lam. 1, 7. Comp. r. מִשְׁבָּח Hiph. no. 4.

מִשְׁגָּה m. (ר. מִשְׁגָּה) an error, oversight, Gen. 43, 12.

\* I. מִשָּׂה 1. to draw, to draw out, e. g. from the water, Ex. 2, 10. Syr. ܡܫܐ id. Arab. مَسى. Kindr. is מִשָּׂה.

Hiph. i. q. Kal, 2 Sam. 22, 17. Ps. 18, 17.

Deriv. מִשְׁרִי, pr. n. מִשָּׂה, מִשְׁרִי.

\* II. מִשָּׂה obsol. root, Arab. مَسَا vesperi fecit, whence the subst. מִשָּׂה evening, yesternight, q. v.

מִשָּׂה pr. n. Moses, Sept. and Josephus Μωϋσῆς, the great leader, lawgiver, and prophet of the Hebrews, the son of Amram and Jochebed, of the tribe of Levi, Ex. 6, 20. The narrative of his life and actions occupies the four last books of the Pentateuch. A common appellation is, the servant of God, of Jehovah, Josh. 1, 1. 2. 15. 1 K. 8, 53. 56. 2 Chr. 1, 3. Dan. 9, 11; once in Pentat. Deut. 34, 5; also the man of God Ps. 90, 1. His law is called: the law of הוֹרֵת מִשָּׂה the law of Moses Ezra 3, 2. 7, 6. 2 Chr. 23, 18; סֵפֶר הוֹרֵת מִשָּׂה the book of the law of Moses Josh. 23, 6. 2 K. 14, 6. Neh. 8, 1; also simply סֵפֶר מִשָּׂה 2 Chr. 25, 4. Neh. 13, 1. (Chald. מִשָּׂה סֵפֶר Ezra 6, 18.) לִזְכוֹר מִשָּׂה the tables of the Mosaic law 1 K. 8, 9.—Is. 63, 11 he remembered the days of old, מִשָּׂה מִשָּׂה Moses, his people, i. e. Moses and his people.

As to the etymology, in Ex. 2, 10 the name מִשָּׂה is expressly derived from the idea of his being drawn out of the water. But the form of the name is active, drawing out; not pass. drawn out; and further, it is hardly probable that the daughter of Pharaoh would have given him a name derived from the Hebrew language. Hence the Alexandrine Jews assigned to the name Μωϋσῆς an Egyptian origin with a Greek flexion, viz.  $\mu\omega$ ,  $\mu\omega$ , water, and  $\sigma\tau\alpha\lambda\iota$  or  $\sigma\tau\alpha\lambda\iota$ ,  $\sigma\tau\alpha\lambda\iota$ , saved, i. e. water-saved, saved from the water; so Joseph. Ant. 2. 9. 6. c. Apion. 1. 31. Philo T. II. p.

83 Mang. Some such derivation may also lie in the Heb. form מִשָּׁח. Other etymologies proposed, see in Thesaur. p. 824.

מִשָּׁה m. (r. נָשָׂה II) *a debt, loan*, Deut. 15, 2. See in מִשָּׂא no. 2.

מִשְׁוֹחַ f. (r. שׁוֹא) i. q. שְׁוֹחַ with which it is every where coupled, *desolation, ruin*, Zeph. 1, 15. Concr. *desolate places, wastes*, Job 30, 3. 38, 27.

מִשְׁוֹאוֹת f. plur. *desolations, ruins*, Ps. 73, 18. 74, 3. The etymology is doubtful, and hence the orthography varies; e. g. Ps. 74, 3 in the edition of Athias reads מִשְׁוֹאוֹת with Sin. Most prob. מִשְׁוֹאוֹת is merely a Chaldaizing or Rabbinic form for מִשְׁוֹחַ (see מִשְׁוֹחַ, r. שׁוֹא); comp. the futures רָלִין for רָלִין, רָלִין for רָלִין, and subst. מִשְׁוֹת i. q. מִשְׁוֹת; Heb. Gr. § 71. note 9.—The form מִשְׁוֹאוֹת (with Sin) would be from נָשָׂא in the sense *to destroy*, as Job 32, 22. Ez. 17, 9; see in נָשָׂא no. 2.

מִשְׁוֹבָב (returned, r. שׁוּב) Meshobab, pr. n. m. 1 Chr. 4, 34.

מִשְׁוֹבָה, מִשְׁבָּה, f. (r. שׁוּב) c. suff. מִשְׁוֹבָה, *a turning away, defection, apostasy*. Prov. 1, 32 מִשְׁוֹבָה פִּתּוּם *the turning away of fools from wisdom*. Spec. *defection from Jehovah*. Jer. 8, 5. Hos. 11, 7 מִשְׁוֹבָה *defection from me*. Plur. מִשְׁוֹבוֹת Jer. 2, 19.—Concr. מִשְׁבָּה מִשְׁוֹבָה *apostatizing Israel* Jer. 3, 6. 8. 11. 12.

מִשְׁוָה f. c. suff. מִשְׁוָה, *error*, once Job 19, 4. R. שׁוּג.

מִשְׁוֹת Ez. 27, 29, and מִשְׁוֹת ib. v. 6, *an oar*. For the Dagesh in מִשְׁוֹת see in מִשְׁוֹת. R. שׁוּג.

מִשְׁוֹחַ Is. 42, 24 Cheth. for מִשְׁוֹחַ q. v. *a spoiling, plundering*.

מִשְׁוֹר, see r. שׁוּר.

\* מִשְׁוֹחַ fut. מִשְׁוֹחַ, inf. absol. מִשְׁוֹחַ, constr. מִשְׁוֹחַ, once מִשְׁוֹחַ Ex. 29, 29, pr. *to stroke, to draw the hand over any thing*.

Arab. مَسَح id. also to wipe off with the hand. to stroke the face. to strike with a sword, Chald. Syr. id. Monosyllabic roots are: מִשׁ whence מָשַׁח, and מַח

whence מָחַח, מָחַח, to stroke, to wipe off, to strike.—Hence

1. *to spread over with any thing, to smear*, e. g. with colours, *to paint*, c. מָחַח of colour, Jer. 22, 14. Spec. *to rub over with oil, to oil, to oint*, (Arab. مَسَح, Syr. مَسَح, id.) e. g. cakes Ex. 29, 2. Lev. 2, 4. 7, 12; so too a shield, to render the leather more tough and less penetrable by weapons, Is. 21, 5. 2 Sam. 1, 21.—Mostly *to anoint*, as a sacred rite, *to consecrate by unction* to any office or use, e. g. a priest Ex. 28, 41. 40, 15; a prophet 1 K. 19, 16. Is. 61, 1; a king 1 Sam. 10, 1. 15, 1. 1 K. 1, 34. Also a stone or column as consecrated to God Gen. 31, 13; an altar Ex. 29, 36. Lev. 8, 11; a sanctuary Ex. 30, 26. 40, 9. Dan. 9, 24; vases and utensils consecrated to God Num. 7, 1. The full construction is מִשְׁחָה פִּי לְמָלֵךְ *to anoint* (i. e. consecrate) any one *as king*. Judg. 9, 15. 1 Sam. 9, 16. 1 K. 19, 15. 2 K. 9, 3; with מָלֵךְ, Judg. 9, 8. 2 Sam. 19, 11 Absalom אשר מִשְׁחָנוּ עֲלֵינוּ *whom we anointed* (constituted king) *over us*. Is. 61, 1 *because Jehovah hath anointed* (i. e. consecrated, appointed) *me* לְבָשִׁיר *to announce*. 2 Chr. 22, 7.—That *with which* one is anointed, as oil, ointment, etc. is put with מָחַח Ex. 29, 2. Ps. 89, 21; accus. Ps. 45, 8. Am. 6, 6.

2. *to spread out, to expand*, by rubbing or smoothing with the hand, see מִשְׁחָה. Hence also *to measure*, e. g. things long or broad, as cloth by moving the hand over it. Syr. مَسَح, Chald. מִשְׁחָה, Arab. مَسَح. Hence מִשְׁחָה מִשְׁחָה.

NIPH. Pass. of Kal no. 1, *to be anointed*, i. e. *to be consecrated by unction*, Lev. 6, 13. Num. 7, 10. 84. 88. 1 Chr. 14, 8.

Deriv. מִשְׁחָה, מִשְׁחָה, and the three here following.

מִשְׁחָה Chald. m. oil, Ezra 6, 9. 7, 22. Often in the Targums. Syr. مَسَح.

מִשְׁחָה f. (r. מִשְׁחָה) 1. *an anointing, unction*; שֶׁמֶן הַמִּשְׁחָה *the anointing-oil* Ex. 25, 6. 29, 7. 21. al. שֶׁמֶן מִשְׁחָה קֹדֶשׁ *an oil of sacred unction, holy anointing-oil*, Ex. 30, 25. 31; comp. Lev. 10, 7. 21, 12.



2. *a part, portion*, as measured out, Lev. 7, 35; see the root no. 2.

מִשְׁחָה f. 1. Inf. of the root מִשַּׁח to anoint; see above.

2. *a part, portion*, Ex. 40, 15. Num. 18, 8; see מִשְׁחָה no. 2.

מִשְׁחָה pr. part. Hiph. (ר. שַׁח) plur. מִשְׁחָהִים, *destroying, which destroys*; hence Subst.

1. *a destroyer, desolator*, Jer. 22, 7. Spec. in war, collect. הַמִּשְׁחָהִים *the destroyers*, troops in ambush rushing forth to destroy, 1 Sam. 13, 17. 14, 15.

2. *destruction*, Ex. 12, 13. 2 Chr. 20, 23. 22, 4. Dan. 10, 8. Ez. 5, 16. 25, 15. 21, 36 [31] מִשְׁחָהִים הָרָשִׁי *artificers of destruction*, skilled to destroy. Spec. of arms and weapons for destroying, Is. 54, 16; also of *snares, traps*, Jer. 5, 26.—So אִישׁ מִשְׁחָה *a man of destruction*, a destroyer, Prov. 28, 24. But בֶּזֶל מִשְׁחָה Prov. 18, 9 is one who brings destruction on himself, *a waster, prodigal*.—Also הַר מִשְׁחָה *the mount of destruction*; spoken of the mount of Olives or its southern part, on account of the idol-worship set up there by Solomon, 2 K. 23, 13, Vulg. *mons offensionis*. Also of Babylon for the like reason, Jer. 51, 25.

מִשְׁחָה m. i. q. שֶׁחַר, *the dawn, aurora*, Ps. 110, 3; see in art. שֶׁחַר I.

מִשְׁחָה i. q. מִשְׁחָה no. 1, *destruction*, once Ez. 9, 1. R. שַׁח.

מִשְׁחָה m. (ר. שַׁח) constr. מִשְׁחָה, *destruction, defacement*; for concr. *destroyed, disfigured*, once Is. 52, 14.

מִשְׁחָה m. (ר. שַׁח) c. suff. מִשְׁחָהִים, *destruction, i. e. something destroyed or disfigured*, i. q. *defacement, blemish*, Lev. 22, 25.

מִשְׁחָה m. (ר. שַׁח) Ez. 47, 10, constr. מִשְׁחָה Ez. 26, 5. 14, *a spreading*; i. e. place for spreading.

מִשְׁחָה m. c. suff. מִשְׁחָהִים, *dominion, empire, influence*. Job 38 33 אֲמַר הַיָּם מִשְׁחָהִים דֹּסֵת תִּשְׁמַר מִשְׁחָהִים בְּאֶרֶץ שָׁמַיִם *dost thou assign the dominion (of the heavens) over the earth?* R. שָׁמַיִם.

מִשְׁחָה m. Ez. 16, 13, in pause מִשְׁחָה v. 10, according to the Heb. intpp. *silk, a garment of silk*. Sept. ἡ σιλικὴ i. e. ac-

cording to Hesychius τὸ βουβύλιον ἵψισμα. Jerome, 'a garment so fine as to seem equal to the finest hair.' From the root (מִשַּׁח to draw) we can derive no other sense than 'something finely drawn,' e. g. *a fine thread, stuff composed of fine threads*.

מִשְׁחָה, see מִשְׁחָה.

מִשְׁחָהֶם (delivered of God, r. שֶׁחַח Chald.) Meshezabeel, pr. n. m. Neh. 3, 4. 10, 22. 11, 24.

מִשְׁחָה m. (ר. מִשַּׁח) constr. מִשְׁחָה, c. suff. מִשְׁחָהִים.

1. Adj. verbal pass. χριστός, *ointed, anointed*, of a shield 2 Sam. 1, 21; מִשְׁחָה *the anointed prince* i. e. Cyrus, Dan. 9, 25; מִשְׁחָה הַגָּדֹל *the anointed priest*, the high priest, Lev. 4, 3. 5. 16. 6, 15.

2. Subst. ὁ Χριστός, *the Messiah, the anointed, the prince consecrated by unction*, Dan. 9, 26.—More fully מִשְׁחָהֶם *the anointed of Jehovah*, Sept. ὁ Χριστός Κυρίου, a name of honour given to the Jewish kings, as being consecrated by anointing, and therefore most sacred, 1 Sam. 2, 10. 35. 12, 3. 5. 16, 6. 24, 7. 11. 26, 9. 11. 23. 2 Sam. 1, 14. 16. 19, 22. 23, 1. Ps. 18, 51. 20, 7. 28, 8. al. Once of Cyrus king of Persia Is. 45, 1. Not used of the great Deliverer predicted by the prophets; although his usual name (מִשְׁחָהֶם ὁ Μεσσίας) among the later Jews and in the N. T. is drawn from passages like Ps. 2, 2. Dan. 9, 26; comp. John 1, 42. 4, 25. Buxtorf. Lex. Chald. art. מִשְׁחָה. [Yet Ps. 2, 2 is referred directly to the Saviour in Acts 4, 26 sq.—R.] Plur. *the anointed of Jehovah*, spoken of the patriarchs, Ps. 105, 15. 1 Chr. 16, 22.

\* מִשְׁחָה, fut. יִמְשַׁח; imper. מִשְׁחָה, plur. מִשְׁחָהֶם Ex. 12, 21, and מִשְׁחָה Ez. 22, 20.

1. *to draw, to drag*, Arab. مسك id. see Lette ad Cant. Deb. pag. 96; in Golius and Freytag this signification is wanting. Kindred is מִשַּׁח.—With an acc. of pers. *to draw any one to a person or place*, with בָּ or לָ place, Judg. 4, 7. Ps. 10, 9; comp. Cant. 1, 4. Contra, *to draw out of a pit, of the water*, with מִן Gen. 37, 28. Job 40, 25. Jer. 38, 13.

Absol. *to draw to oneself, to draw down upon oneself*, Is. 5, 18. Hos. 11, 4. So with ב of manner, *to draw in the yoke*, Deut. 21, 3.—Spec.

a) *משך בקשת* *to draw the bow*, 1 K. 22, 34. 2 Chr. 18, 33. Is. 66, 19 *קשת משיבי*. Eth. *ሪሳሳ* id.

b) *משך החרב* *to draw out the seed*, i. e. *to scatter it regularly along the furrows, to sow*, Am. 9, 13; comp. in *משך* no. 1.

c) *משך הויכל* Ex. 19, 13, and *משך הויכל* Josh. 6, 5, *to draw out the trumpet*, i. e. *to sound*, i. q. *תקע בשופרות* in Josh. 6, 4. 8. 9. 13. 16. 20, comp. v. 5; pr. *to draw out the breath (to blow) with force into the horn or trumpet of jubilee*; comp. Germ. *heftig losziehen*. In both places it is spoken of a signal given with the trumpet of jubilee or rejoicing; see in *ויכל* no. 1. Compare Arab. *جلب* traxit, also Conj. I, II, IV clamorem extulit, inclamavit, increpavit.

d) Hos. 7, 5 *משך ירו את-לוצים* *he draws out his hand with scorners*, spoken contemptuously of intercourse with impious men; comp. in Engl. *to give the hand, to join hands*.

e) *to draw out, i. e. to protract, to continue, to prolong*, Ps. 36, 11 *משך חסדך לירדך* *prolong thy loving-kindness unto them that know thee, thy worshippers*. 85, 6. 109, 12. Jer. 31, 3 *משכתיה חסד* *I have prolonged loving-kindness towards thee*. Ellipt. Neh. 9, 30. Comp. Syr. *ܠܫܚ* *to draw, whence subst. ܠܫܚܐ long continuance*.

f) *משך בשר* *to prolong the body, i. e. to make it durable, robust, firm; to strengthen*. Ecc. 2, 3 *משך בשרי את-בשרי* *to strengthen (cherish) my body with wine*. Syr. *ܐܪܝܬܐ* arefecit.

g) Intrans. like Engl. *to draw on, to draw towards, i. e. to move, to march, to advance*, Germ. *ziehen*. Judg. 4, 6 *go and draw towards Mount Tabor*; Sept. *ἀπελεύσῃ εἰς ὄρος Θαβώρ*. 20, 37 *the ambush drew out, advanced*. Prob. also Job 21, 33. Ex. 12, 21.

2. *to lay hold of, to take, to hold*, c. ב Judg. 5, 14. Arab. *مسك* id.—Intens. *to take away, i. e. to remove, to*

destroy, Job 24, 22. Ps. 28, 3. Ez. 32, 20.

NIPH. *to be protracted, delayed, deferred*, Is. 13, 22. Ez. 12, 25. 28.

PUAL 1. i. q. Niph. spoken of hope deferred, Prov. 13, 12.

2. The Ethiopians are called, in Is. 18, 2, 7, *גוי ממשך* *a people drawn out, extended, i. e. tall of stature, a quality ascribed to them in Is. 45, 14*. Hdot. 3. 20, 114.—Arab. *مسخ* X, *to be firm, robust, is also spoken of the body, but in a different sense*, Vit. Tim. I. 420.

Deriv. *משכות* and

*משך* m. (r. *משך*) 1. *a drawing*; Ps. 126, 6 *משך החרב* *the drawing out of seed, i. e. the scattering it regularly along the furrows*; see in *משך* no. 1. b. Comp. Am. 9, 13.

2. *possession*, from the signification of holding, Job 28, 18; see the root no. 2.

3. *Meshech*, pr. n. prob. the *Moschi*, a barbarous people inhabiting the Moschian mountains between Iberia, Armenia, and Colchis, Ps. 120, 5, (Strabo XI. p. 344, 378,) usually coupled with the neighbouring Tibareni (*היכל*) Gen. 10, 2. Ez. 27, 13. 32, 26. 38, 2. 3. 39, 1. So too Herodotus, 3. 94 and 7. 78, *Μόσχοι καὶ Τιβάρηται*. The Sam. Cod. exhibits a pronunciation approaching nearer to the Greek form, *מושר, מושר*, Sept. *Μοσόχ*, Vulg. *Mosoch*.

*משכב* m. (r. *שכב*) constr. *משכב*, c. suff. *משכבי*; plur. constr. *משכבי*, c. suff. *משכבותם*.

1. *a lying down, reclining, e. g. for sleep*, 2 Sam. 4, 5 *הצחצח* *sleep at noon*; also of a sick person Ps. 41, 4.—Spec. *a lying with, concubitus*; Lev. 18, 22 *thou shalt not lie with a man* *משכב-אשה* *the lying with a woman, i. e. as with a woman*. Lev. 20, 13. Num. 31, 17. 18. 35.

2. *a couch, bed*, Ex. 7, 28. Lev. 15, 4. 5. 6. Job 33, 15. 2 Sam. 17, 28.—For the dead, *a coffin, bier*, 2 Chr. 16, 14. Is. 57, 2.

*משכב* Chald. m. *a couch, bed*, i. q. Heb. no. 2. Dan. 2, 28. 29. 4, 2. 7. 10. 7, 1. R. *שכב*.

*משכות*, see *משכות*.



מִשַּׁל f. (ר. שָׁלַח) 1. Part. Piel, see the root, Pl. no. 2.

2. *abortion, miscarriage*, 2 K. 2, 21; see the root as above.

מִשְׁכָּן m. (ר. שָׁכַן) constr. מִשְׁכָּנִי, c. suff. מִשְׁכָּנִי; plur. constr. מִשְׁכָּנֵי; often plur. מִשְׁכָּנוֹת, constr. מִשְׁכָּנוֹת; construed c. fem. Ps. 84, 2.

1. *a habitation, dwelling*, as of men Job 18, 21. Ps. 87, 2. Once of man's long home, the grave, sepulchre, Is. 22, 16; comp. 14, 18. Of animals, *a haunt, lair*, Job 39, 6. Plur. poet. of God, i. e. *the temple*, with its courts, Ps. 46, 5. 84, 2. 132, 5.

2. Spec. *a tent, tabernacle*, 2 Sam. 7, 6. Cant. 1, 8. Often of the sacred tabernacle of the Israelites, Ex. 25, 9. 26, 1 sq. 40, 9 sq. Fully מִשְׁכָּן הַזֵּרוֹת *the tabernacle of the law* Ex. 38, 21. Num. 1, 50. 53. 10, 11. For the distinction in the descriptions of the tabernacle between מִשְׁכָּן and אֹהֶל, see in אֹהֶל; hence מִשְׁכָּן אֹהֶל *the framework of the sacred tent*, over which the covering of skins was spread, Ex. 39, 32. 40, 2. 6. 29.

מִשְׁכָּן Chald. *the dwelling of God*, the temple, Ezra 7, 15. R. שָׁכַן.

\* מִשַּׁל fut. יִשַּׁל I. *to rule, to have dominion*; not found in the other Semitic dialects, except Phenic. מִשַּׁל prince, Monumm. Phœn. p. 448. Corresponding is Gr. βασιλ-εύς.—Constr. a) Absol. of a king Prov. 12, 24. 29, 2. Dan. 11, 3. 4. 5; of God Ps. 66, 7; with an adjunct of place where Zech. 6, 13. Josh. 12, 2; c. dat. comm. Is. 40, 10. b) With אֶל, *to rule over* any one, as a king over his people Deut. 15, 6. Judg. 8, 22. 23. 2 Sam. 23, 3. Is. 3, 4. 12; or over a land or kingdom Josh. 12, 5. 1 K. 5, 1. 2 Chr. 9, 26; also of a viceroy or prefect Gen. 45, 8. 26; a man over his wife Gen. 3, 16; a servant set over household affairs Gen. 24, 2. Ps. 105, 21; of a people over another people Judg. 14, 4. 15, 11; and of God who rules over all things Ps. 103, 19. 1 Chr. 29, 12. Ps. 89, 10. Spoken also of rule over incorporeal things, as one's own spirit Prov. 16, 32; sin Gen. 4, 7. Ascribed likewise to things, as to the sun and moon, Gen. 1, 18 מִשַּׁל בַּיּוֹם לְמִשַּׁל בַּלַּיְלָה; comp. Plin. 2. 4. Cic. Tuscul.

1. 68 'omnium moderator et dux sol.' c) Rarely with אֶל over Prov. 28, 15. d) With inf. c. אֶל *to have power to do any thing*, Ex. 21, 8 לְמִשַּׁל לְמַכְרָהּ *unto a strange nation he shall have no power to sell her*.—PART. מֹשִׁל a ruler, prince, Prov. 6, 7. 23, 1. 28, 15. Ecc. 9, 17. Jer. 51, 46. Ez. 19, 11; also Is. 16, 1. Ps. 105, 20; of the Messiah Mic. 5, 1; of animals Hab. 1, 14. Also in a bad sense, *a master, tyrant*, Is. 14, 5. 49, 17. 52, 5; comp. נִרְיָבִים Is. 13, 2.

II. *to liken, to make like*; intrans. *to be like*; see Niph. Hiph. and the nouns

מִשַּׁל, מִשַּׁל; Arab. مَتَل to be like, to make like, مِثْل likeness, simile, مِثْل

like. Ethiop. ማለ to deem, to seem to any one, ማለ likeness. Aram. מַדְל id.—The various senses of this verb in Kal are all drawn from the noun מִשַּׁל, viz.

1. *to propose a parable*, with אֶל *to any one*, Ez. 17, 2. 24, 3.

2. *to use a proverb* Ez. 18, 2; with עַל *concerning* any one Ez. 16, 44.

3. *to use a by-word or song of derision*, Ez. 12, 23; with בָּ Joel 2, 17.

4. Part. plur. מִשְׁלִים *poets*, as using the diction of parables, proverbs, etc. Num. 21, 27.

NOTE. Various attempts have been made to show the point of connection between the two significations, *to rule* and *to liken*; see Schultens ad Prov. 1, 1. Michaelis ad Lowth de Sacr. Poesi p. 41. Simonis Lex. etc. Two conjectures formerly proposed by me, see in Thesaur. p. 828. But not improbably two roots of different origin have coalesced under this form; one, corresponding to the verbs מִשַּׁל, מַדְל, *to liken*; the other, in Arabic مَسَلَ, having perh. the signif. *to be strong, valiant*, which is still found in مَسَلَ fortis, strenuus fuit, مَسَلٌ vir strenuus, in Gr. βασιλ-εύς.

NIPH. pr. *to be made like*; hence *to be like, to be similar* to any thing, c. אֶל Is. 14, 10; בָּ Ps. 49, 13. 21; כִּם Ps. 28, 1. 143, 7.

PIEL i. q. Kal no. II. 1, *to use parables*, Ez. 21, 5 [20, 49].

HITH. I. *to cause to rule, to give dominion to*, with acc. of pers. and ב of thing, Ps. 8, 7. Dan. 11, 39. Inf. subst. **הַמְשִׁלָּה** *dominion* Job 25, 2.

II. *to compare*, c. dat. Is. 46, 5.

HITHP. i. q. Niph. *to become like*, c. ב Job 30, 19.

Deriv. **מְשַׁלֵּל**, **מְשַׁלֵּלָה**, and the three following.

I. **מָשַׁל** m. (ר. **מִשַּׁל**) c. suff. **מְשַׁלֵּי**, plur. **מְשַׁלִּים**, constr. **מְשַׁלֵּי**.—Arab. **مَسَلَّ**, **مَسَلَّ**, Chald. **מִשַּׁלֵּל**.

1. *a similitude, parable* Ez. 17, 2. 24, 3.—See too Judg. 9, 7 sq. 2 Sam. 12, 1 sq. 2 K. 14, 9.

2. *a sentence, γνώμη, a sententious saying, apothegm*, such as consists in the ingenious comparison of two things, sentiments, etc. see in Prov. 25, 3. 11. 12. 13 sq. 26, 1. 2. 3. 6. 7. 8. 9. 11. 14. 17.—E. g. Prov. 1, 1. 6. 10, 1. 25, 1. 26, 7. 9. Ecc. 12, 9. Job 13, 12. 1 K. 5, 12.—As this sort of sayings often pass into proverbs (1 Sam. 24, 14), hence **מָשַׁל** is also

3. *a proverb, παροιμία*, e. g. 1 Sam. 10, 12. Ez. 12, 22. 18, 2. 3. Comp. **παροβολή** Luke 4, 23.

4. Genr. *a poem, song, verse*, the members of which, by the laws of parallelism, consisted of two hemistichs similar in form and sense. Spec. of prophecy Num. 23, 7. 18. 24, 3. 15. 20 sq. of a didactic discourse or poem Job 27, 1. 29, 1. Ps. 49, 5. 78, 2; often of a satirical poem, song of derision, Is. 14, 4. Mic. 2, 4. Hab. 2, 6. So **הָרָה... לְמָשַׁל וְלִשְׁנֹרָה** *to become a song and a by-word*, Deut. 28, 37. 1 K. 9, 7. Jer. 24, 9. Ps. 69, 12; also Ps. 44, 15. 2 Chr. 7, 20; comp. Ez. 14, 8.—Arab. **مَسَلَّ** parable, fable, sentence, plur. **أَمْثَال** fables, verses.

II. **מָשַׁל** pr. n. see **מִשַּׁלֵּל**.

**מִשַּׁל** m. (ר. **מִשַּׁל**) I. *rule, dominion*, Zech. 9, 10.

II. *likeness, similitude*, for coner. *like*, Job 41, 25.

**מִשַּׁל** inf. as subst. i. q. **מָשַׁל** no. 4, *a song of derision*, Job 17, 6.

**מִשַּׁלָּה** m. (ר. **מִשַּׁלָּה**) only in constr. **מִשַּׁלָּה**.

1. *a sending forth*, i. e. place to which any thing is sent. Is. 7, 25 **מִשַּׁלָּה שׁוֹר** i. e. a place to which cattle are driven.

2. With **רָר** or **רָרִים** 'that to which the hand is put,' *business*, Deut. 12, 7. 18. 15, 10. 23, 21. 28, 8. 20.

**מִשַּׁלָּח**, **מִשַּׁלָּחָה**, m. (ר. **שָׁלַח**) 1. *a sending*, Esth. 9, 19. 22.

2. With **רָר**, 'that on which hand is laid,' *prey, booty*, Is. 11, 14.

**מִשַּׁלָּחַת** fem. of the preceding.

1. *a sending*, i. e. *a troop, host*, of angels, Ps. 78, 49.

2. *a sending away, discharge*, from war or captivity, Ecc. 8, 8.

**מִשְׁלָּם** (friend sc. of God, r. **שָׁלַם** Pu. no. 3) *Meshullam*, pr. n. of several persons, Ezra 8, 16. 10, 15. 29. Neh. 3, 4. 6. 30. al.

**מִשְׁלָּמוֹת** (for **מִשְׁלָּמוֹת** *retribuentes*, r. **שָׁלַם** Pi.) *Meshillemoth*, pr. n. m. a) 2 Chr. 28, 12. b) Neh. 11, 13; for which **מִשְׁלָּמִית** 1 Chr. 9, 12.

**מִשְׁלָּמֶהוּ** and **מִשְׁלָּמֶהוּ** (for **מִשְׁלָּמֶהוּ**, whom Jehovah repays, or whom Jehovah treats as a friend, r. **שָׁלַם** Pi.) *Meshelemiah*, pr. n. m. 1 Chr. 9, 21. 26, 1. 29; for which **שְׁלָמֶהוּ** 26, 14.

**מִשְׁלָּמִית**, see in **מִשְׁלָּמוֹת**.

**מִשְׁלָּמֶת** (friend sc. of God, r. **שָׁלַם** Pu.) *Meshullemeth*, pr. n. of the wife of king Manasseh, 2 K. 21, 19.

**מִשְׁלָּשׁ** for **מִשְׁלָּשׁ**, see **שָׁלַשׁ**.

**מִשְׁמָה** f. (ר. **שָׁמַע**) plur. **מִשְׁמָהוֹת**.

1. *astonishment, amazement*, Ez. 5, 15.

2. *desolation*, as **שְׁמָמָה** ו**מִשְׁמָה** Ez. 6, 14. 33, 28. 35, 3. Plur. Is. 15, 6. Jer. 48, 34.

**מִשְׁמָן** m. (ר. **שָׁמַן**) *fatness*; Is. 17, 4 ו**מִשְׁמָן** **מִשְׁמָן** *the fatness of his flesh*, his body.—Plur. **מִשְׁמָנִים** a) *fat places*, fertile fields, Dan. 11, 24. b) Coner. *fat ones*, i. e. stout, robust warriors, **λιπαροί**, Ps. 78, 31. Is. 10, 16. Comp. **שָׁמַן** Judg. 3, 29.

**מִשְׁמָנָה** (*fatness*, r. **שָׁמַן**) *Mishmanah*, pr. n. m. 1 Chr. 12, 10.



**מִשְׁמָנִים** m. plur. (ר. שָׁמֶן) *fatnesses*, i. e. the fat pieces of flesh, delicacies, tidbits, Neh. 8, 10.

**מִשְׁמַע** m. (ר. שָׁמַע) 1. *a hearing*, i. e. the thing heard, Is. 11, 3.

2. *Mishma*, pr. n. m. a) Gen. 25, 14. b) 1 Chr. 4, 25.

**מִשְׁמַעַת** f. (ר. שָׁמַע) 1. *a hearing*, *audience*, i. e. admission to the private hearing of a king. 1 Sam. 22, 14 **וְכָרַךְ אֶל-מִשְׁמַעַתָּהּ** and *hath access to thy private audience*. 2 Sam. 23, 23. 1 Chr. 11, 25.

2. *obedience*, for concr. *obedient*, subject, Is. 11, 14.

**מִשְׁמָר** m. (ר. שָׁמַר) constr. **מִשְׁמָרִי**; plur. c. suff. **מִשְׁמָרֵינוּ**.

1. *watch, guard*, i. e. a) *ward, prison*, imprisonment, Gen. 40, 3 sq. 42, 17. Lev. 24, 12. Num. 15, 34. b) The station of a watch, post, Neh. 7, 3. Jer. 51, 12. Concr. *the watch* or *guards* themselves, Neh. 4, 3. 16. Job 7, 12. c) Meton. *what is guarded, kept*; Prov. 4, 23 *keep thy heart מִכָּל-מִשְׁמָר* above all that is kept, above all things else.

2. *observance*, what is observed or kept, *usage, rite*, Neh. 13, 14. Concr. *one who is observed*, treated with reverence, spoken of a prince, Ez. 38, 7.

**מִשְׁמָרָה**, fem. of the preceding, c. suff. **מִשְׁמָרָהּ**; plur. **מִשְׁמָרוֹת**, constr. **מִשְׁמָרוֹתָם**.

1. *watch, guard, custody*, i. e. a) The act of guarding, 2 K. 11, 5. 6. b) Place of a watch, *station, post*, Is. 21, 8. Hab. 2. 1. Concr. of *the watch, guards*, themselves, Neh. 7, 3. 12, 9. 13, 30. c) Concr. an object kept, preserved in safety, 1 Sam. 22, 23.

2. *a keeping, preservation*, Ex. 12, 6. 16, 32. 33. 34.

3. *a keeping, observance, performance* of a duty, office, charge, Neh. 12, 45. 1 Chr. 23, 32. Num. 4, 27. 31 **זֶה מִשְׁמָרָהּ** **זֶה מִשְׁמָרָהּ** *this is the observance (charge) of their portage*, this is what they have to bear. 3, 31 **מִשְׁמָרָהּ הָאֵרוֹן** *their charge was the ark*. Plur. of the single duties of the sacred office, etc. Num. 8, 26. 2 Chr. 7, 6. 8, 14.—Hence **מִשְׁמָרָהּ** **מִשְׁמָרָהּ** Num. 1, 53. 31, 30. 47, or **מִשְׁמָרָהּ** **מִשְׁמָרָהּ**

3, 28. 32. 38, or **מִשְׁמָרָהּ** Lev. 8, 35, *to keep the charge of the tabernacle*, etc. i. e. to perform the service in the sacred tabernacle.

4. The object of observance, *a charge, law, usage, rite*, Gen. 26, 5. Lev. 18, 30. Josh. 22, 3. 1 K. 2, 3. Zech. 3, 7. Mal. 3, 14. al.

5. **מִשְׁמָרָהּ פ'** **שָׁמַר** pr. *to observe the observance of any one*, i. e. *to keep one's duty to him, to follow the party of any one*. 1 Chr. 12, 29 **מִרְבִּיהֶם** **שָׁמְרוּ מִשְׁמָרָהּ בֵּית שְׁאוּל** Vulg. *magna pars eorum adhuc sequebatur domum Saul*.

**מִשְׁנָה** m. (ר. שָׁנָה) constr. **מִשְׁנָה**, c. suff. **מִשְׁנָהּ**.

1. *twofold, double, the double*, Ex. 16, 22. Is. 61, 7. Job 42, 10. Zech. 9, 12. **מִשְׁנָה-כֶּסֶף** *the double in money*, double money, Gen. 43, 15. But **כֶּסֶף מִשְׁנָה** v. 12 is *a second money*, i. q. **אֲחֵר ב'** *other money* v. 22.

2. *a duplicate, a copy*, of an original, Deut. 17, 18. Josh. 8, 32.

3. *second rank, second place*, in order, dignity, honour, etc. Often in the gen. after a noun, as **כֹּהֵן הַמִּשְׁנָה** *the second priest*, who stands next to the high priest (**כֹּהֵן הָרָאשׁ**) 2 K. 25, 18. Jer. 52, 24. Plur. **כֹּהֲנֵי הַמִּשְׁנָה** *the priests of the second order*, 2 K. 23, 4. So **מִרְכָּבַת הַמִּשְׁנָה** *the second chariot in order* Gen. 41, 43. **הַגִּיר מִשְׁנָה** *the second part of the city* Neh. 11, 9, and simpl. **מִשְׁנָה** id. 2 K. 22, 14. Zeph. 1, 10.

4. *The second, one who holds the second place*, c. gen. of the person to whom he thus stands next, *the next*, e. g. **מִשְׁנָה הַמֶּלֶךְ** *the next to the king* 2 Chr. 28, 7, comp. 1 Sam. 23, 17. Esth. 10, 3. Tob. 1, 22. Spec. *the second or next brother*, 2 Chr. 31, 12. Neh. 11, 17. 1 Sam. 8, 2; fully **אֶחָיו מִשְׁנָה** *his second or next brother* 2 Chr. 31, 12. Plur. **אֶחָיהֶם הַמִּשְׁנִים** *their younger brethren*, opp. to the first-born 1 Chr. 15, 18.—Also **כְּפֹרִי כֶסֶף מִשְׁנִים** *silver cups of a second quality* Ezra 1, 10. So 1 Sam. 15, 9 **הַמִּשְׁנִים** *cattle of a second quality*, (opp. **בִּירִיב**), or perhaps lambs of the second birth, i. e. autumnal lambs, and therefore weaker and less valuable.

**מִשְׁפָּחָה** f. (ר. שָׁפַח) plur. מִשְׁפָּחוֹת, *plunder, prey, booty*; **לְמִשְׁפָּחָה** Jer. 30, 16. 2 K. 21, 14. **נָהַן לְמִשְׁפָּחָה** Is. 42, 24 Keri. Plur. Hab. 2, 7.

\* **מִשְׁעִי** obsol. root, perh. i. q. **مَشَعَ**,

(comp. מִשְׁשׁ, Arab. مَشَّ abstersit,) to make clean, to cleanse, e. g. cotton by picking; then also to pour out clean, to milk clean, to eat off clean (from a plate); also to plunder clean, i. e. to desolate, comp. נָקַה Is. 3, 26. Not found in the Heb. verb; but adduced by Abulwalid and many intpp. as the root of מִשְׁעִי q. v. See Thesaur. p. 829.

**מִשְׁעוֹל** m. (ר. שָׁעַל) a narrow path, hollow way. Num. 22, 24 **מִשְׁעוֹל הַבְּרָמִים** **מִשְׁעוֹל** a narrow way between two vineyards.

**מִשְׁעִי** ἄπαξ λεγόμεν. Ez. 16, 4 **לֹא רָחַצְתָּ** לְמִשְׁעִי, of a new-born infant. Here מִשְׁעִי is referred by Abulwalid and many others to r. מִשְׁעִי q. v. as if a cleansing, q. d. *nor wast thou washed to cleansing* i. e. clean, the form מִשְׁעִי being taken for מִשְׁעִיָּה. But no such form can be derived from מִשְׁשׁ; and I would therefore rather refer it to r. שָׁעַל to look, i. e. מִשְׁעִי i. q. מִשְׁעִיָּה, Yod radical being preserved, comp. מִהֲלִיירִים 2 Chr. 24, 25; and then the sense would be: *nor wast thou washed for looking upon*, i. e. for presenting to thy parents and others, which is not done until after the infant is washed and swathed.

**מִשְׁעָם** (swift-going, r. שָׁעַם) *Misham*, pr. n. m. 1 Chr. 8, 12.

**מִשְׁעָן** m. (ר. שָׁעַן) constr. מִשְׁעָנִי, a stay, support, prop, Is. 3, 1. Trop. Ps. 18, 19. 2 Sam. 22, 19.

**מִשְׁעָן** m. id. Is. 3, 1 **מִשְׁעָנִי וּמִשְׁעָנִי** stay and support, i. e. support of every kind, as immediately explained, e. g. food and drink v. 1, comp. סִכָּר; also the chief persons of the nation on whom the people lean, v. 2, 3, comp. בָּנָה. For this use of the masc. and fem. in connection to express universality, see Comm. on Is. l. c.

**מִשְׁעָנִי** fem. of the preced. stay, support, Is. 3, 1; see in מִשְׁעָנִי.

**מִשְׁעָנִי** f. 2 K. 4, 31, constr. ib. 18, 21, c. suff. מִשְׁעָנִי; plur. c. suff. מִשְׁעָנוֹת; plur. c. suff. מִשְׁעָנוֹת;

a staff, on which one leans, Judg. 6, 21. Ez. 29, 6. Zech. 8, 4. Ps. 23, 4. R. שָׁעַן.

**מִשְׁפָּחָה**, f. (ר. שָׁפַח) constr. מִשְׁפָּחָה, c. suff. מִשְׁפָּחָה; plur. מִשְׁפָּחוֹת Ps. 107, 44, constr. מִשְׁפָּחוֹת.

1. gens, i. e. a tribe, clan, Gen. 10, 18. 20. 31. 32. 12, 3. Also of a whole people, nation, Ez. 20, 32. Jer. 8, 3. 25, 9. Mic. 2, 3.

2. In the subdivisions of the Hebrew people, spec. a family, several of which were comprehended in one tribe (שִׁבְטָה), as on the other hand one family contained several households, fathers' houses, (בֵּית אֲבוֹתָם, see בֵּית no. 11,) Ex. 6, 14 sq. Num. 1, 20 sq. 26, 5 sq. Lev. 20, 10. 41. Josh. 21, 4. 20 sq. 1 Sam. 9, 21. 10, 21. 20, 29 **נָחָם מִשְׁפָּחָה לָנוּ** we have a family (subdivision) sacrifice, comp. v. 6.—Used rarely and laxly for tribe, שִׁבְטָה, as Josh. 7, 17 **מִשְׁפָּחָה יְהוֹדָה**, for שִׁבְטָה יְהוֹדָה in v. 16. Judg. 13, 2. 18, 2. 11.

3. genus, kind, of animals Gen. 8, 19; also of inanimate things Jer. 15, 3.

**מִשְׁפָּט** m. (ר. שָׁפַט) constr. מִשְׁפָּט, c. suff. מִשְׁפָּטִי; plur. מִשְׁפָּטִים, constr. מִשְׁפָּטֵי.

1. judgment, i. e. a) The act of judging, Lev. 19, 15 *ye shall do no injustice in judgment*. Deut. 1, 17 **בְּיָד ה' הַמִּשְׁפָּט לְאֱלֹהִים** הוא יִשָּׁבַע עָלַי **הַמִּשְׁפָּט** who sitteth in judgment. Ez. 21, 32 **עַד-בֹּא אֲשֶׁר לוֹ הַמִּשְׁפָּט** until he shall come to whom judgment belongeth. b) The place of judgment, i. q. הַמִּשְׁפָּט מקום Ecc. 3, 16. So **בּוֹא בְּהַמִּשְׁפָּט עִם** to go into judgment with, to summon before a judge, Job 9, 32. 22, 4. Ps. 143, 2; comp. Job 14, 3. Ecc. 11, 9. c) a cause, suit, before a judge, Num. 27, 5. עֲרָךְ מִשְׁפָּט to order or set forth a cause, Job 13, 18. 23, 4. **עָשָׂה (שָׁפַט) מִשְׁפָּט פ'** to carry on (judge) the cause of any one, to be his patron, Deut. 10, 18. Ps. 9, 5. (Comp. הִיךְ וְהִיךְ.) **הִגֵּד מִשְׁפָּטִים** אֶת to litigate or contend with any one, Jer. 12, 1. **בְּעַל מִשְׁפָּטִי** my opponent, adversary, pr. who has a suit with me, Is. 50, 8. d) the sentence of a judge, 1 K. 3, 28. 20, 40. Ps. 17, 2. Plur. **מִשְׁפָּטֵי יְהוָה** the judgments of Jehovah Ps. 19, 10. 119,



75.137. Sometimes מִשְׁפָּט is (God's) favourable sentence, kindness, Is. 59, 9. 14. Oftener unfavourable, inflicting punishment, Is. 53, 8. Jer. 1, 16. 4, 12. 39, 5. 2 K. 25, 6. e) charge, guilt, crime, for which one is judged, Jer. 51, 9. Ez. 7, 23 מִשְׁפָּט a capital crime. So מִשְׁפָּט מוֹת guill worthy of death, capital, Deut. 19, 6. 21, 22. Jer. 26, 11. 16.

2. right, rectitude, justice, what is just, lawful, conformable to law, Is. 5, 7. 32, 1. 33, 5. Ps. 30, 5. 111, 7. Prov. 1, 3. So מִשְׁפָּט הַיָּדָה to wrest justice Deut. 16, 19. 27, 19. 1 Sam. 8, 3. עָשָׂה מִשְׁפָּט וצָדִיקָה to do right and justice Jer. 22, 15. 23, 5. 33, 15. Deut. 32, 4 כָּל־הַדְרָכָיו מִשְׁפָּט all his ways are rectitude i. e. right, just. מִשְׁפָּט מִשְׁפָּט a just balance Prov. 16, 11. Also מִשְׁפָּט according to justice Jer. 30, 11; according to right, as is right, Jer. 46, 28; and so the opp. בְּלֹא מִשְׁפָּט without right Jer. 22, 13.—Spec. a) a law, statute, as a rule of judging. i. q. חֹק, Ex. 21, 1. 24, 3. Plur. often מִשְׁפָּטֵי of the divine laws, Lev. 18, 4. 5. 26. 19, 37. 20 sq. Deut. 4, 1. 7, 11. 12. So collect. the law, the body of laws, as we say: 'the Mosaic law,' 'the common law;' e. g. מִשְׁפָּט יְיָ Is. 51, 4. 58, 2, and simply מִשְׁפָּט 42, 1. 3. 4, the divine law, (i. q. הוֹרָה,) the religion of Jehovah. b) That which belongs to any one by law, a right, privilege, due, e. g. genr. as מִשְׁפָּטִי my right Ps. 17, 2. Is. 49, 4. Job 27, 2. 40, 8; so מִשְׁפָּט פ' לָקַח to take away one's right Is. 10, 2. In a stricter sense, הַמִּשְׁפָּט הַנֶּאֱחָז the right of redemption Jer. 32, 7; מ' הַבְּכֹרָה the right of primogeniture Deut. 21, 17. Collect. מִשְׁפָּט הַמֶּלֶךְ the royal privilege, i. e. the rights and prerogatives of the king, 1 Sam. 8, 9. 11. 10, 25. Spec. what one receives by right; מִשְׁפָּט הַקָּהֳנָנִים מִיַּד הָעָם the priests' due from the people Deut. 18, 3. 1 Sam. 2, 13. c) Since laws proceed not only from the will of the lawgiver, but often also from the manners and customs of a people, hence מִשְׁפָּט is also manner, custom, prescription; as 2 K. 11, 14 and lo! the king stood upon a stand בְּמִשְׁפָּט according to custom. 17, 33. 34. 40. Gen. 40, 13 בְּמִשְׁפָּט הָרִאשֹׁן in the former manner. Comp. Arab. دِينٌ and Gr. δίκη. Hence d) manner, i. e. fashion, sort,

kind. 2 K. 1, 7 מִשְׁפָּט הָאִישׁ what was the fashion of the man? what sort of a man was he? Judg. 13, 12 מִהֲיָהוּהָ מִשְׁפָּט הַנַּעַר ויִמְעֶשְׂהוּ what will be the manner of the child (i. e. what sort of a child will he be) and what will he do? Also manner, way, Ecc. 8, 5. 6.

מִשְׁפָּתִים dual, folds, enclosures, open above, often made of hurdles, in which during the summer months the flocks are kept by night; Gen. 49, 14. Judg. 5, 16; i. q. שְׂפָתָם no. 2, where see fully. R. שָׂפָה.

\* מִשְׁקָה obsol. root, prob. i. q. מָשָׁה to hold, and then to possess, כ and פ being interchanged; comp. מִשְׁקָה.—Hence מִשְׁקָה possession, and

מִשְׁקָה ἄν. λεγόμεν. possession, Gen. 15, 2, i. q. מָשָׁה. The interpretation of this vexed passage may then be thus presented: וְהָיָה מִשְׁקָה בֵּיתִי הוּא וּמִשְׁקָה אֱלִיעֶזֶר and the son of possession (i. e. the possessor) of my house or of my domestic property will be Eliezer of Damascus. The sacred writer seems to have chosen this less frequent form מִשְׁקָה, in order to form an assonance with the word מִשְׁקָה; a kind of play upon words not unknown even to the prose writers of the O. T. see in מִשְׁקָה no. 2. For a like reason he puts simply מִשְׁקָה for מִשְׁקָה a Damascene; comp. מִשְׁקָה no. 3.—Others derive מִשְׁקָה from the root שָׁקַק to run, (as מִרָר מִרָר,) and translate: filius discursationis, i. q. house-steward. But in this connection there would be little force in the words: I am childless and the steward of my house (or my head-servant) is Eliezer of Damascus. See more in Thesaur. p. 829.

מִשְׁקָה m. constr. מִשְׁקָה, a running about, Is. 33, 4. From r. שָׁקַק, formed in the Chaldee manner for מִשְׁקָה.

מִשְׁקָה m. (r. שָׁקַק) constr. מִשְׁקָה, c. suff. מִשְׁקָרִי sing. 1 K. 10, 5; see Heb. Gr. § 91, 9; plur. מִשְׁקָרִים; pr. part. Hiph.

1. a cup-bearer, butler, Gen. 40, 1. 2. 5. 9. 41, 9. Chald. מִשְׁקָרִי, also מִשְׁקָרִי

מִשְׁקָרִי, Syr. مَسْكَرٍ, Arab. سَاقٍ, id.

2. *drink*, espec. wine, Gen. 40, 21. Lev. 11, 34. 1 K. 10, 21 מִשְׁקָה *drinking-vessels*.

3. *a well-watered region*, Gen. 13, 10. Ez. 45, 15.

מִשְׁקָל m. (ר. שָׁקַל) *weight*, Ez. 4, 10.

מִשְׁקָה m. (ר. שָׁהָה) *a lintel*, the upper part of a door-way, Ex. 12, 7. 22. 23.

מִשְׁקָל m. (ר. שָׁקַל) constr. מִשְׁקָל.

1. *a weighing, act of weighing*; 2 K. 25, 16 לֹא הָיָה מִשְׁקָל לְנֹחַשׁ *there was no weighing of the brass*, i. e. it could not be weighed for abundance. 1 Chr. 22, 3 מִשְׁקָל אֵין אֵין *so that there was no weighing it*. v. 14.

2. *weight*, definite weight, Gen. 24, 22. Josh. 7, 21. Judg. 8, 26. 1 K. 10, 14. Lev. 26, 26.

מִשְׁקָלָה Is. 28, 17, and מִשְׁקָלָה 2 K. 21, 13, f. *a plumb-line, plummet*, used in levelling; so called from its poisoning. R. שָׁקַל.

מִשְׁקָה m. (ר. שָׁקַע) constr. מִשְׁקָה, *defecation, settling*, of waters. Ez. 34, 18 מִשְׁקָה מִיִּם, Vulg. *aquam purissimam*.

מִשְׁרָה, see מִשְׁרָה.

מִשְׁרָה f. (ר. שָׁרָה I) *maceration, steeping*. Num. 6, 3 מִשְׁרָה עֲנָבִים *the steeping of grapes*, i. e. a drink prepared from macerated grapes.

מִשְׁרָה Chald. m. (ר. שִׁירָה) *a pipe, syrinx*, Dan. 3, 5. 7. 10. 15.

מִשְׁרָה Mishraite, gentile n. from מִשְׁרָה Mishra, a town or district elsewhere unknown; collect. 1 Chr. 2, 53. The latter name might signify, 'slippery place,' i. q. Chald. מִשְׁרָה.

\* מִשְׁשׁ fut. יַמֵּשׁ *to touch, to feel*, c. acc. Gen. 27, 12. 22; prob. also יַמֵּשׁ v. 21 (Dagesh being dropped), which is commonly referred to r. מִשׁ.—Chald.

מִשְׁשׁ, מִשְׁשׁ, Zab. مَسَّ, Arab. مَسَّ, Ethiop. with ר inserted. ማሰሰ id. Gr. μάσσω. Kindr. are מִשׁ II, מִשְׁ, q. v.

PIEL מִשְׁשׁ, *to feel in the dark, to grope*, Deut. 28, 29. Job 5, 14; c. acc. *to feel out, to explore with the hand*, Gen.

31, 34. 37. Job 12, 25 יַמֵּשׁוּ הַחֹךְ *they feel out the darkness*.

HIPH. id. c. acc. Ex. 10, 21.

מִשְׁתָּה m. (ר. שָׁתָה) constr. מִשְׁתָּה, c. suff. מִשְׁתָּהוּ Dan. 1, 5. 8; and מִשְׁתָּהוּ v. 10, 16; all in sing. Heb. Gr. § 91. 9.

1. *a drinking*, Esth. 5, 4. 7, 2. So בֵּית מִשְׁתָּה הַיָּיִן *the chamber of drinking wine*, the banqueting-hall, Esth. 7, 8; מִשְׁתָּהוּ יָיִן *the wine of his drinking*, i. e. which the king drank, Dan. 1, 5. 8. 16.

2. *drink*, Dan. 1, 10. Ezra 3, 7.

3. *a banquet, feast*, συμπόσιον, Esth. 1, 3. 2, 18. 8, 17. Is. 5, 12. al.

מִשְׁתָּה Chald. m. emphat. מִשְׁתָּה, id. Dan. 5, 10 בֵּית מִשְׁתָּה *the banqueting-hall*; see in Heb. מִשְׁתָּה no. 1.

מִתָּה in sing. not used, *a man*, Lat. *mas*, commonly referred to the root מָהָה, pr. extended, grown up, *adult*, see Ewald's Gram. § 382; comp. אִישׁ מָהָה. Eth. ሞጥ vir, spec. maritus; comp. Lat. *mas*. In the Hebrew itself there are traces of the singular number in the pr. names מִתָּה, מִתָּה, (מִתָּה being a construct form, like אֶבֶן Chald. constr. פָּנִים; שָׁמִי, whence מִתָּה; אֶבֶן in sing. constr. פָּנִי, whence מִתָּה,) as also in Punic words e. g. *Metuastartus* מִתָּה i. e. a man or worshipper of Astarte, *Methymatrus* מִתָּה i. e. a gift-man, comp. Theodorus, Diodorus. See Thesaur. p. 830.

PLUR. מִתָּה m. twice defective מִתָּה Deut. 2, 34. 3, 6, *men*, i. e. *males*, opp. to women and children, Deut. 2, 34 מִתָּה וְהַנָּשִׁים *the men and women and children*. 3, 6. Job 11, 3. Is. 3, 25. Often c. genit. מִתָּה מִכֶּסֶּר *a few men* Gen. 34, 30; מִתָּה שְׁוָא *men of falsehood* Ps. 26, 4; מִתָּה אֶתְלִי *my tent-companions* Job 31, 31. etc.—In Is. 41, 14 the words מִתָּה are well rendered by Sept. ἄλγοςτος Ἰσραὴλ, Luther *du armer Haufe Israel*; though this notion of fewness and misery lies not in the word מִתָּה, but comes from the preceding הוֹלָצָה.—For Judg. 20, 48 see in art. מִתָּה; and for the phrase מִתָּה יָרִי see in art. יָרִי 1. b.

מִתָּה *dead*, part. of r. מוֹת, where see.



**מִחָבֶן** m. (from subst. **חָבֶן**) collect. *straw, heap of straw*, Is. 25, 10.

\* **מִחָנָה** obsol. root, perh. either to *stretch, to extend*, comp. kindr. **מָחָה**, **מָחָה**; or else i. q. **מָשַׁח**, to *draw, to drag*.—Hence

**מָחָה** m. c. suff. **מָחָהּ**, a bit, curb, 2 K. 19, 28. Is. 37, 29. Ps. 32, 9. Prov. 26, 3. Metaph. 2 Sam. 8, 1; see in **אָמָה** no. 3.

\* **מִחָתָה** obsol. root, prob. i. q. **مَتَى**,

**مَتَى**, and **مَتَى**, to *stretch, to extend*, e. g. a cord. Kindred is **מָחָה**, also **מָדָה**, **מָדָה**.

Deriv. **מָחָה** (מָחָהּ), pr. n. **מָחָהּ**, **מָחָהּ**.

**מָחֻקָּה** m. adj. (r. **מָחָה**) fem. **מָחֻקָּה**, plur. **מָחֻקִּים**, see Heb. Gr. § 27. n. 1; *sweet*, Judg. 14, 18. Ps. 19, 11. Prov. 24, 13. 27, 7. Cant. 2, 13. Neut. *sweet, sweetness*, Ez. 3, 3. Judg. 14, 14.—Metaph. *pleasant*, Ecc. 5, 11. 11, 7.

**מָחֻשָּׁל** (man of God, comp. from **מָחָה** man, see in **מָחָה**, **מָחָה**, i. q. **מָשַׁח**, and **מָשַׁח**) **Methushael**, pr. n. of one of the patriarchs, descended from Cain, Gen. 4, 18.

**מָחֻשֶׁלַח** (man of the dart, see preceding art.) **Methuselah**, pr. n. of a patriarch before the flood, the son of Enoch and grandfather of Noah, who died at the age of 969 years, Gen. 5, 21 sq.

\* **מִחָחָה** fut. **יִמְחָחָה**, to *stretch, to extend*, as a tent, the heavens, Is. 40, 22.—Syr. Chald. id. Eth. **ጠጥሐ** for **ጠጥሐ** induit, velavit; whence derivatives signifying *pallium*. Kindred roots are **לָחַח**, Sam. **נָחַח**, to *expand*; also **מָחָה**, **מָחָה** provectus fuit dies.

Deriv. **אָמָחָה** a sack.

**מָחָהּ** pr. subst. *extension, space of time*; then as an interrogative adverb,

*when?* Arab. **مَتَى**, Syr. **أَمَتَى**, Chald. **אִמְתָּי**.—Gen. 30, 30. Ps. 42, 3. 94, 8. 119, 82. 84. Am. 8, 5. al. Without interrogation (Syr. **أَمَتَى** ?) Prov. 23, 35 **מָחָהּ** *when I awake*. Ps. 101, 2.

With prefixes: a) **לְמָחָהּ** i. q. **מָחָהּ** (see **לְ** B. 2. a), *at what time, when*, without interrog. Ex. 8, 5 [9]. Sept. **πότε**.

b) **עַד־מָחָהּ** *until when? i. e. how long?* 1 Sam. 16, 1. Ex. 10, 3. 7. Ps. 80, 5. Jer. 4, 14. 21. al. Poet. in aposiopesis: Ps. 6, 4 *and thou Jehovah, עַד־מָחָהּ how long?* sc. wilt thou delay to help. 90, 13; comp. Is. 6, 11.

c) **אַחֲרֵי מָחָהּ** *after how long? i. e. when?* Jer. 13, 27.

**מָחָהּ** plur. of **מָחָהּ** q. v.

**מִחָלָקָהּ** f. (r. **חָלַק**) c. suff. **מִחָלָקָהּ**, *measure*, Ez. 45, 11; a daily *task, tale*, Ex. 5, 8, comp. **חָלַק** v. 18. Ex. 30, 32 **בְּמִחָלָקָהּ** *according to its measure*, i. e. the proportion of the parts of which it is composed. 2 Chr. 24, 13 *and they rebuilt the house of God עַל מִחָלָקָהּ* *according to its former measure*.

**מִתְלָאָה** Mal. 1, 13 for **מִתְלָאָה**; see **מָחָהּ** note, lett. c. p. 541.

**מִתְלָעוֹת** f. plur. by transposition for **מִתְלָעוֹת**, *bite, teeth*, only constr. Job 29, 17. Joel 1, 6. See **מִתְלָעוֹת**.

**מִתְלָעוֹת** Nah. 2, 4, see in r. **חָלַק** Pu.

**מָחָהּ** m. (r. **חָמַח**) *wholeness, soundness*, e. g. of body, Ps. 38, 4. 8. Is. 1, 6.—In Judg. 20, 48 instead of **מָחָהּ** is to be read **מָחָהּ** *men*, as found in several Mss. See in **מָחָהּ**.

\* **מָחָהּ** obsol. root, Arab. **مَتَنَ**, to *be strong, firm*; comp. kindr. **מָחָהּ**.—Hence **מָחָהּ**.

**מָחָהּ** m. (r. **חָמַח**) constr. **מָחָהּ**, Kamets impure, Prov. 18, 16.

1. *a gift*, Gen. 34, 12. Num. 18, 11. Prov. 18, 16. **אִישׁ מָחָהּ** *a liberal man* Prov. 19, 6.

2. *Mattan*, pr. n. a) A priest of Baal 2 K. 11, 18. 2 Chr. 23, 17. b) Jer. 38, 1.

**מִתְנָאָה** Chald. f. i. q. Hebr. **מִתְנָאָה**, *a gift*, plur. **מִתְנָאָה** Dan. 2, 6. 48, 5, 17.

**מִתְנָהּ** f. (r. **חָנָה**) constr. **מִתְנָהּ**; piur. **מִתְנָהּ**, constr. **מִתְנָהּ**.

1. *a gift, present*, Esth. 9, 22. 2 Chr. 21, 3. Gen. 25, 6; spec. *a bribe*, i. q. **שָׁחַד**, Ecc. 7, 7. Also *a gift* offered to God Ex. 28, 38. Lev. 23, 38. Num. 18, 6. 7. 29. Ps. 68, 19; to idols Ez. 20, 31. 39.

2. *Mattanah*, pr. n. of a place between

the desert and the borders of Moab, Num. 21, 18, 19.

**מַתַּנִּי** (apoc. for **מַתַּנִּיה**) *Mattenai*, pr. n. m. a) Neh. 12, 19. b) Ezra 10, 33. c) Ezra 10, 37.

**מִתְנִי** *Mithnile*, a gentile name elsewhere unknown, 1 Chr. 11, 43.

**מַתְּנָה** and **מַתְּנִיָּהוּ** (gift of Jehovah, r. **נָתַן**) *Mattaniah*, pr. n. of several men, 2 K. 24, 17. 1 Chr. 9, 15. 25, 4. 16. 2 Chr. 20, 14. 29, 13. Ezra 10, 26. 27. 30. 37. Neh. 11, 17. 12, 8. 25. 13, 13.

**מַתְּנִים** m. dual, (r. **מָתַן**) *the loins*, the lower part of the back, so called as the seat of strength, Gr. *ὄσφυς*, to be distinguished from **רֶגֶל** the thigh, see in **רֶגֶל** no. 1.—1 K. 12, 10. **מִי מַתְּנִים** *waters to the loins*, reaching thus far, Ez. 47, 4. Spec. *the loins* are that part of the body around which the girdle is worn 2 K. 1, 8. 9, 1. Is. 11, 5. Jer. 1, 17. Gen. 37, 34; on which burdens are sustained Ps. 66, 11; in which is the seat of the pains of travail Is. 21, 3. Nah. 2, 11. Also the seat of strength, (see above and comp. Lat. *elumbis*, *delumbare* for *debilitare*,) whence **פָּ מַתְּנִי מַתְּנִי** *to shatter the loins of any one*, i. e. to crush him wholly, Deut. 33, 11, comp. Ez. 21, 11; *to cause the loins to waver, shake*, of one verging to ruin, Ps. 69, 24. Ez. 29, 7. Arab.

**מַתְּנָן** and Syr. **ܡܬܢܢܐ** id. more rarely also sing. **ܡܬܢܐ** one side of the loins or lower region of the back protuberant with flesh and muscles.

\* **מִתְּסֵק** fut. **יִתְּסֵק** 1. *to suck*, i. q. Syr. **ܡܬܬܝܩ** to suck as a child; hence *to feed upon with relish*, comp. **מִצֵּץ**. Job 24, 20 **מִתְּסֵק רֵמָה** when *the worm feeds sweetly on him*.

2. *to be or become sweet*, sweet things being wont to be sucked; Prov. 9, 17. Ex. 15, 25. Metaph. Job 21, 33 **מִתְּסֵקִי**

**לִי רֵגְבִי-נַחֵל** *sweet to him are the clods of the valley*, the earth is light upon him.

HIPH. 1. *to make sweet or pleasant*. Metaph. Ps. 55, 15 **אֲשֶׁר יַחְדּוּ נִמְתִּיק סוּד** (we) *who made sweet together our familiar discourse*, i. e. who as familiar friends held sweet discourse together.

2. Intrans. *to be sweet*, (pr. to cause sweetness, see Heb. Gram. § 52. 2. n.) Job 20, 12.

Deriv. **מִתְּסֵקִים**, and the three here following.

**מִתְּסֵק** m. *sweetness*, trop. *pleasantness*, Prov. 16, 21. 27, 9. R. **מִתְּסֵק**.

**מִתְּסֵק** m. *sweetness* Judg. 9, 11. R. **מִתְּסֵק**.

**מִתְּסֵקָה** (sweetness, r. **מִתְּסֵק**; prob. sweet fountain, opp. **מִתְּסֵקָה**) *Mithkah*, pr. n. of a station of the Israelites in Arabia Petræa, Num. 33, 28. 29.

**מִתְּסֵקָה** Persian pr. n. *Mithredath*, Gr. *Μιθραδάτης*, *Μιθριδάτης*, *Mithridates*, i. e. a *Mithra datus*, Mithra being the genius of the sun. a) A treasurer of Cyrus the king, Ezra 1, 8. b) An officer of Artaxerxes in Samaria, Ezra 4, 7.—See more in Thesaur. p. 832.

**מַתָּה** f. (contr. for **מַתְּנָה**, r. **נָתַן**) *a gift, present*, 1 K. 13, 7. Prov. 25, 14. Ecc. 3, 13. 5, 18. **מַתָּה יָדוֹ** *the gift of his hand*, i. e. as much as he is able to give, Ez. 46, 5. 11. Only in the constr.

**מַתְּתָה** (contr. for **מַתְּתִיָּה**) *Mattathah*, pr. n. m. Ezra 10, 33. Gr. *Mattathia* Luke 3, 31.

**מַתְּתִיָּה** and **מַתְּתִיָּהוּ** (gift of Jehovah, r. **נָתַן**) pr. n. *Mattithiah*, a frequent name after the exile: a) Ezra 10, 43. b) Neh. 8, 4. c) 1 Chr. 9, 31. 15, 18. 21, 16, 5.—Gr. *Mattathias* 1 Macc. 2, 1; *Matthias* Acts 1, 23. 26; also *Matthaios*, the evangelist.



נ

(נ)

*Nun*, the fourteenth letter of the Hebrew alphabet, as a numeral denoting 50. The name נון signifies in Syriac, Chaldee, and Arabic, *a fish*, which seems to have been represented by the primitive form of this letter; see Monumm. Phœn. p. 37 sq.

It is interchanged: a) With other liquids, as *Lamed*, see lett. ל; *Mem*, see lett. מ; more rarely *Resh*, as נבוכדנאצר and נבוכדנאצר; נר, Chald. נר, the sun is risen; שנים, Aram. שנים two; Arab. فرين and فرين purple. b)

As the weakest of the liquids it is often softened into *Yod*, so that very many verbs פִּן and פִּי exist side by side with the same signification, as נאה and נָא to be beautiful, נצב and נצב to set, נקש and נקש to lay snares, comp. Lehrs. § 112. 2. a; and for the affinity of verbs פִּן with other bilaterals, as עִי, עֵי, לִי, see ibid. no. 2. 3. The primary monosyllabic root of verbs פִּן, and also of verbs פִּי, is often the last syllable, whence נהם i. q. נהם to roar; נר i. q. נר, נהם; נהם and נהם to depart; נפח and נפח to blow; נקב and נקב to curse; נשל and נשל, etc.

*Nun* is very often dropped at the beginning and in the middle of words; also sometimes at the end. On the other hand, in Chaldee, Arabic, and Ethiopic, instead of doubling a letter, *Nun* is frequently inserted before the letter which would otherwise be doubled, e. g. אנבם for אנבם, see אנבם; אנבם for אנבם; also אנבם, Arab. سنبلة, ear of grain; אנבם, Eth. ሰንበት, etc. see Thesaur. p. 833.

I. נָ a particle of incitement and also of request, entreaty, Engl. *now*, often rendered *I pray thee*, Lat. *quæso*, Gr. δέ, Germ. *doch*.—Syr. ܢܐ, ܢܐ, id. although rarely used and sometimes misunderstood by the Syrians themselves; Sam. 𐤍. 𐤍. In Ethiopic the corresponding word is 𐌪𐌸 go to, come,

usually declined like an imperative, f. 𐌪𐌸, plur. 𐌪𐌸, 𐌪𐌸; comp. 𐌪𐌸, 𐌪𐌸, 𐌪𐌸, lo! Amhar. 𐌪𐌸. The whole verb is prob. preserved in the Egyptian 𐌪𐌸 to come. See Thesaur. p. 833.—The particle נָ is joined

1. With the Imperative, both simple, as נָה Gen. 22. 2; and paragogic or intensive, as נָה Judg. 19. 11. Num. 22. 6. It thus expresses: a) Incitement, as נָה שְׁלַח־נָה put forth now thy hand Job 1. 11. 2. 5. b) Command, but gently and mildly, as we say: 'do now,' 'do now this or that.' Gen. 24. 2 put now (שְׁמִי־נָה) thy hand under my thigh. 13. 14. Num. 22. 6. Job 4. 7 זָכֶר־נָה remember now. 12. 7 שְׁאַל־נָה ask now. 33. 1. So in the language of God; Gen. 22. 2 נָה אֶת־בְּנֶה take now thy son. Is. 7. 3. Ex. 11. 2. c) Admonition, and even rebuke and threat; Num. 16. 26 depart now (סִירוּ־נָה) from the tents of these wicked men. 20. 10 hear now (שְׁמַע־נָה), ye rebels. Ps. 50. 22. d) Entreaty, very often; Gen. 27. 19 נָה שִׁבָּה arise now, sit and eat. 24. 45 let me drink, I pray thee. 12. 13. 13. 9. 32. 30. 37. 16. 50. 17. Judg. 19. 9. al. sæp. With a certain degree of asperity, Is. 47. 12 נָה בְּהַבְרָה persist now in thine enchantments.

2. With the Future. a) In the first person often together with ה paragog. which has a like power; here it serves chiefly for incitement. Jer. 5. 24 נָה יִרְאֵה let us now fear Jehovah. So sing. also of oneself. Gen. 18. 21 אֶרְדָּה־נָה I will go down now, i. q. come, I will go down. Ex. 3. 3. 2 Sam. 14. 15. Cant. 3. 2. 1 Chr. 22. 5. The same form is used by those who speak with others and ask their leave; 1 Sam. 20. 29 נָה אֶקְלָטָה let me hasten away, I pray thee. Num. 20. 17. 1 K. 1. 12. Ex. 4. 18. Is. 5. 1. 5. Ruth 2. 2. Once נָה is found separated from its verb, or rather the verb is to be repeated before it, נָה אֶשְׁלֵם Ps. 116. 14. b) In the third person, and here

it expresses: α) Incitement, provocation; Jer. 17, 15 *where is the word of the Lord?* נָח רְבוּא *let it come now*, at last; comp. Is. 5, 19. β) Wish and entreaty; Gen. 47, 4 *let thy servants dwell now* (נִשְׁכְּרוּנָא), i. e. suffer us to dwell. Ps. 124, 1. 129, 1. Cant. 7, 9. 2 K. 2, 9. γ) Asking leave; Gen. 18, 4 *let there be brought now*, permit me to bring. 44, 18.

3. Once with the Præter; Gen. 40, 14 *וְנִשְׁכְּרוּנָא עִמָּדִי חֶסֶד* and show kindness, I pray thee, unto me, deal now kindly with me, where נָח gives to the Præter the force of the Optative; comp. in אִם בִּי B. 3. p. 462.

4. With Interjections: a) הִנֵּה-נָח behold now! lo now! Gen. 12, 11. 16, 2. Job 40, 15. 16. al. b) וְאִי-נָח wo now! Jer. 4, 31. 45, 3. Lam. 5, 16. c) From נָח-נָח comes contr. אָנָּה and אָנָּה *ah now!* see p. 70.

5. With an interrog. Adverb, אִי-נָח where now? Ps. 115, 2.

6. With Conjunctions: a) אֲלֵ-נָח *nay now; not, I pray thee*; with fut. and implying a wish or asking leave that something may not take place. So with the first pers. Job 32, 21 *אֲשֶׁנָּא בְּנִי אֲלֵ-נָח אֲרִישׁ* let me not. I pray, accept any man's person, i. e. let me now remain impartial. With the second pers. Gen. 18, 3 *הַעֲבֹר אֲלֵ-נָח* pass not away, I pray thee. 19, 7. Num. 10, 31. Also with the third pers. Gen. 18, 32 *אֲלֵ-נָח דָּתָר לֹא-נִכְנִי*. Absol. אֲלֵ-נָח not so now, Oh not so! Gen. 19, 18.

b) אִם-נָח *if now, if indeed*, Gr. εἴ ποτε, εἰάν ποτε, used by those who modestly and timidly presuppose any thing. So in the phrase אֲנִי-נָח מְצִינִיךָ הֵן *אִם-נָח* if now I have found favour in thine eyes, which I hope rather than venture to assume, Gen. 18, 3 (Sept. εἰ ἄρα). 33, 10. 47, 29. 50, 4. Ex. 33, 13. 34, 9. In Gen. 30, 27 the apodosis is wanting after this phrase, q. d. 'tarry, I will do all that thou requirest.'—Once נָח is separated from the conjunct. Gen. 24, 42 *אִם-רָשָׁה נָח בְּצִלְחֵי הָרֶבֶר* if now thou do prosper my way.

NOTE. In the language of courtesy and submission this particle is often used repeatedly; e. g. Gen. 18, 3. 19, 7. 8. 18. 19. 50, 17. 2 K. 20, 3. Is. 38, 3.

II. נָח m. adj. (רָיָא) raw, half-cooked, rare, as flesh, Ex. 12, 9. Arab. نَحِي id.

נָח Ez. 30, 14. 15. 16. Jer. 46, 25, fully נָח-אֲמֹן Nah. 3, 8, No, No-Ammon, p. n. for the Egyptian Thebes or Diospolis, the ancient and splendid metropolis of Upper Egypt, called by Homer ἐκατόμυλος Il. 9. 383, one hundred and forty stadia in circuit, situated on both sides of the Nile, and celebrated for the multitude and splendour of its temples, obelisks, statues, etc. see Diod. Sic. 1. 45–50. Strabo 17. 1. 45. p. 816 Casaub. In the time of the prophet Nahum (l. c.) it was already destroyed, before Nineveh, probably by the Assyrians, Is. 20, 4; it was afterwards in part restored by the Ptolemies and the Romans. Its splendid ruins, which are named after the modern villages Medinet Abu, Luskor, Karnak, are depicted in the great work: Descr. de l'Egypte T. II. III. Wilkinson's Topography of Thebes, etc. Lond. 1843. Comp. Bibl. Res. in Palest. I. p. 28 sq.—Sept. in Ez. l. c. Διόσπολις, in Nahum l. c. μερὲς Ἀμμών, which last is a literal interpretation of the supposed Egyptian form No-Ammon, viz. נָח, Egypt. נֹח or נֹחֵ, i. e. σχοῖνος, a measuring line, then part, portion measured, and אֲמֹן אֲמֹן (Jupiter) Ammon, see אֲמֹן III; whence נָח אֲמֹן the portion of Ammon, i. e. the possession of the god Ammon, as the chief seat of his worship; see Jablonski Opuscula ed. te Water, T. I. p. 163–168. But the ancient Egyptian form was more probably נֹח-אֲמֹן quod Ammonis est, or better אֲמֹן-נֹח the place of Ammon, since m and n were often interchanged, as in Moph and Noph.

\* נָח obsol. root; either i. q. Arab.

נָח to give forth water, i. e. the earth, whence נָח a land yielding water; or better i. q. נָח, to be shaken, agitated.—Hence

נָח m. also נָח Judg. 4, 19; plur. נָח, a bottle, i. e. a skin or leathern sack, for milk Judg. 4, 19; for wine



1 Sam. 16, 20. Josh. 9, 4, 13. The skins for preserving wine were suspended in the smoke, Ps. 119, 83.—So called either as being used for liquids; or better, from being *shaken* in order to make butter from milk; see Bibl. Res. in Palest. II. p. 180, 440.

\* נָאָה in Kal not used, i. q. נָהָה, *to sit, to dwell*, comp. Gr. *νῦω*, *νύος*. The primary notion seems to be that of *rest, quiet*, see Hab. 2, 5, comp. Eth. **ጸፃፃ** *respiravit, requievit*; and it therefore has affinity with נָהָה.—Hence נָאָה, plur. constr. נָאָה.

PI. נָאָה Ps. 93, 5 (comp. שָׁחָה Hithpal. הִשְׁתַּחֲוֶה, plur. constr. נָאָה for נָאָה).

1. With לָ, *to be proper, suitable, becoming to any one*; pr. 'to sit well' on any one, comp. Plin. Panegy. 10 *quam bene humeris tuis sederet imperium*, the metaphor being drawn from a garment. So in Engl. and also Germ. *jemandem gut sitzen*, formerly taken in the widest sense, whence the word *Silte*. (Others take נָאָה as Niph. of the verb אָנָה, pr. *to be desired*, and hence *to be agreeable, decorous*, etc.) Ps. 93, 5 לְבֵיתֶךָ נָאָה *holiness becometh thine house*. Comp. נָאָה adj.

2. Absol. *to be decorous, becoming*, i. e. *to be comely, beautiful*, Cant. 1, 10. Is. 52, 7.—Hence נָאָה.

נָאָה f. (r. נָאָה) i. q. נָהָה, *only in plur. constr. נָאָה*, a poetic word, *seats, dwellings, habitations*, viz. a) Of men or of God, as נָאָה רַבָּקָה Lam. 2, 2; נָאָה Vulg. *domus iniquitatis* Ps. 74, 20. נָאָה אֶלְהִים 83, 13. b) Of flocks and herds, *pastures*, in which they remain, lie down, rest; see the root נָאָה. Jer. 25, 37. Am. 1, 2. נָאָה מִדְבָּר *pastures of the desert* Ps. 65, 13. Jer. 9, 9. al. נָאָה הֶשֶׁא *green pastures* Ps. 23, 2.

נָאָה adj. (for נָאָה, r. נָאָה) fem. נָאָה. 1. *becoming, suitable, proper*, c. לָ Ps. 33, 1 לִישָׁרִים נָאָה הַהֵלָה *praise becometh the upright*, i. e. praise to God. 147, 1. Prov. 17, 7. 19, 10. 26, 1.

2. *comely, beautiful*, Cant. 1, 5. 2, 14. 4, 3. 6, 4.

\* נָאָה i. q. נָהָה, הָמָה, Gr. *μύω*, *to murmur, to mutter, to whisper, to speak*

in a low voice; Arab. نَام id. Spec. of the supernatural voice which was supposed to whisper oracles in the ear of a prophet; see נָאָה and comp. אָנָה p. 192.—Once of false prophets, Jer. 23, 31 נָאָה וְנִנְאָהוּ *they mutter (false) oracles*.—Hence

נָאָה m. (r. נָאָה, after the form נָבִיל) *effatum, a declaration, revelation, oracle*.

a) Of God; once in st. absol. Jer. 23, 31. Very freq. in the phrases: נָאָה יְהוָה, נָאָה יְיָ נְבִיאָה, (so is) *the oracle of Jehovah*, so is it revealed from Jehovah; usually inserted in the words of the prophets themselves, as in Engl. *saith Jehovah, saith the Lord*, Am. 6, 8. 14, 9, 12. 13. al. or else added at the end of a sentence Am. 2, 11. 4, 3. 5. 8–11. Is. 3, 15. 14, 23. So very often in Ezekiel, e. g. 5, 11. 12, 25. 13, 16. 14, 11. 14. 16. 18. 20. 15, 8. 16, 8; constantly in Jeremiah, e. g. 2, 9. 12. 22. 29. al. in Isaiah less frequently, e. g. 3, 15. 14, 22. 23. More rarely found at the beginning of a sentence, 1 Sam. 2, 30 bis. Is. 1, 24. Ps. 110, 1. On this and similar phrases see Kleinert üb. die Echtheit der Jes. Weis-sagungen T. I. p. 246. b) Rarely spoken of men, e. g. Num. 24, 3 נָאָה בָּלָאָם *the saying (oracle) of Balaam*. v. 4. 15. 16. So of poets, *a saying, song; poem*, 2 Sam. 23, 1. Prov. 30, 1. Ps. 36, 2 נָאָה פִּשְׁעֵי *a song of wickedness*, i. e. concerning the wicked. Or perh. in such instances this genit. may be taken passively, e. g. *a revelation to Balaam*, which he received by inspiration.

\* נָאָה fut. וְנִנְאָה, and PIEL נָאָה, part. מְנִנְאָה, *to commit adultery*, spoken both of man and woman, absol. Ex. 20, 14. Deut. 5, 17. Hos. 4, 2. 13. 14. Part. נָאָה Job 24, 15 and מְנִנְאָה *an adulterer* Is. 57, 3. Ps. 50, 18; fem. נָאָה Ez. 16, 38 and מְנִנְאָה *an adulteress* Prov. 30, 20. With acc. to commit adultery with a woman, Prov. 6, 32. Lev. 20, 10. Jer. 29, 23. Contra, with accus. of the adulterer, trop. Jer. 3, 9 see below.—Like נָהָה it is often transferred to the apostasy of Israel from the true God to idolatry; Jer. 3, 8 אֲשֶׁר נָאָה מִשְׁבְּחַת יְיָ אֱלֹהֵי אֲבֹתָהּ *because rebellious Israel commits adultery*. 5, 7, 9, 11. 23, 14. With acc. Jer. 3, 9 וְנִנְאָה

וְאֶת־הָאֶבֶן וְאֶת־הָעֵץ *and commits adultery with stone and wood.* Ez. 23, 37.

Deriv. the two following.

נָאֳפִים m. plur. *adulteries* Jer. 13, 27. Ez. 23, 43. R. נָאָה.

נָאֳפִים m. plur. (ר. נָאָה) *adulteries*; Hos. 2, 4 נָאֳפִיהָ מִבֵּין שְׂדֵיהָ *let her put away her adulteries from between her breasts.* Here the open bosom of an immodest woman stands for the seat of lust and unchaste solicitation; as elsewhere the *collum resupinum* is the seat of pride Ps. 73, 6, and the neck the seat of strength Job 41, 14.

\* נָאָץ fut. יִנְאָץ, *to deride, to despise, to reject* with derision and contempt, as instruction, admonition, c. acc. Jer. 33, 24. Prov. 1, 30. 5, 12. 15, 5; the divine counsel Ps. 107, 11. Often of God as rejecting men Deut. 32, 19. Lam. 2, 6; absol. Jer. 14, 21 *reject not, for thy name's sake!* Comp. לִיץ and מָאָס.

PIEL נִנְאָץ, fut. יִנְאָץ 1. i. q. Kal *to despise, to condemn*, Is. 60, 14; chiefly God Ps. 10, 3. 13. 74, 18. Is. 1, 4. 5, 24. Num. 14, 23. 16, 30. al.

2. Causat. *to cause contempt, to give occasion for calumny or blasphemy*, 2 Sam. 12, 14.

HIPH. fut. יִנְאָץ (by Syriasm for נִנְאָץ) intrans. *to excite disgust, to be spurned*; Ecc. 12, 5 יִנְאָץ הַשֶּׁקֶר *the almond is spurned, rejected, by an old and toothless man*; comp. שֶׁקֶר no. 2.—Sept. Vulg. Syr. *to flourish*, as if from נִיץ, but against the context.

HITHPO. part. מִנְאָץ for מִנְאָץ Is. 52, 5, *despised, condemned*, pr. exposed to contempt, one who must put up with contempt.

Deriv. the two following:

נָאָה f. *reproach, reviling*, Is. 37, 3. 2 K. 19, 3. R. נָאָץ.

נָאָה f. (verbal of Pi. r. נָאָץ) plur. *reproach, reviling*, Neh. 9, 18. 26; c. suff. נִנְאָהֶךָ Ez. 35, 12.

\* נָאָץ onomatopoe. i. q. kindr. נִיץ q. v. *to groan, to cry out from pain and anguish*, Ez. 30, 24. Job 24, 12.—Hence

נָאָה f. constr. נִנְאָה, *a groaning, outcry of the oppressed*, Ex. 2, 24. 6, 5. Judg. 2, 18. Plur. constr. נִנְאָהֶם Ez. 30, 24.

\* נָאָר in Kal not used; kindr. with אָרַר *to curse.* Arab. نَار mid. Waw abhorruit ab aliqua re, refugit, نَعَر adversatus est, restitit, noluit.

PIEL נִנְאָר, *to abhor, to reject*, Lam. 2, 7. Ps. 89, 40.

נֹב (perh. for נֹבָה a height, hill, r. נֹבָה) Nob, pr. n. of a city belonging to the priests in the vicinity of Jerusalem, 1 Sam. 22, 11. 19. Neh. 11, 32. Is. 10, 32. With He parag. נֹבָה (for נֹבָה) *towards Nob*, 1 Sam. 21, 2. 22, 9. See Bibl. Res. in Palest. II. p. 149, 150.

\* נָבָא in Kal not used, pr. i. q. נָבַי, the ב being softened into נ. *to boil up, to boil forth*, as a fountain; hence *to pour forth words*, like those who speak with fervour of mind or under divine inspiration, as prophets and poets. Arab. نَبَأَ I, II, indicavit, nunciavit, i. q. أَخْبَر Conj. II, spec. of a prophet who announces, reveals, to men the words of God. It is a wrong etymology to make the primary notion that of extolling, celebrating.

NIPH. נִבָּא, 2 pers. נִבְּאתָ and once נִבִּיתָ (like verbs לָה) Jer. 26, 9; part. נִבָּא, plur. נִבְּאִים, also נִבְּאִים Jer. 14, 14. 16, as if from sing. נִבָּא after the analogy of verbs לָה; which is also followed by the infin. c. suff. הִנְבְּאוּ Zech. 13, 4.

1. *to speak under a divine influence*, as a prophet, *to prophesy*, Gr. προφητεύω. The Hebrews used the passive forms Niph. and Hithp. in this verb, because they regarded the prophets as moved and affected by a higher influence, rather than by their own powers. The same class of notions the Romans also expressed by deponent verbs; see Ramshorn De verbis deponentibus Latinor. p. 24; comp. also the Lat. verbs of *speaking* passively expressed, as loqui, fari, vociferari, concionari, vaticinari, etc. Ramshorn l. c. p. 26.—This is the usual word for the utterance of the prophets, whether as reproving the wicked, or as predicting future events, or as announcing the commands of God. Construed: a) Absol. Jer. 23, 21 לֹא דִבַּרְתִּי אֲלֵיהֶם וְהֵם נִבְּאוּ *I have not spoken to (commanded) them, yet do they prophesy.*



Am. 3, 8 if the lion roars, who doth not fear? if Jehovah speaks, who shall not prophesy? Joel 3, 1. Ez. 11, 13. 37, 7. 1 K. 22, 12. Jer. 19, 14. b) With the name of the people or country to which the prophecy refers, c. הָ Jer. 14, 16. 20, 6. 23, 16. 27, 16. 37, 19. With לְ often in a hostile sense, of threats, Jer. 25, 13. 26, 20. Ez. 4, 7. 11, 4. 13, 17. 25, 2. 29, 2. 34, 2. 35, 2. 39, 1; also in a good sense where the prophecy holds out consolation and hope of future good, Ez. 37, 4. With אֶל in a bad sense Jer. 26, 11. 12. 28, 8. Ez. 6, 2. 13, 2. 16. 21, 2; in a good sense Ez. 36, 1. 37, 9. c) With acc. of that which the prophet utters, Jer. 20, 1. 25, 13. 28, 6; e. g. נְבִיאָה לְיִשְׂרָאֵל to prophesy lies Jer. 14, 14. 23, 25. 26, 27, 10. 14; נִלְמְדָה לְיִשְׂרָאֵל Jer. 23, 32; and with בְּ, as בְּשֵׁקֶר pr. to prophesy with a lie, as a false prophet, Jer. 5, 31. 29, 9. The words of the prophet are often given after לְאָמַר Jer. 32, 3, or יֹאמֵר Ez. 21, 33. 30, 2. d) With בְּ of the source whence the prophet is inspired; hence the prophets of God are said to prophesy בְּשֵׁם יְיָ Jer. 11, 21. 14, 15. 23, 25. 26, 9. 27, 15. 29, 21; and the prophets of Baal בְּבַעַל Jer. 2, 8. e) With לְ referring to the object of the prophecy (as in lett. c) Jer. 28, 9; also to the time to which the prophecy relates Ez. 12, 27.

2. to chant, to sing sacred songs, to praise God, sc. while under a divine influence, 1 Sam. 10, 11. 19, 20. 1 Chr. 25, 2. 3; comp. Luke 1, 67.

HIṬṬA. הִתְנַבֵּא, also הִנְבֵּא Jer. 23, 13. Ez. 27, 10; 2 pers. once הִתְנַבֵּיתָ 1 Sam. 10, 6, also infin. הִתְנַבֵּוּת 1 Sam. 10, 13, both imitating verbs נָהָ. Syr. اَنْتَبَّ, Eth. ተንበ.

1. i. q. Niph. no. 1, to prophesy. absol. Num. 11, 25–27. 1 K. 22, 10. Ez. 37, 10; with acc. of thing and לְ of pers. 1 K. 22, 8. 18; לְ of pers. Jer. 14, 14. 2 Chr. 20, 37 הִתְנַבֵּא בְּבַעַל to prophesy by authority of Baal Jer. 23, 13; ה' בְּלִבּוֹ to prophesy out of one's own heart, without inspiration, Ez. 13, 17.

2. to chant, to sing, to praise God, while under a divine influence; spoken of the sons of the prophets and of Saul 1 Sam. 10, 6. 10. 13, comp. 1 Sam. 19,

20–24. Of the frantic ravings of the prophets of Baal, 1 K. 18, 29; comp. v. 28.—Hence

3. to rave, Gr. *μαίνεσθαι*, to be or become mad, 1 Sam. 18, 10. The prophets, when under the power of inspiration, appear to have been greatly agitated and to have exhibited writhings and spasmodic affections of the body like delirious persons; hence the true prophet in 2 K. 9, 11 is called in scorn *insane*, a madman; and in Jer. 29, 26 the two ideas are conjoined, מְשֻׁנָּה וְהִתְנַבֵּא raving and prophesying, spoken of a pretended prophet. For a like reason the Greeks and Latins apply words connected with raving, as *μῶρις* from *μαίρωμαι*, *furor*, *furere*, to the frenzied manner of soothsayers, poetic oracles, etc.

Deriv. נְבִיאָה, נְבִיאוּת, also נְבוּ no. 1, and its compounds.

נְבִיאָה Chald. *ITHPA*. הִתְנַבֵּי to prophesy Ezra 5, 1.

\* נָבַה to bore through, to make hollow, i. q. הָלַל. Only Part. pass. נְבוּב hollow Ex. 27, 8. 38, 7. Jer. 52, 21. Metaph. hollow, empty, foolish, Job 11, 12 where see under לָבַב Niph.

Deriv. נְבִיָּה for נְבִיָּה gate, pupil of the eye. Others refer both forms to r. נִיב.

\* נָבָה obsol. root, prob. i. q. Arab. نَبَا to be prominent, high. Hence pr. n. נִב for נָבָה, נְבִיָּה, perh. נְבוּ no. 2.

נְבִיָּה f. see in r. נְבִיָּה Niph. no. 4.

נְבוּ *Nebo*, pr. n. 1. The planet *Mercury*, (Syr. and Zab. نَبُوءَ,) which the Chaldeans (Is. 46, 1) and ancient Arabs worshipped as the celestial scribe or writer; see Comm. on Isa. II. p. 344, 366. The etymology of the name accords well with the office of Mercury, viz. נְבוּ for נְבִיאָה i. q. נְבִיאָה interpreter of the gods, from the root נָבַה. The divine worship paid to Mercury by the Chaldeans and Assyrians is attested by the many compound proper names of which this name forms part, as *Nebuchadnezzar*, *Nebuzaradan*, *Nebushazban*, see below; and others mentioned in classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonabus*, *Nabopolassar*, etc.

2. Of places, e. g. a) A mountain

in the confines of Moab, Deut. 32, 49. 34, 1; and of a town near it, Num. 32, 3. 38. Is. 15, 2. al. Prob. not the *Jebel 'Attârûs* of Burckhardt and others; see Bibl. Res. in Palest. II. p. 306. b) A town in the tribe of Judah, Ezra 2, 29. 10, 43; more fully, in order to distinguish it from the preceding, נְבוֹ אֲחֵר Neh. 7, 33.—Both this and the preceding place may have been so called from the worship of Mercury; or better, the name may here come from r. נָבָה to be high.

נְבוּיָה f. (r. נָבָה) a prophecy Neh. 6, 12. 2 Chr. 15, 8. Also of a prophetic writing or book, 2 Chr. 9, 29.

נְבוּיָה Chald. id. Ezra 6, 14.

נְבוּזַרְאֲדָן Chald. pr. n. *Nebuzaradan*, (Mercurii dux dominus, i. e. chief whom Mercury favours; from נְבוֹ, זֶר i. q. prince, and אֲדָן i. q. אֲדוֹן lord; comp. *Sardanapalus*, i. e. princeps dominus magnus), a general of Nebuchadnezzar's army 2 K. 25, 8. Jer. 39, 9 sq. 40, 1. 41, 10. al.

נְבוּכַדְנֶצְצַר *Nebuchadnezzar* 2 K. 25, 22. 2 Chr. 36, 6. 7. 10. Ezra 2, 1; rarely נְבוּכַדְרֶצְצַר *Nebuchadrezzar* Jer. 39, 1. 11. 43, 10. Ez. 29, 18, pr. n. of the king of Babylon who destroyed Jerusalem and carried the Jews into exile. Other less usual forms are: defect. נְבֻכַדְנֶצְצַר 2 K. 24, 1. 10; with א dropped נְבוּכַדְנֶצְצַר Esth. 2, 6. Dan. 1, 18; also twice נְבוּכַדְרֶצְצַר Cheth. Jer. 49, 28. Ezra 2, 1. Sept. *Ναβουχοδονόσορ*, but *Ναβουχοδονόσορος* in Beross. ap. Jos. c. Ap. 1. 20, 21, *Ναβοχοδρῶσος* Strabo XV. 1. 6; Vulgate *Nabuchodonosor*;

Arab. contr. بُخْتَنْصَر. —The signification of the name seems to be: *Mercurii rex princeps*, compounded of נְבוֹ; *khodna* or *khodân* gods, in plur. majest. like Pers. خدائند; and *zar* prince; comp. the other names beginning with *Nebu*. Lorschbach explains it: نَبو خدان سر *Nebo deorum princeps*, Archiv. für morgenländ. Litteratur II. p. 247; Bohlen نَبو خدا اذر *Nebo deus ignis*. See Thesaur. p. 840. [In the cuneiform inscription at Behistun this name is writ-

ten *Nabukhadrachara*; Rawlinson in Journ. of Asiat. Soc. Vol. X. P. I. pp. v. xxxix.—R.

נְבוּשַׁזְבָּן *Nebushazban* (comp. of נְבוֹ and Pers. چسپان *chespân*, adherent of Mercury,) pr. n. of a chief of Nebuchadnezzar's eunuchs, Jer. 39, 13.

נְבוֹת (fruit, produce, r. נִיב) *Naboth*, pr. n. of a Jezreelite put to death by the arts of Ahab, 1 K. 21, 1 sq. 2 K. 9, 21. 25. 26.

נְבוֹנָה Chald. f. a gift, present, largess; Dan. 2, 6 נְבוֹנָה וְנְבוֹנָה *gifts and largess*, Theod. *δούματα καὶ δωρεάν*, Vulg. *præmia et dona*, Syr. and Heb. intpp. 'gifts and riches,' Plur. c. suff. Dan. 5, 17 וְנְבוֹנָה . . . וְנְבוֹנָה *thy gifts . . . and thy largesses*.—There can be little doubt, but that the ancient intpp. have rightly referred this word to the root נָבָה, Chald. Pilp. נְבוֹנָה to make great expense, to squander, see in נְבוֹנָה p. 121; hence pr. *expense, largess*, in honour of any one. For the Nun formative, comp. נְבָדָה i. q. מְדָבָה; and for the omission of the second נ in the last syllable, comp. שְׂרָשָׁה chain for שְׂרָשֶׁה, גִּלְגֻּלִּים, *Gylgyls*, Arab. جَلَجَة, Syr. جَلَجَة for جَوَاجِج, etc.—There is then no need of appealing to the Persian; much less to the Greek *ρόμισμα*.

\* נְבָה *to bark*, as a dog, onomatopoeitic, once Is. 56, 10. Arab. نبح, Syr. نَصَب, id. The primary syllable is נַח, which (like בַּח, בָּח) expresses the idea of *striking, pulsation*; comp. בָּלַח, בָּלַח. So Sanscr. *bukh*, Engl. *to bark*.—Hence

נְבָה (a barking, r. נְבָה) *Nobah*, pr. n. of a man Num. 32, 42; from whom the city Kenath (קֶנַת) also received the same name, Judg. 8, 11. See נָפַח.

נִבְחָז *Nibhaz*, pr. n. of an idol of the Avites 2 K. 17, 31, to which the Hebrew interpreters have chosen to assign the figure of a dog, prob. deriving it by conjecture from r. נְבָה to bark, although there are no traces of any idol with this figure anciently worshipped in Syria; see Iken Dissert. de idolo Nibchas, in





**τὰ ὑπαγοῦντος ἐτίθου.** 2 Pet. 1, 20, 21.) and that he was the ambassador and interpreter of God; as is evident from the passage, in this respect classic, Ex. 7, 1, where God says to Moses: מִיָּדְךָ יֵצֵא אֲנִי וְאַחֶיךָ יוֹרְאוּן בְּפָנַי אֶת פַּרְעֹה וְאָמְרוּ כִּי יְהוָה עִמָּךְ I make thee as God to Pharaoh, and Aaron thy brother shall be thy prophet, i. e. in your intercourse with Pharaoh, thou, as the wiser, shall act as it were the part of God, and suggest to thy brother what to say; while thy brother, as more fluent of speech, shall be to thee as a prophet, and utter what he receives from thee. In the same sense it is said Ex. 4, 16 הָיָה לְךָ לִפְּהָא הוא יהיה לך לפה *he shall be to thee for a mouth*, comp. Jer. 15, 19. Those who were educated for the prophetic office were called בְּנֵי הַנְּבִיאִים *the sons of the prophets*, i. e. disciples, pupils, 1 K. 20, 35. 2 K. 2, 3. 5. 7. 15. 4, 1. 38. 5, 22. 6, 1. 9, 1. Comp. Pers. ‘the sons i.e. disciples of the Magi.’—There were also frequently among the Israelites *false prophets*, who pretending to have inspiration from God flattered the ears of the people with bland promises, and were therefore severely rebuked by the true prophets, e.g. Is. 28, 7–13. Jer. 14, 13 sq. 27, 9 sq. 28, 10 sq. For these too is often put נְבִיא simply Hos. 4, 5. 9. 7. 8. Zech. 13, 2 comp. v. 3. 4.—The idea of a prophet is also frequently taken in a wider sense, so as to include any friend of God to whom God makes known his will; so of Abraham Gen. 20, 7; of the patriarchs Ps. 105, 15.

נְבִיא Chald. *a prophet*, Ezra 5, 1. 6, 14.




**נְבִיאָה** f. (ר. נָבֵא) 1. *a prophetess*, Judg. 4, 4. 2 K. 22, 14. 2 Chr. 34, 22. Neh. 6, 14. So of *a poetess*, female minstrel, e. g. Miriam Ex. 15, 20; who was not in the strict sense a prophetess, see Num. 12, 1-6.

2. a prophet's wife, Is. 8, 3. So Lat. *episcopa*, *presbytera*, are used for the wife of a bishop or presbyter.

**נְבָיֹוֹת** (heights, r. נְבָה) *Nebaioth*, pr. n. a) The eldest son of Ishmael, the brother of Kedar; Gen. 25, 13, 28, 9, 36, 3. 1 Chr. 1, 29. b) A people, *Nabathæi*, *Nabathæans*, descended from Nebaioth the son of Ishmael, inhabiting northern Arabia and Arabia Petraea.

abounding in flocks, Is. 60, 7; and living otherwise by traffic and plunder, Diod. Sic. 2. 48. ib. 3. 42. ib. 19. 94.—Arab.

نَبِيط<sup>s</sup> and نَبِط<sup>s</sup>, where the ط comes from the ט servile of the Hebrew. See Reland *Palæstina* p. 90 sq. *Bibl. Res. in Palest. II.* p. 558, 573.

\*  obsol. root, i. q.  and 

Chald. נָבַג, *to spring, to gush forth*, as a fountain.—Hence

נְבִיִּיִם, once in plur. Job 38, 16  
the springs of the sea. Sept. πηγῇ θαλάσσης.

\* נָבֵל Is. 40, 7, fut. רִבֵּל, inf. constr. נִבֵּל.

1. *to wilt, to wither, to fade and fall away*; kindr. with **בָּלָה**, **אָבַל**, also **נָפַל**. Spoken of leaves and flowers withering and falling, Ps. 1, 3. 37, 2. Is. 1, 30. 28, 1. 40, 7. 8. Ez. 47, 12. Poet. of the stars, Is. 34, 4 and *all their hosts shall fall, as the leaves fall from the vine.*

2. Trop. of men, *to wither, to faint, to fall away*, Ps. 37, 2. 18, 46. Ex. 18, 18. Of a land Is. 24, 4; of a mountain Job 14, 18 **הַר־נוֹפֵל רָבּוּל** *the mountain which falleth, faileth*, comes to nought, cannot rise again, like one dead. Comp. the deriv. **נָבֵל** corpse, carcass.

3. *to be foolish, to act foolishly, wickedly*. Prov. 30, 32; see נָבֵל. The idea of withering and decay is here transferred to folly and wickedness, as elsewhere that of strength and vigour to virtue

and piety; comp. Arab. هَرَجٌ, كُفٌّ, قَاجِدٌ, all which have the signification of flaccidity and imbecility, transferred also to dulness, stupidity.

PIEL נִבֵּל, *to lightly esteem, to despise*,  
Deut. 32, 15. Mic. 7, 6. Comp. Arab.  
حَقِ stultus fuit; VII, vilis, abjectus  
fuit.

2. *to disgrace, to treat with contumely,*  
Nah. 3, & Jer. 14, 21 אֶל-תִּהְיֶה נִבְלָה בְּסֵף כְּבוֹדְךָ  
*do not disgrace the throne of thy glory.*  
Comp. נִבְלָה .

HIPH. see in לִּי Hiph. p. 136.

Derive the six here following.

נָבֵל adj. fem. נִבְלָה. 1. *stupid, foolish*,  
Prov. 17, 7. 21. Jer. 17, 11. al.



2. As among the Hebrews the idea of *wisdom* included also *virtue* and *piety* (see in חכם, חֲכָמָה), so a *foolish* person is often put to express the idea of one *wicked*, *abandoned*, *impious*, (comp. אָוִיר, ) 1 Sam. 25, 25. 2 Sam. 3, 33. 13, 13. Job 30, 8. Is. 32, 5. 6. al. Spec. *impious, ungodly*, Job 2, 10. Ps. 14, 1. 53, 2 אָמַר נָבֵל בְּלִבּוֹ אֵין אֱלֹהִים *the ungodly hath said in his heart, There is no God.* 39, 9. 74, 18. 22.

3. *Nabal*, pr. n. m. 1 Sam. 25, 3 sq.

נָבֵל and נָבֵל m. (ר. נָבֵל) plur. נָבִלִים, constr. נָבִלִי, c. suff. נָבִלֵיהֶם Jer. 48, 12.

1. *a bottle*, i. e. a skin, leathern sack, so called perh. from its flaccidity, see the root נָבַל; Sept. twice *ὠρός* 1 Sam. 10, 3. Jer. 13, 12. Used for wine 1 Sam. 1, 24. 10, 3. 25, 18. 2 Sam. 16, 1. Poet. Job 38, 37 *the bottles of heaven*, for the clouds, a metaphor common among the Arabs.

2. As bottles of skin were used for water, milk, wine, hence נָבֵל is trop. put for any vessel for liquids, of whatever material, e. g. *genr. a vessel, pitcher, flask, water-pot*, etc. Is. 30, 14 נָבֵל יִצְרִים *a potter's vessel*. Lam. 4, 2 נָבִלֵי חֶרֶט *earthen vessels*, comp. Jer. 13, 12. 48, 12. More fully בָּלִי הַנְּבִלִים *utensils of bottles* Is. 22, 24, opp. הַאֲזִינוּ basins.

3. An instrument of music. Greek *ναύβλα* (נָבֵלָא), *ναύλα*, Lat. *nablium*, a species of *harp*, or *lyre*; see Strabo X. p. 471 Casaub. Athen. IV. p. 175 Casaub. Ovid. A. A. 3. 327. Often joined with the בָּנִיר, Ps. 57, 9. 81, 3. 92, 4. 108, 3. Is. 5, 12. Am. 5, 23. 6, 5; pleon. בָּלִי נָבֵלִים Ps. 71, 22, plur. בָּלִי נָבֵלִים 1 Chr. 16, 5.—Josephus describes this instrument, Ant. 7. 12. 3, as having *twelve* strings, and as played with the fingers and not with a plectrum; but the Hebrew words נָבֵל עֲשִׂיר Ps. 33, 2. 144, 9, would seem to indicate an instrument with *ten* strings. Jerome says its figure was triangular, resembling an inverted Delta,  $\nabla$ , which also was the form of the *sambuca* or *harp*, Vitruv. 6. 1; and harps of this form are often found upon Egyptian monuments; see Wilkinson Mann. and Cust. of the anc. Egyptians II. pp. 280, 282, 287.

נָבֵלָה f. (ר. נָבַל) 1. Adj. fem. *foolish*, Job 2, 10.

2. Subst. *folly*, with the notion of *imprudence*, *wickedness*, see in נָבֵל no. 2; Is. 32, 6. 1 Sam. 25, 25. Hence a) *a shameful deed, crime*, as rape, incest, Judg. 19, 23. 24. 2 Sam. 13, 12. The usual formula is עָשָׂה נָבֵלָה בְּיִשְׂרָאֵל Gen. 34, 7. Deut. 22, 21. Judg. 20, 10. Jer. 29, 23; more fully עָשָׂה וְזָה וּנְבֵלָה בְּיִשְׂרָאֵל Judg. 20, 6. b) Meton. *punishment* of folly and wickedness, comp. עָוֹן; hence עָשָׂה נָבֵלָה pr. *to do punishment with* any one, i. e. to inflict upon him the punishment of his folly, Job 42, 8; comp. חָסַר עָשָׂה חָסַר in art. חָסַר.

נָבֵלָה f. (ר. נָבַל) constr. נָבֵלָה, c. suff. נָבֵלָה Is. 26, 19, elsewhere נָבֵלָה; *a corpse, carcass*, (see r. נָבַל no. 2, comp. נָבֵלָה from r. נָבַל.) e. g. of men Deut. 21, 23. 1 K. 13, 24 sq. Ps. 79, 2; of beasts, Lev. 5, 2. 7, 24. Deut. 14, 21. al. Trop. of idols as broken, Jer. 16, 18; comp. פָּגַר Lev. 26, 30. Collect. for *carcasses, corpses*, Jer. 7, 23. 16, 4. 19, 7. Is. 26, 19; of beasts, Lev. 11, 11. 24.—Arab. نَبِيلَة id.

נָבֵלָה f. *disgrace, shame*; hence *parts of shame*, Hos. 2, 12 [9]. See the root נָבַל Pi. no. 2, and Chald. נְבִיל obscene-ness.

נִבְלָט (perh. for נָבַל לָט) *Neballat*, pr. n. of a town in the tribe of Benjamin, Neh. 11, 34.

\* נִבְעָה *to boil forth, to gush out, to flow*, as a fountain. Part. Prov. 18, 4 נִהַל נִבְעָה *a gushing stream*.—Syr. نَبَع, Arab.

נִבְעָה id. The primitive syllable is נִבְעָה, imitating like בָּק the sound or murmur of boiling, bubbling; comp. בִּיעָה, בִּיעָה.

הִפֵּחַ, הִבֵּיעַ, fut. נִבְיעַ 1. *to gush out with, to pour forth copiously*, e. g. praise to God Ps. 119, 171. Prov. 1, 23 אֲבִיעָה *I will pour out upon you my spirit*. Espec. words, 15, 2. 28 פִּי רָשָׁעִים *the mouth of the wicked belcheth out wickedness*. Hence absol. *to belch out wicked words*, Ps. 59, 8. 94, 4.

2. *to give out, to exhale*; Ecc. 10, 1 *dead flies נִבְיעַ cause the ointment to stink*, to give out a bad smell.

3. *to utter, to publish, to declare*, Ps.

19, 3. 78, 2. 145, 7. Comp. נָבָא which has sprung from this root, נ being softened into נ; also נִבְּשָׁה.—Syr. نَصَّ Aph. vulgavit, Arab. نَغ. id.

Deriv. נִבְּשָׁה.

נִבְּרָשָׁה Chald. f. emph. a candlestick, candelabra, Dan. 5, 5. Arab. نَبْرَاسٌ, Syr. نَبْرَاشٌ, Rabb. נִבְּרָשָׁה, id. It is a quadrilit. formed apparently from נבר i. q. נִיר to shine, and אֵשׁ fire.

נִבְּשָׁן (light soil, r. נִבְּשָׁן) Nibshan, pr. n. of a town in the desert of the tribe of Judah, Josh. 15, 62.

\* נִבֵּב obsol. root, Syr. Chald. and Sam. to be dry, to be dried up. Hence

נִנְבָּ m. in pause also נִנְבָּ, the south, the southern quarter, so called from its dryness; Ex. 27, 9. Is. 21, 1. Ps. 126, 4. al. נִבּוֹל the southern border Josh. 15, 4. 18, 19; נִשְׁעַר the southern gate Ez. 46, 9. etc. With genit. הַיְּהוּדָה the south of Judah, southern part, 2 Sam. 24, 7. 1 Sam. 27, 10. 30, 14; in accus. south of, as הַיְּרוּשָׁלַם south of Jerusalem Zech. 14, 10. Josh. 11, 2. So אֶרֶץ הַנִּנְבָּ a south land Josh. 15, 19; spec. the south of Palestine Gen. 20, 1. 24, 62. Num. 13, 29. Also הַנִּנְבָּ id. Gen. 13, 1. Num. 21, 1. Deut. 34, 3; and נִנְבָּ 1 Sam. 30, 1. עִרֵי הַנִּנְבָּ the cities of the south of Palestine, Jer. 32, 44. 33, 13. Obad. 20. Poet. נִנְבָּ and הַנִּנְבָּ the south put for Egypt Is. 30, 6. Dan. 11, 5–40. With ה parag. נִנְבָּה southward Gen. 13, 14. 28, 14. Ex. 40, 24. al. and so with מִן, as מִן הַהָר southward from the hill Josh. 18, 14. With prefixes: בְּנִנְבָּה in the southward region Josh. 15, 21; לְנִנְבָּה 1 Chr. 26, 17.

\* נִבֵּב in Kal not used, pr. to be in front (נִבֵּר, נִבֵּר), to be in sight; hence to be clear, manifest. Arab. جَدَّ to be clear, manifest, pr. to be in sight; جَدَّ high land, conspicuous; Syr. لَجَّ to go in front, to be a leader. Comp. נִבֵּר.

Hiph. הִבִּיר pr. to bring to light; so Job 21, 31 מִי הִבִּיר עַל פְּנֵי הָרָבּוֹ who shall bring to light his way to his face? i. e. the life and ways of the prosperous

wicked man, so as to reprove them.—Hence

1. to show, to exhibit before any one, with two acc. Ez. 43, 10 הִבִּיר אֶת־בֵּיתִי הַזֶּה show this house to the house of Israel. Also to show openly, prae se ferre, Is. 3, 9.

2. Freq. to show, to declare, to tell, to announce, Sept. ἀναγγέλλω, ἀπαγγέλλω. That which is made known is put: a) In the acc. Gen. 32, 30 הִבִּירָהּ שְׁמִי tell, I pray thee, thy name. Esth. 2, 10. 20. Job 26, 4. b) With עַל to tell of any thing, 1 Sam. 27, 11. Esth. 6, 2. Job 36, 33 הִבִּיר עָלָיו רָעוֹ his noise (thunder) shoveth concerning him sc. God, and then follows: עַל עֹלָהּ yea to the herds concerning him who goeth up on high, i. e. the thunder proclaims God even to the herds as he ascends in the tempest. c) With לְאָמַר and its clause; 1 Sam. 25, 14 הִבִּיר יָנֵר אָחִיר לְאָמַר a young man told, saying. 2 Sam. 15, 31. Lev. 14, 35; also with אָשֶׁר that Esth. 3, 4; בִּי that Gen. 3, 11. 31, 20. 1 Sam. 10, 16. 2 Sam. 7, 11; הִי whether Gen. 24, 23. 43, 6; מָה what Judg. 16, 6. Mic. 6, 8; אִיפֹה where Gen. 37, 16. d) Where a thing before spoken of is implied and would be expressed by the pron. it, or the like, this is omitted; comp. in אָמַר no. 1, and so after Engl. he told. Gen. 9, 22 הִבִּיר לְשְׁנֵי אָחִירֵי and he told his two brethren. 14, 13. 24, 49. 1 Sam. 14, 1. 2 Sam. 17, 17. 2 K. 4, 27. Job 1, 15 sq. Different are: Job 38, 4 הִבִּיר אֵם בִּינָה, הִבִּיר אֵם בִּינָה, where בִּינָה is pr. the object of the first verb, q. d. אֵם בִּינָה הִבִּיר, and Job 42, 3 הִבִּיר וְלֹא אָבִין I have uttered what I understood not.—The person to whom any thing is told, is put often with הִי, and then the verb is mostly construed with the acc. of thing and dat. of pers. Judg. 13, 6 הִבִּיר שְׁמוֹ לֹא הִבִּיר לִי he told me not his name. 14, 6. Gen. 41, 25. 1 Sam. 9, 8. Is. 21, 10. Mic. 3, 8. Job 33, 23. al. More rarely with double acc. of pers. and thing, as in no. 1; Job 31, 37 מִכְסַּפְי אֲדַבֵּר the number of my steps will I declare unto him sc. God, i. e. tell him all my steps. Job 36, 33 see above in lett. b. So acc. of pers. 2 Sam. 15, 31 וְדָוִד הִבִּיר לְדָוִד and one told David, saying. But in Job 26, 4 אֶת־מִי is not



to whom, but with or by whom? by whose spirit, etc.—Sometimes בָּ of place where is added Jer. 5, 20. 1 Sam. 4, 13. 2 Sam. 1, 10. Mic. 1, 10.—PART. מַגִּיד a messenger 2 Sam. 15, 13. Jer. 4, 15. 51, 31.

Spec. aa) to denounce, to inform against, to betray; with acc. of pers. Jer. 20, 10 וְנִגְדִּי וְנִגְדִּי denounce and we will denounce him, i. e. we will accuse him, inform against him. With acc. of thing and dat. of pers. Job 17, 5 לְהַלֵּךְ בְּיָד רָעִים who betrayeth friends to the spoil, i. e. spoilers, see in הִלָּךְ no. 2. With acc. of thing to betray a matter, Josh. 2, 14. 20. Ecc. 10, 20; acc. impl. Prov. 29, 24. bb) Of a prophet, to show, i. e. to foretell future events, found chiefly in the latter part of Isaiah, Is. 41, 22. 23. 26. 42, 9. 43, 9. 44, 7. 8. al. comp. Is. 19, 12. Hos. 4, 12. Dan. 11, 2. cc) to tell a riddle, i. q. to solve, Judg. 14, 12. 13. 14. 19. 1 K. 10, 3. Also of a dream, i. q. to interpret, Gen. 41, 24. Dan. 2, 2. dd) to declare one's sins, i. q. to confess, Ps. 38, 19; comp. Ps. 142, 3. Is. 3, 9 in no. 1. ee) Emphat. to declare, i. q. to proclaim, to praise; with acc. of thing, Ps. 9, 12. 19, 2. 22, 32. 51, 17. Is. 42, 12. 57, 12. al. sēp. Acc. impl. Ps. 40, 6. 75, 10.

הִגִּד, fut. הִגִּד, inf. absol. הִגִּד Josh. 9, 24. Ruth 2, 11, pass. of Hiph. no. 2, to be shown, to be told, c. dat. Gen. 22, 20. 27, 42. Is. 7, 2. 21, 2. al. sēp.

Deriv. נִגְדָה, נִגְדָה.

נִגְדָה Chald. to flow Dan. 7, 10.

נִגְדָה m. (r. נִגְדָה) in pause also נִגְדָה, c. suff. נִגְדָה, נִגְדָה; with ה parag. נִגְדָה Ps. 116, 14; pr. subst. the front, the front part, next to the spectator. Used in the accus. as a Preposition.

A) Simply. 1. before, in the presence of, in the sight of, i. q. בְּפָנַי, as נִגְדָה בְּפָנַי before all thy people Ex. 34, 10; נִגְדָה בְּיְהוָה before Jehovah 1 Sam. 12, 3; נִגְדָה בְּהַשֶּׁמֶשׁ before the sun, i. e. so long as the sun is above the horizon, Num. 25, 4 (comp. לְפָנַי Ps. 72, 17). Am. 4, 3 and ye shall go forth נִגְדָה אִשָּׁה each one before herself, each her own way, comp. Josh. 6, 5. 20. and נִגְדָה לְפָנַי Jer. 49, 5. And as things which are before us and afford us delight become the objects of our regard and care, hence Is. 49, 16

thy walls are continually נִגְדָה before me, are objects of my constant regard and care. Ps. 38, 10; comp. לְפָנַי Ps. 19, 15. Gen. 10, 9.

2. in front of, over against; Ex. 19, 2 וְנִגְדָה הָהָר over against the mountain. Josh. 3, 16. 6, 5. 20. And as things to be compared are set over against each other, hence Is. 40, 17 all nations are as nothing נִגְדָה over against him, in comparison with him; comp. בְּנִגְדָה.

B) With Prepositions: 1. בְּנִגְדָה pr. as over against; and as things to be compared are set over against each other (Is. 40, 17), i. e. things corresponding to or like each other, counterparts, hence Gen. 2, 18 I will make for him (man) a helper בְּנִגְדָה corresponding to him, his counterpart. v. 20. Sept. well in v. 18 καὶ ἀντίον, v. 20 ὁμοίος ἀντί, comp. לְנִגְדָה Neh. 12, 9. By the Rabbins כִּנְגַד is often used of things corresponding to one another; see Lud. de Dieu ad. h. l. Comp. Pers. برابر e regione, similis, conveniens.

2. לְנִגְדָה, c. suff. לְנִגְדָה, etc. a) before, in the presence of, i. q. נִגְדָה no. 1. 2 K. 1, 13. Hab. 1, 3; לְנִגְדָה יְיָ פ' 2 Sam. 22, 25. Job 4, 16. b) over against Josh. 5, 13. 1 Chr. 5, 11. Hence against, contra, in a hostile sense, Dan. 10, 13. Prægn. Neh. 3, 37 [4, 5] for they have provoked God to anger לְנִגְדָה הַבְנִיִּים setting themselves against the builders. c) like, instar, (comp. בְּנִגְדָה,) Neh. 12, 9 לְנִגְדָה אֶחָדָם their brethren like themselves. d) for, over, i. e. before; Neh. 11, 22 the prefect of the Levites.... for or over (לְנִגְדָה) the service of the house of God.

3. מִנִּגְדָה a) pr. from before, i. e. away from before, e. g. after verbs of removing, Is. 1, 16 put away your evil doings מִנִּגְדָה מִנִּי from before mine eyes. Jon. 2, 5; (also with a noun of remoteness Ps. 10, 5;) of averting Cant. 6, 5; of casting away Judg. 9, 17; of hiding Jer. 16, 17. Am. 9, 3; of departing Prov. 14, 7 (מִנִּגְדָה לְ), etc. So מִנִּגְדָה לְ Judg. 20, 34.—The construction in Judg. 9, 17 is unusual: he cast his life away (מִנִּגְדָה לְ) for the fuller מִנִּגְדָה לְ from him, or as we might say, he cast it off instead of from him; comp. below 2 Sam. 18, 13.

b) from over against, ἐκ τοῦ ἐναντίου,

Adv. 2 K. 2, 15 *and the sons of the prophets at Jericho saw him מנגר from over against*, i. e. from the opposite side. Deut. 32, 52. Then also *over against*, opposite, since a place at some distance may be regarded as likewise looking towards us from that distance; see מרחוק in מן no. 3. i. k. Lat. *e regione, ex adverso*, Gr. ἐξ ἐναντίας. 2 K. 3, 22 *and the Moabites saw מנגר over against them water red like blood*.—And as whatever is *over against*, is necessarily at a certain distance, hence מנגר takes also the sense, *at a distance, afar off*; so Gen. 21, 16 *and she went and sat down מנגר מרחק far over against (afar off), about a bow-shot*; Sept. μαρμόθεν. 2 K. 2, 7, 4, 25 *and when the man of God saw her מנגר afar off*. Num. 2, 2.—With genit. as Prep. *over against* any place or thing; Neh. 3, 19, 25, 27. 1 Sam. 26, 20 *מנגר over against the face of Jehovah*, i. e. *before his face*. Ps. 38, 12 *my friends stand מנגר over against my plague*, i. e. *aloof from me*, as above; parall. מרחוק. Deut. 28, 66 *and thy life shall hang in doubt מנגר לך before thee*, pr. to thee over against.

c) In a hostile sense, *over against*, opposite, on the enemy's side, Ob. 11, 2 Sam. 18, 13. Comp. ὁ ἐξ ἐναντίας, Tit. 2, 8.

נגר Chald. prep. *over against*, opposite; Dan. 6, 11 *over against Jerusalem*, i. e. in a direction towards Jerusalem, so that Jerusalem was over against him.

\* נגה fut. נגה, *to shine, to give light*, Job 18, 5, 22, 28. Is. 9, 1.—Syr. id.

Hiph. 1. *to cause to shine*, e. g. one's light, Is. 13, 10.

2. *to enlighten, to illuminate*, Ps. 18, 29. 2 Sam. 22, 29.

Deriv. the three following.

נגה f. Hab. 3, 4, e. suff. נגהם 1. *a shining, brightness*, e. g. of fire Is. 4, 5. Ez. 1, 4; of the light Is. 50, 10. Am. 5, 20; of the sun 2 Sam. 23, 4, and of the rising sun Prov. 4, 18; of the moon Is. 60, 19; of the stars Joel 2, 10; of a sword Hab. 3, 11; also the light and glory by which God is surrounded (כבוד יהוה) Ez. 10, 4. Hab. 3, 4. Ps. 18, 13.

2. *Nogah*, pr. n. of a son of David, 1 Chr. 3, 7, 14, 6.

נגה Chald. emphat. נגה, *the morning light, dawn, day-break*, Dan. 6, 20. So Targ. Esth. 10, 3. Is. 14, 12. Syr. نَهْ, نَهْل, the earliest dawn.

נגה f. brightness, splendour, plur. Is. 59, 9. R. נגה.

\* נגה fut. נגה *to thrust or push* with the horns, spoken of horned animals, Ex. 21, 28, 31, 32.—This is one of the onomatopoetic roots. The idea of striking, pushing, thrusting, lies both in the syllable נג, נב, comp. נגע, נגה, נגן, נגל, נגה, and also in the other which ends in ח, comp. נבח to bark, pr. to strike, (see נבח and נח), נדה and נطح to push with the horns.

PIEL id. Ez. 34, 21. Dan. 8, 4.—Trop. of a conqueror prostrating nations before him Deut. 33, 17. 1 K. 22, 11. Ps. 44, 6. Comp. Dan. 8, 7 sq.

HITHPA. *to push at*, i. e. *to wage war* with any one, Dan. 11, 40. Comp. Chald. אנה קרבא e. נם *to wage war* with. Arab. نطح Conj. III, id.—Hence

נגה m. adj. *apt to push* with the horns, Ex. 21, 29, 36.

נגר m. (נגר) constr. נגר, 1 Chr. 9, 11. Neh. 11, 11; plur. נגרים, constr. נגרי; pr. the foremost; hence a *leader, prefect, prince*, etc. See the root, and comp. Syr. نجر praeivit Ephr. I. 114, also Germ. Fürst i. q. Engl. first. Chald.

נגר, נגור, id. Arab. نجيد prince, also brave, valiant, whence نجد to be brave, magnanimous, noble. Spoken

1. Of any *prefect, overseer*, e. g. of the treasury 1 Chr. 26, 24. 2 Chr. 31, 12; of the temple 1 Chr. 9, 11. 2 Chr. 31, 13; of the priests 1 Chr. 12, 27; of the palace 2 Chr. 28, 7; of military affairs, a *leader, chief*, 1 Chr. 13, 1, 27, 4. 2 Chr. 32, 21.

2. Absol. *prince* of a people, a general word comprehending also the royal dignity, 1 Sam. 9, 16. 10, 1. 13, 14. 2 Sam. 6, 21. 7, 8. 1 K. 1, 35. 14, 7. al. משיח נגר *the anointed prince* i. e. Messiah Dan. 9, 25. נגר ברית *the prince of the covenant*, i. e. confederate, Dan. 11, 22. Plur. *princes*, Job 29, 10. Ps. 76, 13.—Hence



3. *noble, honourable*, in general; Plur. neut. *nobilia, noble things*, Prov. 8, 6. Comp. the Arabic usage above.

נגנר f. (r. נגן) constr. נגנינה; plur. נגנינות.

1. *music of stringed instruments*, Lam. 5, 14. Is. 38, 20.

2. *a stringed instrument*, in the titles of the Psalms, Pss. 4. 6. 54. 55. 61. 67. 76. Hab. 3, 19.

3. *a song, psalm*, to be sung with the accompaniment of stringed instruments, Ps. 77, 7. Spec. *a song of derision, satire*, epigram, Lam. 3, 14. Job 30, 9. Ps. 69, 13.

\* נגל obsol. root, Arab. نجل, pr. *to cut, to pierce* with a spear.—Hence נגל sickle.

\* נגן prob. pr. *to strike* in pulses, *to beat*, kindr. with נגנח, נגנע, נגנח, see in נגח.—Hence

1. *to strike* the strings, *to play* on a stringed instrument; Part. נגנים *players on instruments* Ps. 68, 26.

2. i. q. Arab. وجن with *n* softened, *to beat, to pound*, as a fuller beats or treads cloth; in Heb. *to tread grapes, to press*; whence נגח for נגח.

PIEL נגן *to strike* the strings, *to play* on a stringed instrument, 1 Sam. 16, 16. 17. 18. 23. 2 K. 3, 15. Ps. 33, 3. Is. 23, 16. 38, 20. al. Chald. id. Sept. ψάλλω, μῦθα-ρίσω.

Deriv. נגניה, נגנינה, נגח, נגניחה, נגח.

\* נגע fut. נגע; inf. נגע, c. suff. נגעו, נגעו; also נגע 2 Sam. 14, 10. Ez. 17, 10; imper. נגע.

1. *to strike, to smite*; kindr. are נגח, נגח, also נגח, נגח, נגח. The primary syllable is נג, נג, which seems to have had the signif. of *striking, beating* in pulses, *smiting*, see in נגח; comp. Piel, Niph. and נגח. So Lat. *tango*, r. *tag*, comes from Gr. *τάγ-ω, θίγ-ω*, pr. *pulsare*.—With נג, q. d. *to smite upon*; Gen. 32, 6 נגע ברכו ירכו and *he smote the hollow of Jacob's thigh*, which in consequence was dislocated. v. 33. Job 1, 19 *a great wind from the desert smote upon the four corners of the house*; Syr. concussit. Hence of God, *to smite* with plagues, etc. 1 Sam. 6, 9. Job 19, 21. So Part. pass. נגוע *smitten* sc. with a

plague from God, Is. 53, 4. Ps. 73, 14.—Trop. of the wind, *to smite, to blast*, e. g. a plant Ez. 17, 10. Arab. ضرب.

2. *to touch*, Sept. ἀπτεσθαι, construed very often with נג, q. d. *to touch upon*; Gen. 3, 3. Lev. 5, 3. 6, 11. 11, 24 sq. Dan. 8, 5. al. With נג Is. 6, 7; נג Num. 4, 15. Hag. 2, 12; נג, Job 4, 5 *it toucheth thee*, pr. *unto thee*. Also c. acc. Is. 52, 11. Job 6, 7. Lam. 4, 15.—Spec. a) *to touch* any one, i. e. *to do him harm or violence*, Gen. 26, 11 נגע בראש הנה *whoever toucheth (injures) this man or his wife*. v. 29. Josh. 9, 19. al. b) *to touch* a woman, *to lie with her*. c. נג Prov. 6, 29; נג Gen. 20, 6. So ἀπτεσθαι γυναικός 1 Cor. 7, 1. c) *to touch* the heart, i. e. *to move, to affect* the mind of any one, 1 Sam. 10, 26.

3. In a local sense, *to touch upon*, *to come in contact with, to reach to* any thing, c. נג 1 K. 6, 27. Hos. 4, 2; נג Mic. 1, 9. Is. 16, 8. Jer. 4, 10; נג 51, 9; נג Judg. 20, 34. 41.—Hence

4. *to reach to, to come to* any person or thing, c. נג 2 Sam. 5, 8; נג Jon. 3, 6. Dan. 9, 21. Absol. *to have come*, of time, Ezra 3, 1. Neh. 7, 73 [8, 1]. Comp. נג no. 5.

NIPH. fut. נגע, Pass. of Kal no. 1, *to be smitten, to be beaten*, of an army, or rather *to feign oneself beaten* Josh. 8, 15; comp. נגח, נגח.

PIEL i. q. Kal no. 1, *to smite*, spoken chiefly of divine judgments, Gen. 12, 17. 2 K. 15, 5. 2 Chr. 26, 20.

PUAL pass. of Pi. Ps. 73, 5.

HIPH. fut. נגע, apoc. נגע Is. 6, 7.

1. Causat. of Kal no. 2, *to cause to touch*; Is. 6, 7 נגע על פי *and he let (the coal) touch my mouth*. 5, 8 נגעו *to those who join house to house*, i. e. *acquire* long rows of houses unjustly. Often in the phrases: נגעו Ez. 13, 14, נגעו Lam. 2, 3, נגעו Is. 26, 5, also נגעו *to cause to touch the ground, the dust*, i. e. *to raze to the foundations*, as buildings, a city, etc.

2. *to touch*, i. q. Kal no. 2; c. נג Ex. 4, 25. 2 Chr. 3, 11. 12; נג Ex. 12, 22; נג Jer. 1, 9.

3. i. q. Kal no. 3, *to reach to* any place

or thing, *to touch*; with ער, Is. 8, 8 ער־צואר (the water) shall reach even unto the neck. With ער 2 Chr. 28, 9; Job 20, 6; accus. c. ה loc. Gen. 28, 12.—Trop. of prosperity or calamity, *to happen to, to come upon*, Ecc. 8, 14; with אל Esth. 9, 26.

4. *to reach or come to a place, q. d. to draw near to, to arrive at a place*; with ער, Ps. 107, 18 וַיִּצְרֵנוּ עַד־שְׁעֵי־מָוֶת and they draw near to the gates of death, are exposed to death. With אל 1 Sam. 14, 9; Ps. 88, 4; acc. Is. 30, 4. Esth. 4, 3, 8, 17. Hence i. q. *to attain unto, to obtain*, c. ל Esth. 4, 14; inf. c. ל Esth. 9, 1. Also in the phrase הַיָּדִים יָרִיד my hand attains to any thing, i. e. I am able to get it, Lev. 5, 7; comp. in מצא no. 2. c.

5. Absol. *to come, to be present*, e. g. men, Esth. 6, 14; oftener of time, Ez. 7, 12 הַיּוֹם הַזֶּה הַיּוֹם הַזֶּה the time is come, the day is present. Ecc. 12, 1. Cant. 2, 12. Esth. 2, 12, 15.

Deriv. the following.

נָגַע m. in pause נָגַע, c. suff. נָגַעוּ, plur. נָגְעוּ, נָגְעִים.

1. *a stroke, blow*, Deut. 17, 8, 21, 5. 2 Sam. 7, 14; collect. Prov. 6, 33. Spec. of strokes, i. e. judgments, calamities, which God sends upon men, Gen. 12, 17. Ex. 11, 1. Ps. 38, 12, 39, 11, 91, 10, al.

2. *a spot, mark, blemish*, in the skin, whether eruption, scab, or leprosy, Lev. 13, 3 (comp. v. 2). 5. 6. 29. 30. 42; hence נָגַע הַחֹשֶׁק a spot of scurf, scab, v. 31. נָגַע הַצִּרְעָה the spot of leprosy v. 3. 9. 20, 25, and without צִרְעָה v. 22 id. Also of the leprosy of garments Lev. 13, 47; and of walls 14, 34 sq.—Meton. for a person affected with such spots, Lev. 13, 4, 12, 13, 17; hence נָגַע הַחֹשֶׁק one affected with spots, scall, v. 31; comp. v. 33. Also of a leprous garment, v. 50.

\* נָגַח fut. נָגַח. 1. *to smite*, usually of Jehovah as inflicting judgments upon men, *to plague*, Ex. 7, 27 [8, 2], mostly with some fatal disease or death Ex. 12, 23 sq. Josh. 24, 5. 1 Sam. 25, 38. 2 Sam. 12, 15. Ps. 89, 24. 2 Chr. 21, 18. In another sense God is said to smite a people before their enemies, i. e. to give them up to defeat and slaughter; 1 Sam. 4, 3 wherefore hath Jehovah smitten us to-day before the Philistines? Judg. 20,

35. 2 Chr. 13, 15. 20. 14, 11. Comp. Niph.

2. *to thrust, to push*, e. g. as a horned animal Ex. 21, 35; of a man 21, 22. Comp. נָגַח.

3. *to strike against with the foot, to stumble*, Prov. 3, 23. Ps. 91, 12.

NIPH. נָגַח, *to be smitten, defeated*, of an army Judg. 20, 36. 1 Sam. 4, 10. Often with לָפָנַי *to be smitten (and flee) before the enemy* Lev. 26, 17. Deut. 28, 25. Num. 14, 42. Judg. 20, 32. 2 Sam. 2, 17. 1 Chr. 19, 16. 19. al.

HITHP. i. q. Kal no. 3, *to strike against, to stumble with the foot*, Jer. 13, 16.

Deriv. מַנְגִּיף, and

נָגַח m. in pause נָגַח. 1. *a plague, a divine judgment*, mostly of a fatal disease sent from God, Ex. 12, 13. 30, 12. Num. 8, 19. 17, 11, 12.

2. *a striking of the foot, stumbling*, Is. 8, 14 נָגַח; comp. Rom. 9, 33. 1 Pet. 2, 7.

\* נָגַר in Kal not used, pr. *to flow*, i. q. Heb. מָגַר and Chald. נָגַר; comp. Arab. جَرى to flow, also Heb. נָהַר.

NIPH. נָגַר 1. *to be poured out, to flow out*; of water 2 Sam. 14, 14; of the eye Lam. 3, 49.

2. *to be stretched out*, e. g. the hand in supplication, Ps. 77, 3. For נָגְרוֹת Job 20, 28 see נָגַר Niph.

HIPH. הִנְגִּיר 1. *to pour out*, Ps. 75, 9. Hence also *to pour down, to thrust down*, as stones from a mountain, Mic. 1, 6.

2. Trop. *to deliver up, to give over*; comp. HITHP. הִנְגִּיר to pour out, deliver, Is. 53, 12. So in the phrase: הִנְגִּיר פִּי עַל־יְדֵי הָרֶבֶב to deliver one into the hands (power) of the sword, Ez. 35, 5. Jer. 18, 21. Ps. 63, 11. See in נָר no. 1. ee.—The common rendering is wrong: 'to shed by the hands of the sword.'

HOPH. הִנְגִּיר *to be poured down, to be precipitated*, spoken of water, Mic. 1, 4.

\* נָגַשׁ fut. נָגַשׁ, once הִנְגִּשָּׁה Is. 58, 3.

1. *to urge, to impel, to drive*; kindr. perh. with נָחַץ, נָחַץ. Arab. نَحَس to drive up sc. animals for hunting; to urge on camels; intrans. to be driven, hurried.—So of labourers urged to their work Is. 58, 3; but see in no. 2. Hence Part.



**נֹגֵשׁ** *a task-master*, ἐργασίας, Ex. 3, 7. 5, 6. 10. 13. 14. Job 3, 18; also with בַּ as **נֹגֵשׁ בִּי** Is. 9, 3. Of a driver of animals, an ass-driver, Job 39, 7.

2. *to urge a debtor, to exact a debt*, with acc. of pers. Deut. 15, 2. 3; *to exact tribute*, with two acc. 2 K. 23, 35; here too best, Is. 58, 3 *ye exact all your labours*; see in no. 1. Part. **נוֹגֵשׁ** *an exactor of tribute*, Dan. 11, 20. Zech. 9, 8.

3. *to rule, to have dominion*, and Part. **נוֹגֵשׁ** *a king, tyrant*, Is. 3, 12. 14, 2. 60, 17. Zech. 10, 4. Ethiop. **ነሠ** id. whence **ነሠ** or **ነሠ** king, **ነሠ:ነሠ** king of kings, the title of the king of Ethiopia.

NIPH. **נִגַּשׁ** 1. *to be pressed, harassed*, 1 Sam. 13, 6. Is. 53, 7. Recipr. *to vex, harass, one another*, Is. 3, 5.

2. *to be harassed with toil, to be wearied, distressed*, spoken of an army, 1 Sam. 14, 24.

\* **נִגַּשׁ** præt. Kal not used, but instead of it præt. Niph. **נִגַּשׁ** Gen. 33, 7. Ex. 22, 21. al. Fut. Kal **נִגַּשׁ**; imp. **נִגַּשׁ**, also **נִגַּשׁ** Gen. 19, 9, fem. **נִגַּשִׁי** Ruth 2, 14, plur. **נִגַּשִׁי** Josh. 3, 9, c. parag. **נִגַּשִׁי** Gen. 27, 21; inf. **נִגַּשִׁי**, c. suff. **נִגַּשִׁי**.

1. *to touch, to join*; with בַּ, Job 41, 8 [17] *they join one upon another*, sc. the scales of the crocodile. Am. 9, 13.—The primary idea seems to be that of *impinging, rubbing upon*; comp. kindr. Chald. **נִקַּשׁ**, **נִקַּשׁ**. The signif. of *joining* is found also by transp. in **נִשָּׁק**.

2. *to near, i. e. to come or draw near, to approach*, with אֶל *to any person or thing* Gen. 27, 22. 44, 18. Num. 8, 19. Josh. 14, 6. Jer. 30, 21; בַּ Is. 65, 5; לַ Judg. 20, 23; יֵר Gen. 33, 3; עַל Ez. 44, 13; acc. Num. 4, 19 **בְּשִׁתְּהֶם אֶת־יְקֹדֶשׁ** *when they approach unto the holy of holies*. 1 Sam. 9, 18; absol. Gen. 27, 21. 26. 29, 10. 2 K. 5, 13.—Spec. a) *to approach one's wife*, in conjugal intercourse (comp. **קָרַב**), c. אֶל Ex. 19, 15. b) *to come near, to draw near to Jehovah*, spoken of the priests who approach his altar Ex. 30, 20. Ez. 44, 13; of the pious who approach him with prayer and obedience, Is. 29, 13. Jer. 30, 21. c) *to draw near to an enemy for attack*, 1 Sam. 17, 40. 2 Sam. 10, 13.

3. *to near away*, i. e. *to approach some other place or object and so recede from us*; hence *to recede, to stand back*; Gen. 19, 9 **נִשְׁתָּחֶזְקָה** *stand back*; Sept. well ἀπόστα ἐξῆ, Vulg. recede illuc. Is. 49, 20 **נִשְׁתָּחֶזְקִי** *give place to me*, Sept. ποιήσόν μοι τόπον, Jerome fac mihi spatium. In many languages, ancient as well as modern, there is a want of accuracy in the use of words signifying approach and departure, so that they are often used of the contrary motion, e. g. קָרַב for receding, סִיר and Arab. مضى of approaching; comp. also Germ. herab, herum, used by the best writers for hinab, hinum, which last indeed is hardly admissible.

HIPH. **הִנִּיחַ**, fut. **הִנִּיחַ**, apoc. **הִנִּיחַ**.

1. Causat. *to cause to come near, to bring near*, Am. 6, 3. So of persons, c. אֶל Gen. 48, 10. 13. Ex. 21, 6. Lev. 2, 8. al. Of things, with לַ of pers. 1 Sam. 30, 7. 2 Sam. 17, 29; אֶל of pers. 2 Sam. 13, 11. 2 K. 4, 6; לַ 1 Sam. 28, 25; acc. impl. Gen. 27, 25; c. dat. impl. 1 Sam. 23, 9. Also *to bring forth, to produce*, as arguments Is. 41, 21; persons impl. 45, 21. Hence *to offer, to present*, Job 40, 19; espec. sacrifices to God, c. לַ Am. 5, 25. Mal. 2, 12; עַל 1, 7.

2. i. q. Kal no. 2, *to approach*, Am. 9, 10.

HOPH. **הִנִּיחַ** pass. of Hiph. *to be brought near*, i. e. *to be put into*, 2 Sam. 3, 34; *to be offered*, c. לַ Mal. 1, 11.

HITHPA. i. q. Kal no. 2, *to draw near*, Is. 45, 20.

**נִדָּה** m. (נִידָּה) *a heap, mound*; so called perhaps from the waving and trembling motion of a heap of clay, mud, etc. Arab. نَدَا a high mound, hill.—Only poetically of the waves of the sea heaped up like mounds, Ps. 33, 7 **נִדָּה נִדָּה מֵי הַיָּם** *who heaped together as a mound the waters of the sea*; and so Josh. 3, 13. 16 *the waters rose (flowing backwards) in one heap*. Ps. 78, 13. Ex. 15, 8; comp. Ex. 14, 22 where in the same connection is הִנִּיחַ a wall. Perh. Is. 17, 11, but see in נִידָּה no. 2. Comp. Virg. Geor. 4. 316.

**נִדָּה**, see in נִדָּה I.

\* נָרַב fut. יִרְבֵּ 1. i. q. Arab.

נָדַב to *impel, to incite* to any thing, kindr. with נָרַב. A. Schultens finds the primary idea of this root in *humidity, flowing moisture*; which is often transferred by the Orientals to express *liberality, munificence*; comp. נָדַא to be humid, moist, also to be liberal; נָדִי the کفین having moist hands, i. e. liberal, opp. to dry, avaricious; Schult. ad Hamas. p. 309–11, et ad Menken. Ep. I. p. 31 sq. Comp. Lette ad Cant. Deb. p. 19–23. But all this is doubtful.—Found only in the phrase כְּלִי-אִשׁ יִרְבֵּנוּ whomsoever his heart impels, i. e. who acts willingly, of his own accord, Ex. 25, 2. 35, 21, 29.

2. Intrans. like Arab. נָדַב to *impel oneself*; and hence to *be willing, liberal, generous*; see נָרַב and Hithpa.

HITHPA. 1. to *impel oneself, to show oneself willing, to offer voluntarily*, with inf. c. לָ Neh. 11, 2. 1 Chr. 29, 5, 6. Spec. of soldiers to *volunteer*, Judg. 5, 2. 9, comp. Ps. 110, 3; so of those who volunteered for the sacred military service 2 Chr. 17, 16. Comp. for the same usage in Arabic A. Schult. ad Ham. p. 308.

2. to *give willingly, to offer spontaneously*, e. g. gifts to Jehovah, c. acc. 1 Chr. 29, 9. 14. 17. Ezra 1, 6. 2, 68. 3, 5.

Deriv. נָרַבָּה, נָרַיָּב, and the pr. n. נָרַב, נִרְבָּה, נִרְבָּה.

נָרַב Chald. ITHP. i. q. Heb. 1. to *be willing, ready, for any thing*, c. לָ Ezra 7, 13.

2. to *give willingly, to offer spontaneously*, Ezra 7, 15. Inf. by Syriasm הִתְנַרְבִּית subst. *free-will offering*, v. 16.

נָדַב (spontaneous, liberal) Nadab, pr. n. a) A son of Jeroboam I, king of the ten tribes 954–952 B. C. 1 K. 14, 20. 15, 25. 31. b) The eldest son of Aaron, Ex. 6, 23. 24, 1. 9. 28, 1. Num. 3, 2. 4. 26, 60. 61. c) 1 Chr. 2, 28. d) 1 Chr. 8, 30, 9, 36.

נָרַבָּה f. (r. נָרַב) constr. נָרַבָּה; plur. נִרְבָּוִת, constr. נִרְבָּוִת.

1. *willingness, voluntariness, spontaneousness*; whence בְּנִרְבָּה Num. 15, 3.

Ps. 54, 8, and acc. נָרַבָּה Deut. 23, 24. Hos. 14, 5, *spontaneously, voluntarily, with a willing mind*.

2. a *voluntary gift*, Ex. 35, 29. Ezra 1, 4, comp. v. 7; chiefly a *free-will offering, voluntary sacrifice*, opp. to a sacrifice in consequence of a vow (נִזְרָה), Lev. 22, 23 נָרַבָּה תִּנְשֶׂה אֹתוֹ as a *free-will offering thou mayest offer it*. Ezra 3, 5. 8, 28. Ez. 46, 12. Plur. 2 Chr. 31, 14. Lev. 23, 38. Am. 4, 5. Metaph. Ps. 119, 108. [Ps. 110, 3 נָרַבָּה תְּנִי thy people are *free-will offerings*, i. e. they present themselves a voluntary offering to God for the war.—R.

3. By impl. *liberality, abundance*, Ps. 68, 10 נָשַׁם נָרַבֹּה plentiful rain, abundant showers.

נִרְבָּה (whom Jehovah impels, r. נָרַב) Nebadiah, pr. n. m. 1 Chr. 3, 8.

נָרַבָּה Chald. m. (verbal Niph. r. נָרַבָּה) a *layer of stones*, from the idea of joining; or a *wall*, i. e. the side of a room or house, once Ezra 6, 4. It has both of these significations in the Targums, as Ez. 46, 23. Zech. 4, 10.

\* נָרַד præter. not contr. נָרַדָּה Is. 10, 31, נָרַדָּה 22, 2. 33, 3; inf. נָרַד; fut. Aram. נָרַד Nah. 3, 7, and נָרַד Gen. 31, 40.

1. Trans. to *move up and down, to and fro*, e. g. to *flap*, as a bird its wings, Is. 10, 14.—Kindr. are נָרַד, נָרַדָּה; comp. also Sanscr. nat to move, to be moved.

2. Intrans. to *move oneself*; hence to *wander about*, of a bird Prov. 27, 8. Is. 16, 2; of men Hos. 9, 17. Job 15, 23. Part. נִרְדָּה a *wanderer, fugitive*, Is. 16, 3. 21, 14. Jer. 49, 5.

3. to *flee, to flee away*, Ps. 55, 8. 68, 13. Is. 10, 31. 22, 3; c. מִן, to *flee from* any one Nah. 3, 7. Ps. 31, 12. Hos. 7, 13; מִן Is. 21, 15. Of a bird, to *fly away*, Jer. 4, 25. 9, 9. Trop. of sleep Gen.

31, 40. Esth. 6, 1.—Arab. نَدَّ fugit, aufugit.

4. Causat. to *make flee* (see Hiph.) i. e. to *remove, to put away*; and hence by Syriasm to *abominate, to abhor*, see נָרַה. Syr. نَ Pe. et Aph. abominatus est.

POAL נִרְדָּה, to *flee away, to fly away* Nah. 3, 17.



HIPH. *הִנָּדַר* to cause to flee, to chase away, Job 18, 18.

HOPH. pass. of Hiph. to be put to flight, to be chased away, fut. *יִנָּדַר* (יִנָּדֵר) Job 20, 8. Also to be thrust away, part. *מִנָּדַר* by Chaldaism for *מִנָּדַר*, 2 Sam. 23, 6; but others read *מִנָּדַר* from r. *נִידַר*.

HITHPO. to flee, Ps. 64, 9. See also in r. *נִידַר*.

Deriv. *נִידָרִים*, *נִידָה* (נִידָה), perh. *מִידַר*.

*נָדַר* Chald. to flee, præter. *נִידָה* Dan. 6, 19. So in the Targums, but rarely.

*נִדְרִים* m. plur. uneasy motions, tossings, of a sleepless person on his bed, Job 7, 4. R. *נָדַר*.

\* I. *נָדָה* in Kal not used, i. q. *נָדַר*, to flee, to recede. Syr. et Sam. id.

PIEL *נָדָה*, to remove, to put away, c. *לָ* Am. 6, 3; to thrust out, to cast out, Is. 66, 5.—With the Rabbits *נָדָה* signifies excommunication.

HIPH. to drive away, to seduce, 2 K. 17, 21 Cheth. *וַיִּנָּדֶה* for *וַיִּנָּדֶה*; in Keri *וַיִּנָּדֶה*.

\* II. *נָדָה* obsol. root, i. q. Arab. *نَدَا* mid. Kesri, to be humid, moist; then to be liberal; see in r. *נָדַב*.—Hence *נָדָן* II, also

*נָדָה* m. a liberal gift, as the wages of prostitution, Ez. 16, 33.

*נָדָה* f. (r. *נָדַר* no. 4) pr. abomination, i. e. uncleanness, impurity, Zech. 13, 1. *מִי־נָדָה* Num. 19, 9. 13. 20. 21, the water of uncleanness, i. e. water by which the unclean were purified, 31, 23.—Spec. a) filth, uncleanness, of the female menses Lev. 12, 2. 15, 19. 20; and hence of the menstrual discharge Lev. 15, 24. 25. 33. Ez. 22, 10. 36, 17. Concr. *אִשָּׁה נָדָה* a menstruous woman, Ez. 18, 6. b) any unclean thing, an abomination, e. g. of idols or things pertaining to them, Ez. 7, 19. 20. 2 Chr. 29, 5. Ezra 9, 11. Lam. 1, 17. c) an abomination, abominable crime, e. g. incest Lev. 20, 21.

\* *נָדָה*, fut. *יִנָּדֶה*, pr. to thrust, to impel, sc. forwards, from oneself; comp. kindr. *דָּהָה* and what is there said.

1. to thrust out, to expel, c. *מִן* 2 Sam. 14, 14. See Hiph.

2. to thrust forth, to impel, sc. an axe

into a tree, to strike an axe into a tree, c. *עַל* Deut. 20, 19.

HIPH. *הִנָּדִיחַ*, fut. apoc. *יִנָּדֶה* 1. to to thrust down, to cast down, Ps. 5, 11; c. *מִן* 62, 5.

2. to thrust out, to drive out, to expel, i. q. Kal no. 1, 2 Chr. 13, 9. So God the Israelites into other lands, Deut. 30, 1. Jer. 8, 3. 23, 3. 8. 29, 14. 18. 32, 37. 46, 28. Ez. 4, 13. Also to disperse a flock Jer. 23, 2. 50, 17.

3. to impel any one away, to seduce, absol. Deut. 13, 14. Prov. 7, 21; with *מִן* to seduce or draw away from any thing, Deut. 13, 6; *מִעַל דָּהָה* v. 11.

4. to thrust evil upon any one, to bring upon, c. *עַל* 2 Sam. 15, 14; comp. Kal no. 2.

NIPI. *נָדָה*; part. *נָדֶה*, c. suff. *נִדְהוּ*, *נִדְהָם*, *נִדְהָה*.

1. Pass. of Kal no. 2, to be thrust forth or out; Deut. 19, 5 if a man go with his neighbour into the forest to cut wood, *וַיִּנָּדֶה רָדוֹ בַּיָּדוֹ לְקָרֵת הָעֵץ* and his hand be thrust out with the axe (i. e. make a stroke with the axe) to cut down the tree.

2. Pass. of Hiph. no. 2, to be expelled, driven out, Jer. 40, 12. 43, 5. 49, 5; of a beast gone astray and wandering, Deut. 22, 1. PART. *נָדֶה* one expelled, an outcast, Is. 16, 3. 4. 27, 13. Jer. 49, 36; fem. 30, 17. Collect. masc. Deut. 30, 4. Neh. 1, 9, and fem. *נִדְהָה* Mic. 4, 6. Zeph. 3, 19, outcasts, fugitives. With suff. *נִדְהוּ* his fugitive, banished by him, 2 Sam. 14, 13. Also fem. *נִדְהָה* of a flock dispersed and driven away, Ez. 34, 4. 16.—Trop. Job 6, 13 *וַיִּנָּדֶה מִבְּיָמִי* deliverance is driven from me. Arab. *نَدَح* V, id.

3. Pass. of Hiph. no. 3, to be impelled, seduced, Deut. 4, 19. 30, 17.

PUAL, to be driven forth, to be thrust out; Is. 8, 22 *וַיִּנָּדֶה מִנְּהָה* thrust forth to darkness; comp. Jer. 23, 12.

HOPH. part. *מִנָּדֶה* driven up and down chased, Is. 13, 14.

Deriv. *מִנְּדָהִים*.

*נָדִיב* m. (r. *נָדַב*) 1. willing, voluntary, ready, prompt, 1 Chr. 28, 21; more fully *נָדִיב לִבּוֹ* of a willing mind Ex. 35, 5. 22. 2 Chr. 29, 31. Ps. 51, 14 *וַיִּנָּדֶה רוּחַ* a willing spirit. See *נָדַב* Kal and Hithp

2. *giving willingly*, of one's own accord, i. e. *liberal*, Prov. 19, 6. Hence

3. *generous, noble-minded, noble*, which in the mind of an Oriental is closely connected with liberality in giving; spoken of character and conduct, Is. 32,

. 8. Prov. 17, 7. 26. Cant. 7, 2 **נָדִיר** *בת* daughter of the noble, i. e. herself noble, *generous*, comp. in **בן** no. 8. Plur. **נְדִירוֹת** *generous, noble things*, Is. 32, 8.

Arab. **نَدَبَ** to be generous, beautiful.

4. Trop. of noble birth; and as Subst. a noble, a prince, Ps. 107, 40. 113, 8. 118, 9. Prov. 25, 7. 1 Sam. 2, 8. Plur. Job 12, 21. 34, 18. Num. 21, 18. Ps. 47, 18. Also in a bad sense, a tyrant, Job 21, 28. Is. 13, 2. Comp. **נִשְׁלִים**.

NOTE. In most of its significations this word accords with the synonymous **נָבִיר**, but the order is different. The one, **נָדִיר**, sets out from the idea of a willing and liberal mind, and is tropically used for nobility of birth; the other, **נָבִיר**, is primarily spoken of a leader and prince, and tropically of those good qualities which belong to his station.

**נְדִירָה** f. (ר. **נָבִיר**) nobility; trop. elevated and happy state, *excellency*, Job 30, 15.

I. **נֶדֶר** m. *sheath* of a sword, 1 Chr. 21, 27. The etymology is uncertain; see in **נִדְרָה** note.

II. **נֶדֶן** m. (ר. **נָדָה**) i. q. **נָדָה**, *liberal gift*, as the wages of prostitution, plur. c. suff. **נְדָנָה** Ez. 16, 33.—Cod. Ross. 409 has **נְדָנָה** for **נְדָנָה**.

**נִדְרָה** Chald. m. a *sheath*; trop. of the body, as the *sheath* or envelope of the mind. Dan. 7, 15 *my spirit was grieved* **בְּגִי נִדְרָה** in the *sheath* i. e. in my body. The same metaphor is used by Pliny, H. N. 7. 52 or 53: "donec cremato eo inimici remeanti animæ velut vaginam ademerint." So too a certain philosopher, who was slighted by Alexander the Great on account of his ugly face, is said to have replied: "corpus hominis nil est nisi vagina gladii, in qua anima reconditur;" see d'Herbelot Biblioth. Orientale p. 642. The word **σάκος** is used in the same way, **Ælian** H. An. 17, 11.

NOTE. The etymology both of **נִדְרָה**

and **נֶדֶן** I, is doubtful. I have formerly referred them to a root **נָדַן** as if i. q. Arab. **لَدَن** to be soft, flexible, as leather; but this is hardly tenable. With Fürst, we might assume a root **נָדַן**, **נָדַן**, to be hollow, deep, if this could but have a better foundation than Talm. **הָנָא** cask, Pers. **وان** vase, Fr. *tonneau*.

\* **נָדָה** fut. **יִנְדָּה** Ps. 68, 3, and **יָדָה** Ps. 1, 4, to drive away, to disperse, to scatter, as the wind scatters chaff, straw, smoke, Ps. 1, 4. 68, 3; to put to flight an enemy, i. e. to vanquish, metaph. Job 32, 13.—The primary idea is to thrust, to push; kindr. with **הָדָה**, **הָדָה**, q. v. Arab. **نَدَف** to urge on an animal. Eth. **ἰρζ** to strike, to push.

NIPH. **נָדָה** pass. to be driven away, scattered, Is. 41, 2. Ps. 68, 3. **עֵלֶף נָדָה** a leaf driven by the wind Lev. 26, 36. Job 13, 25. Inf. constr. **הִנְדָּה** Ps. 68, 3.

\* I. **נָדָר** fut. **יִדָּר**, conv. **יִדָּר** Gen. 28, 20. al. once **וְנָדָר** 1 Sam. 1, 11; to vow, i. e. to promise voluntarily to give or do something; opp. **אָסַר** to bind oneself not to do, etc. In Phœnician is found the frequent formula: **אִישׁ נָדָר** i. e. **אִישׁ נָדָר** one vowing, i. e. devoting or consecrating a cippus, see Monumm. Phœn. Melit. 1, 1. Carth. 1, 2. 3. al. Syr. **نَدَر** id.

Chald. Sam. id. Arab. **نَدَرَ** id. The primary idea is that of setting apart, consecrating, which is expressed in Heb. by the kindr. **נָדַר**. Arab. **نَدَر** includes both. Sept. **ἐνζωου**.—Constr. with acc. of thing, Num. 6, 21. **נָדָר נָדָר** to vow a vow Deut. 12, 11. Judg. 11, 39. 2 Chr. 15, 8. Jon. 1, 16; acc. impl. Num. 30, 11. Ecc. 5, 4. With dat. added, Gen. 31, 13. Deut. 23, 24; **לִיהִדָּה** Num. 21, 2. 30, 4. Judg. 11, 30. Sometimes the words of the vow are subjoined, with **לְאָמַר** Gen. 28, 20. 2 Sam. 15, 8; with **וַיֹּאמֶר** Num. 21, 2.

\* II. **נָדָר** i. q. Arab. **نَدَرَ**, to fall out, to drop down, as the grain from the winnowing-fork upon the threshing-floor. Hence Chald. **אָדָר** threshing-floor.

**נָדָר** and **נָדָר** m. in pause also **נָדָר**, c. suff. **נְדָרִים**; plur. **נְדָרִים**, constr. **נְדָרִי**. R. **נָדָר** I.



1. *a vow*, Gen. 28, 20. 31, 13. Num. 6, 21. 30, 10. 14. al. נָדַר נְדָרִים *to vow vows*, see in r. נָדַר I. נָדַר נְדָרִים Ps. 22, 23, and נָדַר נְדָרִים Judg. 11, 39, *to pay or perform vows*.

2. *a thing vowed, votive offering or sacrifice*, Lev. 7, 16. 22, 18. 21. Deut. 12, 6.—Opp. נָדָה free-will offering.

נָה m. (r. נָה) *something eminent, ornamental, splendid*; once Ez. 7, 11 נָה nor shall aught splendid remain among them, i. e. all will be spoiled and plundered by the enemy. Sept. Cod. Alex. οὐδὲ ὡραῖα οὐκ ἐν αὐτοῖς.—According to the Jewish intpp. *lamentation, wailing*, for נָה from r. נָה (form like קָנָה); but not suitably to the context.

\* נָה fut. יָנִה 1. *to lead, to drive, to conduct*, Lat. *ago*; Sept. ἄγω, ἀπάγω, ἐπάγω, εἰσάγω, ἀνάγω. Arab. نَهَج *to go*, مَنَهَج way; Rabb. נָה *to lead, to conduct*, מְנֵה way, habit. Corresponding in the Indo-European tongues are

Gr. ἄγω, ἡγεῖμαι, Lat. *ago*, Pers. آختن. —Spec. a) *to lead out or drive a flock*, c. acc. Gen. 31, 18. Ex. 3, 1. 1 Sam. 23, 5. 30, 20; c. ב Is. 11, 6. Comp. Ps. 80, 2 *who leadest Joseph like a flock*. b) *to drive, to urge on*, e. g. horses or other animals in their course; absol. 2 K. 4, 24 נָה נָה *drive on, and go forward*. 9, 20 נָה בְּשִׁעָזוֹ יָנִה *for he driveth like a madman, furiously*. Also נָה נָה *to drive a wagon or cart* 2 Sam. 6, 3, c. ב 1 Chr. 13, 7; comp. Is. 11, 6. c) *to drive off, to carry away*, as beasts by violence Job 24, 3; *to lead away captives* 1 Sam. 30, 2. Is. 20, 4; and so Is. 60, 11. d) *to lead forth an army* 1 Chr. 20, 1. 2 Chr. 25, 11. e) *to lead one to a person or place* Cant. 8, 2. Lam. 3, 2; acc. impl. 1 Sam. 30, 22.

2. Intrans. *to lead on*, i. q. *to act, to conduct oneself*; comp. Arab. نَهَج *to go*, Germ. *sich aufführen*. So of a way of life, conduct; Ecc. 2, 3 יָנִה נָה *and my heart acted in wisdom, wisely*; the clause being parenthetic.

PIEL נָה fut. יָנִה 1. i. q. Kal: a) *to drive a chariot* Ex. 14, 25. b) *to*

*lead a person, as God his people*, Is. 49, 10. 63, 14. Ps. 78, 52; men Ps. 48, 15; with an adjunct of place whither Deut. 4, 27. 28, 37. c) *to bring, to cause to come*, e. g. a wind Ex. 10, 13. Ps. 78, 26. d) *to lead off, to carry away*, Gen. 31, 26.

2. *to pant, to breathe hard, to moan*; Arab. نَهَج *to pant from exhaustion by*

running. Syr. نَهَج id.—Nah. 2, 8 *and her maidens moan as the voice of doves*; comp. Is. 38, 14. 59, 11. Ez. 7, 16.

NOTE. Some refer the significations *to lead or drive*, and *to pant*, to different roots. But they stand nearly related, since *driving* and *panting* go together. Comp. נָה; also נָה, Syr. نَهَج, Eth. ጸፃፃ, *to sigh*; further נָה, נָה, Eth. ጸፃፃ, *to be anxious, solicitous*.

Deriv. מְנֵה.

\* נָה a root not in use; Arab. نَهَد *to swell*, e. g. the female breasts; mid. Damm. *to be fleshy, large, beautiful*, as a horse, comp. Zech. 10, 3; نَهَد swelling breasts, a fleshy horse, something high.—Hence נָה q. v.

\* נָה *to wail, to lament*, (pr. *to cry* (נָה, נָה) Ez. 32, 18. Mic. 2, 4 נָה *to wail a wailing*, i. e. *to make lamentation*. Syr. Ethiop. id.

2. *to cry, aloud, to proclaim*; whence NIPH. pr. *to be convoked, to come together, to assemble*, like Chald. אָהָה. Comp. נָה Niph. *to assemble*. 1 Sam. 7, 2 *all the house of Israel assembled themselves after Jehovah*, pragn. for 'they all with one mind followed after Jehovah,' comp. נָה אָהָה, also נָה אָהָה, i. q. So the Targ. h. l. comp. the same formula Targ. Jer. 3, 17. 30, 21. Hos. 2, 16. 3, 3. 5.

Deriv. נָה; נָה; comp. נָה.

נָה Chald. m. *light*, emphat. נָה Dan. 2, 22 Keri, the usual form in Chaldee. The Chethibh has נָה, as in Syr. نَهَج. R. נָה II.

נָה m. (r. נָה) in pause נָה, *a lament, elegy, song of wailing*, Jer. 9, 17 sq. 31, 9. 15. Am. 5, 16. Mic. 2, 4.

נָה f. part. Niph. from r. נָה, Mic. 2, 4. Prov. 13, 19. See נָה Niph. no

2.—Others here make it fem. of *preced.* art. *lamentation*; but less well.

נהר, see r. נהור.

נהירו Chald. f. (r. נהר II) *illumination, wisdom*, Dan. 5, 11. 14. Syr. ܢܗܪܝܐ id.

\* נהל not used in Kal, prob. *to flow, to go*, like kindr. נהר I. Comp. נהל brook.—Hence

PIEL נהל, fut. ינהל 1. *to lead, to conduct*, Ex. 15, 13. 2 Chr. 28, 15 *ינהלום בַּמִּדְבָּרִים and conducted them upon asses*. Ps. 23, 2 *עַל־מֵי מְנוּחֹתַי ינהלני he leadeth me by or to still waters*. 31, 4. Is. 49, 10.—With the notion of care and protection Is. 51, 18; and hence

2. *to protect*, 2 Chr. 32, 22 (comp. הניח 1 Chr. 22, 18); *to provide for, to sustain*, Gen. 47, 17, comp. פָּקַד in v. 12. HITHP. *to lead on, to go on*, Gen. 33, 14.—Hence

נהל m. 1. *pasture*, whither flocks are led forth, Is. 7, 19. So מְרֻבֵּר from רָבַר.

2. *Nahalol*, pr. n. of a city in Zebulun Judg. 1, 30; which in Josh. 19, 15 is called נַהֲלָל *Nahalal*.

\* נהם fut. ינהם, *to growl, to snarl*, the usual word applied to the noise of the young lion (בַּפִּיר) Prov. 19, 12. 20, 2; distinguished from roaring (רָאָה), although sometimes also attributed to the full-grown lion, Prov. 23, 15.—Trop. of the *roaring* of the sea Is. 5, 30; of the cry, *groaning*, of those who mourn (comp. הָמָה), Ez. 24, 23. Prov. 5, 11.—The root is onomatopoeic. Arab. and Syr. id. See under הָמָה.

Deriv. the two following.

נהם m. *a growling, snarling*, of a young lion, Prov. 19, 12. 20, 2.

נהמה f. constr. נַהֲמָה, *roaring* of the sea, Is. 5, 30; *groaning* of the afflicted, Ps. 38, 9. R. נהם.

\* נהק fut. ינהק, *to bray*, spoken of the ass when hungry Job 6, 5; trop. *to cry out*, as wretched and famished persons, Job 30, 7.—Chald. and Arab. id. Kindred roots are נָאֵק, אָנַק, אָנָה.

\* I. נהר fut. ינהרו, *to flow, to flow together*, Arab. نهر id. hence נהר river.

The verb is used in Heb. only trop. of a *confluence* of nations; Is. 2, 2 *וְנָהְרוּ אֵלָיו כָּל־הַגּוֹיִם and all nations shall flow unto it*. Jer. 31, 12. 51, 44; c. על Mic. 4, 1.

Deriv. נהר, נהר, מְנַהֵרָה.

\* II. נהר *to shine, to be bright*; Chald. Syr. Samar. id. The same is נהר, Arab. نَار, q. v. comp. in lett. ה p. 238.—In Heb. only trop. *to brighten up, to be cheered, to rejoice*, strictly of a bright and cheerful countenance (comp. אור lett. g), Ps. 34, 6. Is. 60, 5.

Deriv. נהירו, נהור, נְהֻרָה.

נהר m. (r. נהר I) constr. נהר; plur. נְהָרוֹת, constr. נְהֻרוֹת; also plur. נְהֻרוֹת (m. Ps. 93, 3), constr. נְהֻרוֹת.

1. *a stream, current, flood*; Jon. 2, 4 *וְנָהְרֵי הַסִּבְבִּי and the floods (of the sea) surrounded me*; comp. ὑπερῶν ὕδατος Il. ξ', 245. Ps. 24, 2. Job 20, 17 *וְנָהְרֵי נַחֲלֵי דָבֶשׁ וְחֶמְקָה the streams of the milk-and-honey brooks*.

2. *a stream, river*, Gen. 2, 10. 14. Job 15, 11. 22, 16. 40, 23. al. Arab. نَهْرٌ, نَهَرٌ, Syr. ܢܗܪܐ, id.—With gen. of region, as נַהַר מִצְרַיִם *the river of Egypt*, the Nile, Gen. 15, 18; נַהַר גּוֹזָן *the river of Gozan*, the Chaboras, 2 K. 17, 6; נַהַר אֶתְיוֹפִיָּה *the rivers of Ethiopia*, the Nile, Astaboras, Is. 18, 1. Zeph. 3, 10; נַהַר בָּבֶל *the rivers of Babylon*, the Euphrates with its canals, Ps. 137, 1; 2 K. 5, 12. Also with the pr. n. of the river in the genit. as נַהַר פָּרָה *the river Euphrates* Gen. 15, 18; נַהַר כְּבָר *the river Chebar* Ez. 1, 1. 3. With the art. הַנָּהָר *the river* נַהַר הַנָּהָר so called, i. e. *the Euphrates*, Gen. 31, 21. Ex. 23, 31; more fully הַנָּהָר הַגָּדוֹל נַהַר פָּרָה Gen. 15, 18. Deut. 1, 7. Josh. 1, 4; comp. 1 Chr. 5, 9. Deut. 11, 24; also poet. without the art. Is. 7, 20. Jer. 2, 18. Mic. 7, 12. Zech. 9, 10. Ps. 72, 8. Once the context requires נהר to be taken as *the Nile*, Is. 19, 5. In Ps. 46, 5 many understand Siloam, and not unaptly, since נהר is also used of smaller streams, as of the waters of Damascus 2 K. 5, 12, espec. Job 28, 11. A river is put as the emblem of abundance and prosperity. Is. 48, 18. 66, 12.



**נָהַר** m. (r. **נָהַר** I) *a river*, i. q. **נָהַר**, Arab. **نَهْرٌ**. Hence dual **נְהַרִּים** *the two rivers*, Tigris and Euphrates, whence **אֶרֶץ נְהַרִּים** *Syria of the two rivers*, i. e. *Mesopotamia*; see **אֶרֶץ**.

**נָהַר** Chald. m. emph. **נְהַרְהָ**, *a river*, Dan. 7, 10; also **נְהַר** *the Euphrates*, Ezra 4, 10. 16. 17. 20. 5, 3. 6, 6 sq. 7, 21. 25.

**נֶהָרָה** f. (r. **נָהַר** II) *light, day-light*, Job 3, 4. Arab. **نَهَارٌ**.

\* **נֹא** in Kal doubtful, Num. 32, 7 Cheth. see Hiph. no. 2; pr. *to say no*, *to negative*, like many other roots whose primary syllable is **נָא**, **נָע**, **נָה**, as also the kindred **מָא**, **מָה**, **לָא**, and transp. **אָנָּה**; e. g. **נָהָה** and **נָהָה** *to forbid, to hinder*; **נָהָה**

id. **נָחַח** *to repel*; **מִנֵּה** *beware*; **נָחַח** *to deny*, etc. transp. **אָנָּה** and **אָנָּה**, whence **אָנָּה**, **אָנָּה**, etc. Hence too r. **לֹא** *to negative*, and part. **לֹא** *not*, by changing liq. **נ** into **ל**. If a Semitic etymology be sought, we may find it perh. in r. **נִינֵץ** *to nod, to shake the head*, as a sign for *no*. But the syllables, *ne, na, an, in, un*, have the same force in the Indo-European tongues; see in **אָנָּה** p. 23. Thesaur. p. 859.

HIPH. **הִנִּיָּא** 1. *to deny, to refuse*; fut. with **א** dropped **יִנִּי** Ps. 141, 5; where 36 Mss. read in full **יִנִּיָּא**.

2. *to disallow, to hinder*; Num. 30, 6 **אִם-הִנִּיָּא אָבִיהָ אֶחָדָהּ** *if her father held her back*. v. 9. 12. With **יָנָה** *to hinder from, to avert, to dissuade from any thing*, Num. 32, 7; **לִבְנֵיהֶם** v. 9.

3. *to bring to nought, to render vain*, Ps. 33, 10.

Deriv. **הִתְנַחֵּה**.

\* **נִיב** fut. **יִנִּיב** *to sprout, to germinate*. The primary idea is that of *gushing forth, boiling up*, a power contained in the syllable **נָב** and in the roots springing from it, as **נָבַע**, **נָבַע**, **נָבַע**; and trop. either in the notion of sprouting, as **נָבַע**; or in that of uttering, as **נָבַע**, Eth. **נָבַע**, Arab. **نَبَسَ**; or also in that of rising above, being higher, as **נָבַע**, Conj. VIII *emi-*

nuit, **نَبَسَ** extulit, accrevit.—In Kal only trop. a) Of men as *flourishing* in a green old age, Ps. 92, 15. b) Of wealth, *to grow, to increase*, Ps. 62, 11. c) Of the mouth, as *sprouting with, putting forth words*, etc. Prov. 10, 31.

PIL. **נִיב**, *to cause to sprout, to produce*, Zech. 9, 17.

Deriv. **הִתְנַיֵּב**, and pr. n. **יִנִּיב**, **נִיב**.

**נִיב** Is. 57, 19 Cheth i. q. **יִיב** q. v.

\* **נִיב** fut. **יִנִּיב** 1. Engl. *to nod*, i. e. *to move up and down, to and fro, to be shaken*; comp. kindr. **נָדָה**. Arab. **نَاد** mid. Waw id. Syr. **نَمَّ** *to be moved, shaken, terrified*. Sanser. *nud* *to agitate*.—Of a reed shaken by the wind 1 K. 14, 15.

2. *to be driven about, to wander, to be a fugitive*, e. g. a bird Prov. 26, 2; a person, Jer. 4, 1. Gen. 4, 12. 14. Ps. 56, 9. Also *to flee* Ps. 11, 1. Jer. 49, 30.—Trop. Is. 17, 11 **יִבְרָחַר** *the harvest fleeth*; here **יִבְרָחַר** is 3 pers. præt. like **יָבַח**; but see **יִבְרָחַר** subst.

2. With a dat. *to pity, to commiserate*, as signified by the motion of the head, comp. Job 16, 4. 5. Hence a) *to comfort, to console* the afflicted, Ps. 69, 21; with **לְ** of pers. Job 2, 11. 42, 11. Is. 51, 19. Jer. 16, 5. Nah. 3, 7. al. b) *to deplore, to bemoan* the dead, Jer. 22, 10. Syr. **نَبَلُ** sorrow.

HIPH. **הִנִּיר** 1. Causat. *to cause to wander, to drive out*, 2 K. 21, 8. Ps. 36, 12.

2. i. q. Kal *to move, to shake, to nod* with the head (**בְּרָאשׁ**) in scorn, Jer. 18, 16.

HOPH. part. **מִנִּיר** 2 Sam. 23, 6 *shaken out, thrust out*. But R. Ben Asher has **מִנִּיר**, from r. **נָדָה** q. v.

HITHPAL. **הִתְנִיר** 1. *to be moved to and fro, to reel*, of the earth Is. 24, 20; *to shake oneself*, i. e. one's head in scorn Jer. 48, 27.

2. *to bewail, to bemoan*, Jer. 31, 18.

Deriv. **יִנִּיר**, **יִנִּיר**, **יִנִּיר**.

**יִנִּיר** Chald. *to flee*, Dan. 4, 11.

**יִנִּיר** m. (r. **יִנִּיר**) 1. *flight, wandering*, Ps. 56, 9.

2. *Nod*, pr. n. of the region to which Cain fled, Gen. 4, 16.

נֹדָב (nobility) *Nodab*, pr. n. of a son of Ishmael, 1 Chr. 5, 19. R. נָדַב.

\* נֹהֵה obsol. root, Arab. نَاه to be high, lofty, tall, as an edifice, the neck and head of a camel, a plant, or the like. Trop. of honour and dignity, to be high-minded; see examples from the Arab. in Thesaur. p. 860.—Hence נָה.

\* נָהָה i. q. נָחַה 1. to sit, to rest, to remain tranquil; Hab. 2, 5 נָהָה רַהֵר the proud man, he resteth not, he cannot live in peace and quiet, but seeks tumult and war. Also to dwell, see נָהָה, נָהָה.

2. to be decorous, becoming, for the connection of which with the idea of sitting, see under נָחַה Pil.

HIPH. to decorate with praises, to celebrate. Ex. 15, 2 אֲנַחֵהוּ, Sept. δοξάζω αὐτόν, Vulg. glorificabo eum.

Deriv. the two following and נָהָה.

נָהָה m. constr. נָהָה, c. suff. נָהָה, נָהָה, R. נָהָה.

A) Adj. 1. inhabiting, dwelling, fem. נָהָה, cstr. נָהָה. Ps. 68, 13 נָהָה בֵּית the dweller in the house, i. e. a matron who remains at home, οἰκοῦστος Tit. 2, 5.

2. becoming, i. e. comely, f. נָהָה Jer. 6, 2.

B) Subst. seat, only poet. 1. a dwelling, habitation, home, e. g. of men Is. 27, 10, 33, 20. Job 5, 3. Jer. 10, 25. 50, 44; of God Ex. 15, 13. 2 Sam. 15, 25. Jer. 25, 30. Of animals, den, Is. 34, 13. 35, 7.

2. a pasture, where flocks and herds remain, lie down, and rest; once in prose, 1 Sam. 7, 8; elsewhere poet. Hos. 9, 13. Job 5, 24; with genit. נָהָה צֶאֱן Is. 65, 10; נָהָה נְמָלִים Ez. 25, 5; נָהָה רֵעִים Jer. 33, 12. Plur. Jer. 23, 3. For plur. constr. the form נָהָה is used, see in נָהָה.

נָהָה f. (r. נָהָה) A) Adj. f. inhabiting, comely, see נָהָה A.

B) Subst. i. q. נָהָה B, seat, dwelling, home, of men Job 8, 6; of flocks and herds, pasture, plur. Zeph. 2, 6.

\* נָהָה fut. נָהָה, conv. נָהָה Ex. 10, 14.

1. to rest, i. e. to set oneself down, to settle down in any place for rest. The primary idea is to breathe, to take breath, הִשְׁבִּיחַ רֵיחַ, comp. kindr. Arab.

لَح I, II, IV, X, requievit, quievit, pr.

to draw breath. From the same primary idea comes Germ. *ruhen* (ruchen), and from the same root also *riechen* (Low Germ. *ruken*, *rüken*, comp. *ruahen* to desire). Arab. نَاح spec. to kneel down,

of a camel, Conj. IV causat. نَاح place for a camel to kneel down. Syr. and Chald. i. q. Heb. Eth. **ṢUP** to respire, to rest, comp. under נָהָה.—Spoken e. g. of the sole of one's foot Josh. 3, 13; of an army Is. 7, 2. 2 Sam. 21, 10 (Arab. نَاح IV to encamp); of a flight of locusts or flies Ex. 10, 14. Is. 7, 19. Also of things, as the ark of Noah Gen. 8, 4; of the ark of the covenant Num. 10, 36. Constr. absol. Num. 1. c. with בָּ Ex. 1. c. נָח of place Gen. 8, 4. Is. 7, 2. Metaph. of the divine Spirit descending and resting upon any one, c. נָח Num. 11, 25. 26; comp. no. 2. c.

2. to rest, to be at rest; absol. of men and beasts Ex. 23, 12. Deut. 5, 14. Job 3, 26. Is. 57, 2; of God Ex. 20, 11; the earth Is. 14, 7. So of the rest of death Prov. 21, 16. Job 3, 17. Dan. 12, 13. Impers. נָח there is rest to me, i. e. I rest, I have rest, Job 3, 13. Is. 23, 12. Neh. 9, 28.—Spec. a) to rest from labour, i. q. שָׁבַח, Ex. 20, 11. 23, 12. Deut. 5, 14. b) Also from vexation and calamities Is. 14, 7. Job 3, 26; c. מָן Esth. 9, 22. c) i. q. to reside, to abide; Ecc. 7, 9 anger resteth (dwells) in the bosom of a fool. Prov. 14, 33. Ps. 125, 3 the sceptre of the wicked shall not abide upon the lot of the righteous. So of the divine Spirit, which rests or abides on any one, c. נָח 2 K. 2, 15. Is. 11, 2; of God's hand Is. 25, 10. d) to be quiet, silent, i. e. to rest or cease from speaking, 1 Sam. 25, 9; with לָּ q. d. to bear in silence, to look on, Hab. 3, 16.

HIPH. has a twofold form and signification.

A) נָהָה, fut. נָהָה 1. to set down, to put down one in any place, with acc. and בָּ, Ez. 37, 1. 40, 2; to let down the hand Ex. 17, 11; to let fall upon, to lay upon any one sc. blows, a scourge, Is. 30, 32; also נָהָה בְּרֵכָה Ez. 44, 30. Metaph. נָהָה הַצִּירָה to allay one's anger, i. e. to satiate it, on any one Ez. 5. 13. 16, 42. 24, 13. Zech. 6, 8.



2. *to cause to rest*, c. dat. *to give rest* to any one Is. 28, 12, 14, 3. Often of Jehovah, who is said *to give his people rest*, i. e. the quiet possession of the promised land, Ex. 33, 14. Josh. 1, 13, 15. Deut. 3, 20. 12. וְהָיִינוּ לָכֶם מְבָל־אֲרֻכָּם 10 מְסָבִיב and he shall give you rest from all your enemies round about. 25, 19. Josh. 21, 44. al. Comp. in N. T. καταπαύω, καταπαύσις.

Hoph. הִנַּח impers. *rest is given*, c. dat. Lam. 5, 5; pass. of Hiph. no. 2.

B) הִנַּח, fut. הִנִּיחַ, apoc. וְנִיחַ; part. הִנֵּחַ; like הִסִּיחַ from הִסִּיחַ; מִיָּד; and the noun מִשְׁוֹת i. q. מִשְׁוֹת from שָׁוָה; see Heb. Gr. § 71, note 9.

1. *to set or put down, to lay down, to deposit* in any place, with אֶל or בְּ of place, e. g. stones Josh. 4, 3, 8; a corpse in the grave 1 K. 13, 29–31. Spec. *to lay up for safe-keeping*, Ex. 16, 34. Ez. 42, 14, 44, 19; before Jehovah Ex. 16, 33, 34. Num. 17, 22. Deut. 26, 4, 10. 1 K. 8, 9. Also *to place, to set*, as an image Is. 46, 7. 2 K. 17, 29; a table 2 Chr. 4, 8; a people or troops in another land, *to transfer*, Is. 14, 1. Ez. 37, 14. 2 Chr. 1, 14. הִנִּיחַ בְּמִשְׁכָּנוֹ *to put in ward, custody*, Lev. 24, 12. Num. 15, 34. Also stronger, *to cast or throw down*, Num. 19, 9. Is. 28, 2 הִנִּיחַ לְאָרְצוֹ he casteth it to the ground with might. Am. 5, 7. Ez. 22, 20.

2. *to cause to rest, to quiet, to pacify*. Ecc. 10, 4 *gentleness* הַמְּנִיחַ הַגְּדֹלִים quieteth (hinders) great offences. Hence a) *to give rest* to any one, i. e. *to let rest, to leave in quiet, to let alone*, c. acc. הִנִּיחָה אֹתִי let me alone that, i. e. suffer me, Judg. 16, 26. Esth. 3, 8. Often c. dat. הִנִּיחָה לִּי 2 K. 23, 18. Hos. 4, 17; also with ו c. fut. Ex. 32, 10. 2 Sam. 16, 11 הִנִּיחֵהוּ לֵאמֹר יִקְלַל let him alone that he may curse, let him curse. b) With acc. of pers. and inf. c. הִנִּיחַ, *to permit or suffer* one to do any thing, pr. *to let him alone* that he may do it, Ps. 105, 14; with dat. of pers. Ecc. 5, 11 לֹא יִשְׁנֶה אִיָּתוֹ doth not suffer him to sleep, pr. does not leave him in quiet so as to sleep. 1 Chr. 16, 21. Comp. the verbs נָתַן and נָתַן in the sense of conceding, permitting, construed in the same manner.

3. *to let, to leave*, Sept. ἀφίημι, καταλείπω, in various senses: a) i. q. *to let*

*remain, to leave behind* in any place, Gen. 42, 33. Deut. 14, 28. Josh. 6, 23; e. g. a people in a land Judg. 3, 1. 2 Sam. 16, 21. 20, 3. Jer. 27, 11; of a thing Gen. 39, 16. b) *to leave remaining*, Ex. 16, 23. Lev. 7, 15. With acc. of thing and dat. of pers. *to leave behind* to any one, *to bequeath* to one's heirs, Ps. 17, 14. Ecc. 2, 18; so Is. 65, 15. c) *to leave or give over* to any one, Ps. 119, 121. d) *to let leave off*; as הִנִּיחַ יָדוֹ *to let the hand rest*, i. e. to withdraw it from any thing, Ecc. 7, 18. 11, 6. e) i. q. *to forsake, to abandon*, Jer. 14, 9. Ecc. 10, 4.

Hoph. הִנִּיחַ *to be set down, placed*, Zech. 5, 11 (comp. the Chald. form הִנִּיחַ Dan. 7, 4). Part. מְנִיחַ *something left vacant, vacant place*, Ez. 41, 9, 11.

Deriv. הִנִּיחַ, מְנִיחַ, מְנִיחָה, מְנִיחָה, and the pr. names נִיחָה, מְנִיחָה, מְנִיחָה. Also the two following:

נִיחָה m. 1. *rest, quiet*, Esth. 9, 16. 17. 18; c. suff. נִיחָה 2 Chr. 6, 41.

2. *Noah*, pr. n. see נִיחָה.

נִיחָה (rest, r. נִיחָה) Nohah, pr. n. of a son of Benjamin, 1 Chr. 8, 2.

\* נִיחָה *to be moved, to quake*, i. q. מִיָּד, once Ps. 99, 1; Sept. σαλευθήτω ἡ γῆ, Vulg. moveatur terra; and so Syr. and Chald. Kindr. is Arab. ناحت vacillavit in incessu.

נִיחָה (r. נִיחָה) in Cheth. for pr. n. נִיחָה Naioth in Keri, 1 Sam. 19, 18. 19. 22. 23. 20, 1.

\* נִיחָה Chald. Pa. נִיחָה, i. q. נִיחָה, *to soil to foul*. Hence

נִיחָה Chald. f. Ezra 6, 11, and

נִיחָה Dan. 2, 5, 3, 29; a dunghill. Dan. 2, 5 and your houses shall become dunghills, i. e. sinks, cloacæ; comp. 2 K. 10, 27.

\* נִיחָה *to slumber, to fall asleep* from weariness and lassitude, and thus differing from נָתַן to sleep. The primary idea seems to be that of *nodding*, like Gr. νωτάζω, which the LXX put for it. —Of watchmen, guards, Ps. 121, 3, 4. Is. 5, 27. Trop. of inactive and slothful leaders, prophets, Nah. 3, 18. Is. 56, 10. Ps. 76, 6 נִיחָה שְׁנָתָם they sleep their sleep, are fallen asleep, perish.—Syr. نَح id.

Contra Arab. **נָאֵם** signifies to sleep, and **וָסַן** to slumber.

Deriv. **הַנְּנוּמָה**, pr. n. **נִנּוּם**; and

**נִנּוּמָה** f. *slumber, light sleep*, Prov. 23, 21.

\* **נִנּוּן** not found in Kal; Hiph. fut. **נִנְיָן**, to sprout, to put forth, subolescere. Ps. 72, 17 Cheth. **לְפָנֵי-שֶׁמֶשׁ נִנְיָן שְׁמוֹ** so long as the sun endures shall his name flourish. In Keri, Niph. **יִנְיֹן** shall be spread abroad. Sept. *διασπειν*. Hence **מִנְיָן**, also

**נִיךְ** pr. Syr. and Chald. a fish, so called from its prolificness, see the root. In Heb. **Num**, pr. n. of the father of Joshua, Ex. 33, 11. Num. 11, 28, and so constantly in the book of Joshua. Sept. everywhere *Ναυή*, obviously from an error of the earliest copyists (*NAPH* for *NATH*). From the forms *Ναβή* and *Ναβή* found in some Mss. (see Holmes,) we may gather that later transcribers supposed this *Ναυή* to be the pronunciation, according to *Itacism*, of the Hebrew **נביא**.—Once **נִיךְ** id. 1 Chr. 7, 27.

**נוס** fut. **יָנוּס**, conv. **יָנֹס**; inf. constr. **לָנוּס**.

1. to move swiftly, to haste, to fly; the radical idea being that of flying, (comp. to fly and to flee,) although this again is itself secondary, coming from the idea of radiating, glittering; see under **נִיץ**, and comp. Schroeder Origg. Heb. p. 150.—Spoken of the rapid course, flight, of a horse and his rider; Is. 30, 16 **וְהָאֲמָרוּ לֹא כִי עֲלֵסִים** but ye say, 'No, for we will fly on horses;' therefore shall ye flee; parall. **עֲלֵי-קַל יִרְכָּב**. There is here a paronomasia arising from the double meaning of the verb **נוס**.

2. to flee, similar to **פָּרַח** with which it is often coupled; though sometimes put absol. to flee away, to escape, as Am. 9, 1 **לֹא יָנוּס לָהֶם נֹס**. Jer. 46, 6. Spoken of single persons, and also of nations, armies, Judg. 7, 22; also of things which flee away, e. g. waves Ps. 104, 7. 114, 3; sorrow Is. 35, 10. 51, 11; vigour Deut. 34, 7. So Cant. 2, 17 and 4, 6 in describing the evening: **נָסוּ הַצִּלּוֹת** the shadows flee, i. e. become

lengthened, as it were flee from us and are lost. Once **נָס לוֹ**, Fr. *il s'enfuit*, Is. 31, 8; see in **לָ** A. 3. b.—The pers. or thing from which or through fear of which one flees, is put after **מִפְּנֵי** Ex. 4, 3. Num. 10, 35. Josh. 10, 11. al. **מִן** Is. 24, 18. Ps. 104, 7; **לְפָנֵי** Deut. 28, 25. Josh. 7, 4. 1 Sam. 4, 17; once **לָ** Num. 16, 34, comp. in **לָ** A. 3. e. The place whither one flees is put with **אֶל** Deut. 19, 5. 1 K. 2, 28; **לָ** 2 K. 8, 21. Jer. 15, 16; acc. with **ה** loc. Gen. 39, 12. 18. 2 K. 14, 19; acc. simpl. 2 K. 9, 27. With **עַל** of pers. to flee to any one for help, Is. 10, 3.

PIL. **נוֹס** to impel; Is. 59, 19 as a confined stream **בִּיהֶן הָרֶחַק נֹסֶה בּוֹ** which the wind of Jehovah drives onward.

Hiph. **הִנִּיחַ** 1. Causat. of Kal no. 2, to cause to flee, Ex. 9, 20; to put to flight, Deut. 32, 30.

2. to place in safety, to secure, with acc. of thing, Judg. 6, 11.

Hithpal. **הִתְנוּסָה** to betake oneself to flight, to flee, Ps. 60, 6; so the ancient versions, but see in **נָס** II.

Deriv. **מִנוּס**, **מָנוּס**, pr. n. **יָנוּס**.

\* **נוּד**, also **נוֹד** as inf. absol. Is. 24, 20. Ps. 109, 10, but also constr. Is. 7, 2.

1. to nod, to waver, to reel, to move to and fro unsteadily, Gr. *νέω*, Germ. *nicken*. Chald. id. but rarely; Arab. **نَاع** mid. Waw, to be moved; II. to move to and fro, to make wave, as the wind a bough, etc.—Spoken: a) Of drunken persons, to reel, to stagger, Is. 29, 9. Ps. 107, 27; and hence of the earth Is. 24, 20; of the blind, Lam. 4, 14; one's paths Prov. 5, 6. b) Of a tremulous motion, to tremble, e. g. as leaves agitated by the wind Is. 7, 2; also of persons or things moved with fear, to quake, Is. 6, 4. 19, 1. Ex. 20, 18. c) Of the tremulous motion of any thing suspended in the air, to vibrate, to wave, to sway to and fro, as of miners suspended in the pits, Job 28, 4 **הֵלֵי מְאוֹנוֹת יָנִי** they hang down far from the dwellings of men, and swing to and fro. So of a tree, to wave over other trees, metaph. for to rule over them, Judg. 9, 9. 11. 13. d) Of the lips of a person speaking softly, to move, to vibrate, 1 Sam. 1, 13.

2. to wander about, comp. **נָדַד** and **נָדַד**; Am. 4, 8. 8, 12. Lam. 4, 14. 15. Jer. 14



10. Ps. 109, 10. Gen. 4, 12 נָדַד אַ wānderer and a fugitive.—Causat. to cause to wander to and fro, 2 Sam. 15, 20 Cheth.

NIPH. pass. of Hiph. to be shaken, as a tree in order that its fruit may fall, Nah. 3, 12; in a sieve, to be sifted, Am. 9, 9.

HIPH. הָנִיד 1. to move to and fro, to shake, e. g. in a sieve, to sift, Am. 9, 9; the hand, as a gesture of scorn, to wave, Zeph. 2, 15. More frequent in this sense is the phrase הָנִיד רֹאשׁ to move the head to and fro, to nod or wag the head, Sept. κινεῖν τὴν κεφαλὴν, Vulg. movere caput, a gesture of scorn, insult, contumely; prob. not the shaking of the head, the usual token of denial, refusal; but a continued nodding to or at any one, which, although a usual sign of assent and approval, may also imply assent and joy in one's adversity and calamity; just as the clapping of hands implies not only assent and approbation, but also scorn; comp. Lakemacher Observv. VII. p. 56 sq. Thesaur. p. 865. Ps. 22, 8 all they that see me laugh me to scorn, they gape with the lips, הָנִידוּ רֹאשׁ they nod the head. 109, 25; with עַל of pers. Lam. 2, 15; הָנִידוּ Is. 37, 22. 2 K. 19, 21. Here too some refer הָנִיד בְּמוֹ רֹאשׁ to nod with the head, בְּ (בְּמוֹ) here marking the instrument, Job 16, 4; but it seems here rather to imply pity. Yet הָנִיד בְּרֹאשׁ implies insult, Jer. 18, 16; comp. 48, 27. Ps. 44, 15. Ecclus. 13, 7. Matt. 27, 39.—Also to move, i. q. to disturb, to disquiet, e. g. one's bones, 2 K. 23, 18.

2. Causat. of Kal no. 1. a. b, to cause to reel or stagger; Dan. 10, 10 lo! a hand touched me הָנִידוּ עַל-בְּרָכַי וְנִפְחוּ יָדַי and made me reel (stand reeling and trembling) upon my knees and the palms of my hands.

3. Causat. of Kal no. 2, to cause to wander about, πλῆξω, Num. 32, 13. Ps. 59, 12. 2 Sam. 15, 20 Keri.

Deriv. מְנַדְּנִים and pr. n. נִדָּה.

נוֹדֶה (with whom Jehovah convenes, r. נָדַד) Nodiāh, pr. n. a) m. Ezra 8, 33. b) f. Neh. 6, 14.

\* נוֹה 1. to lift up, to elevate, see נוֹה, נָפַה. Arab. نَاف I, IV, intrans. to be high, lofty; نَوْبُ the highest part of a camel's hump. Hence

2. to lift up the hand repeatedly, to move or wave the hand up and down, see Hiph. Spec. to sprinkle, which is done by such a motion, with two acc. Prov. 7, 17 נָפַחַי מִשְׁכְּבִי מֵרֵרְחַ I have sprinkled my bed with myrrh. Comp. Hiph. no. 3, and נָפַח.—More freq. is

HIPH. הָנִידָה, inf. הָנִידָה, once by Chald. הֲנִידָה Is. 30, 28.

1. to lift up repeatedly, to move or wave up and down, Sept. αἶψα, ἐπαίψα. Spec. a) הָנִידָה הַיָּד to wave the hand, as one beckoning Is. 13, 2; to shake the hand or fist, e. g. in threatening Is. 11, 15. 19, 16. Zech. 2, 13 (עַל) for punishment, c. עַל Job 31, 21. So of the hand as applied for soothing, healing, c. אֵל 2 K. 5, 11. Comp. κατασιώσῃ τὴν ἡτῆρα, Syr. اَلنَّفَّ اَلْأَمْرَ Acts 13, 16. 19, 33; comp. 12, 17. b) to lift up and shake, or wave, e. g. an iron tool, a sickle, upon any thing, i. e. to apply an iron tool, sickle, to any thing, Sept. ἐπιβύλλω, c. עַל Ex. 20, 25. Deut. 23, 26. 27, 5. Josh. 8, 31.

2. to move to and fro, to shake, to wave, spoken of a motion not necessarily up and down, but also from side to side, e. g. of a saw Is. 10, 15; a sieve, to sift, Is. 30, 28. Chald. נוּה and נִפָּה, Eth. ሥፈ, to sift.—Spec. of a certain ceremony in sacrifices, by which portions of the victims or offerings, before being placed upon the altar, were waved to and fro, as if to show and present them on every side. Lev. 7, 30 the fat with the breast shall he bring, and the breast shall be waved for waving before Jehovah. 8, 27. 29. 9, 21. 10, 15. 14, 12. 24, 23, 11. 12. 20. Ex. 29, 24. 26. Num. 5, 25. 6, 20. Joined also with the rite of elevating, or the heave-offering, הָרִיסָה, Ex. 29, 27. Lev. 7, 34; between which rites the Rabbins justly distinguish thus, viz. that the heave-offering is presented with a motion up and down, and the wave-offering with a motion from side to side; see Carpzov. Appar. p. 709 sq. In the case of living victims and in the consecration of the Levites, the waving would seem to have consisted in leading them about to and fro, Num. 8, 11–21. Saadias renders well, in re-

spect to offerings, by **חַרֵּק תַּחֲרִיקָא** *agitando agitavit*; and, of living victims and persons by **רָפָא רָפָא** *circumduxit circumducendo*. Among the Romans the *porrectio* was a similar rite; as also the *elevation* of the host (*monstratio*) in the Latin church.—Rarely of offering in general, Ex. 35, 22.

3. i. q. Kal no. 2, to *sprinkle*, to *scatter*, as God the rain, Ps. 68, 10.

הוֹרָה הוֹרָה pass. of Hiph. no. 2, Ex. 29, 27.

PIL. נוֹפֶה i. q. Hiph. no. 1, to *shake* the hand or fist *at* any one, as a gesture of threatening, c. acc. Is. 10, 32.

Deriv. נִפֵּחַ, נִפֵּחַ, נִפֵּחַ, and

נוֹף m. *elevation, height*, see r. נוֹף. Ps. 48, 3 *beautiful for elevation is mount Zion*, i. e. it rises gracefully.—But נוֹף Memphis, is of Egyptian origin, q. v.

\* נוֹץ 1. Pr. to *send out rays*, to *sparkle*, to *glitter*, as Arab. نَاص mid. Waw;

comp. נִצֵּץ and נִצְנוֹץ a spark. Hence

2. Trop. to *flourish*, see Hiph.

3. Trop. to *fly*, to *flee*, as in kindr. נִים. The idea of *sparkling, radiating*, is often transferred to other kinds of swift tremulous motion; comp. בְּנֵי רָשָׁה sons of the lightning, i. e. swift birds of prey; also דָּרָר no. 2, 3; Lat. *micare, emicare*; see Schroeder Orig. Heb. p. 144.—So perh. Lam. 4, 15 *נָצְוּ בָם נָצְוּ* they flee away and wander; but see in נָצָה no. 1.

HIPH. הִנֵּץ to *flourish*, Cant. 6, 11, 7, 13. In Targg. אֲנִיץ id.

NOTE. The nouns נֵץ, נִצָּה, נִצֵּץ are derived from the kindred verb נִצֵּץ q. v.

נוֹפֶה f. (r. נָצָה) a *wing-feather, pinion*, Ez. 17, 3. 7. Job 39, 13.—For the form נָצָה Lev. 1, 16 see below in its order.

\* נוֹק a doubtful root, prob. i. q. נִיֵּק to *suck*; whence fut. Hiph. וְהִנִּיקָהּ and she suckled him, Ex. 2, 9. But a very slight change of the vowels gives וְהִנִּיקָהּ, from נִיֵּק.

\* נוֹר obsol. root, to *shine*, i. q. נוֹהַר II. Arab. نَار mid. Waw, id. نَار fire, نور

and נוֹר light. Syr. نَار fire, Sam.

נָצַח id.

Deriv. מְנוֹרָה, מְנוֹרָה, מְנוֹרָה, pr. n. מְנוֹרָה.

נִיר Chald. f. emphat. נִירָא, fire, Dan. 3, 6. 11. 15. 17. 27. 7, 9. al.

\* נִוֵּשׁ i. q. אָנַשׁ, to *be sick, ill at ease*, once trop. of the mind Ps. 69, 21. Syr. نَم id. Gr. νόσος, νοῦσος.

\* נָזַח fut. נִזַּח, apoc. נִזָּ Is. 63, 3, conv. נִזָּ 2 K. 9, 33.

1. to *leap for joy*, to *exult*, to *spring*. The primary idea is that of *sparkling, flying out*, so that נָזַח with the sibilant softened is kindr. with נָצָה, נִצֵּץ, נוֹץ. Arab. نَزَا to *leap*, to *spring*, has a wide usage; see Thesaur. p. 868.

2. Of liquids, to *leap forth*, to *spout*, to *spirt*, to *be sprinkled*, with נָצַח, נָצַח, on, upon any thing Lev. 6, 20 [27]. 2 K. 9, 33; also Is. 63, 3.

HIPH. הִנֵּחַ, fut. הִנֵּחַ, conv. הִנֵּחַ. 1. to *cause to leap for joy*, to *cause to exult*, to *make rejoice*, with acc. and נָצַח in or because of any thing; Is. 52, 15 *כִּן הִנֵּחַ* so shall he cause many nations to rejoice in himself; comp. גִּיל בִּירוּשָׁה. Sept. οὕτω θαυμάσονται ἡ πόλις πολλὰ ἐν αὐτῷ.—Gr. Syr. Vulg. Luth. Engl. so shall he sprinkle many nations, see no. 2, i. e. my servant the Messiah shall make expiation for them; but this accords less well with the parallel verb שָׁמַח.

2. to *sprinkle*, e. g. water, blood, also oil Lev. 8, 11; c. נָצַח Ex. 29, 21. Lev. 5, 9. 8, 30. Num. 8, 7; נָצַח towards Lev. 14, 51; נָצַח-עַל-פָּנֶי Lev. 16, 14; ib. et v. 15; נָצַח-אֶת-פָּנֶי Lev. 4, 6. 17. Acc. impl. Num. 19, 18. 19.

Deriv. נִזְיָה pr. n.

נִזְיָה m. see in r. נִזְיָה Niph. p. 274.

נִזְיָה m. (r. נִזְיָה) constr. נִזְיָה, one consecrated, devoted, spoken of persons.

1. a *Nazarite*, a species of ascetics among the Hebrews, who bound themselves by a vow to abstain from certain things (see the law Num. 6, 2 sq.) Am. 2, 11. 12; more fully נִזְיָה אֱלֹהִים consecrated to God, Judg. 13, 5. 7. 16, 17. So נִזְיָה the vow of a *Nazarite* Num. 6,



2.—From the Nazarite, who left his locks unshorn, the word was transferred to the *vine*, which every seventh and also every fiftieth year was left *unpruned*, Lev. 25, 5, 11. Comp. Talmudic *virginitas sycomori*, a sycamore not yet pruned.

2. a *prince*, as consecrated to God, Gen. 49, 26. Deut. 33, 16. Lam. 4, 7. Comp. *נָשִׂיחַ*.

\* *נָזַל* fut. *נִזְלֵ* 1. *to flow, to run*, kindr. *זָלַל*; e. g. liquids, Num. 24, 7. Ps. 147, 18. Part. plur. *נִזְזִים* *the flowing*, an epithet of waters Jer. 18, 14; hence poet. for *floods, streams*, Ex. 15, 18. Is. 44, 3. Ps. 78, 16. Prov. 5, 15. Metaph. of language, Deut. 32, 2 *my speech shall flow (distil) as the dew*. Of fragrant odours distilling and flowing through the air, Cant. 4, 16.—In poetry also to *flow with* any thing is put to express abundance, with acc. (see in *הִלָּה* no. 3.) Jer. 9, 17 *וְעַיְנֵינוּ יִזְלוּ מִמֶּנּוּ* and *our eyelids flow with waters*. Is. 45, 8. Job 36, 28.

NOTE. The form *נָזַל* Judg. 5, 5 is for *נָזַל* Niph. of *נָזַל* q. v.

HIPH. *הִזְלִיל*, causat. of no. 1, *to cause to flow* Is. 48, 21.—The same form is found in *זָלַל*.

Deriv. *מִזְלוֹחַ* q. v.

\* *נָזַם* obsol. root, either i. q. Arab. *نَظَمَ* to perforate, to string pearls, whence *نَظْمٌ* a string of pearls; or better, i. q. Chald. *נָזַם* to muzzle, whence Syr. *نَظْمٌ* nose-ring, and Ethiop. *ሰንዳ* a ring in the nose of animals to be tamed, i. q. *נָזַם*.—Hence

*נָזַם* m. c. suff. *נִזְמָה*, plur. *נִזְמִים*, cstr. *נִזְמִי*, a ring, i. e. a) a nose-ring, a female ornament common in the East; Gen. 24, 47. Is. 3, 21. Prov. 11, 22. Ez. 16, 12. See Jerome on Ez. 16, 12. Hartmann's *Hebräerinn* II. 166. III. 205 sq. b) an ear-ring, Gen. 35, 4. Ex. 32, 2.—Genr. and without specification, Judg. 8, 24. 25. Job 42, 11. Prov. 25, 12. Hos. 2, 15.

\* *נָזַק* Chald. *to suffer loss or detriment*, Part. *נָזַק* Dan. 6, 3. Freq. in Targg.

APH. *הִנִּיף* to bring loss upon, to en-damage, Ez. 4, 13. 15. 22. Hence

*נָזַק* m. loss, damage, Esth. 7, 4.

\* *נָזַר* in Kal not used, Arab. *نَذَرَ* to consecrate, to vow. The Arabs thus embrace in this one word what the Hebrews express by the two kindred verbs *נָזַר* and *נָזַר*. The primary idea is that of separating.

NIPH. 1. *to separate oneself* from any one, e. g. *יִהְיֶה יִהְיֶה* i. e. *to fall away* from the worship of Jehorah, Ez. 14, 7.

2. *to abstain* from any thing, with *מִן* Lev. 22, 2; absol. spoken of abstinence from food and drink Zech. 7, 3, comp. v. 5.—Syr. Ethpe. id.

3. *to consecrate or devote oneself* to any thing, e. g. *לִיהְיֶה* Hos. 9, 10.

HIPH. *הִזְדִּיר* 1. *to separate* one from any thing, i. e. *to restrain from, to admonish against*. Lev. 15, 31 *וְהִזְדִּירְתָּם אֶת בְּנֵי־יִשְׂרָאֵל מִמְּצֻאֵת* cause ye the children of Israel to separate themselves from their uncleanness, i. e. admonish them not to make themselves unclean. Comp. Arab.

*نَذَرَ* IV to premonish, to admonish.

2. Trans. *to consecrate*, c. *לְ* Num. 6, 12.

3. Intrans. i. q. Niph. no. 2, *to abstain*, c. *מִן* Num. 6, 3.

4. i. q. Niph. no. 3, *to consecrate or devote oneself*, *לִיהְיֶה* Num. 6, 2. 5. 6.

Deriv. *מִנְזָרִים*, *נָזִיר*, and

*נָזַר* m. c. suff. *נִזְרוֹ* 1. *consecration* of a priest Lev. 21, 12; spec. of a Nazarite (see *נָזִיר*) Num. 6, 4. 5. 9 *רֹאשׁ נִזְרוֹ* his consecrated head. v. 12. Hence meton. *consecrated head* sc. of a Nazarite, Num. 6, 19. Also, the primary idea being dropped, *unshorn hair, long hair*, e. g. of a woman, Jer. 7, 29.

2. a *diadem*, worn as the mark of consecration, e. g. by the high priest, whose diadem was called *הַקִּדְשֵׁן*, Ex. 29, 6. 39, 30. Lev. 8, 9; a king 2 Sam. 1, 10. 2 K. 11, 12. 2 Chr. 23, 11. al. *אֲבָנֵי נִזְרֵי* the gems of a diadem, put for any thing precious, Zech. 9, 16.

*נֹחַ* Noah pr. n. Gr. *Νῶε, Νωέ*, (i. q. *נֹחַ* rest, r. *נִיחָה*), the son of Lamech, preserved from the deluge for his righteousness, Gen. 5, 29. 32. c. 6–9. 10, 1. 32. 1 Chr. 1, 4. 9, 2. Ez. 14, 14. 20. So *נֹחַ*.

נח *the waters of Noah*, the deluge, Is. 54, 9.—On the etymology see Thesaur. p. 862.

נָחִי (hidden, verbal of Niph. r. נָחַה) Nahbi, pr. n. m. Num. 13, 14.

\* נָחַה in Kal præter. נָחַה, imper. נָחַה, and in Hiph. הִנָּחַה, fut. יִנָּחַה, inf. הִנָּחוּ.

1. *to lead, to conduct, to guide*; kindr. are נָחַה, נָחַל. Sept. often, ὁδηέω, ἀσθηέω, sometimes ἄγω, ἐπαγω.—Constr. c. אֶל *to any one*, Ex. 32, 34; עַד Ps. 60, 11; אֶת-פָּנָי 1 Sam. 22, 4; לְפָנָי Prov. 18, 16; also with בֵּן of place *whence* Num. 23, 7; absol. Job 38, 32.—Often of God as leading or guiding a people or persons; Gen. 24, 27 בְּהַדָּה נָחֵנִי יְיָ בֵּית אָחִי the Lord hath led me in the way to the house of my master's brethren. v. 48. Ex. 13, 17, 21. Neh. 9, 12. Ps. 78, 14; with אֶל Ps. 107, 30; בָּ Ex. 15, 13. Deut. 32, 12. Ps. 31, 4. 139, 10. Is. 57, 18. al. Trop. God is said *to lead* any one in a way of righteousness Ps. 23, 3; in the old way, the religion of the forefathers, Ps. 139, 24; in his counsel 73, 24; comp. also Ps. 5, 9. 27, 11.

2. *to lead out or away, to carry away* to any place. 1 K. 10, 26 וַיִּנָּחֵם בְּעָרֵי וַיִּנָּחֵם בְּעָרֵי and brought them out into the cities for chariots. So *to lead or carry away* a people into exile, coupled with הִנָּחָה, 2 K. 18, 11. Job 12, 23 he enlargeth the nations and (again) leadeth them away into captivity.

נָחִים Neh. 7, 7, see רָחוּם lett. c

נָחִים (consolation, r. נָחַם) Nahum, pr. n. of a prophet, Nah. 1, 1.

נָחִים m. plur. (r. נָחַם) 1. *consolations* Is. 57, 18. Zech. 1, 13 where many Mss. and editions have נִחְמִים, but against analogy.

2. *compassion*, Hos. 11, 8.

נָחֹר (snorting, snoring,) Nahor, pr. n. a) A postdiluvian patriarch Gen. 11, 22. b) A brother of Abraham Gen. 26, 27.

נָחֹשׁ m. adj. (denom. from נָחַשׁ) *brazen*, trop. Job 6, 12. Also

נָחֹשֶׁה pr. fem. of the preced. a) *brazen*, as נָחֹשֶׁה אֶתְּנֶה a bow of brass, brazen, Ps. 18, 35. Job 20, 24. b) Neut. any

thing made of brass, a brazen thing Lev. 26, 19. Job 41, 19. Is. 48, 4. Mic. 4, 13. Hence poet. for *brass*, i. q. נָחֹשֶׁת, Job 28, 2. Is. 45, 2 דְּלֹתֵי נָחֹשֶׁה doors of brass, brazen doors. Job 40, 18 אֲפִיקֵי נָחֹשֶׁה tubes of brass.

נָחִילֹת f. plur. Ps. 5, 1, an instrument of music, prob. *tibiae, pipes, flutes*, i. q. נָחִיל. It is for נָחִילֹת the perforated, pr. part. Niph. of r. נָחַל.

נָחִירִים dual (r. נָחַר) the nostrils, from snoring, Job 41, 12 [20]. Syr. sing.

نَاسِبٌ nose, Arab. نَحْرٌ nostril.

\* נָחַל fut. יִנָּחַל 1. *to take, to get as a possession, to possess*, nearly i. q. נָחַשׁ. The primary idea seems to be that of *leading, drawing*; so that נָחַל is of like signif. with נָחַל. From the idea of *leading*, comes, on the one hand, that of *flowing*, whence נָחַל stream; and, on the other, that of *taking, receiving*, as we also say, 'to draw money, to draw profit,' etc. for 'to get, take, receive.'—Spoken: a) Often of the Israelites as acquiring and enjoying possession of Canaan, c. acc. Ex. 23, 30. Josh. 14, 1. Is. 57, 13. Ps. 69, 37. al. Without acc. *to take possession, to have possession, to possess*, Josh. 16, 4. Num. 32, 19; with אֶת of place Num. 18, 20. Deut. 19, 14. Num. 18, 23. 24. Josh. 17, 6. 19, 9. b) Of God who takes Israel as his own possession, and therefore protects and defends them; Ex. 34, 9. Zech. 2, 16 [12]; with אֶת of place Ps. 82, 8. c) Genr. *to get, to gain, to acquire*, as a possession, e. g. glory Prov. 3, 35; wealth 28, 10; also folly 14, 18; the wind 11, 29. So Jer. 16, 19 אֲבֹתֵינוּ נָחֲלוּ שֵׁמָּה have possessed lies, i. e. idols for worship. Ps. 119, 111 thy precepts have I taken as a possession for ever. d) With acc. of pers. *to take possession of any one*, i. e. to seize upon his possession, *to drive out, to dispossess him*, Zeph. 2, 9. Comp. נָחַשׁ no. 1. b.

2. *to get by inheritance, to inherit*, with אֶת of place, Judg. 11, 2 לֹא הִנָּחַל בְּבֵית אָבִיו thou shalt not inherit in our father's house.—The LXX render by ἀνομιμα also many passages cited under no. 1; but the specific idea of *inheritance* in this verb is rare.



3. Causat. i. q. Pi. *to give to be possessed, to distribute* any thing, with acc. of thing and ל of pers. Num. 34, 17 אֲשֶׁר־יִתְּנוּ לָכֶם אֶת־הָאָרֶץ *who shall distribute the land unto you.* v. 18. Josh. 19, 49.

PIEL נָתַן *to give to be possessed, to distribute*, Josh. 13, 32; with two acc. of pers. and thing Josh. 14, 1. Num. 34, 29; לָ of pers. Josh. 19, 51.

Hiph. הִנְחִיל, fut. נִחְיֵל 1. *to give as a possession, to cause to possess*, often with two acc. of pers. and thing, 1 Sam. 2, 8. Zech. 8, 12; often spoken of the distribution of the land of Canaan, Deut. 1, 38. 3, 28. 19, 3. 31, 7. Jer. 3, 18. 12, 14. Josh. 1, 6. With acc. of thing impl. Deut. 32, 8 בְּהִנְחֵל עֲלֵינוּ גֹוִים *when the Most High gave (divided out) to the nations their possession*. Prov. 8, 21. Acc. of pers. impl. Is. 49, 8.

2. *to cause to inherit*, i. e. a) *to leave as heir* Prov. 13, 22. b) *to leave as an inheritance*, with dat. of pers. 1 Chr. 28, 8. c) *to distribute an inheritance*, with two acc. Deut. 21, 16.

HOPH. *to be made to possess*, i. e. *to have allotted or appointed* as one's portion, although by compulsion and unwillingly; hence with acc. (Heb. Gr. § 140. 1. a.), Job 7, 3 חֶסֶדְךָ לִי חֶסֶדְךָ לִי חֶסֶדְךָ לִי *I have been allotted months of misery*, such are appointed as my portion.

HITHP. i. q. Kal, *to receive as one's own, to possess oneself of*, c. acc. Num. 32, 18. Is. 14, 2. With dat. of pers. *to possess for oneself and for one's heirs*, i. e. so as to transmit to one's heirs; Lev. 25, 46 אֶתְּכֶם לְבָנֵיכֶם אֶתְּחַלְּקֶם וְיָרְשׁוּכֶם *and ye shall possess them for yourselves and for your sons after you*; so all the ancient versions. In the same manner are to be explained Num. 33, 54. 34, 13. Ez. 47, 13. Comp. Ewald's Krit. Gramm. p. 204.

Deriv. **נָחַל** and the four following.

נחל m. with He local Num. 34, 5, and poet. נַחֲלָה Ps. 124, 4; dual נַחֲלִים Ez. 47, 9; plur. נַחֲלִים, constr. נַחֲלֵי, c. suff. נַחֲלִיתָ.

1. *a stream, brook, torrent*, so called from its flowing, see **רַחֵל** Kal no. 1. Lev. 11, 9. 10. Deut. 8, 7. 10, 7. 1 Sam. 17, 40. 2 Sam. 17, 13. Is. 11, 15. Ps. 78, 20. al. ssep. **רַחֵל אֵינָהּ** *a perennial brook*.

see in אֶרְיָן no. 1. נַחַל שִׁטָּה *an overflowing stream* Is. 30, 28, 66, 12. Jer. 47, 2. נְתָלִים צוּר stones of the brooks Job 22, 24, comp. 1 Sam. 17, 40. Is. 57, 6. So עֲרָבֵי נַחַל willows of the brook Lev. 23, 40. Job 40, 22; and hence הַנְּעָרִים נַחַל the brook of willows Is. 15, 7, as pr. n. of a stream on the east of the Dead Sea, perh. the present Wady el-Ahsy, وَادِى الْأَحْسَى, which descends from the eastern mountains and enters the south end of the Dead Sea; see Bibl. Res. in Palest. II. p. 488, 555. Most of the streams in Palestine are torrents flowing only in winter, χεῖμαςτοι, and such an one is meant in Job 6, 15: my brethren are deceitful like the torrent, which dries up unexpectedly and so disappoints the traveller. The torrents (נְתָלִים) of Palestine named in the O. T. are: הַבְּשׂוֹר, נ' אֶרְנוֹן 2 Sam. 24, 5, called also נ' הַקָּדֶר נ' בִּפְךָ, נ' קָדְרוֹן, נ' פְּרִירָה, נ' קָנֶה, נ' קִישׁוֹן, נ' קֶדְרוֹן, נ' פְּרִירָה, נ' הַקָּדְבָה, —Further, הַנְּעָרִים נַחַל the brook of the desert i. e. of the Arabah, put perh. for the Kidron, which falls into the northern part of the Dead Sea, comp. 2 K. 14, 25. מִצְרַיִם נַחַל the brook or torrent of Egypt, on the confines of Egypt and Palestine, later Πρωτοπόρος, now Wady el-Arish, الْعَرِيش, Num. 34, 5. Josh. 15, 4, 47; comp. 1 K. 8, 65, 2 K. 24, 7. Is. 27, 12; called also נַחַל זֵאֵזֶסֶף simply נַחַל Ez. 47, 19, 48, 28. But the river of Egypt, נַהַר מִצְרַיִם, is the Nile, Gen. 15, 18.—Poet. גַּפְרִית נַחַל a torrent of sulphur Is. 30, 33; streams of honey Job 20, 17; streams of oil Mic. 6, 7, וְנַחַל בְּלֻגֵּל torrents of destruction Ps. 18, 5.

2. *a valley, ravine*, watered by a brook or torrent, Arab. **وادی** *Wady*, Syr. **ܨܠܐ** for Gr. *φάγας* Luke 3, 5.—Gen. 26, 19. Num. 24, 6. 2 K. 3, 16. Ps. 104, 10. Cant. 6, 11. al. The vallies enumerated of this kind are: **נַחְלֵי שִׁירָה**, **נַחְלֵי אֶשְׂכֵּל**; **נַחְלֵי שִׁירָה**, **נַחְלֵי אֶשְׂכֵּל**, see under these words.—Since **נַחַל** signifies both a *brook* and the *valley* in which it flows, the same expression may be understood of either, as **נַחְלֵי שִׁירָה** of the brook Deut. 2, 13, 14, and of the valley Num. 21, 12; and in some examples it may be doubtful which is meant, as Josh. 15, 7, 19, 14, comp 11. See Thesaur. p. 873.

3. Prob. *shaft* or *adit* of a mine ; Job 28, 4 נחל פּרץ *they break (pierce) a shaft*.

נחלה - Milél Ps. 124, 4 ; see in נחל init.

נחלה f. (r. נחל) constr. נחלת, c. suff. נחלתי ; plur. נחלות Is. 49, 8.

1. *a taking possession, occupation* ; Is. 17, 11 נחלה ביום *in the day of occupation*, i. e. of gathering the harvest. But on account of the following בָּאֵב אָנֹכִי, it is better to read נחלה *a deadly wound* ; see in r. חלה Niph.

2. *a possession, estate, property*, that which is possessed. Ps. 2, 8 *I will give thee the heathen as thy possession*, נחלתה. *So of wealth* Prov. 20, 21. Ecc. 7, 21 ; oftener of a possession of land, *real estate*, Num. 16, 14. 36, 7. 8. 9. Ruth 4, 5. 6. 10. Josh. 19, 49.—Spec. a) Of the territory assigned by lot to each tribe, Josh. 23, 23. 28 ; comp. 18, 20. 28. 19, 1. 8. 9. 16. 23. 31. 39. 48. Hence of the Levites it is said, Num. 18, 23 *among the children of Israel they shall have no possession*. v. 24. 26. 62. Josh. 13, 14. 33. 14, 3. b) Of the whole land of Palestine, given as a possession to the Israelites, Deut. 4, 38. 15, 4. 19, 10. 20, 16. 21, 23. 24, 4. 26, 1. נחלת ירעבב Is. 58, 14. al. c) נחלת יהוה *the possession of Jehovah*, his property, i. e. the children of Israel, whom Jehovah cares for and protects as his own cherished people, Deut. 4, 20. 9, 26. 29. 1 Sam. 26, 19. 2 Sam. 14, 16. Is. 19, 25. Joel 2, 17. Jer. 12, 7–9. Ps. 28, 9. 106, 40. al. But in Ps. 127, 3 נחלת יי *is a possession from the Lord*, bestowed by him. d) For the phrase נחלת עם, see in חלק no. 2. a.

3. Spec. *an inheritance, patrimony*, Num. 27, 7. Job 42, 15. 1 K. 21, 4. Prov. 19, 14 ; also Prov. 17, 2.

4. *a portion, lot*, assigned of God, i. q. חלק no. 2. d. Job 27, 13. Is. 54, 17. Job 20, 29 נחלת אֲמָרוֹ מֵאֵל *the lot appointed unto him from God*. With genit. id. Job 31, 2 ; comp. Ps. 127, 3 in no. 1. c.

נחליאל (valley of God) *Nahaliel*, pr. n. of a station of the Israelites in the desert, Num. 21, 19.

נחלמי Nehelamite, patronym. otherwise unknown, Jer. 29, 24. 31. 32.

נחלה f. i. q. נחלה, *a possession, portion, lot*, with the less frequent feminine termination נה, Ps. 16, 6. R. נחל.

\* נחם in Kal not used, pr. onomatopoeet. to draw the breath forcibly, *to pant, to sigh, to groan*, like Arab. نَحِم.

Kindred roots are נהם, נחמה, נחם, q. v. NIPH. נחם, fut. ינחם, conv. וינחם.

1. *to lament, to grieve* ; for the use of the passive and middle in verbs of emotion, comp. נאנח, *ὀδύρομαι, contristari*, also נבא Niph. Spoken : a) In regard to others, hence i. q. *to pity, to have compassion*, absol. Jer. 15, 6 ננחתי הנהם *I am weary of having compassion* ; c. על Ps. 90, 13 ; אל Judg. 21, 6 ; ל v. 15 ; מן Judg. 2, 18. b) In regard to one's own doings, *to grieve* ; hence *to repent*, (comp. Germ. *reuen* which in Switzerland means to grieve, Engl. *to rue*.) Ex. 13, 17. Job 42, 6. Ps. 110, 4 ; with פני Gen. 6, 6. 7. 1 Sam. 15, 11. Often of one who repents, grieves, for the evil he has brought upon another, Ps. 106, 45. Jer. 20, 16. Jon. 3, 9. Joel 2, 14 ; c. על Ex. 32, 12. 14. Jer. 8, 6. 18, 8. 10 ; אל 2 Sam. 24, 16. Jer. 26, 3.

2. Reflex. of Piel, *to console oneself, to be comforted* Gen. 38, 12 ; with על *concerning* any thing 2 Sam. 13, 39 ; with אהרי i. e. for the loss of any one Gen. 24, 67.—Hence

3. *to avenge oneself, to take vengeance*, since, to use the words of Aristotle, Rhet. II. 2, *ἡ ὀργὴ ἐπεται ἰδόνῃ τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρῆσθαι*. With מן Is. 1, 24 ; comp. Ez. 5, 13. 31, 16. 32, 31. See Hithp. no. 3.

PIEL נחם, fut. ינחם, *to console, to comfort*, pr. to express grief, compassion ; Job 16, 2. Ecc. 4, 1 אֵין לָהֶם מְנַחֵם *they had no comforter*. Lam. 1, 2. 9. 16. 17. With acc. of pers. Gen. 37, 35. 50, 21. Ruth 2, 13. al. With על of things concerning which, 1 Chr. 19, 2. Is. 16, 7. 22, 4. Ez. 14, 22. Job 42, 11. So God is said *to comfort* any one by restoring to him his favour, Is. 12, 1. 49, 13. Jer. 31, 13. Zech. 1, 17. Ps. 23, 4. al.

PUAL נחם, *to be consoled, comforted*, Part. מנחמה Is. 54, 11.

HITHP. הִנְחַם, once הִנְחַם Ez. 5, 13, i. q. Niph. but less frequent.



1. *to lament, to grieve*: a) For another, i. e. *to pity, to have compassion*, c. נל Deut. 32, 36. Ps. 135, 14. b) *to repent*, Num. 23, 19.

2. *to console oneself, to be comforted*, Gen. 27, 35. Ps. 119, 52.

3. *to avenge oneself, to take vengeance*; Gen. 27, 42 הַנָּחֵם אֶתְּךָ אֶתְּךָ לְהַרְגֵּהוּ lo, Esau thy brother will avenge himself by slaying thee.

Deriv. חֲנוּמִים, חֲנוּמִיּוֹת, הַנְּחֵם, הַנְּחֵמָה, and the pr. names נַחֲמִים, נַחֲמָה, and the five here following.

נַחֵם (consolation) *Naham*, pr. n. m. 1 Chr. 4, 19.

נַחֲמִים, plur. נַחֲמִיּוֹת, see in נַחֲמִיּוֹת.

נַחֵם m. *repentance*, Hos. 13, 14.

נַחֲמָה f. (ר. חם) *Kamets impure, consolation*, Job 6, 10. Ps. 119, 50.

נַחֲמִיָּה (whom Jehovah comforts) *Nehemiah*, pr. n. a) The son of Hachaliah, governor of Judea under Artaxerxes Longimanus, Neh. 1, 1. 8, 9. 10, 2. 12, 26. Sept. *Nesaias*. Comp. הַרְשָׁא. — Different are b) Neh. 3, 16. c) Ezra 2, 2. Neh. 7, 7.

נַחֲמָנִי (compassionate, r. נחם) *Nahamani*, pr. n. m. Neh. 7, 7.

נַחֲנוּ i. q. אֶנְחֵנוּ, *we*, found only Gen. 42, 11. Ex. 16, 7. 8. Num. 32, 32. 2 Sam. 17, 12. Lam. 3, 42.

נַחֵשׁ i. q. Chald. נַחֵשׁ *brass*, see in פִּינְחָשׁ.

\* נַחֲץ i. q. לַחֲץ, *to urge, to press*, see under the letter ל. Part. pass. נַחֲצִי *urged*, i. e. *urgent, pressing*, 1 Sam. 21, 9.—Arab. نَحَض id.

\* נַחֲר onomatopoeitic root, Arab. نَحَرَ, Syr. نَسَرَ, *to breathe hard through the nose, to snort, to snore*, comp. Eth. ንሐረ, *to snore*, Gr. ῥέγχεω, ῥόγχεος. — Hence נַחֲרִים, pr. n. נַחֲרִי, also the two following.

נַחֲר m. Job 39, 20, and נַחֲרָה f. Jer. 8, 16, *a snorting*, e. g. of a horse.

נַחֲרִי 2 Sam. 23, 37, and נַחֲרִי 1 Chr. 11, 37 (snorer, r. נַחֲרִי) *Naharai*, pr. n. m.

\* I. נַחֵשׁ in Kal not used, an onomatopoeitic root, i. q. נַחֵשׁ, expressing a low

hissing sound, *to hiss, to whisper*, espec. of the whispering or muttering of sorcerers, see נַחֵשׁ Pi. Ps. 58, 6. Comp. Zab. נַחֵשׁ to whisper, see Cod. Nas. III. p. 88, line 16. 18. Syr. نَحَس to practise enchantments.

PIEL נַחֵשׁ, fut. יִנְחֹשׁ, *to take auguries, to practise divination, to divine*, Lev. 19, 26. Deut. 18, 10. 2 K. 17, 17. 21, 6. —Some here understand *ὀφιδμαντεῖν* or divination by serpents, as if denom. from נַחֵשׁ; see Bochart Hieroz. T. I. p. 21. — Hence

2. In a wider sense, *to divine, to prognosticate, to augur*, i. e. to feel a pre-sage; Gen. 30, 27 וַיִּנְחֹשׁ יַהֲוֵה לְיִשְׂרָאֵל I augur that Jehovah blesseth me for thy sake. 44, 15 know ye not such an one as I could certainly divine such things? v. 5 whereby indeed he divineth? i. e. the cup, *κατακαυμαντεῖα*. 1 K. 20, 33 וַהֲאֲנָשִׁים יִנְחֹשׁוּ and the men took as a good omen sc. the words of Ahab in v. 32. See more in Thesaur. p. 875.

Deriv. נַחֵשׁ, נַחֲשׁ, pr. n. נַחֲשֹׁן.

\* II. נַחֵשׁ a root assumed to furnish an etymology for נַחֲשָׁה *brass*; perh. *to be bright*, corresponding to נִשְׁן. But the Semitic languages afford no trace of such a usage.

נַחֵשׁ m. (r. נַחֵשׁ I) 1. *incantation, enchantment*, Num. 23, 23.

2. *augury, omen*, which one takes, Num. 24, 1; comp. 23, 3. 15.

נַחֲשׁ m. (r. נַחֵשׁ I) 1. *a serpent*, so called from its hissing, Gen. 49, 17. Ex. 4, 3. 7, 15. Deut. 8, 15. Ps. 58, 5. al. Frequent mention is made of its deadly bite, Num. 21, 17 sq. Am. 5, 19. 9. 3. Ecc. 10, 11. Prov. 23, 22; also of its cunning, Gen. 3, 1 sq. comp. Matt. 10, 16, and Bochart Hieroz. III. p. 246 Lips. — Put for the constellation of the serpent or dragon in the northern quarter of the heavens, Job 26, 13. Arab. نَحَاشَة.

2. *Nahash*, pr. n. a) A place otherwise unknown 1 Chr. 4, 12. b) A king of the Ammonites 1 Sam. 11, 1. 2 Sam. 10, 2. c) 2 Sam. 17, 27. d) 2 Sam. 17, 25.

**נחש** Chald. m. *brass, copper*, Dan. 2, 32. 45. 4, 20. al. Syr. **ܢܫܐ**, Heb. **נחש**.

**נחשון** (enchanter, r. **נחש** I) *Nahshon*, pr. n. of a son of Amminadab, Ex. 6, 23. Num. 1, 7. Ruth 4, 20.

**נחשת** (r. **נחש** II) comm. gend. m. Ez. 1, 7. Dan. 10, 6, f. 1 Chr. 18, 8; c. suff. **נחשתה** Ez. 16, 36, **נחשתי** Lam. 3, 7; dual **נחשתים**.

1. *brass, χαλός*, pr. *copper*, mostly as hardened and tempered, and so used for arms and other implements, Gen. 4, 22. Ex. 26, 11. 37. al. sæpe. Metaph. Jer. 6, 28 *brass and iron are they all*, i. e. base, vile, of less precious metal.—Syr. and Chald. id.

2. Any thing made of brass or copper, e. g. a) *money*, brass or copper coin, Ez. 16, 36 **נחשתה** **נחשתה** Vulg. *quia effusum est æs tuum*. b) *a chain, fetter*, of brass or copper, Lam. 3, 7. So dual **נחשתים** *fetters* Judg. 16, 21. 2 Sam. 3, 34. 2 K. 25, 7. Jer. 39, 7. 52, 11.

**נחשתא** (brass) *Nehushta*, pr. n. f. of the mother of king Jehoiachin, 2 K. 24, 8.

**נחשתן** m. (from **נחש** and the ending **ן**) *Nehushtan*, i. e. *the brazen serpent*, erected by Moses, and broken in pieces by Hezekiah because the Israelites made of it an idol and worshipped it under this name, 2 K. 18, 4.

\* **נחת** fut. **נחת** Ps. 38, 3, and **נחת** Prov. 17, 10, *to go or come down, to descend*, a root common in Aramæan, i. q. Heb. **נדר**; so Chald. **נחת** fut. **נחית**, Syr. **ܢܫܐ** fut. **ܢܫܐ**. In O. T. only poetic; perhaps denom. from the noun **נחת** (r. **נח**), the **n** passing over into a radical.—Jer. 21, 13 **מִי־נַחַת עָלֵינוּ** *who will come down against us?* sc. to attack us. Ps. 38, 3 **וַתִּנְחַת עָלַי יְדֶךָ** *and thy hand cometh down upon me* in chastisement. Plur. **נחתו** Job 21, 13, for **נחתו**, Dag. euphon. comp. Lehrs. p. 85. Trop. Prov. 17, 10 **נחת גִּבְרָה בְּמִבְּיִן** *reproof goeth down (sinketh deep) into the mind of the wise*, comp. 18, 8. 26, 22. The form **נחת** is penacutic, comp. Lehrs. § 51. 1. n. 1.

**נחת** i. q. Kal, Ps. 38, 3 **פִּי־נַחֲתִי בִי** *for thine arrows come down upon me*, pierce me.

PIEL **נחת** *to press down*, e. g. a bow, i. e. *to bend*, Ps. 18, 35; furrows, i. e. *to level*, spoken of rain Ps. 65, 11.

HIPH. **נחת** i. q. **הוריד**. Imper. Joel 4, 11 **שָׁמָּה תִּנְחַת יְיָ גְבוּרָתוֹ** *thither lead down, Jehovah, thy warriors*; comp. v. 2. Others: *prostrate*, but contrary to the parallelism.

Deriv. **נחתים**.

**נחת** Chald. *to come down, to descend*, part. **נחת** Dan. 4, 10. 20.

APH. fut. **נחת**, imp. **נחת**, part. **נחת**.

1. *to bring down or away*, Ezra 5, 15.

2. *to lay down, to deposit*, for safe-keeping, Engl. *to lay up*, Ezra 6, 1. 5.

HOPH. **נחת** after the Heb. *to be brought down, to be deposed*, Dan. 5, 20.

**נחת** f. (r. **נח**) as **שחת** from **שח**.

1. *a letting down*, e. g. of the arm for punishment, Is. 30, 30, comp. v. 32. Concr. *that which is let down, set on upon a table*; Job 36, 16 **נחת שְׁלֹחֶךָ** *the food of thy table*.

2. *rest, quiet*, Is. 30, 15. Job 17, 16. Prov. 29, 9. Ecc. 6, 5. Acc. as adv. Ecc. 4, 6 **נחת בך מלא** *a handful with quietness*.

3. *Nahath*, pr. n. see **נח**.

**נחתים** adj. plur. (r. **נח**) *coming down, descending*, Dag. euphon. 2 K. 6, 9.

\* **נטה** fut. **נטה**, apoc. **נח**, conv. **נח**, c. Mak. **נח**.

1. *to stretch out, to extend*, Arab. **نطأ** *extendit fila*. Kindred roots are **נח**, **נחה**, **נחה**, q. v.—Spec. a) *to stretch out, to extend*, e. g. the hand Ex. 8, 2. 13. 10, 12. 21; the hand with a spear Josh. 8, 26, and ellipt. v. 18; often of the hand of God in threat Jer. 51, 25. Ez. 6, 14. 14, 9. 13. Is. 5, 25; or of man as if to assail God, Job 15, 25. So a measuring line, c. **נח**, to stretch the line upon any thing Job 38, 5. Is. 44, 13. Lam. 2, 8. Also *to stretch out in length, to elongate*; Is. 3, 16 **נְטוּתוֹ גֵּרֹן** see in **גֵּרֹן**. Ps. 102, 12 **צֶל נְטוּתִי** *a lengthened shadow*, i. e. lengthened in the declining sun, at the approach of evening; comp. 109, 23. b) *to stretch, to spread out, to expand*, e. g. a tent Gen. 12, 8. 26, 25; the heavens Is. 40, 22 **שֹׁמַיִם** *who spreadeth out the heavens as a cur*



*tain, awning*, 45, 12. Jer. 10, 12. 51, 15. Job 9, 8. Metaph. **נָטָה רֶגְלָהּ** *to spread out evil against any one*, a metaphor drawn from nets, Ps. 21, 12.—1 Chr. 21, 10 **נָטָה אֲנִי נֶטְהָ עֲלֶיךָ** *I spread out three things before thee* (i. e. I propose to thee), *choose one*; comp. 2 Sam. 24, 12, where for **נֶטְהָ** is **נֹטְלָה**.—Intrans. *to spread oneself out*, e. g. as flocks in the land, Job 15, 29.

2. *to incline, to bow*, i. e. to make tend downwards; e. g. the shoulder for bearing Gen. 49, 15; the feet for a fall Ps. 17, 11 (comp. 73, 2); the mind Ps. 119, 112; the heavens, spoken of God, Ps. 18, 10. Part. pass. Ps. 62, 4 **קִיר נָטִי** *a wall inclining, leaning, ready to fall*.—Intrans. of feet inclining to a fall Ps. 73, 2; the declining day Judg. 19, 8; the shadow on a dial moving downwards 2 K. 20, 10.

3. *to turn, to turn away, to deflect*, i. e. to make tend to one side; Is. 66, 12 **לו**, *I will turn peace upon her like a river*, i. e. as a stream is turned in its course. Gen. 39, 21 **וַיִּטְּ אֵלָיו חֶסֶד** and *turned upon him favour*, i. e. conciliated favour towards him.—Often intrans. *to turn away, to decline*, Num. 20, 17. 22, 23. 26, 33; with **אֶל** to any one Gen. 38, 16; with **מִן** and **בְּעֵצָה** from any one, from a way, Ps. 44, 19. 119, 51. 157. Job 31, 7. 1 K. 11, 9; with **אַחֲרָי** to turn away after i. e. to the party of any one Ex. 23, 2. Judg. 9, 3. 1 K. 2, 28; comp. 1 Sam. 8, 3.—Hence

4. *to go away, to go*, 1 Sam. 14, 7.

NIPH. pass. of Kal no. 1, *to be stretched, extended*, as a measuring line Zech. 1, 16; of a stream, *to spread itself out* Num. 24, 6; of evening shadows, *to be lengthened*, Jer. 6, 4; comp. Virg. Ecl. 1. 84.

HIPH. **הִנָּה**, fut. **יִנָּה**, apoc. 1 pers. **אֶנָּה** Hos. 11, 4, in pause **אֶנָּה** Job 23, 11, **נָאֵה** Jer. 15, 6; 2 pers. **הִנָּה** Ps. 27, 9. 141, 4; 3d pers. **נִינָה** 2 Sam. 19, 15; imp. apoc. **הִנָּה** Ps. 17, 6.

1. i. q. Kal no. 1, but less usual, *to stretch out, to extend*: a) E. g. the hand Is. 31, 3. Jer. 6, 12. 15, 6; the limbs upon a couch or bed Am. 2, 8. b) As a tent 2 Sam. 16, 22. Is. 54, 2; sackcloth 2 Sam. 21, 10.

2. *to incline downwards, to bow, to depress*, Gen. 24, 14; the heavens, spoken of God, Ps. 144, 5. Spec. the ear in order to listen, Jer. 7, 24. 26. 11, 8; with

**לְ** to any one Ps. 17, 6. 116, 2. Prov. 4, 20. 5. 1. al.

3. *to turn, to turn away, to deflect*, sc. towards one side, i. q. Kal no. 3. Num. 22, 23. 2 Sam. 3, 27. Metaph. Job 36, 18 *a great ransom cannot turn thee away*, sc. from the divine punishment, so as to avoid it.—Spec.

a) **הִנָּה לִבִּי ב'** *to turn the heart of any one*, 2 Sam. 19, 15; with **עַל** to any thing Prov. 21, 1; **אֶל** Ps. 119, 37; **לְ** 141, 4; **אַחֲרָי** 1 K. 11, 2. 3. 4. In a bad sense, *to turn away, to seduce any one*, Prov. 7, 21. Is. 44, 20.—Also **אֶל לִבִּי הִנָּה** *to incline one's heart to*, Josh. 24, 23. 1 K. 8, 58; to wisdom Prov. 2, 2.

b) **הִנָּה חֶסֶד עַל ב'** *to turn favour upon any one, to procure favour for him*, Ezra 7, 28. 9. 9. Comp. Kal Gen. 39, 21.

c) **הִנָּה מִשְׁפָּט** 1 Sam. 8, 3, *to turn aside right, to pervert justice*, right being compared to a straight path from which it is wrong to turn away on either side. Hence, *to pervert the ways of justice* Prov. 17, 23. With genit. **הִנָּה מִשְׁפָּט ב'** *to pervert or wrest the right of any one*, spoken of a judge, Ex. 23, 6. Deut. 27, 19. Lam. 3, 35; and, in the same sense, *to pervert the way* i. e. the right of any one, Am. 2, 7. Acc. impl. Ex. 23, 2.

d) *to turn away, to thrust out* sc. from a way, Job 24, 4 *they turn the needy out of the way*. Hence metaph. of the way of right and justice (comp. in lett. c.) Is. 10, 2; and so without mention of a way, Is. 29, 21. Am. 5, 12. Prov. 18, 5.

e) *to turn away any thing from a person, to avert*, e. g. good Jer. 5, 25.

f) *to turn away a suppliant, to repulse*, Ps. 27, 9.

g) Intrans. *to turn aside, to decline* from a way, *to swerve*, c. מִן Is. 30, 11. Job 23, 11. With acc. of place whither, Ps. 125, 5.

Deriv. **מִנָּה**, **מִנָּה**, **מִנָּה**, **מִנָּה** or **מִנָּה**, and pr. n. **מִנָּה**.

**נָטָה** m. verbal adj. (ר. נָטָה) *laden*, Zeph. 1, 11.

**נָטָה**. see **נָטָה**.

**נְטִיפּוֹת** f. plur. (ר. נְטִיפָה) *drops, pendants* for the ears, *ear-drops*, especially of pearls, Judg. 8, 26. Is. 3, 19. Arab. **نَطَافَة** id. Comp. Gr. *σταλάγμα* a kind

of ear-pendant, from *σταλάζω* to drop, distil.

**נְטִישׁוֹת** f. plur. *tendrils, twigs*, Is. 18, 5. Jer. 5, 10. 48, 32. R. **נָטַשׁ**, see Niph. Is. 16, 8.

\* **נָטַל** fut. **יָטִיל** 1. *to take up, to lift up*. Chald. id. Syr. **نَطَلَ** to be heavy, from the idea of *lifting*. Kindred roots are **הָלַל**, **הָלָה**; comp. Sanscr. *tul*, i. q. Lat. *tollere*.—Is. 40, 15 **יָטִיל בְּדָק אֲזִים** *he taketh up the isles as dust, as an atom*.

2. *to lay upon, to impose upon* any one, c. **עַל**, 2 Sam. 24, 12 **שָׁלַשׁ אֲנֹכִי נֹטֵל עָלֶיךָ** *three things I lay upon thee*, i. e. propose to thee; comp. the parallel passage in 1 Chr. 21, 10 where it is **נֹטֵחַ**, and in the same sense **נֹטֵל לְפָנַי** Jer. 21, 8.—Lam. 3, 28 **נֹטֵל עָלַי לַיהוָה** *for God hath laid upon him* sc. calamity.

PIEL i. q. Kal no. 1. Is. 63, 9.

Deriv. **נָטִיל**, **נָטַל**.

**נָטַל** Chald. *to lift up*, Dan. 4, 31. Præt. pass. Dan. 7, 4.

**נָטַל** m. (ר. **נָטַל**) *a burden, load*, Prov. 27, 3.

\* **נָטַע** fut. **יָטֵעַ**, inf. **נָטַעַ** and **נָטַעַ**, pr. *to set upright, to fix in the ground*. Kindr. are **וָשַׁע** **רָצַע** to set, **רָצַע** Hiph. **הָרָצַע** id. also **רָצַע**, **רָצַע**. Comp. Sanscr. *dhā*, Gr. *τιθῆμι*.—Spec.

1. *to plant*, as a tree, garden, vineyard, Gen. 2, 8. 9, 20. Lev. 19, 23. Num. 24, 6. al. So God is said *to plant* the forest-trees Num. 24, 6. Ps. 104, 16. The place *where* is put with **בְּ** Jer. 32, 41; **עַל** Am. 9, 15; in acc. *to plant a field*, etc. Ez. 36, 36. Hence with two acc. *to plant a garden*, etc. *with any thing*, Is. 5, 2. Jer. 2, 21.—Trop. a) *to plant a people*, i. e. to assign them a fixed and permanent residence; comp. in Engl. ‘to plant a colony;’ Am. 9, 15. Jer. 24, 6 *I will plant them, I will not pluck them up*. 32, 41. Ps. 44, 3. Ex. 15, 17. 2 Sam. 7, 10. al. Comp. opp. **נָחַשׁ**, also **מָשַׁח** and **רָחַח** Ezra 9, 8. b) Ps. 94, 9 *God who planted the ear*, i. e. created, formed it.

2. *to fix, to fasten*, as a nail, Ecc. 12, 11. Comp. in Engl. ‘to plant a nail.’

3. *to plant*, i. e. *to pitch a tent*, Dan. 11, 45, and so of the tent of the heavens

Is. 51, 16; *to set up* an image Deut. 16, 21.

NIPH. *to be planted*, metaph. Is. 40, 24. Deriv. **מָטַעַ** and the two following.

**נָטַעַ** m. in pause **נָטַעַ**, constr. **נָטַעַ** Is. 5, 7, c. suff. **נָטַעַי**; plur. **נָטַעַיִם**, **נָטַעַיִם**.

1. *a planting*, i. e. what is planted, Is. 17, 11.

2. *a plant*, sc. recently planted, Job 19, 9. Sept. well *νεοφυτον*.

3. *a plantation*, place planted, Is. 5, 7. 17, 10. 1 Chr. 4, 23.

**נָטַעַיִם** m. plur. (ר. **נָטַעַיִם**) *plants*, Ps. 144, 12.

\* **נָטַח** fut. **יָנִיחַ**, *to drop, to fall in drops, to distil*. Aram. and Arab. **نَطَفَ** id. Eth. **ጠበ** stillavit, and **ጠጸ** percolavit, which comes from the idea *stillare*. The primary syllable **נָטַח** is onomatopoeic, as in Engl. and Germ. with *r* inserted, *to drop, tropfen*. Metaph. of discourse; Job 29, 22 *my speech distilled upon them*, was grateful to them as the rain.—Often trans. like Engl. *to drop*, with acc. *to drop or distil any thing, to let fall in drops*, comp. **נָזַל** no. 1, **הָלַךְ** no. 3. Joel 4, 18 **יִשְׁפּוּ הַהָרִים עֲסִים** *the mountains drop down new wine*. Cant. 5, 5. 13. Judg. 5, 4; acc. impl. Ps. 68, 9. Trop. Cant. 4, 11 **נָפַת הַשֶּׁפָּה שְׁפֹרוֹתֶיהָ** *thy lips distil honey*. Prov. 5, 3.—In a similar manner the Arabs transfer the idea of watering, irrigating, to flowing and pleasing discourse; comp. **نَوَى** and other synonymous verbs.

HIPH. *to let fall in drops, to drop*, c. acc. Am. 9, 13. Spec. of discourse, and the accus. being omitted, simply *to speak, to prophesy*, Mic. 2, 6. 11. Ez. 21, 2. 7 [20, 46. 21, 2]. Am. 7, 16. Comp. **נָבֵא**, **נָבֵא**.

Deriv. **נָטִיפִיחַ**, pr. n. **נָטִיפִיחַ**, and the two following.

**נָטִיף** m. 1. *a drop*, Job 36, 27.

2. An aromatic gum or resin, used for incense, so called from its flowing out in drops, distilling, Ex. 30, 34. Sept. **σταύνη** (from *στάζω*), i. e. either myrrh flowing spontaneously, Dioscor. 1. 74; or the resin of *styrax* (**לְבָנָה**) used for incense, Salmas. Exerc. 1. 540. The latter is here to be understood. Engl. Vers. *stacte*.



**נטפה** (distillation, r. נטה) *Netophah*, pr. n. of a place not far from Bethlehem in Judea, Ezra 2, 22. Neh. 7, 26.—Hence the gentile n. **נטופתי** *Netophathite* 2 Sam. 23, 28. 29. 2 K. 25, 23. al.

\***נטר**, fut. **ינטר**, **ינטור**, and **ינטור** Jer. 3, 5, to guard, to keep, i. q. **נצר** and also **שמר** but usually poetic. Syr. Chald. and Arab. **نظر** id.—E. g. to keep a vineyard, Cant. 1, 6. 8, 11. 12.

2. Spec. to keep anger, to continue one's anger, the acc. being implied. Ps. 103, 9 **לֹא יִנְטֹר אֱלֹהִים** *he will not keep his anger forever*. Jer. 3, 5. 12; with ל of pers. Nah. 1, 2; **אָר** Lev. 19, 18. Comp. **שמר** Jer. 3, 5. Job 10, 14.

3. i. q. Arab. **نظر**, to keep watch, drawn from the notion of guarding; whence **מְנַטֵּר** no. 2.

**נטר** Chald. to keep, to preserve, **בְּלִבָּא** in one's mind Dan. 7, 28; comp. Luke 2, 19.

\***נטש** fut. **ינטש**, **ינטוש**. 1. Pr. to pound, to beat, to smite; espec. to beat small, to break in pieces; whence also to thrust out, to cast off, to reject. This primary force of the syllable **נט** is found in the monosyllable **נֹטַשׁ** to pound, comp. Engl. to dash; and in the dissyllables **נָטַשׁ** to break, to break in pieces, **לִנְטֹשׁ** to hammer, Chald. to scatter, **לִנְטֹשׁ** to pound, to break in pieces, **נָטַשׁ** to smite, **רִנְטֹשׁ** Heb. and Chald. to break in pieces, in Chald. also to thrust out, to leave, to abandon, and Heb. **נָטַשׁ**. Sept. **ῥάσσω**, **ἀποτινύσσω**, **ῥήγνυμι**, etc. Most lexicographers take the sense to leave as primitive; but against the analogy. Hence

a) to smite, in battle, comp. **נָגַח**. 1 Sam. 4, 2 **וַיִּנְטֹשׁוּ הַיְּהוֹנָדָה** and the battle smote, i. e. the warriors on each side smote or thrust each other. Chald. well **אֲחֵרֵיטִישׁוּ אֲנָשֵׁי קָרְבָּא** 'the men of war smote each other;' Vulg. more freely, but rightly as to the sense, *inuito certamine*.

b) to cast out, and then to disperse, to scatter. Part. pass. 1 Sam. 30, 16 **הָיָה נֹטְשִׁים עַל-פְּנֵי כַל-הָאָרֶץ** *lo, they were scattered upon the ground*. Sept. **διατεχνέσθαι**, Theodot. **ἐσχορπισμένοι**. See Niph.

c) to cast or thrust down, to let fall. Num. 11, 31 *a wind from the Lord brought quails from the sea and let them fall (cast them down) by the camp*; Sept. **ἐπέβαλεν**. Ez. 31, 12 of a tree: *strangers . . . have cut it off and cast it down*; Sept. **κατέβαλον**. Ez. 29, 5. 32, 4. Hos. 12, 14 **הָמָרוּ עָלָיו יְבוּשׁ** God will cast his (Ephraim's) blood upon him.

d) to thrust out, to cast off, to reject. α) As God his people, Judg. 6, 13 *but now Jehovah hath rejected us* (**נִטְשָׁנוּ**) and delivered us into the hands of the Midianites; Sept. **ἐξέῤῥωψεν**, Theod. **ἀπόωσατο**. 1 Sam. 12, 22. 1 K. 8, 57. 2 K. 21, 14. Ps. 27, 9. 94, 14. Is. 2, 6. Jer. 7, 29. 12, 7. 23, 33. Once a sanctuary Ps. 78, 60; Sept. **ἀπόωσατο**. β) Man is said to reject God; Deut. 32, 15 *he rejected God his Creator*. Jer. 15, 6. Also to reject the precepts of a parent; Prov. 1, 8 *reject not the law of thy mother*; Sept. **μὴ ἀπόωσῃ**. 6, 20. γ) to cast off care, business; 1 Sam. 10, 2 *thy father hath cast off the matter of the asses, etc.* Sept. well, **ὁ πατήρ σου ἀποτείνανταί τὸ ὄχημα τῶν ὄνων**.—In former editions I have given in the examples here cited in lett. d, the sense to forsake, to abandon; which is adopted by most modern interpreters, and is indeed in itself appropriate, and is sometimes admitted by the Vulg. Syr. and more rarely the Sept. But the stronger sense to cast off, to reject, is here admitted if not demanded, not only by the primary force of the root, and by the authority of the ancient versions; but also by passages like Jer. 7, 29, where **נָטַשׁ** corresponds to **הִשְׁלִיךְ**; and Jer. 23, 39, where the words **נָטַשׁ מִצֵּל פָּנִי** do not admit the sense to forsake.

e) to thrust out, to draw out a sword; part. pass. **נִטְשָׁה**; Is. 21, 15 *from the drawn sword and from the bent bow*. So Targ. **הִרְבָּא נִטְשָׁה**.

f) With **עַל**, to cast upon any one, i. e. to commit to any one; 1 Sam. 17, 20 and committed (**רִנְטֹשׁ**) the flock to a keeper; Sept. **ἐφῆκε τὰ πρόβατα φύλακι**. 1 Sam. 17, 22. 28.

2. to let, to leave, from the sense of casting off; e. g. a) to leave, to let lie, as a field untilled Ex. 23, 11. Neh. 10, 32 [31]; strife Prov. 17, 14. So of debt,

to remit, Neh. 1. c. b) With acc. of pers. and inf. c. ל, to leave to do any thing, i. e. to permit, to suffer; Gen. 31, 28 and hast not suffered me to kiss (לֹא) (נִשְׁתַּחֲוִי בְנֵי וּבָנוֹתַי) my sons and my daughters.

NIPH. 1. Pass. of Kal no. 1, to be broken in pieces; Is. 33, 22 thy tacklings are broken in pieces (נִשְׁתַּחֲוִי), they strengthen not the mast; Sept. ἐξούνησαν, Symm. ἐξούνησαν.

2. Pass. of Kal no. 1. b, to be dispersed, scattered; hence of a multitude, to spread themselves; so the branches of a vine Is. 16, 8; an army Judg. 15, 9 where Sept. ἐξούνησαν. 2 Sam. 5, 18, 22.

3. Pass. of Kal no. 1. c, to be cast down to be prostrated; Am. 5, 2 the virgin of Israel... is cast down prostrate upon her land; Vulg. projecta est in terram suam.

PUAL pass. of Kal no. 1. c, to be cast down, destroyed, Is. 32, 14.—Others, to be forsaken; see in Kal 1. d.

Deriv. נִשְׁתַּחֲוִי.

נִי a word of doubtful authority, which the Heb. intpp. regard as for נִי (r. נָהָה), Ez. 27, 32 בְּנִיָּהֶם in their wailing, according to the Masora. But 11 Mss. and several printed editions, Sept. (and Arab.) Theodot. and Syr. exhibit the reading בְּנִיָּהֶם their sons, which is better; comp. Ez. 32, 16. 2 Sam. 1, 18.

\* נִיָּה obsol. root, Arab. نَآ mid. Ye, to be raw, uncooked, as flesh; II, IV, to be not well cooked; نَآ raw, half-cooked. Hence נִיָּה II.

נִיב m. (r. נִיב) produce, fruit, Mal. 1, 12. Metaph. נִיב שְׂפָתַיִם the fruit of the lips Is. 57, 19 Keri, i. e. offerings presented to God with the lips, thanksgivings; comp. Hos. 14, 3, and καρπὸς χάριτος Heb. 13, 15. Chethibh in Is. 1. c. has נִיב, comp. Chald. Nibai.

נִיבִי (perh. fruit-bearer, r. נִיב) Nebai, pr. n. m. Neh. 10, 20.

נִיד m. (r. נִיד) consolation, comfort; once Job 16, 5 נִיד שְׂפָתַי my lip-condolence, i. e. empty, insincere; see שְׂפָתַי.

נִידָה f. (r. נִידָה, for נִידָה, see Lehrg. p. 145) abomination, uncleanness, Lam. 1, 8, i. q. נִידָה v. 17.—Others a wandering, from the root נִידָה.

נִידָה, also Cheth. נִידָה (haorations) Naioth, pr. n. of a place near Ramah, 1 Sam. 19, 18. 19. 22. 23. 20, 1. R. נִידָה.

נִידָה m. (r. נִידָה) pr. rest, acquiescence, as Arab. نَيْوَنَة, دَامَ from r. بَانَ, De Sacy Gram. Arabe, I. p. 561. Then, sweetness, pleasantness, delight, like the Lat. acquiescere in aliqua re for delectari, Syr. نَبَّحَ.

delectatus est aliqua re, Barhebr. p. 221, نَبَّحَ deliciæ, ibid. p. 38, Talmud. נִידָה placetne tibi?—Found only in the phrase נִידָה רִיחַ an odour of delight, i. e. pleasant odour, sweet savour; Gen. 8, 21 וְנִידָה רִיחַ אֲחֵרִיתָהּ הַנִּיחָה and God smelled the pleasant odour. Lev. 2, 12.

26, 31. Ez. 6, 13. 20, 41. To the Mosaic precepts concerning sacrifices is very often added the phrase רִיחַ-נִידָה a sweet odour to Jehovah Lev. 1, 9. 13. 17. 2, 2. 9. 3, 5. 6, 14. Num. 15, 7 sq. 28, 8; also לְרִיחַ נִידָה אֵשֶׁה אֲשֶׁה Num. 28, 6. 13. 29, 6. al. Plur. Ez. 20, 28.—Hence

נִידָהִין Chald. m. plur. from the Heb. usage in the preceding article, omitting רִיחַ, sweet, odours, incense, Dan. 2, 46. Ezra 6, 10.

נִינִי m. (r. נִינִי) progeny, offspring, always coupled with נִינִי, Gen. 21, 23. Job 18, 19. Is. 14, 22.

נִינִי pr. n. Nineveh, the ancient capital of Assyria, situated on the eastern bank of the Tigris opposite to where Mosul now stands upon the western bank, Gen. 10, 11. 12. Is. 37, 37. Nah. 2, 9. Jon. 1, 2. 3, 3. al. By the Greeks and Romans it was usually called Νῆρος, Ninus, after the name of its founder, Hdot. 1. 193. ib. 2. 101. Diod. Sic. 2. 3. In Ammianus however, Nineve, 23. 6. In respect to its site, see the discussion of Bochart, Phaleg lib. 4. cap. 20; also Niebuhr Reisebeschr. II. p. 353, 368, and Tab. 46. C. J. Rich Residence in Koordistan, and on the site of ancient Nineveh, II. p. 29 sq.

נִיס Jer. 48, 44 Cheth. i. q. נִיס in Keri fleeing, i. e. pass. made to flee, fugitive.

נִיסָן m. Nisan, the first month of the Hebrews, Neh. 2, 1. Esth. 3, 7; called



in the Pentateuch הַדֶּשׁ הָאֲבִירִי q. v. Syr. Chald. and Arab. id.—The name נִיֶּסֶן, if Semitic, would seem to be for נִיֶּצֶן, נִיֶּצֶן, i. e. *month of flowers*, from נִיֶּצַח a flower. But Benfey with probability refers it to a Persian origin, from Zend. *navaṣan* new day; made up of *nav* new, and *aṣan* i. q. Sanscr. *ahan* day; die Monathsnamen p. 131 sq.

נִיֶּצֶן m. a *spark*, once Is. 1, 31. Talmud. id. R. נִיֶּצֶן, after the form קִינֹר.

נִיר, see נִיר.

\* נִיר to break up with the plough, to till, Hos. 10, 12. Jer. 4, 3. This root has prob. sprung from Hiph. of the verb נִיר, comp. Ewald's Gramm. § 235; and signifies pr. to make glisten.

Deriv. נִיר II, בִּנְיָר.

I. נִיר m. once נִיר Prov. 21, 4 (r. נִיר) i. q. *a light, lamp*, only metaph. e. g. of offspring; 1 K. 11, 36' לְמִצֵּן לְדָוִד הַיּוֹם-נִיר לְדָוִד עַד-עַד כִּלְהִימָה that there may be a light to David my servant forever, i. e. that his posterity may continue forever. 1 K. 15, 4. 2 K. 8, 19. 2 Chr. 21, 7. Once the light of the wicked, that in which they glory, Prov. 21, 4; comp. in נִיר no. 1. b.

II. נִיר m. (r. נִיר) fallow ground, a field recently broken up, Prov. 13, 23. Jer. 4, 3. Hos. 10, 12.

\* נָכָה to beat, to smite, i. q. נָכָה. Arab. نَكَع id.

NIPH. to be beaten; Job 30, 8 נִכְאוּ מִן הָאֲרָץ they are beaten from the land, driven out with blows.

Deriv. the three following.

נָכָה m. plur. נִכְאִים smitten, trop. afflicted, Is. 16, 7.

נָכָה adj. (r. נָכָה) afflicted; fem. נִכְחָה a smitten spirit, afflicted mind, Prov. 15, 13. 17, 22. 18, 14. Comp. נָכָה.

נָכָה f. (for נִכְחָה, r. נָכָה) Gen. 37, 25. 43, 11, strictly infin. after the form מִלְאָה; קָרָאָה, שָׁנָאָה; pr. contusion, a breaking in pieces. Hence aromatic powder, and then this general name seems to have been transferred to some certain kind of spice or aromatic substance. Sept. στυρία, Aqu. στυρία, Vulg. styra.

Arab. نَكَاة is i. q. نَكْعَة gum, gum tragacanth.—Here seems also to belong the phrase בֵּית נִכְחָה 2 K. 20, 13. Is. 39, 2, which literally perhaps may be rendered his *spicery-house*, as Aqu. Symm. Vulg. but more correctly as to the sense, *treasury, store-house*, as Chald. Syr. Saad. and Arabs Polygl. (also Is. l. c. for Gr. *μαγειρεῖα*.) In this house there seems to have been laid up, as is said immediately after, “silver, and gold, and spices, and precious ointments;” so that it took its name from the latter rather than from the former. Less probable is the suggestion of Lorschbach, that נִכְחָה is a Persian word from نگاهیدن deponere, نگاه custodia; Jenaische Lit. Zeit. 1815, no. 59.

\* נָכָה obsol. root, whence

נָכָה m. progenies, as the Vulg. correctly renders it, i. e. *progeny*, always coupled with the synonym. נִיֶּן q. v. Similar is Ethiop. ብሔር genus, cognatio, tribus, כ and ג being interchanged; comp. נָגַד for נָכָה Gen. 21, 23 Cod. Sam.—In Job 31, 3 in some Mss. and editions נָכָה is read for the common נָכָה, and might

then be i. q. Arab. نَكَد calamity; but the common reading is preferable.

\* נָכָה in Kal not used, to strike, to smite. Arab. and Ethiop. نَكَى, نَكَع, נָכָה, id. but rarely used and chiefly with the idea of harm. Syr. نَكَا Pe. and Aph. to harm. Kindred are verbs beginning with נָג, as נָגַח, נָגַן; comp. Lat. *nec-o, noc-eo*, Engl. to knock.

NIPH. pass. of Hiph. to be smitten, slain, once 2 Sam. 11, 15.

PIEL does not occur, since what some have regarded as the infin. of Piel, viz. the form נִכְחָה Num. 22, 6, is there as elsewhere (Josh. 10, 4) 1 plur. fut. Hiph. thus: אֶכְחֹל אֶבְחֹל-בּוֹ נִכְחָה-בּוֹ וְנִכְחָה-בּוֹ I may be able that we smite him (Israel) and I drive him out; see Hiph. no. 3. The verb נִכְחָה is here construed with a finite verb, *ἀσυνδέτως*, comp. in Esth. 8, 6.

PUAL pass. to be smitten, e. g. grain Ex. 9, 31. 32. But Hoph. is far more usual, q. v.

HiPh. הִכָּה, 2 pers. הִכִּיתִי, but 1 pers. הִכִּיתִי and with suff. הִכִּיתִּיךָ 1 Sam. 17, 46, הִכִּיתִּיהָ Is. 60, 10; infin. הִכּוֹחַ, absol. הִכָּה Deut. 13, 16; imp. הִכָּה Ez. 6, 11, apoc. הִכֵּךְ; fut. conv. וְנִכָּה, oftener וְנִכֵּךְ.

1. *to strike, to smite*, Gr. πλῆσσω, e. g.

a) With blows, as with a rod, with acc. of pers. and בָּ of instrum. Num. 22, 23. 27; with the fist or a stone in the hand Ex. 21, 18; instrum. impl. Ex. 2, 11. 13. 1 K. 20, 35. 37. Deut. 25, 3 *forty times he may strike him*, i. e. give him forty blows or stripes; hence *to chastise* Jer. 2, 30. Neh. 13, 25. Also *to smite* the cheek, *to buffet*, Job 16, 10, comp. Mic. 4, 14. 1 K. 22, 24; a rock, acc. Ps. 78, 20; with בָּ *to smite upon* the rock Ex. 17, 6; *to smite* the water with a cloak 2 K. 2, 8. With מִן, בִּיזָר, *to smite out of one's hand* Ez. 39, 3; c. acc. *to smite out* an eye Ex. 21, 26.

b) With any thing sharp or pointed, *to smite, to thrust*, e. g. with the horn Dan. 8, 7; a flesh-hook 1 Sam. 2, 14; a spear 2 Sam. 2, 23. 4, 6. 20, 10, c. acc. 2 Sam. 3, 27. In a weaker sense, *to smite* as a worm a plant, *to puncture* Jon. 4, 7; the rays of the sun, comp. Engl. *stroke of the sun*, with acc. of pers. Is. 49, 10; also of the moon Ps. 121, 6, i. e. to the moon is ascribed the effect of the nocturnal cold, comp. Gen. 31, 40. Hos. 9, 16. So Arab. ضرب *to smite, to sting* as a scorpion; also mid. Kesri *to be cold, chilled*.

c) With any thing thrown, *to smite, to hit*; as with a stone from a sling 1 Sam. 17, 49. 50, comp. 2 K. 3, 25; or an arrow 1 K. 22, 34. 2 K. 9, 24.

The following phrases are to be noted:

aa) הִכָּה בָּהּ *to strike the hand* 2 K. 11, 12. Ez. 22, 13, and הִכָּה בְּבָהּ *to strike with the hand* Ez. 6, 11, fully אֶל-בָּהּ *to smite hand upon hand* Ez. 21, 19. 22, i. e. *to smite the hands together*, e. g. either in exultation, *to clap the hands*, 2 K. 1, c. or in indignation Ez. 22, 13, or in lamentation Ez. 6, 11. 21, 19.

bb) 1 Sam. 24, 6 וַיִּכֶּה דָּוִד אֶת-רִיבֹתָיו *and David's heart smote him*, i. e. as in common Engl. 'beat against his ribs.' 2 Sam. 24, 10. Comp. Æsch. Prom. 887 φρόβω φρένα λακτίζει.

cc) Often of Jehovah or his messen-

gers, who are said *to smite* a person or people or land with disease or plagues, i. e. to inflict a plague upon them, comp. נָגַף, נָגַף. E. g. הִכָּה בְּסַגְוֹרִים *to smite with blindness* Gen. 19, 11. 2 K. 6, 18; pestilence Num. 14, 12; hæmorrhoids 1 Sam. 5, 6; comp. Zech. 12, 4. Am. 4, 9. Hagg. 2, 17. Also *to smite* a land with destruction, with two acc. Mal. 3, 24; and impl. Is. 5, 25. Ex. 7, 25 *after Jehovah had smitten the river*, i. e. had turned it into blood, comp. v. 20. So Ex. 8, 13. Zech. 10, 11. Is. 11, 15.

dd) הִכָּה שְׁרָשֵׁים *to strike roots* into the ground, to shoot forth roots, Hos. 14, 6. Comp. שָׁשֵׁה Jer. 17, 8.

2. In a stronger sense: a) *to smite in pieces, to destroy*. Ex. 9, 25 *and the hail smote all that was in the field*. Ps. 3, 8 *thou hast smitten all my enemies* as to the jaw-bone, a figure drawn from wild beasts. So houses, Am. 3, 15; two acc. Am. 6, 11.

b) *to smite or thrust through*, comp. no. 1. b; e. g. with a spear 1 Sam. 19, 10. 18, 11. 26, 8.

c) *to smite down, to overturn, to overthrow*, as a tent Judg. 7, 13. 1 Chr. 4, 41. 2 Chr. 14, 14. Prægn. Zech. 9, 4 הִכָּה בָּהֶם הִיָּלָה *he doth overturn her rampart into the sea*.

d) *to smite fatally, to kill, to slay*, c. acc. Gen. 4, 15. Ex. 2, 12. Josh. 20, 5. 1 Sam. 17, 36. al. sæp. With בְּהִרְבֵּב *to smite* Josh. 11, 10. Jer. 26, 23; oftener הִרְבֵּב לְפָנֶיךָ Josh. 8, 24. 10, 39. Judg. 1, 25. 2 K. 10, 25. al. Coupled with הִמִּיתָ, and then הִכָּה refers to the deadly blow, and the former to the actual death, 1 K. 16, 10. 2 Sam. 18, 15. 2 K. 15, 10. 30. Josh. 10, 26; also 2 K. 25, 25. With נָפַשׁ added, הִכָּה פֶּן-נָפַשׁ *to smite one as to his life*, i. e. so as to touch his life, fatally, Gen. 37, 21. Deut. 19, 6. 11. 27, 25. Jer. 40, 14. 15; comp. Lev. 24, 18. So of God as smiting men, 2 Sam. 6, 7. Ps. 78, 51. 105, 36; of the angel of God 2 K. 19, 35.—Where only a part of a whole number are slain, this is marked by מִן, Judg. 14, 19. 20, 45. Josh. 7, 5; or by בָּ partitive, 1 Sam. 18, 27. 6, 19. 2 Sam. 8, 5. Judg. 15, 15. So without an acc. of number, הִכָּה בְּאַרְבָּעִים *to smite of the enemies* 2 Sam. 23, 10. 24, 17. 2 Chr. 28, 5. 17. Num. 22, 6; and so 1 Sam. 18, 7 הִכָּה



שָׂאִיל בְּאַלְפִּיר 21, 12, 29, 5.—Spoken also of wild beasts, *to slay*, by tearing in pieces, 1 K. 20, 36. Jer. 5, 6.—Trop. *to smite with the tongue*, to bring into reproach and punishment by slanders, Jer. 18, 18.

3. In a weaker sense, *to smite* enemies is often simply *to overcome* them in battle, *to vanquish*, *to put to flight*, fully *he smote them and pursued them unto Hobab*. v. 5, 7. Num. 22, 6, see in Piel. Josh. 13, 12. Judg. 1, 5. 1 Sam. 13, 4, 2 Sam. 8, 1, 2, 3, 10, al. With an adjunct of distance, Gen. 14, 15. 2 Sam. 5, 25. Josh. 10, 10, 41; of time how long 1 Sam. 30, 17. 2 Sam. 23, 10; of numbers Judg. 1, 4, 3, 31. 1 Sam. 4, 2. Ps. 60, 2. Also *to smite* a city, to take it by storm, Josh. 7, 3, 10, 4. 1 Sam. 30, 1. 1 K. 15, 20. 2 K. 3, 19, al. But *הִכָּה יָרֵר לְפִי הָרֵב* is *to slay the inhabitants of a city* Judg. 20, 37; comp. no. 2. d.

HOPH. הִכָּה and הִיכָה Ps. 102, 5.

1. Pass. of Hiph. no. 1, *to be smitten*, i. e. a) *to be beaten* Ex. 5, 14; 16. Num. 25, 14. b) *to be smitten* of God, with a plague, etc. 1 Sam. 5, 12. Is. 1, 5. 53, 4. Hos. 9, 16.—Ps. 102, 5 *הִיכָה בְּעֶשֶׂב וְיָבֵשׁ לִבִּי* *my heart (vital strength) is smitten and drieth up like the herbage*.

2. Pass. of Hiph. no. 2. a) *to be smitten, slain*, Num. 25, 14. 15. 18. Jer. 18, 21. b) Of a city, *to be smitten*, to be taken by storm, Ez. 33, 21, 40, 1.

Deriv. נִכָּה, and the two following.

נָכַח adj. *smitten*, only in constr. נִכָּח רַגְלָיו *smitten in the feet*, lame, 2 Sam. 4, 4, 9, 3; נָכַח רֵיחַ *smitten in spirit*, afflicted, contrite, Is. 66, 2.

נָכַח m. (r. נִכָּח) only plur. נִכָּחִים Ps. 35, 15, *smiting* sc. with the tongue, i. e. railers, slanderers; comp. Jer. 18, 18.

נִכְּחֻ and נִכְּחוּ pr. n. *Necho*, king of Egypt, son of Psammetichus, 2 K. 23, 29, 33. 2 Chr. 35, 20, 36, 4. Jer. 46, 2. According to Manetho in his book of dynasties, he was the sixth of the second Saitic dynasty, and was called Necho II, to distinguish him from his grandfather of the like name; see Jul. Afric. in Routh's Reliq. Sacr. II. p. 147. Herodotus calls him Νεκώς, 2, 158, 159, ib. 4, 42. Sept. Νεχάω. The etymology is unknown, but is doubtless to be sought

in the ancient Egyptian; see Thesaur. p. 885.

נָכֹן (prepared, r. בִּינָן) *Nachon*, pr. n. of a threshing-floor 2 Sam. 6, 6. In the parall. passage 1 Chr. 13, 9 it is בִּירְדֹן.

\* נָכַח obsol. root, pr. i. q. נָכַח *to be in front, before the eyes, over against*, (see נָכַח,) *to go straight forward*.—Hence נָכַח, נָכַח, נָכַח.

נָכַח m. adj. *in front, straight, right*, pr. of one who goes straight ahead. Is. 57, 2 הֹלֵךְ נָכַח *who walketh straight before him*, goes straight ahead, i. e. an upright man. With לְ, *right, just* to any one, Prov. 8, 9.—Fem. נִכְחָה as subst. *right, justice*, Am. 3, 10. Is. 59, 14; plur. נִכְחוֹת id. Is. 26, 10, 30, 10.

נִכְּחֻ pr. subst. (r. נָכַח) 'the front, what is before the eyes;' but used only as a Preposition.

1. *opposite to, over against*, Ex. 26, 35, 40, 24. Josh. 18, 17. 1 K. 20, 29, al. id. נִכְּחֻ Josh. 15, 7.

2. *before, in presence of*; נִכְּחֻ יְהוָה i. q. לְפָנֵי יְהוָה, *before Jehovah*, i. e. acceptable to him Judg. 18, 6. נִכְּחֻ פָּנֵי יְהוָה *before Jehovah* Lam. 2, 19; metaph. known to him Jer. 17, 16, and so Prov. 5, 21. שׂוּם נִכְּחֻ פָּנָיו *to set before one's own face*, i. e. to regard with favour, to delight in, Ez. 14, 7; comp. v. 3 where for שׂוּם is נִתֵּן.

3. With Prefixes: a) אֶל-נִכְּחֻ pr. 'towards the front' of any thing, i. e. towards Num. 19, 4.

b) לְנִכְּחֻ α) Adv. 'to the front,' i. e. straight forwards. Prov. 4, 25. β) *in front of, before* Gen. 30, 38; whence γ) *on account of, for*, after a verb of interceding, Gen. 25, 21; Sept. *πρὸς*. Comp. Germ. *vor* and *für*, the last of which has also a local sense.

c) עַד נִכְּחֻ *unto the front of*, i. e. to the place over against, Judg. 19, 10, 20, 43. Ez. 47, 20.

נִכְּחֻ c. suff. נִכְּחֻ *the front*; adv. *in front of, over against*, Ex. 14, 2. Ez. 46, 9. R. נִכְּחֻ.

\* נִכְּלֵ *to deceive, to deal fraudulently*, part. Nibāl Mal. 1, 14. Syr. Chald. Sam. id.

PIEL id. with לְ of pers. Num. 25, 18.

HITHP. id. c. בְּ Ps. 105, 25; and so

with acc. to act deceitfully *with* any one Gen. 37, 18.

Deriv. **בָּלַי**, **בִּילַי**, also

**נָכַל** m. plur. c. suff. **נִכְלִיָּהֶם**, *deceit, wiles*, Num. 25, 18.

\* **נָכַס** obsol. root, i. q. **נָצַץ**, q. v. *to collect, to accumulate*. Hence

**נָכֶס** m. plur. **נְכָסִים** *goods, riches, wealth*, a word of the later Hebrew, 2 Chr. 1, 11. 12. Ecc. 5, 18. 6, 2. Josh. 22, 8. Syr. **ܢܚܫܐ** id.

**נָכֶס** Chald. m. plur. **נְכָסִין** id. *goods, wealth*; Ezra 6, 8. 7, 26 **מִלְכּוּת נְכָסִין** *mulct of goods*.

\* **נָכַר** in Kal not used. Arab. **نَكَرَ**

a) to be of acute intellect; contra b) not to know, not to understand, and hence to disallow, to reprobate; Conj. IV, not to know, to deny, to reject. See Thesaur. p. 886.

HIPH. **הִכִּיר** is most in use, and is of like signif. with **יָדַע**.

1. Pr. *to look upon, to behold*; Gen. 31, 32 **הִכִּירָהּ מַה עָמְרִי** *behold for thyself what is with me*. 37, 32. 38, 25. 26. Neh. 6, 12. Jer. 24, 5. —Spec. a) **הִכִּיר** **בְּפָנִים** *to look upon the person of any one*, to have respect of persons, to show partiality, i. q. **נָשָׂא פָנִים** in **נָשָׂא** no. 3. b. β; spoken of a judge, Deut. 1, 17. 16, 19. Prov. 24, 23. 28, 21; comp. Is. 3, 9. b) *to look upon with kindness and favour*, i. e. *to care for*, Ruth. 2, 10. 19. Ps. 142, 5; also *to reverence as a god, to worship*, Dan. 11, 39.

2. *to know by sight, to recognise a person or thing*, Gen. 27, 23. 37, 33. 42, 7. 8. Ruth 3, 14. Judg. 18, 3. 1 Sam. 26, 17. Job. 2, 12. al. *Also to acknowledge*; Deut. 21, 17 *he shall acknowledge the son of the hated as the first-born*. 33, 19; with **כִּי** Is. 61, 9; absol. 2 Sam. 3, 36.

3. *to know*, i. e. *to be acquainted with*, i. q. **יָדַע** no. 4. Job 4, 16 *but I knew not its form*, i. e. was unacquainted with it. 7, 10. 24, 13. 17. 34, 25. Ps. 103, 16. Is. 63, 16.

4. *to know*, i. e. *to have a knowledge of*, i. q. **יָדַע** no. 5, but rare and only in the later books; inf. c. **לָ**, Neh. 13, 24 *they knew not how to speak the Jews' language*. Ezra 3, 13.

PIEL 1. i. q. Hiph. no. 1. a, *to look upon, to regard with partiality*; Job 34, 19 *nor regardeth the rich more than the poor*.—But contra

2. *not to know, to be ignorant of*, Arab.

Conj. I, comp. above in Kal, and see note below. Job 21, 29 *ask them that pass by the way, וְאַתֶּם לֹא תִנָּבְרוּ and their signs thou shalt not fail to know*, i. e. the signs, tokens, which they give. —Hence

3. *to feign not to know, to deny*; Arab. Conj. IV, see above in Kal. Deut. 32, 27 **פְּנֵי-יְנֻבֶּרֶי צָרֵימוֹ וְגו'** *lest their enemies should deny, and say, etc.*

4. *not to know*, i. e. *to reject*; Arab. Conj. IV. Jer. 19, 4 *they have forsaken me (עֲזָבוּנִי) and have rejected (וַיִּנָּבְרוּ) this place*. Prægn. 1 Sam. 23, 7 *God hath rejected (and delivered) him unto my hand*.

NIPI. 1. Pass. of Hiph. no. 2, *to be known, recognised*, Lam. 4, 8.

2. i. q. Hithp. no. 2, *to feign, to dissemble*, Prov. 26, 24.

HITHP. 1. Pass. of Hiph. no. 2, *to be known, recognised*, Prov. 20, 11.

2. *not to let oneself be known, to feign, to dissemble*, Gen. 42, 7. 1 K. 14, 5. 6.

NOTE. Many attempts have been made to find some point or idea common to the two significations apparently so contrary as *to know* and *not to know*. Perh. the following order may afford light, viz. **נָכַר** a) *to look upon intently* Hiph. no. 1, whence *to recognise, to know*, Hiph. no. 2–4. But as things unknown, new, unheard of, cause us to look intently upon them, to wonder, and admire, hence b) *not to know, to be ignorant*, Pi. no. 2, Arab. I, IV. Eth. **ሰጠኝ** *to admire, to wonder*. Hence **נָכַר** strangeness, **נִכְרִי** strange.—Again, as things known and familiar are pleasing, while those unknown and strange are displeasing and irksome, hence c) *to be disagreeable, irksome*; whence **נָכַר**,

**נָכָרָה** id. **נִכְרָה** id.

Deriv. **הִכִּירָה**, **מִכִּיר**, and the three here following.

**נִכְרִי** m. constr. **נִכְרִי** Deut. 31, 16, *strangeness, foreignness*, e. g. *strange worship* Neh. 13, 30. **אֲדָמָה נִכְרִי** *a strange*



land, foreign country, Ps. 137, 4. **אֵל נֶכֶר** *a strange god*, foreign, Deut. 32, 12. Ps. 81, 10 plur. **אֱלֹהֵי נֶכֶר** id. Gen. 35, 2. Josh. 24, 20, 23; *strange altars*, dedicated to foreign gods, 2 Chr. 14, 2.—Also **בֶּן-נֶכֶר** *a stranger, foreigner*, Gen. 17, 12, 27. Ex. 12, 43. Lev. 22, 25; plur. **בְּנֵי נֶכֶר** Ps. 18, 45. 46. Is. 60, 10. Neh. 9, 2.

**נֶכֶר** Job 31, 3, also **נֶכֶר** Ob. 12, *a strange fate, calamity*; see in r. **נֶכֶר** note lett. c. Arab. **نَكَرَة**, **نَكَر** id.

**נֶכֶרִי** adj. (from **נֶכֶר** with the ending -י) f. **נֶכֶרִיָּה**, plur. **נֶכֶרִיִּם**; *unknown, strange, foreign*; Chald. **נֶכֶרִי**, **נֶכֶרִי**, Syr. **نَكْرِي**. Spoken: a) Of one from another land and people, **אִישׁ נֶכֶרִי** *a stranger, foreigner*, Deut. 17, 15. Ezra 10, 2 sq. Deut. 14, 21. 1 K. 8, 41, 43; of a people Ex. 21, 8; a land Ex. 2, 22; a city Judg. 19, 12; a vine Jer. 2, 21; a garment Zeph. 1, 8. b) Of one from another family, *a stranger*, not of one's own household, Gen. 31, 15. Prov. 20, 16; **נֶכֶרִי** opp. to a son and legal heir Ecc. 6, 2. Fem. **נֶכֶרִיָּה** *a strange woman*, opp. to a wife, spoken usually in respect to illicit intercourse, and hence i. q. *an adulteress, harlot*, comp. **זֹרָה**, Prov. 5, 20, 7, 5, 23, 27; hence **לְשׁוֹן נֶכֶרִיָּה** *a strange tongue*, i. e. the tongue of a strange woman, Prov. 6, 24. Of another's house Prov. 5, 10. With dat. Ps. 69, 9, comp. Job 19, 15. c) *another*, not oneself, Prov. 27, 2. d) *strange*, unheard of, exciting wonder, Is. 28, 21.

**נֶכֶת**, see **נִכְאֵת**.

\* **נָכַל** a root found once in the Masoretic text, but doubtful, viz.

Hiph. Is. 33, 1 **שִׁירֵי הַיָּשָׁר בְּהִתְיָחָד לְבָגְדֵי רֶגֶזֶר** *in thy ceasing to spoil, thou shalt be spoiled; in thy perfecting (finishing) to plunder, thou shalt be plundered*; so the Heb. intpp. by conjecture from the parallelism; taking **בְּנָכַל** as inf. Hiph. for **בְּהִתְיָחָד**, Dag. euphon. comp. Lehg. p. 87.—A. Schultens compares Arab. **نَالَ** mid. Ye, *to get, to acquire*, Opp. min. p. 276. Comm. ad Job 15, 29; see examples in Thesaur. p. 888. But this idea does not suit the parallelism, which obviously demands

the sense of *perfecting, finishing*. It is better, therefore, with L. Cappell, Lowth, Doederlein, and others, to read **בְּנָכַלְהָ**, from r. **נָכַל**; which verb elsewhere also corresponds to **הִתְחַל**, Dan. 9, 24. Is. 16, 4.—Another trace of this root is supposed to exist in the noun **מִנְכָּלָה** q. v. Job 15, 29; but the reading is there equally doubtful.

**נִמְבָּזָה** 1 Sam. 15, 9, *the vile, the bad*, spoken of flocks, i. q. **נִבְזָה**. Sept. **ἡμιμύμων**, Vulg. *vile*. The form is wholly anomalous; and arose perhaps out of the two readings **מִבְּזָה** abstr. for concr. and **נִבְזָה** which savours of a gloss; see Lehg. p. 462, 463.

**נִמְוָאֵל** (perh. for **נִמְוָאֵל** day of God) *Nemuel*, pr. n. m. Num. 26, 9. Patronym. in -י ib. v. 12. See also **נִמְוָאֵל**.

**נִמְאָה** a spurious root, whence some derive the forms **רִמְאָה**, **רִמְאָה**, which belong to the root **רָמַא**.

\* **נָמַל** a root doubtful in the verb itself, since all the forms assigned to it may be, not to say ought to be, referred to **מָלַל** and **מָוַל**. From r. **מָלַל** II, *to cut off, to be cut off*, comes the fut. **רִמְלֵי**, **רִמְלֵי**, see this root; and to Niph. of the same may be referred **נִמְלָחָם** (for **נִמְלָחָם**) *ye shall be cut off* i. e. circumcised Gen. 17, 11, which is commonly taken as præter. Kal of this root **נָמַל** to be circumcised.—To the root **מָוַל** undoubtedly belong præter. Niph. **נִמְוַל** i. q. **נִמְוַל** *to be circumcised* Gen. 17, 26, 27, part. **נִמְוָלִים** 34, 22. Comp. **מִשְׁאוֹת** and **מִשְׁוֹת** for **מִשְׁאוֹת**, and see the remarks under **מִשְׁאוֹת**.—Still from a root of this form comes the noun

**נִמְלָה** f. *an ant*, Prov. 6, 6, plur. **נִמְלִים** *ants* Prov. 30, 25. Arab. **نَمَلَة**. Perhaps so called from its cropping off i. e. consuming; or also from *creeping*, since Arab. **نَمَل** seems to have had this sense.

\* **נִמְרָה** obsol. root. I. i. q. Arab. **نَمِر** *to be spotted, speckled*; Syr. **نَمِر** *to variegate*. Hence **נִמְרָה** leopard.

II. i. q. Arab. **نَمِر** *to be limpid, pure*, as water; IV *to find limpid and sweet water*; see **נִמְרָה**.

**נָמֵר** m. (r. **נָמַר**) a panther, leopard, so called from his spots, Is. 11, 6. Jer. 5, 6. 13, 23. Hos. 13, 7; plur. **נָמָרִים** Hab. 1, 8. Cant. 4, 8. Not improbably the tiger was also comprised under this name; as the Hebrews had no specific name for that animal. Syr. **نَمِر**, Arab. **نَمِر**, Eth. **ጠጥር**, Amhar. **ጠጥር**, id.

**נָמֵר** Chald. id. Dan. 7, 6.

**נִמְרֹד** pr. n. Nimrod, son of Cush, founder of the kingdom of Babylon and of the city Nineveh, Gen. 10, 8–12. Perh. identical with that ancient king whom the Greeks call Ninus, and make the founder of Nineveh. **נִמְרֹד** i. e. Babylonia, Mic. 5, 5.—If the etymology be Semitic, this name may come from **נָמַר** to rebel, pr. 'a rebel.'

**נִמְרָה** and **נִמְרִים** (r. **נִמַּר** II) Nimrah, Nimrin, pr. n. see **בֵּית נִמְרָה** in art. **בֵּית** no. 12. cc.

**נִמְשָׁה** (drawn out, saved, i. q. **נִמְשָׁה**) Nimshi, pr. n. of the grandfather of Jehu 2 K. 9, 2; comp. 1 K. 19, 16.

**נֵס** m. (r. **נָסַס** II) c. suff. **נִסִּי**, pr. something lifted up, a lofty signal. Syr. **نَسَا** a sign, standard. Spec.

1. a column or high pole, Num. 21, 8, 9.

2. standard or flag of a ship, Ez. 27, 7. Is. 33, 23.

3. a standard, signal, planted on a high mountain, chiefly on the irruption of an enemy, in order to point out to the people a place of rendezvous, Is. 5, 26. 11, 12. 18, 3. 62, 10. Jer. 4, 6. 21. Ps. 60, 6. Comp. **מִצְפֵּה** no. 1. c. Curt. V. 2.

4. Metaph. a sign, token, sc. of admonition, Num. 26, 10.

**נִסְפָּה** f. (r. **סָפַב**) pr. part. Niph. a turn, course of things, from God, 2 Chr. 10, 15.

\* **נָסַס** see סוג, note.

\* **נִסְחָה** in Kal not used, pr. i. q. Arab. **نَسَحَ** to smell, then to try by the smell, to try. It differs therefore in its primary idea from **בָּחַן** to examine by the touch, to try by the touch-stone.

PIEL **נָסַח**, fut. **יִנְסַח**, imp. **נִס** Dan. 1, 12.

1. to try, to prove any one, to put him to the test; 1 K. 10, 1 the queen of Sheba came **לְנִסְחוֹ בְּחִידוֹת** to prove him with hard questions, i. e. to try the wisdom of Solomon. 2 Chr. 9, 1. Ecc. 2, 1. Dan. 1, 12. 14. Spec. a) God is said to try or prove men, i. e. their virtue Ps. 26, 2; piety Deut. 13, 4; their faith and obedience Ex. 15, 25. 20, 17 [20]. 2 Chr. 32, 31. This is done by wonderful works Ex. 20, 17; by commands difficult to be executed Gen. 22, 1, comp. Ex. 16, 4; and by the infliction of calamities Deut. 8, 2. 16. 33, 8. Judg. 2, 22. 3, 1. 4. Comp. **πειράζειν** in N. T. Vice versa b) Men are said to prove or tempt God, by doubting, not confiding in his power and aid, Ex. 17, 2. Deut. 6, 16. Ps. 78, 18. 41. 56. Is. 7, 12 I will not ask, neither will I tempt Jehovah. Comp. Acts 5, 9. 15, 10. Chald. Syr. Sam. id.

2. to try, i. e. to make trial, to attempt, to prove; with acc. of thing, Job 4, 2 **הֲנִסָּה דְבַר אֱלֹהִים** can one try a word with thee? wilt thou take it ill? Ecc. 7, 23. With inf. Deut. 4, 34. 28, 56. Absol. 1 Sam. 17, 39 **בִּיָּלֵא נִסִּיתִי** for I have not yet tried them. Judg. 6, 39.

Deriv. **מִסָּח**.

\* **נָסַח** fut. **יִנְסַח**, to pluck out, to tear away. Kindr. **נָסַס**. E. g. a person from his dwelling Ps. 52, 7; from his country i. e. to drive into exile Prov. 2, 22. Also a house, i. e. to destroy Prov. 15, 25. Like plants, men and houses are said to be planted and plucked up; comp. **נָטַע** and **נָתַשׁ**.

NIPH. to be plucked up, i. e. driven out from a land, Deut. 28, 63.

Deriv. **מִסָּח**.

**נָסַח** Chald. i. q. Heb. **ITHPE**. to be plucked out, Ezra 6, 11.

**נִסְיָה** m. (r. **נָסַח** I) 1. a libation, drink-offering, Deut. 32, 38.

2. a molten image, i. q. **מִסְפָּחָה**, Dan. 11, 8.

3. one anointed, i. e. a prince consecrated by anointing, i. q. **מְשִׁיחַ**, but more usual in poetry, Josh. 13, 21. Ps. 83, 12. Ez. 32, 30. Mic. 5, 4.

\* I. **נָסַךְ** fut. plur. **יִנְסְכוּ**, **יִסְכּוּ**, to pour, to pour out, Is. 29, 10. Kindr. is **סִיף**.—Spec.



1. In honour of the deity, *to make libation*, *σπένδειν*, Ex. 30, 9. Hos. 9, 4. Hence Is. 30, 1 *נִסַּךְ מִסְכָּה*, *σπένδονται σπονδήν*, *to pour out a libation*, i. e. to make a league, which the ancients accompanied with libations. Comp. Gr. *σπονδή* libation and league, Lat. *spondeo*.

2. Of metal, *to cast, to found*, Is. 40, 19. 44, 10.

3. *to anoint a king* Ps. 2, 6. Comp. *נִסַּךְ* no. 3.

NIPH. pass. of Kal no. 3, *to be anointed* Prov. 8, 23.

PIEL i. q. Kal no. 1, *to make libation* 1 Chr. 11, 18. Syr. Pa. id. In the parallel passage 2 Sam. 23, 16 is Hiph.

HIPH. id. *to pour out libations, to make libation*, Gen. 35, 14. Num. 28, 7. Jer. 7, 18. Ps. 16, 4. al.

HOPH. pass. *to be poured out*; impers. *libation is made*, Ex. 25, 29. 37, 16.

Deriv. *מִסְכָּה* I, *נִסַּךְ*, *נִסַּךְ*.

\* II. *נִסַּךְ* i. q. kindr. *סָבַךְ* 1. *to intertwine, to weave, to hedge* sc. with woven work, i. q. Arab. *نَسَج*. Hence *מִסְכָּה* the warp.

2. *to cover, to protect*, from the idea of surrounding with a hedge, Is. 25, 7; comp. *מִסְכָּה* II.

*נִסַּךְ* Chald. *to pour out, to make libation*, chiefly in Pa. as Dan. 2, 46, where by zeugma it refers also to *מִנְחָה*. Comp. Arab. *نَسَكَ* to sacrifice.

*נִסַּךְ* Chald. plur. c. suff. *נִסְכֵּיהוּן*, *libations, drink-offerings*, Ezra 7, 17.

*נִסַּךְ* and *נִסַּךְ* m. (r. *נִסַּךְ* I) in pause *נִסַּךְ*, c. suff. *נִסְכֵּי*; plur. *נִסְכִּים*, constr. *נִסְכֵּי*.

1. *a libation, drink-offering*, Gen. 35, 14. Jer. 7, 18. al. *מִנְחָה נִסַּךְ* the meat-offering and the drink-offering Joel 1, 9. 13. 2, 14. Num. 15, 24.

2. *a molten image*, i. q. *מִסְכָּה*, Is. 41, 29. 48, 5. Jer. 10, 14. 51, 17.

*נִסְכֵּי*, see r. *סִכְּנִי* Niph.

\* I. *נִסַּס* i. q. *פָּסַס*, *to pine away, to be sick*. Syr. Ethpa. id. *نَسَسَا* sick. Comp. Heb. *נִיֵּשׁ*, *נִיֵּשׁ*.—Is. 10, 18 *נִיֵּשׁ נִיֵּשׁ* as the sick man pineth away.

\* II. *נִסַּס* in Kal not used, prob. i. q. Arab. *نَصَّ* to lift up on high, so as to

make conspicuous; VIII to be high, erect; *نَصَّ* a lofty throne.—Hence *נִסַּס*.

HITHPO. Zech. 9, 16 *they shall be as אֲבָנֵי נִזָּר מִהֶנוֹסֶסוֹת עַל-אֶרְצָהּ* the stones of a diadem lifting themselves up in his land. [Ps. 60, 6 *לְהִנָּסֵס* for lifting up, to be lifted up; others from r. *נִיֵּשׁ* q. v.—R.]

\* *נִסַּס* fut. *יִסַּס*, inf. *נִסֵּס*, c. suff. *נִסְסָם* Gen. 11, 2; imp. plur. *סִסֵּעַ*.

1. Pr. i. q. Arab. *نَزَعَ* to pull up, to pluck or tear up or out, (kindr. *נָסַח*), e. g. a peg or pin from the wall Judg. 16, 14; the posts of a gate v. 3; oftener the tent-pins or stakes in order to take down a tent for moving, Is. 33, 20. Hence

2. *to break up a camp, or as in vulgar Engl. to pull up stakes*, i. e. *to remove*, espec. of a nomadic encampment Gen. 33, 12. 35, 21. 46, 1. Often with an adjunct of place whence, c. *מִן* Gen. 20, 1. 35, 16. Ex. 13, 20. Num. 10, 12; also of place whither, acc. and *ה* local, Num. 11, 35. Deut. 2, 1. 10, 7. Said also of an army Ex. 14, 10. 2 K. 19, 8. 36. Jer. 4, 7; and trop. of the angel of God and pillar of smoke Ex. 14, 19; the sacred tabernacle Num. 1, 51. 2, 17; the ark 10, 35; the wind 11, 31.—Hence also

3. Genr. *to remove, to journey, to migrate*, Gen. 12, 9. Num. 10, 33. With dat. pleon. *סִסֵּעַ לָבָם* Num. 14, 25. Deut. 1, 7. Of nomadic wanderings Jer. 31, 24. Zech. 10, 2.

4. *to bend a bow*, Arab. *نَزَعَ*; see *מִסַּס* no. 2.

NIPH. *to be torn away*, e. g. the cords of a tent Job 4, 21, see under *יָרָה*. Of a tent itself, Is. 38, 12.

HIPH. *הִסִּיעַ*, fut. *יִסִּיעַ*. 1. Causat. of Kal no. 2, *to cause to break up, to make remove*, Ex. 15, 22.

2. Causat. of Kal no. 3, *to cause to depart, to cause to go forth, to lead out*, Ps. 78, 52; poet. of a wind v. 26. Also of things, *to put away, to set aside*, 2 K. 4, 4.

3. *to pluck up, to tear up*, as a tree Job 19, 10; a vine Ps. 80, 9. So *to get out stones, to quarry*, Ecc. 10, 9. 1 K. 5, 31 [17].

Deriv. *מִסַּס*, *מִסַּס*.

\* *נִסַּס* fut. *יִסַּס* once Ps. 139, 8, *to go up, to ascend*. This root, so far as it can

be called one, is very common in Syriac and Chaldee, but only in fut. imp. inf. Kal, **נִסַּף**, **נִסַּפְ**, **נִסַּפְ**, and Aph. **נִסַּפְ**; in the other forms, præt. and part. Pe. and conj. Ethp. the verb **נִסַּף** is used, so that in fact the first radical Nun nowhere appears. Indeed such a root **נִסַּף** would seem never to have existed; and Castell was probably correct in his remark, (though censured for it by J. D. Michaelis, Lex. Syr. p. 600,) that **נִסַּף**, **נִסַּפְ**, and **נִסַּפְ**, are contracted from **נִסַּלַּף**, **נִסַּלַּפְ**. See too Roediger in Zeitschr. für d. Kunde des Morgenl. II. p. 91. Other examples of words contracted, so that of two consonants the first is doubled, are **נִסַּלַּף**, **נִסַּלַּפְ**;

**נִסַּלַּף**, vulg. **נִסַּלַּף**, see Caussin de Perc. Gramm. Arabe vulg. p. 12. al. In strictness, therefore, this root **נִסַּף** should be banished from the Lexicons.

**נִסַּף** Chald. id. (see Heb. **נִסַּף**.) Aph. **נִסַּפְ**, inf. **נִסַּפְ**, **נִסַּפְ**, to cause to ascend, to take up out of a place, Dan. 3, 22, 6, 24.

HOPH. after the Heb. form **נִסַּף**, to be taken up, Dan. 6, 24.

**נִסַּרֹּךְ** *Nisroch*, pr. n. of an idol of the Ninevites, 2 K. 19, 37. Is. 37, 38, perh. pr.

*eagle*, from the Semit. **נִסַּרֹּךְ**, and the syllable *ôch, âch*, which in Persian is intensive; whence *Nisr-och* great eagle. On the worship of the eagle by the heathen Arabs, see Jauhari art. **نسر**.

Jurieu Hist. des Dogmes IV. 4. c. 11.—Bohlen proposes several derivations from the Sanscr. and Zend; see The-saur. p. 892.

\* **נִסַּת** a spurious root; the forms **נִסַּת**, **נִסַּת**, which might seem to belong here, see under **נִסַּת**.

**נִסַּח** (motion, perh. earthquake, r. **נִסַּח**) *Neah*, pr. n. of a place in Zebulun Josh. 19, 13.

**נִסַּח** (motion, r. **נִסַּח**) *Noah*, pr. n. f. Num. 26, 33.

**נִסַּחִים** m. plur. (denom. fr. **נִסַּח**) *childhood, youth*, spoken of both sexes. a) Of early childhood Ez. 16, 22. **נִסַּחִי** *from my childhood* 1 Sam. 12, 2. 1 K. 18,

12; **נִסַּחִי** Gen. 46, 34, **נִסַּחִי** 8, 21. b) Of youth: **נִסַּחִי** *the husband of her youth* Joel 1, 8; **נִסַּחִי** *the wife of thy youth*, Prov. 5, 18. Is. 54, 6. Mal. 2, 14, 15; **נִסַּחִי** *the children of one's youth*, born to one in youth, Ps. 127, 4.—Metaph. of the youth of the Israelitish people Jer. 2, 2, 3, 4. Ez. 16, 22, 60. Comp. **נִסַּחִי**.

**נִסַּחִי** f. plur. (fr. n. **נִסַּח**) id. *youth*, Jer. 32, 30.

**נִסַּחִי** (perh. i. q. **נִסַּחִי**, *Neiel*, pr. n. of a place in Naphtali Josh. 19, 27.

**נִסַּחִי** m. adj. (r. **נִסַּח**) *sweet, pleasant*, Ps. 133, 1; of song 147, 1; a singer, **נִסַּחִי** *sweet in songs* 2 Sam. 23, 1; a lyre Ps. 81, 3; one beloved Cant. 1, 16. Plur. **נִסַּחִי** *delights, pleasures*, Job 36, 11, and **נִסַּחִי** id. Ps. 16, 11. So of place, *pleasant, delightful*; plur. **נִסַּחִי** *pleasant regions* Ps. 16, 6. Also of a person, *pleasant*, and so of God, *benign, gracious*, Ps. 135, 3.

\* **נִסַּל** 1. to bolt a door, to fasten with a bolt or bar, c. acc. 2 Sam. 13, 17. 18. Judg. 3, 23, 24. **נִסַּל** *a garden barred*, shut up, also **נִסַּל** *a fountain shut up*, Cant. 4, 12.

2. to shoe, to put on sandals, Arab. **نعل**, which is done by confining, shutting in the foot with thongs. With two acc. Ez. 16, 10 **נִסַּלְתִּי** *I shod thee with seal-skin*, i. e. gave thee shoes of seal-skin.

HIPH. to shoe, 2 Chr. 28, 15.

Deriv. **נִסַּל**, **נִסַּל**, and

**נִסַּל** f. Deut. 29, 4, c. suff. **נִסַּל**; plur. **נִסַּלִּים**, **נִסַּלִּים**; dual **נִסַּלִּים**; a shoe, sandal, Josh. 5, 15. 1 K. 2, 15. al. To put on one's shoe is **נִסַּל** **נִסַּל** Ez. 24, 17; to put off one's shoe is **נִסַּל** **נִסַּל** Deut. 25, 9. Is. 20, 2; **נִסַּל** Ruth 4, 7, 8; **נִסַּל**

Josh. 5, 15. Ex. 3, 5. Arab. **نعل** shoe or sandal, Syr. **نعل** id.—In transferring a possession or domain, it was customary to deliver one's shoe (Ruth 4, 7), as in the middle ages a glove; hence the action of throwing down a shoe upon a region or territory was a symbol of occupancy. Ps. 60, 10 *upon the land of Edom do I cast my shoe*, i. e. I take possession, occupy it as my own; see Rosenm. Altes und neues Morgenland no. 483. Ps. 108



10.—According to Deut. 25, 9, 10, a husband's brother who refused to fulfil his duty by marrying the widow, was to have his shoe plucked off by the latter, implying that he gave up a sacred obligation; hence he was to be called *נָעִיץ*.—Elsewhere a shoe-latchet, *thong*, *נָעִיץ* Gen. 14, 23, or a pair of shoes, dual *נָעִיץ* Am. 2, 6, 8, 6, is put for any thing of little value, worthless.—Plur. *נָעִיץ* Is. 11, 15; once *נָעִיץ* Josh. 9, 5.

\* *נָעִם* fut. *יִנָּעֵם* 1. *to be sweet*; Prov. 9, 17 *לְהָם סְהָרִים יִנָּעֵם*. Comp. *מִנְעָמִים*. Kindred are *לָהֵם*, *לָהֵם*, *לָהֵם*, to taste; pr. to lick, to suck, whence the notion of sweet taste; see *נָעִץ*.

2. Trop. *to be sweet, pleasant, lovely*, of one beloved Cant. 7, 7; a friend 2 Sam. 1, 26; wisdom, c. dat. Prov. 2, 10; spoken of a place Gen. 49, 15. Impers. Prov. 24, 25 *לְפָנֵי הָיִים יִנָּעֵם* to those who punish (to judges) shall be delight, i. e. it shall be well with them; comp. *יִרְטֵב לִי*,

*נָעֵם*, it is well with me.—Arab. *نَعَم*, id. *نَعَم* vitæ bonis abundavit.

Deriv. the seven here following; also *נָעִים*, *מִנְעָמִים*.

*נָעֵם* (pleasantness) *Naam*, pr. n. m. 1 Chr. 4, 15.

*נָעֵם* m. 1. *sweetness, pleasantness*, Prov. 3, 17. *נָעֵם אֲמָרִי* pleasant words, i. e. suitable, becoming, 15, 26, 16, 24.

2. *beauty, splendour*; *נָעֵם יְהוָה* the beauty (glory) of Jehovah Ps. 27, 4; comp. *נָעֵם יְהוָה* v. 13. Ex. 33, 19.

3. *grace, favour*, Ps. 90, 17. Zech. 11, 7. Comp. *χῆρις*, Germ. *Huld* from *hold*, and Engl. *grace*.

*נָעֵמָה* (pleasant, r. *נָעֵם*) *Naamah*, pr. n.

1. Of two females; a) The daughter of Lamech Gen. 4, 22. b) The mother of Rehoboam 1 K. 14, 21. 31. 2 Chr. 12, 13.

2. A place in the tribe of Judah Josh. 15, 41; comp. *נָעֵמָה*.

*נָעֵמִי* *Naamite*, patronym. from pr. n. *נָעֵמָה* no. 2, Num. 26, 40; pr. for *נָעֵמִי* which is read in the Cod. Sam.

*נָעֵמִי* (my pleasantness, fr. *נָעֵם*) *Nao-*

*mi*, pr. n. of the mother-in-law of Ruth, Ruth 1, 2 sq.

*נָעֵמָה* 1. *pleasantness, amenity*, of place. Is. 17, 10 *נָעֵמָה נָעֵמָה* pleasant plantations. R. *נָעֵם*.

2. *Naaman*, pr. n. a) A son of Benjamin Gen. 46, 21. b) Num. 26, 40. c) A Syrian warrior and captain, 2 K. 5, 1.

*נָעֵמָה* *Naamathite*, gentile n. from *נָעֵמָה*, a place elsewhere unknown, but different from that above mentioned in *נָעֵמָה* no. 2. Job 2, 11, 11, 1.

\* *נָעֵץ* obsol. root, Chald. *נָעֵץ* to puncture, to prick, to stick; whence *نُعْص* (נָעֵץ) a species of thorn, perhaps *lotus spinosa*, see Celsii Hierob. II. p. 191, and Comm. on Is. 7, 19.—Hence

*נָעֵצוֹץ* m. a thorn-hedge, thicket of thorns, *vepretum*, Is. 7, 19. 55, 13.

\* I. *נָעַר* to roar, e. g. the young lion, Jer. 51, 38. Syr. *نَحَرَ* id. This root would seem to be onomatopoeitic, like the kindred *נָהַר*.

\* II. *נָעַר* to shake; spec. 1. *to shake out*, Neh. 5, 13; the hand so as not to hold a bribe, Is. 33, 15.

2. *to shake off*; Is. 33, 9 *נָעַר בָּשָׁן וְבָרְמֶל* Bashan and Carmel shake off i. e. cast off their foliage.

NIPH. 1. Pass. of Pi. *to be shaken out*, i. e. cast out from a land, Job 38, 13. Ps. 109, 23. Comp. Arab. *نَفَض* quassit, excussit, VIII expulsus est, *نَفَض* expulsio.

2. *to shake oneself out* from bonds, i. e. to cast them off, Judg. 16, 20.

PIEL *to shake out*, Neh. 5, 13. Prægn. Ex. 14, 27 *וַיִּנָּעַר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם* and Jehovah shook out the Egyptians into the midst of the sea, i. e. he drove them from the shore and cast them into the sea. Ps. 136, 15.

HITHP. *to shake oneself from* any thing, c. *בֶּן* Is. 52, 2.

Deriv. *נָעַר* II, *נָעֵרָה*.

\* I. *נָעַר* m. 1. *a boy*; prob. primitive, and found in the Indo-European tongues for *man*, e. g. Sanscr. *nri* and *nara man*, f. *nari* and *nâri* woman, Zend. *naere*, Pers. *نار*, Gr. *ἀνῆρ*.—Spoken

both of an infant just born Ex. 2, 6. Judg. 13, 5, 7. 1 Sam. 4, 21; of a boy not yet full grown Gen. 21, 16 sq. 22, 12. Is. 7, 16, 8, 4; and of a youth nearly twenty years old Gen. 34, 19, 41, 12 (comp. 37, 2, 41, 2). 1 K. 3, 7. 2 Sam. 18, 5, 29. Spec. a) Often emphat. to express a tender age, like Lat. *puer*, Engl. *boy*, *child*, *youth*, e. g. in various ways: 1 Sam. 1, 24 **נַעַר נַעַר**, Vulg. *et puer erat adhuc infantulus*. 30, 17 **אֶרְבַּע מֵאוֹת אִישׁ-נַעַר** *four hundred young men*, youths. Jer. 1, 6 *I cannot speak, for I am a child*. v. 7. Judg. 8, 20. 2 K. 9, 4. Ecc. 10, 16. Is. 65, 20. More fully **נַעַר נָרָה** *young and tender* 1 Chr. 22, 4. Is. 3, 5. Ps. 37, 25. Lam. 2, 21. Sept. *νέος, νεανίας, νεανίσκος*. b) In other passages **נַעַר** seems rather a name of condition and denotes *servant*, like the Greek *παῖς*, Germ. *Bursche*, *Junge*, Engl. *boy*; Gen. 37, 2 **הוּא נַעַר** *he was servant with the sons of Bilhah*, i. e. he was herdsman's boy, shepherd's boy. 2 K. 4, 12. 5, 20. 8, 4. Ex. 33, 11. al. Also of common soldiers, Germ. *die Burschen*, Engl. *boys*, *lads*; 1 K. 20, 15. 17. 19. 2 K. 19, 6. With genit. or suff. *the servant of* any one, Judg. 7, 11. 9, 54. 19, 13. Esth. 2, 2. al. But in Job 29, 5 **נַעַרֵי** *my sons*. Spoken of the people of Israel in its youth, Hos. 11, 1. Comp. **נַעֲרִים**.

2. By a peculiar idiom in some of the books, or rather by archaism, the form **נַעַר** as in Greek *ἡ παῖς*, is used as if of the comm. gend. for **נַעֲרָה** *girl*, *maiden*, and construed with a fem. verb, Gen. 24, 14. 16. 28. 55. 34, 3. 12. Deut. 22, 15 sq. although **נַעֲרָה** is everywhere read in the margin; comp. in **הוּא** no. 1. In the Pentateuch this occurs twenty-two times, and I would also refer hither the plur. **נַעֲרִים** used of *maidens* in Ruth 2, 21, comp. v. 8. 22. 23, (Sept. *νεῃναια*), and of youths and maidens Job 1, 19. In a similar manner, the Arabs in the more elegant style employ masculine nouns also for the other sex, and abstain from the feminine terminations used in the

vulgar language; as **عَرُوسٌ** bridegroom and bride, which latter is vulg. **عَرُوسَةٌ**; **عَجُوزٌ** an old woman, vulg. **عَجُوزَةٌ**; comp. **بَعْلٌ** for vulg. **بَعْلَةٌ** mistress, **زَوْجٌ** for

**زَوْجَةٌ** wife, like Germ. *Gemahl* for *Gemahlin*, *Gatte* for *Gattin*.

Deriv. **נַעַר**, **נַעֲרָה**, **נַעֲרִים**, **נַעֲרוֹת**, pr. n. **נַעֲרָה**, **נַעֲרָה**.

II. **נַעַר** m. (r. **נַעַר** II) *a casting out, expulsion*, concr. *cast out, driven out*, of a flock or herd Zech. 11, 16. Sept. **ἐκδομισμένον**, Vulg. *dispersum*.

**נַעַר** m. (denom. from **נַעַר** I) *boyhood, youth*, i. q. **נַעֲרוֹת**, poet. Job 33, 25. 36, 14. Ps. 88, 16. Prov. 29, 21.—In Job 36, 14 and Ps. l. c. some have adopted the sense of *expulsion*, from r. **נַעַר** II, but without necessity.

**נַעֲרָה** f. (denom. fr. **נַעַר** I) plur. **נַעֲרוֹת**.

1. *a girl*, e. g. a) *a female child*, Job 40, 29 [41, 5]. b) *a maiden, damsel*, grown up and marriageable, Judg. 19, 3 sq. Am. 2, 7. **נַעֲרָה רָפָה** *a fair maiden* 1 K. 1, 3. 4. **נַעֲרָה** *a young virgin* 1 K. 1, 2. Esth. 2, 3. Also of one not long married, **נַעֲרָה**, **νύμφη**, Ruth 2, 6, 4, 12; comp. **נַעֲרָה** no. 2.

2. *a handmaid, servant*, Prov. 9, 3. 31, 15. Ruth 2, 8. 22, 3, 2. al.

3. *Naarah*, pr. n. a) *A town on the borders of Ephraim*, Josh. 16, 7; called 1 Chr. 7, 28 **נַעֲרָה**. b) f. 1 Chr. 4, 5.

**נַעֲרָה**, see **נַעֲרָה**.

**נַעֲרָה** (servant of Jehovah) *Neariah*, pr. n. a) 1 Chr. 3, 22. 23. b) 1 Chr. 4, 42.

**נַעֲרָן** (boyish, juvenile) *Naaran*, pr. n. see **נַעֲרָה** no. 3. a.

**נַעֲרָה** f. (r. **נַעַר** II) *tow*, as being *shaken* or *beaten off* from flax, Judg. 16, 9. Is. 1, 31.

\* **נַעֲשׂ** obsol. root, Arab. **نَعَش** *to take up, to lift*; whence **نَعَشٌ** barrow, bier, also constellation of the bear, *Ursa major* and *minor*.—Hence **נַעֲשׂ** II, for **נַעֲשׂ**.

**נַעֲשׂ** pr. n. *Memphis*, see **נַעֲשׂ**.

\* **נַפֵּג** obsol. root, Arab. **نَفَج** *to go or come forth*; kindred are Chald. **נַפֵּג** *to go out, to sprout*. Hence

**נַפֵּג** (sprout) *Nepheg*, pr. n. m. a) Ex. 6, 21. b) 2 Sam. 5, 15. 1 Chr. 3, 7 14, 6.



**נָפֶה** f. (ר. נִיָּה) 1. *high place, height*, comp. נִיָּה; hence נֶפֶת דֹּר, נֶפֶת הָדֹר, *the Height or Heights of Dor*, Josh. 11, 2. 12, 23. 1 K. 4, 11; see דֹּר no. 3.  
2. *a sieve, fan*, for winnowing, Is. 30, 28; comp. נִיָּה Hiph. no. 2.

**נִפְּחִים** (expansions, r. נָפַח) *Nephusim*, pr. n. m. Ezra 2, 50 Keri. But Cheth. has נִפְּחִים, and Neh. 7, 52 has נִפְּחִים, which last is doubtless a false orthography made up from נִפְּחִים and נִפְּחִים.

\* **נָפַח** fut. יִפְּחַ, inf. פָּחַח Ez. 22, 20, i. q. פָּחַח, *to puff, to blow, to breathe*, an onomatopoeitic root. Comp. Engl. *to puff*, Arab. نَفَح and نَفَخ to blow; while فَحَّ and فَخَّ express the harsher sound of snoring, snorting. Syr. نَفَس, Eth. ነፍሱ, to blow, to breathe, to fill the cheeks.—Gen. 2, 7 and breathed (וַיִּנְשֵׁם) into his nostrils the breath of life.—Spec.

1. *to blow upon* any one, as the wind, c. בָּ Ez. 37, 9.

2. *to blow up* a fire, to kindle up, Is. 54, 16. Ex. 22, 21; and without בָּ v. 20. הָדֹר נִפְּחָה *a blown pot*, i. e. a pot under which one blows the fire, Job 41, 12. Jer. 1, 13.

3. *to blow away*, sc. by blowing upon, c. בָּ Hagg. 1, 9.

4. With נִפְּחַ, *to breathe out*, to give up the ghost, Jer. 15, 9.

**PUAL** *to be blown up*, as a fire, Job 20, 26.

**HIPH.** 1. With נִפְּחַ, *to cause to breathe out*, to cause to expire, Job 31, 39; hyperbolically for to extort sighs, to torment.

2. *to blow upon* or *away*, metaph. i. q. *to esteem lightly, to condemn*, Mal. 1, 13. Deriv. הִפְּחִה, הִפְּחִה, and

**נִפְּחָה** (blast, perh. windy place) *No-phah*, pr. n. of a town of the Moabites Num. 21, 30, supposed to be the same with נִיָּה q. v.

**נָפִילִים** m. only in plur. נִפְּלִים *giants*, Gen. 6, 4. Num. 13, 33. So all the ancient Versions. Chald. נִפְּלִים the celestial giant, i. e. the constellation Orion; plur. Orions, the larger constellations.

The etymology is uncertain. Some have compared نَبِيلَة, نَبِيل, which

Giggeius and Castell render *magnus, corpore magno*; but wrongly, for it means *excellens, generosus, sollers*. Better to rest in r. נָפַל; yet not so that נִפְּלִים may be those *causing men to fall* from fear (Kimchi); but so that נִפְּלִים may be i. q. מִנְּפִיל one *falling upon* the enemy, *violent, grassans*, comp. Gen. 43, 18, and see r. נָפַל Kal no. 2. d. So Aquil. επιπλιοντες, Symm. βυαῖοι.

**נִפְּחִים** *Nephisim*, see נִפְּחִים.

**נָפִישׁ** (recreated, r. נָפַשׁ) *Naphish*, pr. n. of a son of Ishmael Gen. 25, 15; also of his posterity 1 Chr. 5, 19.

**נִפְּשִׁים**, see נִפְּשִׁים.

\* **נָפַח** obsol. root, of uncertain signification, comp. פָּחַח; whence

**נִפְּחָה** m. *a gem, precious stone*, of an uncertain kind, Ex. 28, 18. 39, 11. Ez. 27, 16. 28, 13. Sept. thrice ὠνθαῖς i. e. carbuncle. Doubtful.

\* **נָפַל** fut. יִפֹּל inf. נָפַל, c. suff. נָפַל 2 Sam. 1, 10 and נָפַל 1 Sam. 29, 3; imp. plur. נָפְלוּ.

1. *to fall*, Syr. Chald. نَفَلَ, id.

The primary syllable פַּל *fal* occurs also in this sense in Germ. *fallen*, Engl. *to fall*. The Gr. and Lat. *fallō, σφάλλω* is pr. to cause to fall, to supplant.—Spoken of a person falling to the earth Ps. 37, 24; or from a horse or seat Gen. 49, 17. 1 Sam. 4, 18; into a pit, בְּשִׁחָה Ps. 7, 16; into a snare Am. 3, 5. Is. 24, 18. Also of things, as of buildings falling down Judg. 7, 13. Is. 9, 9. Am. 9, 11; of a mountain Job 14, 18; the lightning from heaven, c. מִן Job 1, 16; the dew 2 Sam. 17, 12. The place *into* or *upon* which one falls is put mostly with הָ loc. as נָפַל; or with עַל Lev. 11, 32, בָּ, לְ, also נָפַח Ps. 45, 6; the place *whence* with מִן, מִן נָפַל.—Part. נָפַל *falling*, Job 12, 3. 14, 18; as præt. *fallen*, lying prostrate; Judg. 3, 25. 1 Sam. 5, 3. 31, 8. Deut. 21, 1; as fut. *ready to fall*, Is. 30, 13. So of a prophet who sees visions sent from God in his sleep; Num. 24, 4 *who seeth the vision of the Almighty* וְיִרְוֶה לְיָשָׁר *lying in sleep with open eyes* sc. of his mind.

Spec. **נָפַל** to *fall* is also further said of persons and things, as follows:

a) Of those who *fall* in battle or elsewhere, i. q. *to be slain*, like **נָפְלוּ**, *cadere, to fall*; Judg. 20, 44. 46. 1 Sam. 4, 10. 2 Sam. 1, 4. 2, 23. 3, 38. Is. 10, 4. Ps. 82, 7. al. Often with an adjunct, as **נָפְלוּ בַּחֶרֶב** *by the sword* Num. 14, 43. 2 Sam. 1, 12. Is. 3, 25. al. sēp. **נָפְלוּ בְּיַד** *by the hand of* any one Judg. 15, 18. 2 Sam. 21, 22. 1 Chr. 5, 10. Lam. 1, 7; **נָפַל לְפָנַי** to *fall before* any one, espec. in great numbers, 1 Sam. 14, 13. 2 Sam. 3, 34.

b) Of those who *fall sick*, Fr. *tomber malade*. Ex. 21, 18 **נָפַל לְמִשְׁכַּב** to *fall sick upon one's bed*, to take to one's bed. So Syr. **נָפַל** 1 Macc. 1, 5; Gr. **πίπτει** ἐπὶ τὴν κλίνην Judith 8, 3.

c) Of a fetus, to *fall, to be dropped* or cast, i. e. *to be born*, Is. 26, 18. Comp. Il. 1. 110 ὅς κεν ἐπ' ἡμῶν τῶδε πέσῃ μετὰ ποσσὶ γυναικός, where Schol. πέσῃ, γενήσῃ. So **καταπίπτω** Wisd. 7, 3; *cadere de matre* Stat. Theb. 1, 60. Arab. **سقط**, not **وقع**. In Chaldee **נָפַל** spec. of abortion, whence Heb. **נָפַל** q. v.

d) Of the limbs, which are said to *fall away*, to become emaciated, Num. 5, 21. 27.

e) Of the countenance of one in sorrow, anger, to *fall*, Gen. 4, 5. 6. Opp. is **נִשְׂתַּחֲוֶה**. Comp. Hiph. no. 1. d.

f) Of the heart, courage, to *fall, to fail*, 1 Sam. 17, 32. So Gr. **πίπτει θυμός**, Lat. *cadere animis* Cic. Fam. 6. 1. 4.

g) Of those who *fall into* calamity, adversity, Prov. 28, 14. 2 Sam. 1, 10. 2 K. 14, 10. Prov. 24, 16.

h) Of kingdoms, states, which *fall*, are overthrown, Is. 21, 9. Jer. 51, 8. Am. 5, 2. 2 K. 14, 10.

i) Of the lot, as *cast upon* or *concerning* any pers. or thing, c. **נָפַל** Ez. 24, 6. Jon. 1, 7. 1 Chr. 26, 14. Hence c. **נָפַל**, to *fall to* any one by lot, Gr. **πίπτει τῷ**, Num. 34, 2. Judg. 18, 1. Ez. 47, 14. 22. Genr. Ps. 16, 6, comp. Josh. 17, 5. Hiph. no. 1. c. So Lat. *cadere* of the lot, Ter. Ad. 4. 7. 22. Sil. Ital. 7. 368.

k) Also to *descend* from heaven, spoken of divine revelations, Is. 9, 7; comp. Chald. Dan. 4, 28, and Arab. **نزل** to de-

scend, spoken of revelations. Hence *the Spirit*, or *the hand* of God, is said to *fall to descend upon* any one, Ez. 8, 1. 11, 5.

l) **נָפַל עַל** to *fall upon* any one, e. g. deep sleep Gen. 15, 12. Job 4, 13; terror Ex. 15, 16. Josh. 2, 9. Ps. 55, 5. Job 13, 11; calamity Is. 47, 11. Ecc. 9, 12; reproaches Ps. 69, 10.

m) Of events, to *fall out, to happen*; Ruth 3, 18 **יֵשֶׁה יֶפֶס הָרֵר** *how the thing will fall out*, will end. Comp. Chald. Ezra 7, 20. Cic. Brut. 40.

n) to *fall to the ground*, to fail, espec. empty promises Josh. 21, 43. 23, 14. Fully **נָפַל אֲרָצָה** 2 K. 10, 10; Gr. **πίπτει εἰς γῆν**, ἐπαῖζε. Comp. χαμαιτετές ἔπος Pind. Pyth. 6, 37. Nem. 4, 65. Plato Eutyphr. 17. Also to *fall away*, not be counted, to be lost, Num. 6, 12.

o) to *fall from* one's counsel, purpose, i. e. to fail in, c. **נָפַל מִן**, Ps. 5, 11 *let them fall from (fail in) their counsels*. Comp. Ovid Metam. 2. 308.

p) With **נָפַל מִן** compar. to *fall more than*, i. e. *below* another, to be inferior, to *yield to* any one Job 12, 3. 13, 2. Also with **לְפָנַי** id. Esth. 6, 13.

2. to *fall*, with the idea of will, purpose, i. e. to *throw or cast oneself down, to rush on*; comp. Syr. **نَفَلَ**, which is put in N. T. for **πίπτει** and **βάλλεσθαι**. Spec.

a) to *fall down, to prostrate oneself*. 2 Sam. 1, 2 **נָפַל אֲרָצָה** *he fell prostrate to the earth*. Job 1, 20. Often with **עַל** **פָּנָיו** Gen. 17, 3. 17. Num. 16, 4. Josh. 7, 6; **עַל** **אַפְרֹי** 2 Sam. 14, 4; **אַפְרֹי אֲרָצָה** 1 Sam. 20, 41; also **לְפָנַי** Gen. 44, 14; **רַגְלֵי** **פָּ** **לְפָנַי** Esth. 8, 3.

b) **נָפַל עַל צְוֹאֲרֵי** **פָּ** to *fall upon one's neck*, to rush into his embrace, Gen. 33, 4. 45, 14. 46, 29.

c) **נָפַל עַל-חֶרֶב** to *fall upon one's sword*, 1 Sam. 31, 4. 5. 1 Chr. 10, 4. Of the locusts Joel 2, 8; see in **בָּעַר** no. 1. b.

d) to *fall upon* as an enemy, to *attack*, Job 1, 15; c. **בָּ** Josh. 11, 7.

e) to *descend* from a beast, chariot, to *alight*, c. **מֵעַל** Gen. 24, 64. 2 K. 5, 21.

f) to *settle down*, i. e. to *encamp*, of an army, Judg. 7, 12; of a nomadic people Gen. 25, 18, comp. 16, 12. Sept. κατακησε.

g) **נָפְלָה הַחֲזָחִי לְפָנַי** **פָּ** *my supplication*



*falls* (is laid down) *before* any one, viz. in a twofold sense: *a)* is presented, I make supplication, Jer. 36, 7. *β)* is accepted, my prayer is heard and answered, Jer. 37, 20. 42, 2; pr. the person supplicated permits my petition to be laid down before him, receives it, implying a disposition to give a favourable answer.

*h)* to fall away, to desert, to go over to another party, Gr. *πλίσσειν, διαπλίσσειν*, 1 Sam. 29, 3; c. *נָפַל* 1 Chr. 12, 19. 20. 2 Chr. 15, 9. Jer. 21, 9. 37, 14. 39, 9. Is. 54, 15; *אָל* to any one Jer. 37, 13. 38, 19. 52, 15.

Hiph. *הִפִּיל*, fut. *יִפֹּס*, apoc. *וְיִפֹּס*; rarely without contraction, as inf. *לִנְפֹּס* Num. 5, 22.

1. to cause to fall, to make fall, Gen. 2, 21. Jer. 15, 8. Ez. 30, 22. Ps. 73, 18. 78, 28; by the sword Is. 37, 7. Jer. 19, 7, ellipt. Dan. 11, 12. Ez. 6, 4; by the hand of any one 1 Sam. 18, 25. etc.—Spec.

*a)* to throw, to cast, e. g. wood upon the fire Jer. 22, 7; to throw down, to prostrate any one Deut. 25, 2; to throw down a wall 2 Sam. 20, 15; to cast down stars from heaven Dan. 8, 10; to fell trees 2 K. 3, 19. 25, 6, 5.

*b)* to drop or cast as a birth, to bear, to bring forth, see Kal no. 1. c. Is. 26, 19 the earth shall bring forth the dead, i. e. cast from her.

*c)* to cause to fall away, e. g. a limb, to make wither, to emaciate, Num. 5, 22; see Kal no. 1. d.

*d)* to cause to fall, to let fall, to cast down, sc. the countenance in sorrow or in anger, with *אָ* of pers. 'to be angry at any one' Jer. 3, 12. Also *הִפִּיל פָּנָיו* to cause the countenance of any one to fall, i. e. to make sad, Job 29, 24. See Kal no. 1. e.

*e)* to cast lots Ps. 22, 19. Prov. 1, 14. 1 Chr. 24, 31. Esth. 3, 7. Jon. 1, 7; also without *אָרָל* 1 Sam. 14, 42. Job 6, 27. Hence to divide out by lot, to assign to any one, with acc. of thing and *לְ* of pers. Josh. 13, 6. 23, 4. Ez. 45, 1. 47, 22; without dat. Ps. 78, 55. See Kal no. 1. i.

*f)* to lay down a petition, supplication, before any one, i. e. to ask as a suppliant, to supplicate, Jer. 38, 26. 42, 9. Dan. 9, 18. 20. See Kal no. 2. g.

2. to let fall, e. g. a stone Num. 35, 23.

Hence *a)* *הִפִּיל אֶרְצָה* to let fall to the ground, e. g. a word, promise, not to fulfil, 1 Sam. 3, 19; without *אֶרְצָה* Esth. 6, 10. See Kal no. 1. n. *b)* to let fall, to desist from any thing, c. *בֵּן* Judg. 2, 19.

Hithp. 1. to let oneself fall, to fall down prostrate, Deut. 9, 18. 25. Ezra 10, 1.

2. With *עַל* to fall upon, to attack, Gen. 43, 18.

Pil. *נָפַל* to fall, once in Ezekiel, who abounds in unusual forms, c. 28, 23; i. q. *נָפַל* which stands in the same connection 30, 4. 32, 20.

Deriv. *נָפַל, נָפַל, נָפַל, נָפַל, נָפַל, נָפַל.*

*נָפַל* Chald. fut. *יִפֹּל* (comp. Syr. *نَفَلَ*, in Targg. freq. *יִפֹּל*), i. q. Hebr.

1. to fall, i. e. *a)* to fall down, Dan. 7, 20. 4, 28 *בְּקוֹל מִן־שָׁמַיָּה נָפַל* a voice fell from heaven i. e. came from heaven, comp. Is. 9, 7. *b)* to fall out, to happen, Ezra 7, 20.

2. to fall down, i. e. to be cast down, Dan. 3, 23. Syr. *نَفَلَ* to be cast into prison. Also to fall prostrate Dan. 3, 6. 7. 10. 11; *עַל־אֲנָפוּהוּ* Dan. 2, 46.

*נָפַל* m. (*נָפַל*) in pause *נָפַל* Ecc. 6, 3; an abortion, which falls from the womb, Job 3, 16. Ps. 58, 9. Ecc. 6, 3. Comp. r. *נָפַל* as spoken of birth in Kal. no. 1. c. Hiph. no. 1. b. So *נָפַל* is used of premature birth in the Talmud; also Arab.

*سَقَطَ* to fall, IV to miscarry, Arab. *سَقَطَ* abortion.

*נָפַל*, see *נָפַל* Pil.

\* *נָפַס* obsol. root, Syr. and Chald. *נָפַס* to expand. Hence *נָפַס*.

\* *נָפַץ* only in præter. and inf. absol. *נָפַץ* Judg. 7, 19, part. pass. *נָפִיץ* Jer. 22, 28. Imper. and fut. are from the kindr. *פָּצַח*.

1. to break, to dash in pieces, e. g. an earthen vessel Judg. 7, 19. Jer. 22, 28. Hence

2. to disperse, to scatter, as a flock, a people, Is. 11, 12.

3. Reflex. of a people, to disperse themselves, i. q. to be dispersed, scattered, 1 Sam. 13, 11. Is. 33, 3. Gen. 9, 19 *מֵאֶרֶץ כְּל־הָאָרֶץ נִפְצָה* from these the whole earth dispersed itself, i. e. all the

nations of the earth, comp. 10, 5.—Eth. 34.8 to be scattered as chaff. Aram. נפץ excursit, dispersit, effudit.

PIEL 1. i. q. Kal no. 1, to break or dash in pieces, e. g. an earthen vessel Ps. 2, 9; infants upon stones, Ps. 137, 9; to break up rafts of timber 1 K. 5, 23 [9].

2. to disperse, to scatter a people Jer. 13, 14. 51, 23. Inf. נפץ subst. dispersion of a people, Dan. 12, 7.

PUAL part. broken in pieces, e. g. stones Is. 27, 9.

Deriv. מפץ, מפץ, and

נפץ m. violent rain, inundation, storm, Is. 30, 30; from Aram. נפץ to pour out, kindred to which is Arab. فاض mid. Ye redundavit; see in r. נפץ no. 3.—Others, dispersion, scattering, but not so well.

\* נפק Chald. fem. נפקה by Syriasm for נפקה Dan. 2, 13, to go out, to go forth, Dan. 2, 14. 3, 26. 5, 5; of an edict, Dan. 2, 13 נפקה ודרה נפקה, comp. Luke 2, 1 ἐξῆλθε δόγμα. Imp. plur. פיקי Dan. 3, 26.—In Targg. often for נפץ. Syr. نصف, Sam. נפץ, id.

HAPH. הנפיק, plur. הנפיקי, to bring out or forth Dan. 5, 2. 3. Ezra 5, 14. 6, 5. Hence

נפקא Chald. f. emphat. נפקה, expenses, pr. an outgo, outfit, what is laid out, Ezra 6, 4. 8. Syr. نصف id. Comp. נפץ p. 415, lett. m.

\* נפש in Kal not used, to breathe, to respire. Arab. نفَس V, to breathe, to take breath, to be refreshed.

NIPH. to take breath, to be refreshed, after fatigue, Ex. 23, 12. 31, 17. 2 Sam. 16, 14. Arab. conj. II recreavit aliquem.

Deriv. pr. n. נפיש, and

נפש in pause נפש, c. suff. נפשי plur. נפשי, once נפשי Ez. 13, 20, c. suff. נפשי; comm. gend. but more usually fem.—Arab. نفَس, Syr. نصف, Ethiop. 34.8.

1. breath, Job 41, 13. נפש חיה breath of life Gen. 1, 20. 30. Hence also odour, perfume, which any thing breathes, exhales, Prov. 27, 9; נפש בתי perfume-boxes, smelling-bottles, Is. 3, 20

2. The vital spirit, ψυχή, anima, through which the body lives, i. e. the principle of life manifested in the breath, comp. ריח, Lat. anima, also Gr. ἄνθος. Hence life, vital principle, animal spirit; Gen. 35, 18 בציאת נפשה as her spirit was departing, as she gave up the ghost. 1 K. 17, 21 נפש-חיה היתה על-קרביו let now the spirit of this child return into him again. Ex. 21, 23 נפש חיה נפש life for life. Deut. 19, 21. Ps. 69, 2; comp. 124, 4 and Jer. 4, 10. This life, spirit, anima, itself is also said to live Gen. 12, 13. Ps. 119, 175; and to die Judg. 16, 30; to be poured out, as if along with the blood, Lam. 2, 12. Is. 53, 12; to be breathed out, see in נפח. So also in phrases, as פ' בקש נפש פ' to seek the life of any one, see in בקש no. 2; ל' לקח נ' to take life, see in לקח no. 1. b.; to put one's life in his hand, see in נה no. 1. c.; נפש פ' חיה see in נה Hiph. no. 2. d. Hence it is very frequent in phrases which have respect to the losing or preserving of life: a) אל-נפשו for one's life, i. e. in order to save one's life, 1 K. 19, 3. 2 K. 7, 7. Comp. Gr. τολμαειν περὶ ψυχῆς Od. 9. 423. Valk. ad Hdot. 7, 56. 9, 36; and so (of a hare) περὶ αρεῶν. But in Jer. 44, 7, it is against one's life, in detriment of life. b) בנפשו with danger of life, in jeopardy of life, 2 Sam. 23, 17. 18, 13 Keri. 1 K. 2, 23 בנפשו דבר אדוניו את-החבר היתה with jeopardy of his life hath Adonijah said this. Jer. 42, 20. Lam. 5, 9. Prov. 7, 23; comp. בראשינו 1 Chr. 12, 19. Also for life taken away, i. e. on account of the death of any one, Jon. 1, 14. 2 Sam. 14, 7. c) ל' נפש פ' for one's life, i. e. for the good of one's life, its support, preservation, etc. Gen. 9, 5. Deut. 4, 15. Josh. 23, 11.

Further also, to the vital spirit, anima, is ascribed whatever has respect to the sustenance of life by food and drink, and the contrary. [Here the Engl. version often renders it by soul, but improperly.] Thus the spirit, anima, is said to be satiated with food and drink, Prov. 27, 7. Is. 55, 2; to be made fat Prov. 11, 25. 13, 4; also to fill i. e. to satisfy one's spirit Prov. 6, 30. So the opposite; my spirit hungers Prov. 10, 3. 27, 7; thirsts Prov. 25, 25; pines Ps. 31, 10; fasts Ps. 69, 11; abstains from certain kinds of



food, Lev. 30, 3; *is polluted* by them Ez. 4, 14. Also *the spirit is weary, loathes*, Num. 21, 5. Job 6, 7. 10, 1. Zech. 11, 8; *is empty* i. e. hungry Is. 29, 8; *is dried up* i. e. thirsty Num. 11, 6. Hence too trop. for the jaws, throat, as hungry and wide open, Is. 5, 14. Hab. 2, 5.—Trop. נפש is also put for that which supports life, *aliment*, Is. 58, 10, comp. Deut. 24, 6.

Sometimes נפש and ריח are opposed, so that נפש is ascribed to brutes, and ריח to men, Job 12, 10; but ריח is also ascribed to beasts Ecc. 3, 21. Once נפש is put for the *anima*, as separate from the body, *umbra, manes*, Job 14, 22. As the Hebrews held the seat of life to be in the blood (Lev. 17, 11; for which cause the eating of blood was forbidden Gen. 9, 4. 5. Deut. 12, 23), it was natural when the blood was shed, to say also that *the life was shed, poured out*, as above in Lam. 2, 12. Is. 53, 12. Such too was the notion of the Greek poets, philosophers, and physicians; see Sprengel Beiträge zur Gesch. d. Arzneikunde I. fasc. 3. p. 202 sq. So too in Engl. *to pour out one's life*, i. e. his life-blood; and also in Arabic, see Thesaur. p. 901.

3. The rational soul, *mind, animus*, as the seat of the feelings, affections, emotions of various kinds, comp. לב no. 1, b, with which it is often coupled, e. g. Deut. 4, 29. 30, 10. To it are ascribed love Is. 42, 1. Cant. 1, 7. 3, 1–4. Gen. 34, 3; joy Ps. 86, 4; fear Is. 15, 4. Ps. 6, 4; piety towards God Ps. 86, 4. 104, 1. 143, 8; confidence Ps. 57, 2; desire Ps. 42. 3. 63, 2; longing or appetite, e. g. for food Prov. 6, 30. 10, 3. Mic. 7, 1. Deut. 12, 20. 21; (hence בגל נפש *a greedy man* Prov. 23, 2;) or for venery Jer. 2, 24. Ex. 23, 18; or also for revenge and slaughter Ps. 27, 12. 41, 3. 105, 22. Ex. 15, 9, comp. Prov. 21, 10. So too hatred Is. 1, 14. Ps. 17, 9; contempt Ez. 36, 5. Is. 49, 7; vengeance Jer. 5, 9; sorrow Job 27, 2. 30, 25. As the seat of warlike valour, in poetic exclamation, Judg. 5, 21 תדרכי נפשי *tread down, my soul, the strong*. Jer. 4, 19 קול תופר נפשי *because thou hast heard, O my soul, the voice of the trumpet*. Spoken of the feelings in general, Ex. 23, 9

וידעתם את-נפשי ה' *ye know the feelings of a stranger*, how a stranger and foreigner feels. Job 16, 4. 1 Sam. 1, 15 *I have poured out my soul before Jehovah*, i. e. have laid open to him my inmost feelings. Prov. 12, 10.

Words also which themselves express feelings of the mind or soul, are often thus used in connection with נפש; thus the soul is said to weep Ps. 119, 28; to be poured out in tears Job 30, 16; to cry for vengeance 24, 12; and also to invoke blessings Gen. 27, 4. 25. More rarely things are attributed to the *soul, mind*, which belong: a) To the *mode of feeling and acting*, as pride, רחב נפש Prov. 28, 25; patience and impatience, האררה נפש Job 6, 11. קצרה נפשי, see in קצר, ארך. b) To the *will or purpose*, Gen. 23, 8 אבירש את-נפשיכם *if it be in your mind*, i. e. if ye purpose, have determined in your minds. 2 K. 9, 15. 1 Chr. 28, 9 הנפש הפצה *with a willing mind*. c) To the *understanding or faculty of thinking*; Ps. 139, 14 *my soul knoweth right well*. Prov. 19, 2. 1 Sam. 20, 4 *whatever thy soul thinketh*. Deut. 4, 9 *keep thy soul well, lest thou forget*. Lam. 3, 20.—In all these constructions the use of לב is more common, see לב no. 1. c, d, e.

4. Concr. *living thing, animal*, in which is the נפש, *anima, life*. Josh. 10, 28 כל-הנפש *every living creature*. v. 30. 32. 35. 37. Often more fully הנה נפש Gen. 1, 24. 2, 7. 19, and with the article הנהיה נפש 1, 21. 9, 10, pr. *the animal of life* i. e. endued with life, *living animal*, or as more comm. in Engl. *living soul, living being*, Gen. 2, 7; and very often collect. for *living things, living creatures*, Gen. 1, 21. 24. 9, 10. 12. 15. Lev. 11, 10; man being not included, except Gen. 9, 16. In this formula it is to be noted that הנה is genit. of the subst. הנה *life*, and not fem. of the adj. חי *living*; so that נפש הנה, like נפש itself, may be of either gender, and can be construed with the masculine. This serves to illustrate the disputed passage Gen. 2, 19 ואשר יקרא לו האדם נפש *and whatsoever Adam called them, the living creatures, that was their name*, where לו and שמו refer to הנה נפש, which is pleonastic after לו.—

Spec. put for a man, person, mostly in certain fixed phrases, where also in Engl. we may use *soul*, e. g. נָפֶשׁ to steal a man Deut. 24, 7; comp. Germ. *Seelenverkäufer*. נָפֶשׁ Ez. 22, 25. So also: a) In laws, Lev. 4, 2 נָפֶשׁ בֶּרֶךְ if a soul (any one) shall sin. Lev. 5, 1. 2. 4. 15. 17. Comp. the phrase בֶּרֶךְ הַנָּפֶשׁ הַזֹּאת, under Niph. no. 2. b) In a census of a people, as נֶפְשֵׁי שִׁבְעִים seventy souls, persons, Ex. 1, 5. 16, 16. Gen. 46, 18. 27. Deut. 10, 22. al. (So in Greek *ψυχαι* Acts 2, 41. 1 Peter 3, 20.) Fully נֶפֶשׁ אָדָם Num. 31, 46. 1 Chr. 5, 21; comp. Gen. 14, 21. c) Of slaves, Gen. 12, 5 הַנָּפֶשׁ אֲשֶׁר-קָשְׁטוּ בְּהֶרֶן the slaves they had acquired in Haran. Ez. 27, 13. Comp. *ψυχὰς ἀνθρώπων* Apoc. 18, 13. 1 Macc. 10, 33. d) נָפֶשׁ מֵת, where מֵת is genit. (comp. the phrase הִיא נָפֶשׁ above,) one dead, a dead body, corpse. Num. 6, 6 לֹא יָבֹא מֵת לֵאמֹר let him not come near to a dead body. Lev. 21, 11. So too מֵת being omitted, as in the formulas לִנְפֶשׁ זָמִיד Num. 5, 2. 9, 6. 7. 10, and נָפֶשׁ זָמִיד Lev. 22, 4. Hagg. 2, 13, i. e. one defiled by touching a dead body. Comp. Num. 19, 13.

5. With suff. נִפְשִׁי, נִפְשְׁךָ, etc. it is put very frequently for: I myself, thou thyself, etc. Comp. Arab. *نَفْس*, Sanscr. *ātman* soul, self; and Germ. *selb*, *selber*, Swed. *sjel*, Engl. *self*, all from the same root with Germ. *Seele*, Engl. *soul*, see Adelung Lex. IV. p. 47.—Hos. 9, 4 לִחְמֵם לְנַפְשָׁם their food is for themselves, is consumed by themselves. Is. 46, 2. Also reflex. נִפְשִׁי myself, i. e. me myself, Job 9, 21.—Interpreters also note that נִפְשִׁי, נִפְשְׁךָ, are often put for the pers. pron. אֲנִי, אַתָּה; but most of the examples which they adduce are readily explained by what we have said above in nos. 2, 3. This idiom is most frequent in passages where life is said or implied to be in danger; e. g. Ps. 3, 3 many say of me (לִנְפֶשִׁי), there remains no help for him. 11, 1 why say ye to me (לִנְפֶשִׁי), flee to the mountains. Is. 3, 9 אֵיךְ לִנְפֶשָׁם אֵיךְ to them! pr. to their life. Ps. 7, 3. 35, 3. 7. 120, 6. Here too belongs Is. 51, 23, who say to thee (לִנְפֶשְׁךָ), prostrate thyself that we may pass over, and the like. Once נִפְשִׁי וְרוּחִי approach so nearly

to the nature of a pronoun, as even to be construed with a verb in the first person, Is. 26, 9. Comp. עֲבָדְךָ with 1 pers. Gen. 44, 32.

נֶפֶת f. (נוֹף) i. q. נֶפֶת, a high place height, only Josh. 17, 11 שְׁלֹשָׁה הַנֶּפֶת. Targ. *tres regiones*. This appellation, q. d. *Tricollis*, *Tremont*, seems to refer to the three places just before mentioned, Endor, Taanach, and Megiddo, which all lay elevated above the plain; comp. *Decapolis*.

נֶפֶת f. (נִיר) a sprinkling, dropping; whence נֶפֶת צוּפִים the dropping of the honey-combs, i. e. honey dropping from the combs, i. q. נִיר q. v. Ps. 19, 11. Also without צוּפִים id. Cant. 4, 11. Prov. 5, 3. 24, 13 נֶפֶת מְרוֹק עֲלֵי-הַפֶּה honey droppings which are sweet to thy palate; where the predicate מְרוֹק is not inflected; comp. Gen. 49, 15.

נִפְתּוֹחַ (opening, פֶּתַח), see נִפְתּוֹחַ מֵר under art. מֵר cc. p. 561.

נִפְתּוּלִים m. plur. (ר. פֶּתַח Niph.) *wrestlings, struggles*, once Gen. 30, 8.

נַפְתּוּחִים *Naphtuhim*, pr. n. of an Egyptian people Gen. 10, 13. 1 Chr. 1, 11. Bochart, in *Phaleg* IV. 29, compares the name of the Egyptian goddess *Néφθυς*, the wife of Typhon, to whom with her husband were consecrated those parts of Egypt that border on the Red Sea; and the name *Néφθυς* itself signified, according to Plutarch (de Isid. p. 355 extr.) *the extreme border of the land, washed by the sea*; comp. Egypt. *נַפְתּוּחִים* terminalis. The *Naphtuhim* then were a border-people, dwelling prob. on the Red Sea. See Michaelis Spicileg. Geogr. T. I. p. 269. Jablonski Opusc. ed te Water T. I. p. 161.

נַפְתָּלִי (my wrestling, ר. פֶּתַח, see Gen. 30, 8) pr. n. *Naphtali*, the sixth son of Jacob, born of Bilhah, and patriarch of the tribe of Naphtali, the limits of which are described Josh. 19, 32–39.—Gen. 49, 21. Num. 1, 42. 43. al. Sept. *Νεφθαλιμ*.

נֶצֶץ m. (ר. נֶצֶץ) 1. a flower, blossom, Gen. 40, 10; i. q. נֶפֶת. See the root no. 2.



2. An unclean bird, prob. *a hawk*, see the root no. 3. Lev. 11, 16. Deut. 14, 15. Job 39, 26. Sept. *ἰεῖαξ*, Vulg. *accipiter*. Comp. Bochart. Hieroz. T. II. p. 266.

נָצַח, see in נצה no. 1.

\* נָצַח not used in Kal, *to set, to put, to place*, i. q. נָצַח q. v. Arab. نصب id.

NIPH. נָצַח 1. *to be set, c. זָל to be set over any one*, 1 Sam. 22, 9. Ruth 2, 5. 6. Part. נָצַח *a prefect, director*, 1 K. 4, 5. 7. 5, 30. 9, 23. al.

2. *to place or station oneself, to take one's stand*, Ex. 7, 15. 17, 9; c. זָל *to or before any one*, Ex. 34, 2 וְנִצַּחְתָּ לִּי שָׁם *and present thyself to me there*. Also, *to take one's stand*, e. g. of God rising up for judgment, Is. 3, 13. Ps. 82, 1.

3. *to stand*, spoken of men Gen. 18, 2. 24, 13. Ex. 18, 14. 1 Sam. 1, 26. Ps. 45, 10; of sheaves Gen. 37, 7; of waters Ex. 15, 8. With זָל *to stand upon any thing* Is. 21, 8; *to stand with or by a pers. or thing* Gen. 45, 1. 1 Sam. 4, 20. 19, 20. 22, 7. 17. Spec. *to stand firmly*, Ps. 39, 6 הָבֵל כָּל־אָדָם נֹצֵחַ *a breath is every man though he stand firmly*. 119, 89. Zech. 11, 16 *a shepherd*... הַנֹּצֵחַ הַיָּבֵל *who doth not nourish that which standeth firm*, i. e. the healthy part of his flock; Sept. τὸ ὀλόκηρον, Vulg. id quod stat. But perhaps it would accord better with the context to render: *who relieveth not that which standeth still in the way*, i. e. which lags behind from weariness or disease, i. q. *to be weak*,

*sick*, comp. Arab. نَصَب lassus fuit, laboravit, pr. to stand still, to stop, from inability to go further.

HIPH. הִנְצִיחַ, fut. נִצַּח, apoc. נָצַח.

1. *to cause to stand* Ps. 78, 13. Hence a) *to set up, to erect*, as a column Gen. 35, 20. 1 Sam. 15, 12. 2 K. 17, 10; an altar Gen. 33, 20; a heap of stones 2 Sam. 18, 17. Trop. 1 Chr. 18, 3 *to set up (establish) his dominion unto the river Euphrates*. Hence also 1 Sam. 13, 21 לְהַצִּיב הַחֲרִיץ *for setting the goads*, i. e. sharpening them when the point was bent, etc. Comp. in Engl. 'to set a saw,' 'to set an edge.' b) *to fix, to establish*, e. g. bounds Ps. 74, 17. Deut. 32, 8. Prov. 15, 25. c) *to set, to place*, Gen. 21, 28. 29. Ps. 41, 13. Lam. 3, 12; so

gates Josh. 6, 26. 1 K. 16, 34; a trap or snare Jer. 5, 26.

HOPH. הִנְצַח 1. *to be set, placed*, Gen. 28, 12. For Judg. 9, 6 see art. מָצַח.

2. *to be fixed, settled, determined*. So commonly in Nah. 2, 8 הִנְצַח הַגְּלָהּ *it is fixed! she is led away captive!* i. e. Nineveh. But הִנְצַח may also be joined to the preceding verse and referred to the root נָצַח, where see.

Deriv. נָצַח, נָצַח, מָצַח, מָצַח, מָצַח, מָצַח, and pr. n. נָצַח, נָצַח, נָצַח.

נָצַח m. (pr. part. Niph. r. נָצַח) *a handle, haft* of a dagger, Judg. 3, 22; so called from being *fixed in*, comp. the root Josh. 6, 26. 1 K. 16, 34. Sept. λαβή,

Vulg. capulus. Arab. نَصَابٌ haft, handle of a sword, knife, etc.—But part. נָצַח *a prefect*, see in נצה Niph. no. 1.

נָצַח Chald. f. emphat. נִצְחָה, *firmness, hardness*, sc. of iron Dan. 2, 41. Gr. Venet. καταστροφῆς. Aben Ezra נצחא כמו כח.

נָצַח, see r. נָצַח.

\* נָצַח fut. נִצַּח 1. Pr. *to fly, to flee*, i. q. נָצַח no. 3, נָצַח no. 3. Twice: Jer. 48, 9 *give wings to Moab, for flying she shall go forth*; here נָצַח is for נָצַח in order to correspond with הִנְצַח; observe too the paronomasia נָצַח, נָצַח, נָצַח. Lam. 4, 15 נָצַח בֵּין נָצַח *when they flee away and wander*; so Kimchi and others, and this is better than to refer נָצַח to r. נָצַח as on p. 660.—Hence נִצְחָה *pinion* of birds, and Arab. ناصية feathers, plume of birds, also locks of hair hanging over the forehead, q. d. flying locks. From this noun then comes

2. Arab. نَصَا and نَصَا *to seize by the locks*, and Conj. III, recipr. *to seize each other by the hair*. Hence in Hebrew *to strive, to quarrel*; comp. Syr. and Chald. نَصَا, i. q. Heb. נָצַח, also Arab. نَصَا Conj. VI, id. See Hiph. and Niph.—Hence

3. *to lay waste, to desolate* a city, pr. *to tear in pieces* houses, *to pull down*. In Kal intrans. or pass. *to be laid waste, to be desolate*; Jer. 4, 7 הָרָה הַנִּצְחָה *thy cities shall be laid waste*. Sept. καταστροφῆς.

HIPH. הִנָּח to strive, to contend, see Kal no. 2. Num. 26, 9 בַּהֲצוֹתָם עַל־יְהוָה when they strove against Jehovah. Hence to wage war; Ps. 60, 2 בַּהֲצוֹתוֹ אֶת־אֲרָם when he made war with Mesopotamia.

NIPH. 1. נָצַח to strive one with another, to quarrel. Deut. 25, 11 כִּי יִנָּצוּ אִנְשִׁים יִתְּרוֹ if men strive one with another. Ex. 2, 13. 21, 22. Lev. 24, 10. 2 Sam. 14, 6.

2. to be laid waste, desolate; Is. 37, 26 נָצִים נָצִים desolate ruins. 2 K. 19, 25. Deriv. נִצָּח, נִצָּח, נִצָּח.

נִצָּח f. (r. נִצָּח) i. q. נִצָּח no. 1, a flower, blossom, Job 15, 33. Is. 18, 5.

נִצָּח f. I. i. q. נִצָּח, a wing-feather, pinion, Job 39, 13. R. נִצָּח.

II. i. q. נִצָּח part. Niph. of נָצַח, something cast out, excrement in the crop of a bird, Lev. 1, 16. Comp. נָצַח and נָצַח.

נִצְרָה f. (r. נָצַח, after the form (מְלוּכָה) watch, ward, guard; whence in the vexed passage Is. 1, 8 נִצְרָה יֵרֵךְ a tower of watch, i. e. a tower for a watch or guard in the desert, i. q. מְגִדֵּל נָצִירִים 2 K. 17, 9. For יֵרֵךְ as pr. a watch-tower, or perh. the small hamlet springing up around it, see below in יֵרֵךְ. See also Thesaur. p. 908.

\* I. נִצָּח in Kal not used. 1. Pr. prob. to shine, to be bright, which is the signif. of the syllable נַח, as in נָצַח, perh. נִצָּח, נִצָּח; and also נִצָּח, as in נִצָּח, נִצָּח. Syr. نَصَب to conquer, but pr. to shine; whence نَصَب illustrious. Hence נִצָּח no. 1, pr. n. נִצָּח.

2. Trop. to do splendid deeds, to act splendidly, gloriously; hence to excel, to overcome, to prevail, as in Chald. and Syr. See also Piel.

3. Trop. to be clear, pure, faithful, true; Ethiop. ሰፊክ, Arab. نصح, id. Hence נִצָּח no. 2.

4. Trop. to be firm, enduring, perpetual; whence נִצָּח no. 3. This may come from the idea of prevailing in no. 2, or of fidelity in no. 3.

PIEL נִצָּח only inf. לִנְצָח and Part. מִנְצָח.

1. to be over any thing, to be chief, to superintend, e. g. the temple-service, with עַל and לְ 1 Chr. 23, 4. Ezra 3, 8. 9. Part. מִנְצָח a prefect, overseer, 2 Chr. 2, 1. 17. 34, 13; for which in the books of Kings is נָצַב.

2. Spec. to lead in music. 1 Chr. 15, 21 and Mattithiah... played on harps in the octave (i. e. in the bass, nel basso), לִנְצָח to lead the song, i. e. to govern, regulate the singing. (Opp. are v. 19 לְהַשְׁמִיעַ to sing or sound on a clear (high) tone; and v. 20 עַל עֲלִמֹת on the virgin key, treble, nel soprano.) Hence לִנְצָח, which is found in the titles of 53 Psalms and Hab. 3, 19, is to be rendered according to Kimchi, Rashi, Aben Ezra, and many others: for the leader, precentor, chief musician; i. e. the Psalm is to be performed under his direction, which also is the sense of the Targ. לְשִׁבְחָהּ ad canendum. And this interpretation is to be preferred. Sometimes put absolutely, with only the name of the author, as לִנְצָח דָּוִד Ps. 11, 13. 14. 18–21. 31. 36. 40. 41. 42. 44. 47. 49. 51. 52. 64–66. 68. 70. 85. 109. 139. 140; sometimes with the name of the instrument, as בְּנִינִיּוֹת Ps. 4. 6. 54. 55. 67. 76, לִנְצָח עַל שְׁשִׁימִים Ps. 54. 69. 80, אֶל־הַתְּהִלֹת Ps. 5, מַחֲלָה Ps. 53; or with the first words of the song or melody in which the Psalm is to be sung, see Ps. 22. 56–59. 75; or finally with a word marking the tone or key, whether lower or higher, עַל עֲלִמֹת Ps. 46, עַל הַשְׁמִינִיּוֹת Ps. 12. Twice then follows לִנְצָח Ps. 62, 1. 77, 1, once לִנְצָח 39, 1, where we may render: to the chief musician of the Jeduthumites; unless לִנְצָח in this connection is also to be taken as an instrument or as a musical key or mode. This inscription is wholly wanting in all the Psalms of a later age, composed after the destruction of the temple and its worship; and its signification was already lost in the time of the LXX.—Others make מִנְצָח not a participle, but an infinitive of the Syriac form, comp. Chald. Dan. 5, 12; but this is not admissible, on account of the article implied in לִנְצָח for מִנְצָח.

NIPH. to be perpetual; Jer. 8, 5 מִשְׁבָּה נִצָּח a perpetual backsliding, apostasy.



\* II. נצה obsol. root, Arab. **نضج** and **نضج**, to sprinkle, to scatter; e. g. water. Eth. **ኃዘከ** id. Hence נצה II.

נצה Chald. Ithpa. to overcome, to surpass, to excel, c. על Dan. 6, 4. Syr. id. See in r. נצה I. 2.

I. נצה rarely נצה m. (r. נצה I) c. suff. נצחתי, plur. נצחתי.

1. splendour, glory, 1 Chr. 29, 11.

2. sincerity, truth. Hab. 1, 4 **לֹא נִצָּח** judgment is not given according to truth, not in sincerity; comp. Is. 42, 3. Hence confidence, sc. in one's truth and fidelity; Lam. 3, 18 **אֲבִיר נִצָּחִי** my confidence is perished. Trop. object of confidence, as God 1 Sam. 15, 29.

3. perpetuity, eternity, ever, everlasting; see the root no. 4. So ער נצה Ps. 49, 20, and לנצה, adv. for ever, to everlasting, 2 Sam. 2, 26. Job 4, 20. Ps. 9, 7. 103, 9. Is. 13, 20. al. sæp. More rarely נצה id. Ps. 16, 11. Am. 1, 11. Jer. 15, 18. Sept. *εἰς τέλος*, Vulg. *in finem*.—Is. 34, 10 **לִנְצָח נִצָּחִים** for ever and ever. Sometimes the idea of perpetuity is modified, i. q. long time, long, Ps. 49, 10. Job 34, 36; comp. לעולם.

4. Some assume also the signif. perfection, completeness; hence accus. נצה, לנצה, as adverbs, wholly, entirely; comp. Germ. *lauter*, Engl. *clear*, both of which mean purely and also wholly; so Ps. 13, 2 **הֲאֵתָהּ יְהוָה הִשְׁכַּחְנִי נִצָּח** how long, Jehovah, wilt thou wholly forget me? Ps. 74, 10. 79, 5. 89, 47. Job 34, 36; genit. Ps. 74, 3 **מִשְׁאוֹת נִצָּח** total desolations, i. e. places wholly desolate and destroyed.—But in all these and like passages the idea of perpetuity may better be retained, as in no. 3.

II. נצה m. (r. נצה II) c. suff. נצחתי, juice, liquor, which is scattered or spirted from grapes when trodden, Is. 63, 3. 6.

נציר m. (r. נצה) pr. set, placed; hence

1. one set over, i. e. a prefect, overseer, officer, i. q. נב, 1 K. 4, 19. 2 Chr. 8, 10 Cheth.

2. a military station, post, garrison, i. q. מצב, מצב, 1 Sam. 10, 5. 13, 3. 4. 2 Sam. 8, 6. 14. al.

3. a statue, pillar, cippus, i. q. מצבה, Arab. **نصب**, **نصب**, statue, idol. Gen.

19, 26 **נִצִּיב מִלַּח** a statue of salt, i. e. fossil salt, of which great quantities are found in the vicinity of the Dead Sea; see Bibl. Res. in Palest. II. p. 482 sq. comp. in מלח p. 573.

4. Nezib, p. n. of a place in the tribe of Judah, Josh. 15, 43. Now *Beit Nesib*, see Bibl. Res. in Palest. III. p. 12, 13. II. p. 399.

נציר (illustrious, r. נצה I) *Neziah*, pr. n. m. Ezra 2, 54. Neh. 7, 56.

נציר Is. 49, 6 Cheth. preserved, delivered, from r. נצר I.—*Keri נצור*.

\* נצל in Kal not used, pr. to draw out, to take away, to snatch away; kindred are נשל, נשל, Arab. **نصل** and **نصل** id. Eth. **ኃለ** avellit.

PIEL **נָצַל**, fut. **יִנְצֵל** 1. to take away, to strip off. 2 Chr. 20, 25. With acc. of pers. to spoil any one, Ex. 3, 22. 12, 36.

2. to snatch from danger, to deliver, to preserve, Ez. 14, 14. See Hiph. no. 3.

HIPH. **הִנְצִיל**, fut. **יִנְצִיל**, apoc. **יִנְצֵל**.

1. to pull away, c. בין to pull apart; 2 Sam. 14, 6 **הַבָּחֳרִים מִצִּדֵּי בִּינֵיהֶם** and there was none to tear them apart, i. e. no one parted them.

2. to take away, Hos. 2, 11 [9]; e. g. booty, spoil, i. q. to spoil, 1 Sam. 30, 22. With מן Gen. 31, 9. 16. Ps. 119, 43. Also, to turn away any one from an evil way, intercourse, Prov. 2, 12. 16. Unusual is 2 Sam. 20, 6 **וְהִצִּיל עֵינֵינוּ** and take (turn) away our eye, i. e. elude our sight, escape us; like קנב לב q. v. in קנב. Sept. **συνάξουσιν τοὺς ὀφθαλμούς**.

3. to snatch from danger, to deliver, to preserve, to save, acc. of pers. Ex. 12, 27. 1 Sam. 30, 18. Is. 19, 20. Ps. 72, 12. al. Once c. dat. Jon. 4, 6. Often in the phrase **אֵין מַצִּיל** (there is) none delivering, no deliverer, Deut. 32, 39. Ps. 7, 3. 50, 22. 71, 11. Is. 5, 29. Hos. 5, 14. **הִצִּיל** to preserve one's life, to save alive, Josh. 2, 13. Is. 44, 20. 47, 14. Ez. 3, 19. 21. 33, 9. Often with מן of the pers. from whose power one is delivered, Ps. 7, 2. 18, 18. 49, 35. 10, 59. 2. 3. Mic. 5, 5; also מן of thing, as from waters Ps. 144, 7; the mire 69, 15; a snare 91, 3; straits 1 Sam. 26, 24. Ps. 34, 18; from death, etc. Ps. 22, 21. 51, 16. 56, 14. 86,

13. al. Often **הַצִּיל מִיַּד פ'** Gen. 32, 12.  
Ex. 2, 19. 1 Sam. 17, 37; **2 מִיַּד** Sam.  
19, 10. Ps. 18, 1. Is. 38, 6.

HOPH. הָפֵץ *to be snatched or plucked out*, as a brand from the fire, Am. 4, 11. Zech. 3. 2.

NIPH. *to be delivered, preserved, saved*,  
i. q. *to escape*, 2 K. 19, 11. Ps. 33, 16.  
Jer. 7, 10. With מִצַּר, מִצֵּר, Ps. 69,  
15. Hab. 2, 9. Prov. 6, 5; מִצָּרִי Is. 20, 6.  
With מִצָּר and אֶל, præg. *to be delivered*  
*from* any one *to* another, i. q. *to escape*  
*from* and *flee to*. Deut. 23, 16.

HITHP. *to strip oneself of* any thing, c.  
 acc. Ex. 33, 6. Comp. Heb. Gramm.  
 § 53. 3. c.

Deriv. הִצֵּלָה.

חָצַל Chald. HAPH. הָצִיל *to deliver*, i. q.  
 Heb. הָצִיל no. 3, Dan. 6, 28. Inf. הַצִּילָה,  
 c. suff. הַצִּילוֹת Dan. 3, 29. 6, 15.

פֶּתַח m. *a flower, blossom*, Cant. 2, 12. R.  
פֶּתַח.

רָצַע, see r. רָצַע.

\* נָצַץ i. q. נָצָה, נִיץ 1. *to glitter, to sparkle*, only part. plur. נִצְצִים Ez. 1, 7. Sam. id.—Hence נִצְוִץ *spark*.

2. *to flower, to blossom, to flourish*, as in Chald. whence **נֶזֶר, נִצַּח, נִצַּח**, a flower, blossom. Verbs signifying splendour are often transferred to express the ideas of verdure and bloom; see in **אֶרֶב** p. 27, **נֶזֶר, נִצַּח**.—The notion of blossoming was also transferred to the shooting feathers and pinions of birds (comp. **נִצַּח**); hence

3. *to fly*, whence **נֶזֶר** a hawk. So kindr.

נָצַח and Arab. نَصَّ. Comp. פָּרַח to sprout, Syr. to fly.

נִצֵּץ, see r. נִצֵּץ.

\* I. נָצַר, fut. יִצֹר (but אֲצַרְהָה Is. 42, 6. 49, 8 is from יָצַר), rarely יִצֹר Deut. 33, 9. al. Imper. יָצַר, c. הַהֵן parag. נִצְרָה. Ps. 141, 3, c. suff. נִצְרָה. Prov. 4, 13, both with Dag. euphon.

1. *to watch, to guard, to keep*, i. q. נָזַר. Arab. نَظَرَ to guard e. g. a vineyard; comp. kindr. اَدْخَرَ adspexit, intuitus est, like the Lat. *tueri* and *intueri*, also نَصَرَ tuitus est, defendit, liberavit.—E. g. a vineyard Job 27, 18. Is. 27, 3; a tree Prov. 27, 18. Part. plur. נֹזְרִים *watchmen, keepers, guards*, Jer. 31, 6. מְגִדֵּל

**נֹצְרִים** *the tower of the watch or guard, watch-tower*, 2 K. 17, 9. 18, 8. With **עַל** Ps. 141, **עַל הַל שְׁפָתַי** q. d. *keep thou watch over the door of my lips*, i. e. my mouth, lest I utter rash words; the form **נֹצְרָה** with Dag. euphon. Prov. 20, 28. 13, 6. Is. 49, **נֹצְרֵי יִשְׂרָאֵל** *the kept (preserved) of Israel*. With **מִן** Ps. 34, 14.—Spec.

a) *to guard from dangers, to keep, to defend, to preserve*, as God does men, Deut. 32, 10. Ps. 31, 24. Prov. 22, 12. With מִן, Ps. 32, 7 מִצָּר מִצָּרֵי from trouble *thou wilt defend me*. 12, 8. 64, 2. 140. 2.

b) *to keep*, i. q. *to watch closely, to observe diligently*, Prov. 4, 23. 13, 3 נָצַר פִּי *he who keepeth his mouth*. 16, 17. 24, 12. In a bad sense: α) *to watch closely a city*, i. q. *to besiege*; Part. נֹצֵרִים *watchers, besiegers*, Jer. 4, 16 comp. 17; comp. also שָׁמַר 2 Sam. 11, 16. Is. 1, 8 פִּעֵיר נִצִּירָה *like a city besieged*; so commonly, but see in art. נִצִּירָה. β) Jehovah is addressed as נָצַר הָאָדָם *the observer of men*, as if on the watch to detect them in wrong doing. Job 7, 20.—Hence

2. to keep, to observe, as a covenant Deut. 33, 9. Ps. 25, 10; a law Prov. 28, 7; the ways of righteousness Prov. 2, 8; a father's commands 6, 20; the commandments of God Ps. 78, 7. 105, 45. 119, 2. 22. 33. 34. 100. 129; good counsel Prov. 3, 21. Comp. Lat. *custodire modum, regulam, præcepta*, etc. With dat. Ex. 34, 7 *keeping mercy for thousands*. Is. 26, 3 *נָצַח חַסְדֵּךָ תִּצְרֶנּוּ* the man of firm mind, for him thou wilt keep perfect peace, supply לוֹ.

3. *to keep from view*, i. e. *to hide, to conceal*. Is. 48, 6 **וְלֹא יְדַעְתָּם** *hidden things which thou hast not known*. 65, 4 **בְּמִצְרֵיהֶם יִלְוּ** *they lodge in secret places*, perh. the recesses of heathen temples, or with the Sept. sepulchral caverns, parall. with sepulchres. Prov. 7, 10 *a woman נְצִוְרֶהָ* *subtile of heart*.  
Deriv. נְצִוָּה.

\* II. נָצַר *obsol. root, Arab. نَضَرَ to shine, to be in full verdure, whence نَضِير*.

NOTE. The significations of *guarding* and of *being verdant*, which are also found conjoined in the root *חָצַר*, I have placed separately, although not impro-



bably there is a common origin of both, viz. the idea of *shining, being splendid*, נֹצֵר; in which is implied also the notion of *beholding*, נִצֵּר, (comp. נִצֵּה, Gr. *σῶος δέδοκαε*, also Germ. *Blick* and Engl. *glance*, signifying both splendour and the act of looking,) and hence the signification of *observing, guarding*.

נִצֵּר m. (r. נִצֵּר II) 1. *a shoot, sprout*, Is. 60, 21. Metaph. of offspring Is. 11, 1. Dan. 11, 7.

2. *a branch*, Is. 14, 19.

נִצֵּה, see r. נִצֵּה.

נָקָא Chald. adj. *pure*, Dan. 7, 9. R. נָקָה i. q. נָקָה.

\* נָקַב fut. נִקֵּב, once נִקֵּב Job 40, 24, c. suff. נִקְבֵּי Is. 62, 2; imper. c. הִקֵּב parag. נִקְבֵּה; pr. *to hollow out, to excavate*, like the kindr. נָקַב, נִקֵּב, נִקְבֵּה, where see more. Hence

1. *to bore a hole* 2 K. 12, 10; c. acc. *to bore through, to perforate*, Job 40, 24. 26 [40, 24, 41, 2]. 2 K. 18, 21. Is. 36, 6. Hagg. 1, 6 צִרְרֵי נִקְבֵּה *a purse with holes*. Also *to pierce, to strike through* with a spear; Hab. 3, 14 נִקְבֵּה רֹאשׁ פָּרְזֵי הָאֵרֶץ *thou didst strike through the heads of their leaders*. Arab. نَقَب, Syr. نَقَص, Chald. Sam. נָקַב, id.

2. *to separate, to distinguish*; and hence *to declare distinctly, to specify, to call by name*; comp. פָּרַשׁ no. 1, 2. Gen. 30, 28 נִקְבֵּה שְׂכָרְךָ עָלַי *name me thy wages*. Is. 62, 2. Part. pass. נִקְבֵּי the *named* Am. 6, 1, i. e. *the renowned*, the noble, q. d. אֲשֵׁר שְׁמוֹה *the noble populace*, בְּלֵי שֵׁם Job 30, 8. Comp. 1 Chr. 12, 31. Arab. نَقِيب leader, prince.

3. i. q. נָקַב no. 2, *to curse, pr. to pierce with words, to cut*, like Arab. سَبَّ to cut, to perforate, metaph. to curse. E. g. the name of God, *to blaspheme*, Lev. 24, 11. 16 הַשֵּׁם הַזֶּה יוֹמֵהוּ *he that blasphemeth the name of Jehovah shall surely be put to death*; from which passage the Jews derive the superstition which forbids them to pronounce (no. 2) the name of Jehovah; see יְהוָה. Also Num. 23, 8. 25. Job 3, 8. 5. 3. Prov. 11, 26. 24, 24. Niph. pass. of Kal no. 2, *to be called*

*by name*, comp. Arab. لَقَّبَ to name, ن and ל being interchanged. Num. 1, 17 *these men נִקְבֵּה בְּשֵׁמוֹת who are expressed by name*. 1 Chr. 12 31. 16, 41. 2 Chr. 28, 15. 31, 19.

Deriv. from the primary idea of *excavating*, נִקְבֵּה, נִקְבֵּה a stone-quarry; from that of *perforating*, נִקְבֵּה, הִקְבֵּה; from that of *piercing, striking through*, נִקְבֵּה, מִקְבֵּה, a pointed hammer.

נָקַב m. 1. *a bezel, the cavity* in which a gem is set; Jerome well, *pala gemmarum*, Ez. 28, 13. Comp. הָקַב. Others, *a pipe*, as if from נָקַב in the sense to bore, like הָלִיל from הָלַל; but this does not accord with the context.

2. *a cavern*; whence c. art. הַנִּקְבֵּה *Nekkeb*, pr. n. of a place in Naphtali, Josh. 19, 33.

נָקַב f. (r. נָקַב) *a female*, whether of man or beast, so called from the form of the genital organs; Gen. 1, 27. 5, 2. Lev. 12, 5. 27, 4. Num. 5, 3; of beasts Gen. 6, 19. Lev. 3, 1. 6, 4, 28. 32. 5, 6. Syr. نِقَاب, Chald. נִיקְבָּא, id.

\* נָקַד obsol. root. 1. *to prick, to point, to mark with points*. Chald. id. whence Rabb. נִקֵּד one who points a

manuscript, punctator. Arab. نَقَدَ pugit serpens, but نَقَطَ punctis notavit.

2. *to mark, i. e. to select, to separate out* what is of a better quality than the rest, which is done by marking it with points, etc. Arab. نَقَدَ. Hence نَقْدٌ (see Camoos p. 424) a species of sheep and goats, short-legged and deformed, but distinguished for the length of their wool and hair, نَقْدَانُ the shepherd of such a flock. See נִקֵּד below.

Deriv. מִקְבֵּה, pr. n. נִקְבֵּה, and the four following.

נִקְדָּ m. plur. נִקְדָּיִם, pr. 'marked with points,' *speckled, spotted*, of sheep and goats, Gen. 30, 32 sq. 31, 8 sq.

נִקְדָּ pr. i. q. Arab. نَقْدَانُ a shepherd of flocks called نَقْدٌ from the excellence of their wool, see in r. נִקֵּד no. 2. Then in a wider sense of the keeper of any cattle, *a shepherd, herdsman* Am. 1, 1;

a sheep-owner, cattle-breeder, 2 K. 3, 4, spoken of the king of the Moabites. See Bochart. Hieroz. Tom. I. p. 441. Thesaur. p. 909.

נקדה f. a point, stud, e. g. of silver, with which any thing is ornamented, Cant. 1, 11. R. נָקֵד.

נקדים m. plur. (r. נָקֵד) 1. crumbs of bread, Josh. 9, 5, 12.

2. A kind of cake, which prob. crumbled easily, 1 K. 14, 3. Sept. *κολυμβίς*, Vulg. *crustula*, Engl. *cracknel*, *crumb-cake*.

\* נָקָה, inf. absol. נָקָה, to be clean, pure,

Arab. نَقَّى id. Syr. to sprinkle for purification (pr. to cleanse), to pour out a libation, to sacrifice; hence מִנְקִיָּה a sacrificial dish or cup. In Kal only Jer. 49, 12 נָקָה inf. pleon. joined with a form of Niph.

NIPH. נִקְּהָ, fut. יִנְקָה 1. to be clean in a moral sense, to be pure, innocent, Jer. 2, 35. With מִן to be free from a fault, blame, Ps. 19, 14. Num. 5, 31. With מִן of pers. Judg. 15, 3 נִקְּיָהִי מִפְּלִשְׁתִּים I am blameless towards the Philistines, i. e. it is not my fault, but their own, if I attack the Philistines.—Hence often: a) to be free from punishment, to be quit, to go unpunished, Ex. 21, 19. Prov. 6, 29 לֹא יִנְקָה כָּל־הַנֹּגֵעַ בָּהּ whosoever toucheth her shall not go unpunished. 11, 21. 16, 5. Jer. 29, 1. 49, 12; c. מִן Num. 5, 19. b) to be clean, free, quit, sc. of an oath, obligation, Gen. 24, 8, 41.

2. to be cleaned out, to be made empty, desolate, as a city, Is. 3, 26. So Arab. نَقَى X.—Also of men who are destroyed, extirpated, Zech. 5, 3.

PIEL נִקְּהָ, fut. יִנְקָה 1. to pronounce innocent, to acquit, to absolve, Job 9, 28; c. מִן Ps. 19, 13. Job 10, 14. Joel 4, 21 see in no. 2.—Hence

2. to let go unpunished, to forgive, with acc. of pers. Ex. 20, 7. 1 K. 2, 9. Jer. 30, 11. 46, 28. Absol. Ex. 34, 7 who forgiveth iniquity and transgression and sin, יִנְקָה לֹא יִנְקָה but will by no means always leave unpunished. Num. 14, 18. Nah. 1, 3.—In Joel 4, 21 [3, 21] the words: וְיִנְקִיתִי דָמָם לֹא נִקְּרִיתִי are usually

rendered: I will cleanse (declare innocent) their blood that I have not cleansed, i. e. I will avenge the blood of Israel which I have long left unavenged. Better perh. to read: וְיִנְקִיתִי דָמָם לֹא נִקְּרִיתִי, and render like Sept. and Syr. καὶ ἐξαγγίσω τὸ αἷμα αὐτῶν καὶ οὐ μὴ ἀθωώσω, I will avenge their blood, nor will I let it go unpunished, unavenged; comp. Deut. 32, 43. 2 K. 9, 7. Thesaur. p. 910.

Deriv. נָקִי, נָקִיָּה, נָקִיּוֹן, מִנְקִיָּה.

נִקְּרָא (distinguished, r. נָקֵד) *Nekoda*, pr. n. m. Ezra 2, 48. 60. Neh. 7, 50. 62.

נָקָה, see r. לָקָה.

\* נָקַט i. q. קִיץ, קִיץ, to be weary of, to loathe, once in præter. c. בָּ Job 10, 1. The future and other forms come from the root קִיט.

נָקִי adj. (r. נָקָה) plur. נָקִיִּים 1. pure, metaph. innocent, free from blame, Ex. 23, 7. Job 4, 7. 9, 23. 17, 8. Ps. 10, 8. Jer. 2, 34; c. מִן 2 Sam. 3, 28. יָדַי בְּנִקְיָה of pure hands, i. e. innocent, Ps. 24, 4. דָּם נָקִי and דָּם נִקְּרִי innocent blood, see דָּם.

2. clear, free, quit, from an obligation, oath, c. מִן Gen. 24, 41. Num. 32, 22; exempt from military service Deut. 24, 5. 1 K. 15, 22; from a charge, Gen. 44, 10. Ex. 21, 28.

נִקְּרָא i. q. נָקִי with א added, Joel 4, 19. Jon. 1, 14 Cheth.

נִקְּרִיּוֹן m. (r. נָקָה) constr. נִקְּרִיּוֹן, cleanliness, e. g. of the teeth i. e. famine Am. 4, 6; of the hands i. e. innocence Gen. 20, 5. Ps. 26, 6. 72, 13; and so without בְּנִקְיָה id. Hos. 8, 5.

נִקְּיָה m. (r. נָקָה) only in constr. Jer. 13, 4 נִקְּיָה הַסֵּלֶךְ the cleft of the rock. Plur. נִקְּיָהִי הַסֵּלֶכִים Is. 7, 19. Jer. 16, 16.

\* נָקָם, fut. יִקְוֹם, inf. נָקָם, to avenge, to take vengeance; Arab. نَقَم Conj. VIII, vindicavit se ab aliquo, pœnam sumsit ab eo, punivit eum. Syr. נָפַם

id. Chald. id. Kindr. נָתַם.—Construed a) Absol. Lev. 19, 18. b) With acc. of pers. or thing whom one avenges, Deut. 32, 43; once c. עַל Ps. 99, 8. In the same sense is said, Lev. 26, 25 חֶרֶב הָיְתָה נִקְּמָה אֶת־בְּרִיתִי a sword that shall avenge my covenant. c) The pers. of or from



whom vengeance is taken is put with  
 בן 1 Sam. 24, 13; נָקַם Num. 31, 2; לְ  
 Nah. 1, 2. Ez. 25, 12; acc. Josh. 10, 13.  
 Both constructions (b, c) are united  
 in 1 Sam. 1. c. נָקַם יְהוָה בְּמִןּוֹתָּ let Jeho-  
 vah avenge me of thee. Num. 31, 2  
 נָקַם יְהוָה בְּנִי יִשְׂרָאֵל בְּאֵת הַמִּדְּבָרִים.

NIPH. 1. to be punished, Ez. 21, 20.  
 Comp. Lat. *ulcisci* for *punire*.

2. to avenge oneself, to be avenged,  
 parall. נָקַם Is. 1, 24. Ez. 25, 15 נָקַם יְהוָה.  
 With בְּ of pers. on whom vengeance is  
 taken Judg. 15, 7. 1 Sam. 18, 25; with  
 מִן in the same sense 1 Sam. 14, 24.  
 Esth. 8, 13. Is. 1, 24; with מִן of pers.  
 from whom and also of thing for which  
 vengeance is taken, Judg. 16, 28.

PIEL i. q. Kal, 2 K. 9, 7 נִקְמְתִי דָמִי  
 נִקְמְתִי דָמִי אֲנִי... מִיַּד אִיזָבֶל that I may  
 avenge the blood of my servants the pro-  
 phets... at the hand of Jezebel. Jer.  
 51, 36.

HOPH. fut. יָקַם 1. to be punished,  
 Ez. 21, 21. Gen. 4, 15 if any one slayeth  
 Cain, he shall be punished sevenfold;  
 others: it shall be avenged, as in no. 2.  
 See in Niph. no. 1.

2. to be avenged; Gen. 4, 24.

HITHP. to avenge oneself, as in Niph.  
 Jer. 5, 9. 29. 9, 8. Part. מְנַקֵּם a self-  
 avenger, a revengeful man, Ps. 8, 3.  
 44, 17.

Deriv. נִקְמָה, נִקְמָה.

יָוֵם m. vengeance, Deut. 32, 35. יָוֵם  
 נִקְמָה the day of vengeance Prov. 6, 34. Is.  
 34, 8. 61, 2. 63, 4. נָקַם נָקַם to avenge  
 vengeance, to take vengeance, Ez. 25, 15;  
 לְ נָקַם to render vengeance to any  
 one, i. e. to take vengeance upon him,  
 Deut. 32, 41. 43; לָקַח נָקַם to take ven-  
 geance Is. 47, 3; אֵת נָקַם id. Mic.  
 4, 14.

נִקְמָה f. (r. נָקַם) constr. נִקְמָתָה, c. suff.  
 נִקְמָתָה, plur. נִקְמָתוֹת.

1. vengeance, i. q. נָקַם; so נִקְמָה יָוֵם  
 Jer. 46, 10; נִקְמָה 51, 6. אֵל נִקְמָה the  
 God of vengeance, the avenging God, Ps.  
 94, 1. With genit. the vengeance of Je-  
 hovah is that which Jehovah takes, Jer.  
 50, 15. 28. 51, 11; thy vengeance, which  
 thou takest, Jer. 11, 20. 20, 12. Also  
 with genit. of that for which vengeance  
 is taken, as נִקְמָה דָּם vengeance for blood  
 Ps. 79, 10; נִקְמָה נִיְרָבָה Jer. 50, 28. 51, 11.

Phrases are: a) עָשָׂה נִקְמָה בְּ to take  
 vengeance upon, Ps. 149, 7. Ez. 25, 17.  
 b) נָתַן נִקְמָה בְּ to give or put one's ven-  
 geance upon, Ez. 25, 14; comp. Num. 31,  
 3. c) נָתַן נִקְמָה לְ Ps. 18, 48, also עָשָׂה  
 לְ נִקְמָה Judg. 11, 36, to give or do ven-  
 geance for any one, to satisfy his desire  
 of vengeance.

2. desire of vengeance, vindictiveness,  
 Lam. 3, 60. עָשָׂה בְּנִקְמָה to act vindic-  
 tively, revengefully, Ez. 25, 15.

\* נִקְמָה, i. q. נָקַם, to be rent away, me-  
 taph. to be alienated, Ez. 23, 18. 22. 28.  
 Found only in the præter.

\* נִקְמָה fut. יִנְקֶה 1. to strike, to cut  
 by blows with an instrument, see Piel  
 and נָקַה. Chald. נָקַה to strike an ox  
 for slaughter, to fell; Arab. نَقَف I, III,  
 to smite, e. g. the head so as to break  
 it, to strike through i. e. to percolate.  
 Kindr. is נָקַה, Eth. ለጎረ to touch.  
 The idea of striking lies in the syllables  
 נָק, נָק, נָק, נָק; also in נָקַה, comp.  
 ἄκρω, ἄκρω.

2. to fasten together by driving nails,  
 to join together, comp. Germ. *zusammen-*  
*schlagen*, Engl. *vulg. to knock together*;  
 Syr. and Sam. אָנַף, אָנַף, to join on;  
 Pe. לָפַף to adhere, to cohere.—Hence  
 prob. to fold together, e. g. a net (Job  
 19, 6); espec. so as to return upon itself  
 and form a circle; comp. وَتَف band,  
 arm-band. See Hiph. no. 3, and נִקְמָה.  
 Hence

3. to move in a circle; Is. 29, 1 הָיִים  
 יִנְקְפוּ let the festivals run their circle,  
 i. e. the circle of the annual festivals  
 being completed.

PIEL נָקַה 1. to cut down, to fell, e. g.  
 a wood, Is. 10, 34.

2. to smite in pieces, and so to destroy,  
 like כָּרַה. Job 19, 26 after they shall  
 have destroyed my skin (body), this sc.  
 shall be or happen, viz. that which pre-  
 cedes in v. 25, the advent of God. See  
 Lehrs. p. 798.

HIPH. 1. to fold or cast around any  
 one, Germ. *umschlagen*, see in Kal no.  
 2. With acc. and עַל of pers. Job 19, 6  
 הֵחָדָה עָלַי הַקֶּרֶה he hath folded (cast)  
 his net around me. Metaph. Lam. 3, 5  
 where supply עָלַי.—Hence

2. to lead around, to let go round in a

circle; Job 1, 5 **הַבְּשִׁיחָה יָמֵי הַבְּשִׁיחָה** *when they* (the sons of Job) *had let the days of feasting go round*, after they had gone round with feasting. Lev. 19, 27 **לֹא תִקְרֹפֶה פֶּתַח רֹאשְׁכֶם** lit. *ye shall not round the extremity of your head* sc. in cutting the hair, i. e. ye shall not cut off the outer part of the hair in a circle around the head; Symm. οὐ περιξυρήσετε κύκλῳ τὴν πρόσωπον τῆς κεφαλῆς ὑμῶν. This would seem to refer to a custom of the ancient Arabs, who cut off the hair round the outer part of the head, but left that in the middle untouched, Hdot. 3. 8. ib. 4. 175.—Inf. absol. **הִקְרִיחַ** Josh. 6, 3, and **הִקְרִיחַ** v. 11, pr. going around, as adv. round about.

3. *to surround, to encircle*, c. acc. 1 K. 7, 24. Ps. 22, 17; **עָל** 2 K. 6, 14. Ps. 17, 9. 88, 18.

Deriv. the two following.

**נִקְרָה** m. *a beating or shaking off* of olives, Is. 17, 6. 24, 13. Chald. **נִקְרִיחָה** id.

**נִקְפָּה** f. (r. **נָקַה** no. 2) *a rope, cord*, bound around a female slave or captive instead of a girdle or zone, Is. 3, 24. Sept. σχοινίον, Vulg. funiculus.

\* **נָקַשׁ** obsol. root, prob. i. q. **נָקַח** and **נָקַח**, *to bore, to pierce*; whence **נִקְרָה** *cleft* of a rock. A vestige of this root exists in the Samar. see Anecd. Oriental. p. 88.

\* **נָקַר** fut. **יִנְקַר**, *to bore, to pierce*; spoken of the eye, *to bore out, to put out*, 1 Sam. 11, 2. Prov. 30, 17 *the ravens of the valley shall pick it out* sc. the eye.—Chald. Syr. Arab. id. Ethiop. **ንቁረ** to be blind of one eye, **ንቁለ** evulsit. The radical syllable is **קר**, which like **כר** has the signif. of *boring, digging*; see **קִיר**, **קִיר**, **קִיר**, **קִיר**, **קִיר**; also **בִּיר**, **בִּיר**, etc.

PIEL **נִקְרָה**, fut. **יִנְקַר**, *to bore or put out the eye* Num. 16, 14. Judg. 16, 21. Metaph. Job 30, 17 **לַיְלָה תַּצְמִיחַ נִקְרָה** *the night pierces my bones*, i. e. by night my bones are pierced with pain; comp. 3, 3.

PUAL, *to be dug out*; Is. 51, 1 *the quarry whence ye were digged*, metaph. of the ancestors or founders of a nation.—Hence

**נִקְרָה** or **נִקְרָה**, *a cavern, fissure*, only constr. **נִקְרָה הַצֹּדֵר** *the cleft of the rock* Ex. 33, 22. Plur. **נִקְרוֹת הַצֹּדֵר** Is. 2, 21.

\* **נָקַשׁ** i. q. **נָקַשׁ** and **נָקַשׁ**, but intrans. *to be snared, caught in a snare*; Ps. 9, 17 **בַּפֶּעַל בְּפִי נִקְשׁ נִקְשׁ** *in the work of his own hands the wicked is snared*.

NIPH. *to be snared, caught in a snare*, Deut. 12, 30.

PIEL trans. *to lay snares*, absol. Ps. 38, 13; with **ל** *to lay snares for, to cast a snare over any one*, Ps. 109, 11 **נִקְשׁ לְכָל-אִשְׁוֹ-לִי** *let the extortioner cast a snare upon all that he hath*, i. e. let him seize upon all his property.

HITHP. *to lay a snare for any one*, trop. c. **ב** 1 Sam. 28, 9.

**נָקַשׁ** Chald. *to smite, to strike, to knock*; so in Targ. and Talmud. Syr. **نَكس** id. also to clap the hands, to strike a bell, etc. Arab. **نَقَس** to strike a bell or board.—Dan. 5, 6 *and his knees* **נָקַשׁ** *smote one against the other*.

**נֵר** m. (r. **נִיר**) once 2 Sam. 22, 29, c. suff. **נִירִי**; plur. **נִירוֹת**, c. suff. **נִירוֹתֵי**.

1. *a light, lamp*, Syr. **نَير** id. Zeph. 1, 12. **נֵר אֵזֶר** *the light of the lamp*, Jer. 25, 10. Prov. 31, 18 *her lamp goeth not out by night*, she labours diligently all the night. Often of the lights of the sacred candelabra, Ex. 25, 37. 30, 8. 40, 4. 25. Lev. 24, 4. Num. 4, 9. 1 K. 7, 49. al. Once of the candelabra itself, *the lamp of God* 1 Sam. 3, 3.—Trop. in various senses, e. g. a) Put for *welfare, prosperity, happiness*, comp. **נֵר אֵזֶר** *thou (God) wilt light my lamp, make my way prosperous*. 132, 17. Job 29, 3. Contra, Prov. 13, 9 *the light of the righteous rejoiceth, but the lamp of the wicked shall be put out*, comp. Job 21, 17; also Prov. 20, 20. Job 18, 5. b) Put for *glory*, as *the light of Israel*, spoken of David 2 Sam. 21, 17. So of Barhebraeus, Asseman. II. p. 266. c) Of *divine instruction*, Prov. 6, 23. Ps. 119, 105; comp. Prov. 20, 27 *a lamp of the Lord is the spirit of man*, i. e. lighted of God. Comp. also **נֵר** John 1, 4. 5. 8. 9.

2. **נֵר**, pr. n. of the grandfather of Saul, 1 Sam. 14, 50. 51. 26, 5. 1 Chr. 8, 33.



נר, see in נר.

\* נרג obsol. root, i. q. מרג, to roll, to revolve rapidly; then, to talk rapidly and much, of babblers and tale-bearers,

to slander. Arab. quadrilit. نرج to roll or revolve quickly, both of motion and speech, to slander; whence نرج threshing-dray, Heb. מורג q. v. and نرج one turning quickly, a slanderer, tale-bearer.—Hence נרגן.

נרגל Nergal, pr. n. of an idol of the Cuthites, 2 K. 17, 30. According to Norberg, נרגל is i. q. Zab. نجر the planet Mars, corresponding to Arab. نجر id. The ل is then the mark of a diminutive, for the use of which in the names of the gods see in נגון. Better, according to Bohlen, נרגל i. q. Sanscr. Nrigal, man-devourer, spoken of a fierce warrior, and corresponding to נרגל. See Thesaur. p. 913.—Hence

נרגל שרצצר Nergal-Sharezer, pr. n. a) A military chieftain under Nebuchadnezzar Jer. 39, 3. b) One of the chief Magi under the same king Jer. 39, 13.—See the name שרצצר Sharezer in its order. The same compound name is Νεργιλισσαρ, Neriglissar.

נרגן m. talkative, then a tattler, tale-bearer, slanderer, Prov. 16, 28, 18, 8, 26, 20, 22. R. נרג, after the form נרגן.

נרגי m. c. suff. נרגי, plur. נרגים, nard, Indian spikenard, Sanscr. narda, very fragrant and precious, Cant. 1, 12, 4, 13, 14. See Celsii Hierobot. T. II. p. 1 sq. Sir W. Jones on the Spikenard of the Ancients, in Asiatic Researches Vol. IV. Comp. Thesaur. p. 914.

נריה (lamp of Jehovah, r. ניר) Neriah, pr. n. m. a) Jer. 32, 12, 36, 4, b) 51, 59.

\* נשא fut. נשא, inf. absol. נשא Jer. 10, 5. Hos. 1, 6; inf. constr. נשא Is. 1, 14, נשא Ps. 89, 10, c. suff. נשאי Ps. 28, 2; but far more freq. נשא, c. pref. נשא Ex. 27, 7, נשא often, c. suff. נשאי, נשא; imp. נשא (once נשא Ps. 4, 7) and

נשא Gen. 27, 3. Num. 3, 40; part. pass. נשוא, once נשוי like verbs נשא Ps. 32, 1. But in Ps. 139, 20 נשוא is for נשוי, by Arabism, like قتلوا.

1. to take up, to lift up, to raise; Sept. αἶψα, εἰσῆλθαι, εἰσῆλθαι. Kindred is Eth. ለሠላ sumsit, accepit, see no. 3; also

Arab. نשא elatus est, crevit, accrevit; but in the sense of taking up, bearing, taking to oneself the Arabs use other roots, as حمل, رفع.—Gen. 7, 17 the waters increased and lifted up the ark. Ex. 10, 19. Judg. 9, 48. 2 Sam. 2, 32, al. נשא to lift up (erect) a standard Jer. 4, 6. 50, 2. 51, 12, 27. With על præg. to lift up upon, to place upon any thing, Gen. 31, 17. Trop. נשא נשא to take up (bring) sin upon oneself, Lev. 22, 9. Num. 18, 32; c. 2 Chr. 6, 22. Intrans. to lift up oneself, to heave, as waves in a storm, etc. Ps. 89, 10. Nah. 1, 5; trop. Hab. 1, 3.—Specially to be noted are the following phrases:

a) נשא נר, also נשא נר, to lift up the hand, as in taking an oath Deut. 32, 40; comp. נר הרים Gen. 14, 22. Dan. 12, 7. Virg. Æn. 12, 195. Hence i. q. to swear, with dat. of pers. and inf. c. ל, Ez. 20, 6 נשא נר לזה צראם. 47, 14. Ex. 6, 8. Num. 14, 30. Ps. 106, 26. Neh. 9, 15. Also in order to do violence, c. 2 Sam. 20, 21; to punish Ps. 10, 12; in prayer and adoration Ps. 28, 2. 63, 5. 134, 2 (comp. Lam. 3, 41); as beckoning Is. 13, 2. 49, 22 c. ל.

b) נשא ראשו to lift up one's head, spoken: a) Of one who is cheerful and happy Job 10, 15. Zech. 2, 4. β) Of one who increases in wealth, power, prosperity, Judg. 8, 28. Ps. 83, 3. Comp. Lat. 'caput extollere in civitate.' But γ) נשא ראש פ' מביה פלא to lift up the head of any one out of prison, is to bring him up out of prison, these being usually under ground, 2 K. 25, 27; and so without the words מביה כ' Gen. 40, 13, 20. Another sense of this phrase see below in no. 2.

c) נשא פניו to lift up one's countenance, spoken of one conscious of rectitude and therefore cheerful and full of confidence, Job 11, 15. Ellipt. Gen. 4, 7 'if thou doest well, נשא lifting up of the countenance

will be to thee, i. e. thou wilt wear a cheerful countenance. Opp. נָפַל פָּנָיו v. 5. 6. With אָל to look up towards any thing 2 K. 9, 32; to look with confidence to or upon any one Job 22, 26. 2 Sam. 2, 22; also of God beholding men in kindness, Num. 6, 26. Pass. נִשָּׂא פָּנִים see in no. 3. b. a.

d) נִשָּׂא עֵינָיו to lift up the eyes, often before verbs of looking, beholding, seeing, by a species of pleonasm common to the Hebrews in similar cases. (Comp. to lift up the feet Gen. 29, 1; to lift up the voice, in lett. e, below; and see under לָקַח no. 1.) So Gen. 13, 10 he lifted up his eyes and beheld. v. 14. 18, 2. 31, 10. 33, 1. 5. 43, 29. With אָל and לָ to lift up the eyes upon, to cast eyes upon any person or thing, i. e. in love, desire, longing, Gen. 39, 7. Ps. 121, 1. Trop. of longing towards God and confidence in him Ps. 123, 1; towards idols Ez. 18, 12. 23, 27. Deut. 4, 19. Comp. in lett. g.

e) נִשָּׂא קוֹל to lift up the voice (comp. in lett. d), before verbs of weeping, wailing, Gen. 27, 38. 29, 11. Judg. 2, 4. 1 Sam. 24, 17. 30, 4; of calling out Judg. 9, 7; of rejoicing aloud Is. 24, 14. Also with קוֹל implied (Germ. anheben), Is. 3, 7; hence absol. in the sense to call aloud, i. q. to rejoice, to shout, Job 21, 12 they lift up the voice (they shout) to the timbrel and harp. Is. 42, 11. Ibid. v. 2 נִשָּׂא לֹא nor lift up his voice, i. e. nor cry aloud, i. q. לֹא יִצְעַק.—Hence

f) to lift up any thing with the voice, to take up, i. e. to utter, e. g. a song Num. 23, 7. Job 27, 1. Ps. 81, 3; prayer Is. 37, 4; reproaches Ps. 15, 3; the name of God Ez. 20, 7; a false report 23, 1; a wailing Jer. 9, 9 [10]. Here too belongs Ps. 139, 20 נִשָּׂא לְשׁוֹנֵי, for נִשָּׂא לְשׁוֹנֵי, see above init.

g) נִשָּׂא נֶפֶשׁ אֶל to lift up the soul unto any thing, like Engl. to set the heart upon, i. q. to desire, to long for any thing, (Arab. ellipt. حمل الى شيء) Deut. 24, 15. Hos. 4, 8. Prov. 19, 18; c. לָ Ps. 24, 4; often נִשָּׂא רַחֲמָה i. e. to long earnestly for help from God Ps. 25, 1. 86, 4. 143, 8.

h) נִשָּׂא לֵב אֶל רִי to lift up the heart unto Jehorah, in adoration, invocation, Lam. 3, 14. But נִשָּׂא לְבוֹ his heart lifts him up, viz. a) it incites him to any

thing, stirs him up, i. e. makes him ready and willing to do any thing, Ex. 35, 21. 26. 36, 2. β) Also spoken of pride, 2 K. 14, 10 נִשָּׂא לְבָבָהּ thy heart hath lifted thee up i. e. thou art proud. Comp. 'tollere animos' Plaut. 'animi sublati' i. e. proud, Ter.

i) to lift up, to raise, sc. in the balance, i. e. to weigh, Job 6, 2. Comp. Lat. pendo and Heb. סָלָא.

2. to take, to take away, which is mostly done by taking up; so Lat. tollere, e medio tollere, freq. for auferre. 1 Sam. 17, 34 and took a lamb from the flock. Judg. 16, 31. 2 Sam. 5, 21 and David and his men took them away, sc. the idols. 1 K. 15, 22. 2 K. 7, 8. Cant. 5, 7 they took away my veil from me. Ecc. 5, 14. Jer. 52, 17. Mic. 2, 2. al. So נִשָּׂא נֶפֶשׁ to take away one's life 2 Sam. 14, 14. Gen. 40, 19 yet within three days shall Pharaoh נִשָּׂא אֶת־רֹאשׁוֹ מִלְּבָבָהּ take away thy head from off thee, i. e. take away thy life (comp. v. 22), there being here a play of words as compared with the contrary signif. of נִשָּׂא רֹאשׁ in no. 1. b. γ, above. So Cic. Ep. ad Div. 11, 20 init. "adolescens (Octavianum) tollendum," which may mean either to be exalted, promoted, or to be put out of the way.—Hence in a stronger sense: to take away a person, as the wind, to carry away, 2 K. 2, 16. Job 27, 21; or as God, i. q. to destroy Job 32, 22. Hos. 1, 6, see below in b; spoken of a tree, to pluck up by the roots Ez. 17, 9, where נִשָּׂא is inf. Aram. Kal for נִשָּׂא, ending in ה in the manner of verbs בָּה, comp. מִלְּבָבָהּ.—Spec. to take away the sin, guilt, of any one, (נִשָּׂא חַטָּאת, פָּשַׁע, עֲוֹן,) i. e. a) to expiate, to make atonement for, as a priest, Lev. 10, 17. b) to forgive sin, to pardon, spoken of men Gen. 50, 17. Ex. 10, 17; of God Gen. 4, 13. Ex. 34, 7. Num. 14, 18. Job 7, 21. Ps. 32, 5. al. Also נִשָּׂא לְחַטָּאת to forgive sin Ex. 23, 21. Josh. 24, 19. Ps. 25, 18. With dat. of pers. to forgive or pardon any one Gen. 18, 24. 26. Num. 14, 19. Is. 2, 9. Hos. 1, 6 for I will no more have mercy upon the house of Israel בִּי נִשָּׂא לָהֶם that I should altogether pardon them. [Better: but I will utterly take them away, destroy them.—R.] Part. pass. נִשָּׂא עֲוֹן forgiven of iniquity, whose



sin is pardoned, Is. 33, 24; נָשָׂא פְּשִׁי id. Ps. 32, 1.—Comp. in N. T. αἴψα τὴν ἁμαρτίαν for *to expiate* as in lett. a, John 1, 29.—From the idea of *taking away* comes the sense

3. *to take simply*, i. q. לָקַח; Gen. 27, 3 *take now thy weapons... and go out.* Josh. 6, 4. 6. 2 K. 9, 25, 26. Is. 38, 21. Am. 6, 10. Ps. 139, 9. Gen. 45, 19 *take your father and come.* In such passages נָשָׂא gives more fullness and vividness, see in לָקַח no. 1. Hence also i. q. *to get, to receive, to obtain*, Ecc. 5, 18 נִשְׂאָה לְשֹׂאָה. Ps. 24, 5, 116, 13; so חָסֵד נָשָׂא, *to obtain favour* Esth. 2, 9, 15, 17, 5, 2. So *to take a thing offered, to accept*, 1 Chr. 21, 24, comp. v. 23.—Spec.

a) נָשָׂא אִשָּׁה *to take a wife*, in the later writers instead of אָשָׁה לָקַח Ruth 1, 4, 2 Chr. 11, 21, 13, 21. Ezra 10, 44. Ellipt. Ezra 9, 2 *they took wives of their daughters for themselves and for their sons.* v. 12. Neh. 13, 25. 2 Chr. 24, 3.

b) נָשָׂא פְּנֵי פ' *to take i. e. to accept the person of any one*, pr. spoken of a king or judge who *receives* or admits those who visit him with salutations and presents, and favours their cause; opp. הִשְׁרִיב פְּנֵים *to turn away i. e. not to receive the salutations of any one.* Gen. 32, 21 [20] אֲוִלִי רָשָׂא פְּנֵי *peradventure he will accept me*, will receive me kindly. Mal. 1, 8. Hence a) In a good sense, *to accept any one, to admit him as a suppliant, to hear and grant his request.* Gen. 19, 21 *lo, I have accepted thee (heard thy prayer) concerning this thing also.* 1 Sam. 25, 35. 2 K. 3, 14. Job 42, 8. Trop. of a ransom Prov. 6, 35. Also *to respect the dignity of any one, to revere*, Lam. 4, 16; once נָשָׂא פְּנֵים ל' id. Deut. 28, 50. Hence part. pass. נִשְׂאוּ *one respected, a man of influence*, 2 K. 5, 1. Job 22, 8. Is. 3, 3, 9, 14. β) In a bad sense, *to be partial*, as a judge unjustly partial or corrupted by bribes. Lev. 19, 15 *thou shalt not respect the person of the poor, nor honour the person of the great.* Job 32, 21, 34, 19. Ps. 82, 2. Prov. 18, 5. Without genit. Deut. 10, 17 *who respecteth not persons, nor taketh reward*; comp. 2 Chr. 19, 7. Job 13, 10 *אם בסתר פְּנִים תִּשְׂאוּ* *if ye secretly accept persons, are unjustly partial.* Mal. 2, 9 *נִשְׂאוּ פְּנִים בַּחֲזֶקָה* *partial in the law.*

In N. T. πρόσωπον λαμβάνειν. See more in Thesaur. p. 916.

c) נָשָׂא רֹאשׁ *to take the sum of any thing, to number*, Ex. 30, 12. Num. 1, 2, 49, 4, 2, 22, 26, 2, 31, 26, 49. Also נָשָׂא מִסָּפָר Num. 3, 40. 1 Chr. 27, 23.

4. *to take upon oneself, to bear, to carry*, Ex. 12, 34, 25, 14, 27, 37, 14. Ps. 126, 6. Is. 52, 11. al. So of burdens on the back, as a beast Gen. 45, 23. Is. 30, 6; a child in the arms or bosom Deut. 1, 31. Is. 46, 3; garments, *to wear*, 1 Sam. 2, 28, 14, 3; a shield 2 Chr. 14, 7. So a tree bears, brings forth fruit Ez. 17, 8. Joel 2, 22. Hagg. 2, 19; the earth its products, whence trop. Ps. 72, 3 *let the mountains bring forth peace (prosperity) to the people.*—Spec.

a) *to take up and bring, to bring*; Ex. 10, 13 *and the east wind brought the locusts.* 1 K. 10, 11 *the ships of Hiram which brought gold from Ophir.* 1 Sam. 4, 4. 1 Chr. 16, 29, 18, 2. Ps. 96, 8.—Opp. *to take away*, see no. 2.

b) *Trop. to bear, to endure*, e. g. sorrow Is. 53, 4; reproach Ps. 69, 8. Ez. 16, 52; also Is. 1, 14. Jer. 44, 22. Mic. 7, 9. Ps. 55, 13. Prov. 30, 21. With ב' partitive (see in ב' A. 2. b), Job 7, 13 יָשָׂא בְּשִׁירִי מִשְׁכָּבִי *my couch shall bear a portion of my complaint*, i. e. will help me to bear it.—Hence, *to bear*, i. q. *to permit, to suffer*, c. inf. Gen. 13, 6. Job 21, 3 נִשְׂאוּנִי *suffer me that I may speak.*

c) *to bear up under any thing, to take charge of*, e. g. the burden of a public office; Num. 11, 14 *I am not able to bear all this people alone.* v. 17. Deut. 1, 9, 12.

d) נָשָׂא חַטָּא (פְּגוֹן) *to bear the sin or guilt of any one*, i. e. take upon oneself and bear the punishment of sin, Is. 53, 12. Ez. 4, 5, 14, 10; נָשָׂא בְּפִגְוֹן id. Ez. 18, 19, 20; נָשָׂא פְּגוֹנוֹ, חַטָּאוֹ, *to bear one's own sin*, i. e. to suffer its punishment, Lev. 5, 1, 17, 16, 20, 19, 24, 15. Num. 5, 31, 9, 13, 14, 34, 30, 16. So זָנוּתִי נִשְׂאָה *to suffer the punishment of one's whoredom* Num. 14, 33. Ez. 23, 35. Absol. *to bear punishment*, to be punished; Job 34, 31 נִשְׂאוֹתִי לֹא אֶחְבֹּל *I have borne chastisement, I will offend no more.* For another sense of this phrase, see above in no. 2. a. h.

NIPH. נִשְׂאָה 1. *to be lifted up, elevated exalted*, pass. of Kal no. 1. Is. 40, 4 כָּל־





\* **נָשָׂא** *obsol. root, i. q. Chald. נָסַר, to saw, onomatopoeitic, Arab. نَشَرَ id. مَنَشَارٌ a saw; Syr. نَسَرَ to saw; Eth. ΦΩΛ and ΦῶΛ. Hence מְשֹׁר a saw.*

\* **I. נָשָׂא** in Kal not used, prob. pr. *to remove from a place, i. q. נָשַׁע, נָשַׁע; whence also 'to put out, to dislocate a limb, tendon,' see in נָשַׁע.—Hence*

**HIPH.** *הִשְׁיֵא, fut. הִשְׁיֵא 1. to seduce, to corrupt, Gen. 3, 13. Jer. 49, 16.*

*2. to deceive, to impose upon any one, c. dat. 2 K. 18, 29. Jer. 29, 8; acc. 2 K. 19, 10, Obad. 7. Jer. 37, 9 אֶל-הַשָּׂאִים deceive not yourselves. With הִשְׁיֵא מָוֶת עָלֵיהֶם let death deceive them i. e. surprise and destroy them suddenly; in Cheth. הִשְׁיֵא.*

**NIPH.** *to be deceived, Is. 19, 13.*

*Deriv. מִשְׁאֵן.*

\* **II. נָשָׂא** *i. q. נָשָׂא II, to loan on usury, c. בָּ to any one, Neh. 5, 7. Is. 24, 2 נָשָׂא בַּאֲשֶׁר הִנָּחַתָּ לוֹ as the loaner (borrower), so he that loaneth to him, the creditor. So part. absol. נָשֵׂא (for נָשָׂא) 1 Sam. 22, 2 a creditor.*

**HIPH.** *to exact, trop. to vex, as a creditor, with בָּ of pers. Ps. 89, 23.*

*Deriv. מִשְׁאָה, מִשְׁאָה.*

\* **נָשָׂא** *to breathe, to blow, of the wind, c. בָּ upon any thing Is. 40, 7.—It is onomatopoeitic like the kindr. נָשַׁם, נָשַׁם; where see. Syr. نَسَفَ, Chald. נָשַׁב, id.*

**HIPH.** *1. to cause to blow, e. g. a wind, Ps. 147, 18.*

*2. to drive away by a puff, Gen. 15, 11.*

\* **I. נָשָׂא** *1. pr. to dry up, to fail, as water; comp. נָסַח to be dry, as bread, נָסַח to fail, as water in a pool. Hence trop. of strength. Jer. 51, 30 נִתְּחָה בְּגִירָתָם their might faileth; also of the tongue parched with thirst, Is. 41, 17 לְשׁוֹנָם בְּצִמְאָה נִתְּחָה, where Dag. is either euphon. or is to be dropped; comp. in r. נָשָׂה.—The notion of drying up, failing, is then transferred to torpor of the members, Gr. νύκνη, νύκναι, comp. נָשָׂה and Sept. in Gen. 32, 32; and also to failure of memory, forgetfulness. Hence*

*2. to forget a thing, Lam. 3, 17; a person, to desert, to neglect, Jer. 23, 39. Inf. absol. נָשָׂה, ib.—Syr. نَسَى id. Arab. نَسِيَ, Eth. quadril. የከሰP with ה inserted, id.*

**NIPH.** *to be forgotten, to be given over to oblivion; Is. 44, 21 לֹא תִשְׁכַּח הַנֶּפֶשׁ לִי thou shalt not be forgotten of me, for תִּשְׁכַּח הַנֶּפֶשׁ. Kimchi מְשִׁיחַ. But Targ. and Jarchi make Niphal i. q. Kal, and then we may translate be not forgetful of me; but not so well.*

**PIEL.** *to cause to forget, with two acc. Gen. 41, 51 נִשְׁכַּח לְנֶפְשׁוֹ to correspond with the pr. n. מְנַשָּׁה.*

**HIPH.** *הִשְׁכַּח i. q. Piel; Job 39, 17 God hath caused her (the ostrich) to forget wisdom. 11, 6 יָדָע אֵלֶיךָ מִיָּדָעֵךָ that God for thee hath caused to be forgotten a portion of thy iniquity, i. e. has remitted a part of thy guilt.*

*Deriv. נִשְׁכַּח, נִשְׁכַּח, and pr. n. מְנַשָּׁה.*

\* **II. נָשָׂא** *to loan, on interest, usury, spoken like the Engl. both of borrowing and lending, i. q. נָשָׂא II.*

*1. to lend to any one money or other things, often on a pledge, c. בָּ Deut. 24, 11; and on interest Jer. 15, 10. The primitive idea may be that of delay,*

*giving time; Arab. نَسَأَ to defer, to delay.—With acc. of thing and בָּ of pers. Neh. 5, 10 I likewise and my brethren and my servants בָּהֶם בָּסָה וְדָגָן have lent them money and corn. Acc. impl. Deut. 24, 14. Jer. 15, 10 לֹא נָשִׂיתִי לִי וְלֹא נָשִׂיתִי לִי I have neither borrowed nor have men lent to me.—But נָשָׂה מֶצֶה בָּ לֶנֶדָּה at one per centum to any one, sc. in monthly usury, see in מֶצֶה no. 3. Neh. 5, 11 the hundredth of the money and of the corn... אֲשֶׁר אָהָם נָשִׂים בָּהֶם which ye exact of them; comp. נָשָׂה מֶצֶה v. 7.—PART. נָשֵׂה a usurer, creditor, money-lender, Ex. 22, 24. 2 K. 4, 1. Ps. 109, 11. Is. 50, 1.*

*2. to borrow, like Lat. fenero, fenerator, absol. Jer. 15, 10 see in no. 1. Part. נָשֵׂה a borrower, debtor, Is. 24, 2.*

**NOTE.** The verb נָשָׂה is distinguished from נָשָׂה, נָשָׂה, in that the two latter include the idea of interest, which the former does not.

Hiph. i. q. Kal no. 1, with בָּ of pers. to lend to any one on usury, Deut. 15, 2. 24, 10.

Deriv. נָשָׂה, מָשָׂה, pr. n. רָשָׂה.

נָשָׂה m. Gen. 32, 33, i. q. Arab. نَسَا, prob. *nervus ischiadicus*, the nerve or tendon extending through the thigh and leg to the ankles. R. נָשָׂה I. 1; see Thesaur. p. 921 sq.

נָשָׂה m. debt, 2 K. 4, 7. R. נָשָׂה II.

נָשָׂה f. forgetfulness, oblivion, Ps. 88, 13. R. נָשָׂה I.

נָשִׁים plur. f. women, see sing. אִשָּׁה.

נִשְׁקָה f. (r. נָשַׁק) a kiss, Cant. 1, 2. Prov. 27, 6.

\* נָשָׂה, fut. רָשָׁה Ecc. 10, 11, and רָשָׁה Prov. 23, 32, to bite, as a serpent Gen. 49, 17. Num. 21, 8. 9. Am. 5, 19; a man Mic. 3, 5. Eth. ጸጸጸ id. Syr. by transp. نَصَب.—Metaph. a) to vex, to oppress, Hab. 2, 7. b) to lend on usury, Deut. 23, 20; since not only the lending on usury, but even the taking of interest, was regarded as sordid and oppressive. Comp. Aram. נָבַח, to bite, whence נִבְחָא usury; Arab. قَرَضَ to gnaw, Conj. III to lend on usury; Gr. δάσσειν τὸν ὄντ' ἀρξάν Aristoph. Nub. 1. 12; Lat. 'usura vorax' Lucan. 1. 171.

PIEL i. q. Kal, to bite, Num. 21, 6. Jer. 8, 17.

Hiph. הִשְׁרִיחַ caus. of Kal lett. b, to take usury of any one, to exact interest, with dat. of pers. Deut. 23, 20. 21.—Hence

נָשָׂה m. in pause נָשָׂה Ex. 22, 24, usury, interest, Prov. 28, 8. Ps. 15, 5. Ez. 18, 8. 13. נָשָׂה לְכָל to impose usury upon any one, to exact it from him, Ex. 22, 24; c. לְ Deut. 23, 30. לָקַח נָשָׂה מִן to take usury from any one Lev. 25, 36. Ez. 18, 17. 22, 12.

נִשְׁכָּה a cell, see לָשָׁכָה and note.

\* נָשָׂה, fut. רָשָׁה intrans. in no. 2. b; imper. שֶׁל Ex. 3, 5. Josh. 5, 15.

1. Trans. a) to draw out or off, to put off, e. g. a shoe Ex. 3, 5. Josh. 5, 15. b) to cast out, to eject a people from a land Deut. 7, 1. 22.—Kindr. are שָׁלַח, to cast out, Arab. نَشَلَ to draw out,

as meat from a pot; نَشَلَ to put off a breastplate, to draw out arrows from a quiver.

2. Intrans. a) to slip off or away; Deut. 19, 5 וְנָשַׁל הַפְּרָקִי מִן־הַחֶזֶן and if the iron slippeth from the helve. b) to fall or drop off, as the fruit of the olive Deut. 28, 40, where fut. A. Corresponding is Arab. نَسَلَ to fall off, as hair, wool, feathers.

PIEL i. q. Kal no. 1. b, to cast out, to drive out, a people 2 K. 16, 6.

\* נָשָׁם to breathe; Chald. Syr. id. Arab. نَسَمَ to blow gently, as the wind; V, to breathe. Kindred roots are נָשַׁב, by transp. נָפַשׁ, comp. Arab. نفَسَ anhelavit, also parturivit, peperit.—Not found in the verb; since fut. אָשַׁם Is. 42, 14, as elsewhere fut. רָשַׁם, belongs to the root שָׁמַם.

Deriv. הִנְשָׁמָה and

נִשְׁמָה f. constr. נִשְׁמָה, c. suff. נִשְׁמָה, plur. נִשְׁמֹת.

1. breath, spirit, spoken of the breath of God, i. e. a) the wind, i. q. רוּחַ, Job 37, 10. b) the breath, breathing, of his anger Is. 30, 33. Job 4, 9. Ps. 18, 16. c) the spirit of God, imparting life and wisdom, Job 32, 8. 33, 4; comp. 26, 4.

2. breath, life, of man and beasts; Gen. 2, 7 and breathed into his nostrils הָיָה נִשְׁמָת הַחַיִּים the breath of life; more fully נִשְׁמָת רוּחַ הַחַיִּים Gen. 7, 22. Simpl. נִשְׁמָה id. Job 27, 3. Is. 42, 5. Dan. 10, 17. As something vain and fleeting Is. 2, 22.—Hence, anima, the vital spirit, ψυχή, i. q. נָפֶשׁ no. 2, plur. Is. 57, 16.

3. the mind, intellect, i. q. נָפֶשׁ no. 3, Prov. 20, 27.

4. Concr. i. q. נָפֶשׁ no. 4, living thing, animal; e. g. כָּל־נִשְׁמָה every thing that hath breath, Deut. 20, 16. Josh. 10, 40. 11, 14. 1 K. 15, 29. 17, 1. Ps. 150, 6.

נִשְׁמָה Chald. f. breath, life, Dan. 5, 23.

\* נָשָׁה to breathe, to blow, Ex. 15, 10; c. בָּ to blow upon, Is. 40, 24.—Kindred are נָשַׁם, נָשַׁח, also נָשָׂה, by transp. נָפַשׁ. Arab. نَسَفَ to winnow.

Deriv. נִשְׁוָה and

נָשָׁה m. in pause נָשָׁה Job 7, 4; c. suff. נִשְׁוָה Job 3, 9.



1. Pr. 'a breathing'; hence *the evening twilight*, when cooling breezes blow (רוּחַ רֵיחַ Gen. 3, 8), Job 24, 15. Prov. 7, 9. 2 K. 7, 5. 7, comp. v. 9. 12. Sept. *oxótos*. Put for *the evening* Is. 5, 11. 21, 4; *darkness, night*, Jer. 13, 17. Is. 59, 10.—Also

2. *the morning twilight, dawn*, Job 3, 9. 7, 4. 1 Sam. 30, 17. Ps. 119, 147.

\* I. נִשֵּׁק fut. יִשָּׁק, once יָשַׁק Cant. 8, 1, whence אֶשְׁקָה or אֶשְׁקָה 1 K. 19, 20, *to kiss*; Syr. نَمَس id. Sam. id. For the origin see note under נָשַׁק II.—With dat. of pers. Gen. 27, 27. 29, 11. 48, 10. 50, 1. Ex. 4, 7. Ruth 1, 9. 14. 1 K. 19, 20; more rarely c. acc. 1 Sam. 20, 41. Gen. 33, 4. 1 Sam. 10, 1. Cant. 8, 1. So too נִשְׁקָה פ' נִשָּׁק, whence Cant. 1, 2 וְיִשְׁקֵנִי מִנִּשְׁקֵיכֶם פִּיהָ, see in מן no. 1. b. α. p. 580. Prov. 24, 26 *he kisseth the lips who answereth right words*. Job 31, 27 וְהַיָּד יָדִי לִפִּי or *my hand hath kissed my mouth*, referring to a species of adoration in which they kissed the hand and waved the kisses towards the idol, Plin. 28. 2. 5. Poet. Ps. 85, 11 *righteousness and peace* (happiness שְׁלוֹמִים) *kiss each other*, i. e. they are mutually connected, happiness follows upon righteousness.—Among the Hebrews the *kiss* was likewise the symbol of veneration, fidelity, homage, e. g. a) To a king from his subjects 1 Sam. 10, 1; and also from vanquished princes Ps. 2, 12. b) To idols from their worshippers 1 K. 19, 18. Hos. 13, 2; comp. Job 31, 27.—This rite, both in a civil and religious sense, was common among many nations; and was applied to various parts of the body, as the mouth, the shoulder, the hand, the knees, the feet, etc. comp. the adoration of saints in the ancient church, the kissing of the black stone in the Kaaba at Mecca; Cic. Verr. 4. 43. Comm. on Is. 49, 23. Such a kiss of fidelity and homage the Heb. intpp. understand in Gen. 41, 40, where Pharaoh says to Joseph: יָלַל פִּיךָ upon thy mouth shall all my people kiss, i. e. all my people shall render to thee homage and obedience. Of all the interpretations yet given of this passage, this seems to be the best. See more in Thesaur. p. 923.

PIEL i. q. Kal, *to kiss*, Gen. 31, 28; as a pledge of homage and fidelity from the vanquished to a monarch, Ps. 2, 12.

HIPH. id. Ez. 3, 13 *the wings of the living creatures* אֲשֶׁה אֶל־אַחֻהָהּ *which mutually kissed each other*, i. e. of which one reached to and touched another, i. q. אֲשֶׁה אֶל־אַחֻהָהּ 1, 9. Comp. Ps. 85, 11.

Deriv. נִשְׁקָה.

\* II. נִשֵּׁק *to bend a bow*; Eth. ፀሰፍ id. Kindred are קָשַׁשׁ, נָקַשׁ, קָשַׁשׁ *to set a springe*, whence קָשַׁשׁ *bow*.—1 Chr. 12, 2 קָשַׁשׁ נִשְׁקֵי Complut. ἐντεινοντες τόξον, Vulg. *tendentes arcum*. 2 Chr. 17, 17 וַיִּגְן נִשְׁקֵי קָשַׁשׁ *bending the bow and shield*, by zeugma. Ps. 78, 9 *the children of Ephraim* נִשְׁקֵי רֹמֵי קָשַׁשׁ *bending and shooting the bow*; Sept. ἐντεινοντες καὶ βύλλοντες τόξον, Vulg. *intendentes et mittentes arcum*.

Deriv. נִשְׁקָה.

NOTE. The signif. commonly assigned to נִשֵּׁק II, is that of *arming oneself*, and then this is connected with that of *kissing* by an assumed primitive notion of *fixing, adjusting*, comp. Ez. 3, 13. But the context requires the meaning above given; and all the ancient versions and the etymology confirm it. The signif. of *kissing* is therefore plainly different from נִשֵּׁק II; and is perhaps onomatopoeic, like the words for kissing in many other languages, as Germ. *küssen*, Engl. *to kiss*, Gr. κύω (in Hom. κύσσω, κύσσα, κύσσαι); Pers. بوس, Germ. and Swed. *Puss*, Engl. *buss*, comp. Lat. *basium*, Ital. *bacio*; Germ. *Schmatz*, Engl. *smack*. See Thesaur. p. 924.

נִשֵּׁק m. also נִשְׁקָה Ez. 39, 9. 10; in pause נִשָּׁק R. נִשָּׁק II.

1. *a weapon*, collect. *weapons*, Job 20, 24. 39, 21. Ps. 140, 8. In a wider sense, *arms*. weapons and armour, 1 K. 10, 25. (2 Chr. 9, 24.) 2 K. 10, 2. Ez. 39, 10. In Ez. 39, 9, it is mentioned along with various kinds of weapons and armour.

2. *an armoury, arsenal*, Neh. 3, 19; see in יָצַר no. 2.

\* נִשְׁכַּר obsol. root, Arab. نَسَس, *to tear in pieces with the beak*, as a bird of prey;

מִנְסֵר, מִנְסֵר beak of a bird of prey.  
Hence

נִשֵּׁר m. in pause נִשֵּׁר; plur. נִשְׁרִים,  
constr. נִשְׁרִי, *an eagle*; Arab. نَسْر,  
Syr. ثَمَر, Ethiop. ንሥር, id. So Ex.  
19, 4. Deut. 32, 11. 2 Sam. 1, 23. Job  
9, 26, al. 'As there are many species  
of eagles, the נִשֵּׁר, when distinguished  
from others, seems to have denoted the  
chief species, the golden eagle, χρυσαι-  
ετος, as Lev. 11, 13. Deut. 14, 12. The  
word however seems to have had a  
broader acceptation, and, like the Gr.  
ἀετός and Arab. نسر (see Bochart  
Hieroz. II. p. 312 sq.) sometimes com-  
prehends also a species of *vulture*, espe-  
cially in those passages where the נִשֵּׁר  
is said to be bald Mic. 1, 16, and to feed  
on carcasses Job 39, 27–30. Prov. 30, 17.  
(Matth. 24, 28.) The former would  
seem to mark the *vultur barbatus* Linn.  
—To the eagle itself, which often sheds  
its feathers as the serpent its skin, are to  
be referred the words of Ps. 103, 5, *so  
that thy youth is renewed like the eagle's*.  
But the same fact is not alluded to in Is.  
40, 31. See Bochart Hieroz. l. c. with  
Rosenm. annotations T. II. p. 743 sq.

נִשֵּׁר Chald. plur. נִשְׁרִין, *an eagle*, Dan.  
4, 30, 7, 4.

\* נָשַׁת *to dry up, to fail*, as the tongue  
from thirst Is. 41, 17; trop. of the  
strength Jer. 51, 30. So Kimchi, who  
assumes this root for these two exam-  
ples and Niphal. But these two pas-  
sages are better referred to r. נָשָׂה I. 1,  
where see.

NIPH. id. *to be dried up*, as water, by  
transpos. i. q. נָהַשׁ Niph. no 2. Is. 19, 5  
וְנִשְׁחַחוּ מֵלֶם מִיָּהָם. This form might also  
be referred to a root שָׁחַח.—Ethiop.  
ሥሐተ destruxit, delevit.

נִשְׁתֵּן m. Hebr. and Chald. *an epistle,  
letter*, Ezra 4, 7. 18. 23. 5, 5. 7, 11. Its  
origin seems to be from the Persian  
نیشتن *nebishten*, نوشتن *newishten*,  
نوشتن *newisten*, to write; the sibilant  
and labial being transposed.

\* נָחַב obsol. root, prob. *to tread, to  
trample*, like Gr. ναιβω, whence נָחִיב a

beaten path. On the primary syllables  
*tab, tap, and pad, pat*, as imitating the  
sound of treading, see above in בּוּס,  
בּוּסָה, דָּבַב.

נִחְיִים i. q. נִחְיִים, Ezra 8, 17 Cheth.

\* נָחַח only in PIEL נָחַח *to cut in  
pieces*, e. g. an animal sacrificed Ex. 29,  
17. Lev. 1, 6. 12. 8, 20; a dead body  
Judg. 20, 6.—Hence

נָחַח m. plur. נִחְחִים, *a piece of flesh*  
Ex. 29, 17. Lev. 1, 8 sq. Judg. 19, 29.  
Ez. 24, 4.

נִחְיָה m. and נִחְיָה f. plur. נִחְיָהם  
and נִחְיָהוּ. R. נָחַב.

1. Adj. *trodden*, see in נָחַב, e. g. דֶּרֶךְ  
נִחְיָה *a trodden way, beaten path*, Prov.  
12, 28.

2. Subst. *a foot-path, by-way*, a poetic  
word Job 18, 10. 28, 7. 30, 13. 41, 24. Ps.  
78, 50. 142, 4. al. Plur. fem. נִחְיָהוּ *the paths to his house*  
Job 38, 20. Is. 58,  
12. Prov. 3, 17. al.

נִתְּחִים m. plur. (נָחַח) *Nethinim*,  
i. e. *the given, the devoted*, pr. name of  
the Hebrew ἱεραδούλοι or *servants of the  
temple, temple-slaves*, who were under  
the Levites in the ministry of the tem-  
ple, 1 Chr. 9, 2. Ezra 2, 43. 58. 70. 8, 20.  
Neh. 3, 31. 7, 46. 60. 73. 11, 3. 21. etc.  
For the origin of the name, comp. Num.  
8, 19. The Nethinim would seem to  
have been partly Canaanites reduced to  
servitude (Josh. 9, 23. 27), and partly  
perhaps captives taken in war; they  
were instituted or at least regulated by  
David, Ezra 8, 20.—Cheth. once נִתְּחִים  
Ezra 8, 17.

נִתְּחִין Chald. id. *Nethinim*, Ezra 7, 24.

\* נָחַךְ, only in fut. יִנְחֹךְ, kindr. with  
נָחַךְ, *to pour* intrans. i. e. *to be poured  
out, to overflow*, pr. of water Job 3, 24;  
elsewhere metaph. e. g. of roaring Job  
l. c. of anger, c. ב 2 Chr. 12, 7. 34, 25.  
Jer. 44, 6; צַל 42, 18; of curses Dan. 9,  
11, divine punishment ib. v. 27.

NIPH. נָחַךְ only in Præt. 1. i. q. Kal,  
*to be poured out*, as water, rain, Ex. 9,  
33. 2 Sam. 21, 10. Metaph. of anger  
2 Chr. 34, 21. Jer. 7, 20. Nah. 1, 6.

2. *to be made to flow, to be melted*.  
Ez. 22, 21. 24, 11.



HIPH. הִתְחַיָּה, fut. יִתְחַיָּה, inf. once הִתְחַיָּה Ez. 22, 20.

1. to pour out or forth Job 10, 10; money 2 K. 22, 9. 2 Chr. 34, 17.

2. to make flow, to melt, Ez. 22, 20.

HOPH. הִתְחַיָּה pass. of Hiph. no. 2, Ez. 22, 22.

Deriv. הִתְחַיָּה.

\* נָתַן obsol. root, Aram. נָתַן i. q.

Heb. נָתַן, to give.—Hence pr. n. הִתְחַיָּה.

\* נָתַן, 1 and 2 pers. נָתַתָּ, נָתַתְּ (once הִתְחַיָּה 2 Sam. 22, 41, as נָתַתָּ for נָתַתָּ Judg. 19, 11), plur. נָתַתְּם, נָתַתְּוּ. Inf. absol. נָתַתְּ; constr. twice נָתַתְּ, נָתַתְּ Num. 20, 21. Gen. 38, 9; usually נָתַתְּ, with pref. נָתַתְּ, and with tone retracted לֹא נָתַתְּ Gen. 15, 7; c. suff. נָתַתְּ, נָתַתְּ. Imper. נָתַתְּ, נָתַתְּ, Gen. 14, 21; c. He parag. often emphat. Ps. 8, 2, see no. 2. aa. Fut. נָתַתְּ, נָתַתְּ, 1 pers. plur. נָתַתְּ Judg. 16, 5.

1. to give; Chald. Sam. id. Syr. نَتَن only in fut. The primary idea seems to be that of reaching out the hand, presenting, from the radical syllable *tan*, whence נָתַתְּ to extend, נָתַתְּ to prolong, נָתַתְּ to give. The same is found in the Indo-European tongues, with *t* softened to *d*, and the final *n* mostly dropped, although vestiges of it are not wanting; e. g. Sanscr. *da* to give, Gr. δόναι, δίδωμι; Lat. *da-re*, but with *n* preserved *donum*, *dono*, earlier also *dan-it*, *dan-unt*, Enn. Pacuv.

Comp. too Egypt. نَتَن, نَتَن, نَتَن, to give, which in hieroglyphic writing is expressed by a hand extended and presenting something.—Construed pr. with acc. of thing and לְ of pers. Gen. 24, 35 נָתַתְּ צֶאֱן וְיִתְחַיָּה 29, 28. 33. 30, 6. al. sæpiss. With אֶל of pers. Gen. 18, 7. 21, 14. Is. 29, 11; rarely acc. of pers. Josh. 15, 19 אֶרֶץ נָתַתְּ לִי for thou hast given me a south (dry) land. Judg. 1, 15. Jer. 9, 1. Is. 27, 4. Also with acc. and עִם, i. e. to give to be with me, to give as a companion, Gen. 3, 12; acc. of thing and בְּ of price Joel 4, 3. Ez. 18, 13. Absol. to give, i. e. to be liberal, munificent, Prov. 21, 26. Ps. 37, 21.—Spec. in phrases:

a) נָתַתְּ לְךָ to give the hand sc. to the victor, see נָתַתְּ no. 1. lett. e; but נָתַתְּ לְךָ see ib. lett. b.

b) נָתַתְּ לְכַד to give into the hand of any one, to deliver into his power, see in נָתַתְּ lett. aa. β. Sept. παραδίδωμι εἰς χεῖρας τινός. Ex. 23, 31. Num. 21, 2. 3. 34. Deut. 1, 27. al. Not much different is נָתַתְּ לְפָנַי to give up, to deliver over, in the presence of any one, Sept. παραδίδωμι ἐνώπιον τινός, the former phrase being used more of persons, and this of things, e. g. a land, region Deut. 1, 8. 21. 2, 31. 33. Judg. 11, 9. 1 K. 8, 46. al. So too simpl. נָתַתְּ c. dat. to give up, to deliver over, e. g. to the sword Mic. 6, 14; to slaughter Is. 34, 2; to death Ps. 118, 18; to wasting Mic. 6, 16; one's back to the smiters Is. 50, 6.—But נָתַתְּ עַל יָדַי is to commit to any one in charge, see נָתַתְּ no. 1. ee; and so too נָתַתְּ to deliver the kingdom to any one, Dan. 11, 21.

c) נָתַתְּ בְּמִשְׁמַר to give in ward, to put in prison, Lat. in custodiam dedit. Gen. 40, 3. Comp. Gen. 39, 20. Jer. 37, 14.

d) נָתַתְּ פְּרִי to give fruit, i. e. to yield, as a tree, the earth, Lev. 25, 19. Ps. 1, 3. Ez. 34, 27; comp. Gen. 4, 12. 49, 20.

e) נָתַתְּ עֲרָה to give i. e. turn the back, see in עֲרָה. Contra, נָתַתְּ פָּנֶיךָ to give i. e. set the face against, see in פָּנֶיךָ (פָּנֶיךָ) no. 1. f. But נָתַתְּ פָּנֶיךָ אֶל to turn the face of any one towards any thing, Gen. 30, 40; see in פָּנֶיךָ no. 1. e.

f) נָתַתְּ חֵן to give favour, to grant grace, Ps. 84, 12; with לְ of pers. Prov. 3, 34. But נָתַתְּ חֵן פְּנֵי פֶּה to give one favour in the eyes of any one, see in חֵן no. 1. b. The same constructions are found with נָתַתְּ חֵן. נָתַתְּ חֵן לְפָנַי I will give right to my Maker, do justice to him, show that he is right; comp. נָתַתְּ מִשְׁפָּט in v. 6.

g) נָתַתְּ כְבוֹד (עוֹ) לְךָ to give honour praise, to any one, Ps. 68, 35. Jer. 13, 16; affection, love, Cant. 7, 13. Also, to give, grant, to any one his wish, desire, hope, Ps. 21, 3 comp. 5. 20, 5. 140, 9. Job 6, 8. In a bad sense to give (cause) pain, sorrow, Prov. 10, 10.

h) Impers. נָתַתְּ, נָתַתְּ, Germ. es gibt, es gab, put for there is, there appears, there arises, etc. Gen. 38, 28 and it came to pass when Tamar travailed, נָתַתְּ לָהּ לֹא there appeared a hand. Job 37, 10 from the breath of the Lord נָתַתְּ there is (arise)th frost, ice. Prov. 13, 10 בְּדוֹרֶךָ there is contention through pride there is contention.

i) The phrase **מִי יִתֵּן** has a twofold use: α) *Who will give me or show me this or that?* i. e. no one will or can give or show me, implying a negative; see in **מִי** no. 1. e. Job 31, 31 **מִי יִתֵּן** **מִי יִבְשֹׁר לֹא נִשְׂבַּע** *who will show me (i. e. where is) one who is not satisfied with his meat?* i. e. who is driven from his door hungry. Job 14, 4 **מִי יִתֵּן מִשְׁמַח** *who will show me (where is) one pure born of the impure?* β) *Who will give?* implying wish, i. q. Oh, that one would give! Oh that I might have! *Oh that, would that;* see in **מִי** no. 1. f. Deut. 28, 67 **מִי יִתֵּן עָרֵב** *would it were evening!* Judg. 9, 29. Ps. 14, 7 *Oh that the salvation of Israel were come out of Zion!* 2 Sam. 19, 1 *would I had died for thee!* Hence **מִי יִתֵּן-לִי** *Oh that I had!* Ps. 55, 7. Sometimes there follows an acc. and infin. Job 11, 5 **מִי יִתֵּן אֶלֹהֵי דָבָר** *Oh that God would speak!* Or with infin. 13, 5 **מִי יִתֵּן מִיִּתְּנִי**; fut. Job 6, 8. 14, 13; præter. 23, 3; præter. and fut. with Vav, Deut. 5, 26.—But here those passages are to be distinguished, where **מִי יִתֵּן** is: *who will make me so and so?* (see no. 3 below,) i. e. *Oh that I were!* Jer. 8, 23 [9, 1] **מִי יִתֵּן רֹאשִׁי מַיִם** *Oh that my head were waters!* Job 29, 2. Num. 11, 29.

Further, **נָתַן** to give or grant is also put in various senses:

aa) to permit, to suffer, to let, sc. to do any thing, Germ. zugeben; like Gr. *δίδωμι*, Lat. *dare*, *largiri*, Syr. and Arab. **وَهَبَ**, **مَسَحَ**. So with acc. of pers. and infin. c. לְ, pr. to admit one to the doing of any thing; comp. the same consecution in the synon. **נָתַן מִיָּד** from **נָתַן**. Gen. 20, 6 **לֹא נָתַתִּיךָ לְנֹשֶׁעַ אֵלֶיָּהּ** *I suffered thee not to touch her.* 31, 7. Judg. 1, 34. 1 Sam. 18, 2. Job 31, 30. Ps. 16, 10. Ecc. 5, 5; without the לְ Job 9, 18. Num. 20, 21. With dat. of pers. 2 Chr. 20, 10. Ps. 55, 23.

bb) to give forth, to utter, as a voice, see קוֹל; words Gen. 49, 21; slander Ps. 50, 20; impious words Job 1, 22; odour Cant. 1, 12. 2, 13; a miracle, i. e. to show, to work, Ex. 7, 9, comp. *διδόναι σημεῖα* Matt. 24, 24. A bolder figure is **נָתַן הָהָר** to give forth a sound by striking the timbrel, i. e. to strike the timbrel Ps. 81, 3.

cc) to give for a price, i. e. to sell, Gr. *ἀποδίδωμι*, Prov. 31, 24. Opp. לָקַח to buy, see לָקַח no. 2. a, c.

dd) to teach, comp. לָקַח no. 2. Prov. 9, 9 *give to a wise man (instruction), and he will be yet wiser.*

ee) Perh. to give back, to requite; Ps 10, 14 **לָחַח בְּיָדְךָ** *to requite it with thy hand;* or, retribution is in thy hand, power.

ff) With acc. of pers. to give up or over, 1 K. 14, 16.

2. to put in any place, to set, to lay, to place, Sept. *ἔστη*. Gen. 1, 17 and God set them (**וַיִּתֵּן אֹתָם**) in the firmament of heaven. 9, 13 *I have set (נָתַתִּי) my bow in the clouds.* So of persons 2 Sam. 11, 16. Of things that are set up or out, as a statue Dan. 11, 31; a table Ex. 26, 35. 30, 6, or other sacred vessels v. 18. 40, 5–7. 1 K. 7, 38; the ark upon a cart 1 Sam. 6, 8; a monument Ez. 26, 8; and gener. of things put, placed, laid up in any way, e. g. a stumbling-block Ez. 3, 20. Lev. 19, 14. 26, 1. Ps. 119, 110; corn in cities Gen. 41, 48. So of things sprinkled, as incense Ex. 30, 6. Lev. 2, 1; or poured, as water, oil, Ex. 30, 18. Lev. 2, 15. Num. 19, 17; comp. Ex. 12, 7. Of sharp things, as a hook, awl, to put in, to fix, to bore, Ez. 29, 4. Deut. 15, 17.—Construed according to the place where a thing is put: a) With בְּ in a place, as Ez. 1. c. Deut. 1. c. b) With אֶל into a place; Deut. 23, 25 [24] **אֶל-בִּלְיָהּ לֹא תִתֵּן** *thou shalt put none into thy sack.* Num. 4, 10. Ex. 25, 21. So too Ex. 28, 30 *thou shalt put into the breast-plate the Urim and Thummim.* Lev. 8, 8; see in אָרִי p. 26. c) With עַל on or upon a place, as fire upon the altar Lev. 1, 7. Num. 16, 18; a mitre, helmet, upon the head, Ex. 29, 6. 1 Sam. 17, 38. etc. Lev. 8, 7. Ex. 34, 33. Num. 4, 6. 2 Chr. 10, 9. Metaph. God is said to put his spirit upon any one Is. 42, 1. Also to put upon, i. q. to apply, as a ring upon the hand Gen. 41, 42. Ez. 16, 11; the rings of the ark Ex. 25, 26 comp. 12. 28, 14. Num. 15, 38; blood upon the horns of the altar Lev. 4, 7, 18, or upon the tip of the ear Lev. 14, 14.

Further, to put, to set, in special senses:

aa) to set, to place, to plant, e. g. the branch of a tree Ez. 17, 22; a people



and a land Ez. 37, 26. Prov. 12, 12 *the wicked desireth the prey of evil men, וְשָׂרֵשׁ צְדִיקִים יִהְיֶה* but the root of the righteous God planteth firmly; comp. v. 3. Here belongs the vexed passage Ps. 8, 2 *Jehovah, our Lord, how glorious thy name in all the earth! אֲשֶׁר הִנֵּה הוֹדָה עַל* אשר הנה הודה על *which glory of thine set thou also above the heavens! i. e. let thy glory, thus manifested here on earth (v. 3), be also acknowledged and celebrated throughout the whole universe. The form הִנֵּה is here as elsewhere imperf. c. He parag.*

bb) With acc. of pers. and עַל of pers. or thing, *to set one over any pers. or thing*, Gen. 41, 31. 43. Deut. 17, 15. But with acc. of thing and עַל of pers. *to lay upon, to impute guilt to any one, to lay on him its punishment*; Jon. 1, 14 *lay not upon us (אֶל-הֶהָיָה עָלֵינוּ)* innocent blood, i. e. the death of Jonah, comp. Deut. 21, 8. Ez. 7, 3 *and I will lay upon thee all thy abominations*, cause them to return upon thy own head; comp. v. 4. 8. 9.

cc) *עַל-כֵּן לִפְנֵי* to set before any one, e. g. laws 1 K. 9, 6; judgment to be exercised Ez. 23, 24.

dd) *לִפְנֵי לֵב* to set one's mind upon, to give heed to any thing, i. q. *עַל* שׁוּם לֵב עַל, Ecc. 7, 21. Also stronger, *to set one's mind upon doing any thing, to apply oneself to doing*, Ecc. 1, 13. 17. 8, 9. 16. Dan. 10, 12.

ee) *לִפְנֵי דִבְרֵי אֱלֹהִים* to put a thing into one's heart, spoken of God, Neh. 2, 12, 7, 5. Also *לִפְנֵי אֱלֹהִים*, *ἐν φρεσὶ θεῶν*, *to lay to heart, to consider*, Ecc. 7, 2, 9, 1.

3. *to make*, like שָׂם, שָׂרָה, Arab. جعل. Lev. 19, 28 *לֹא תַחַתּוּ בְּשָׂרְכֶם* ye shall make no incision in your flesh. Also *לִפְנֵי מִים* to make or cause a blemish in, to injure any one Lev. 24, 20.—Spec.

a) *to make i. e. to constitute one as any thing, with two acc.* Gen. 17, 5 *אֲבֹתַי הָיוּ גֵוִים* the father of many nations will I make thee. Ex. 7, 1. Lam. 1, 13. Ps. 69, 12. 89, 28; acc. and לִפְנֵי of the predicate Gen. 17, 20. 48, 4. Is. 42, 6. Jer. 20, 4.

b) *לִפְנֵי דִבְרֵי* to make a thing as something else, like, similar to any thing.

Is. 41, 2 *יִהְיֶה כְּעָפָר חֶרֶבּוֹ* he will make their sword as dust. Ez. 16, 7. Hence to hold as, to regard and treat as or like something else; 1 K. 10, 27 *וַיַּחַן אֶת-הַבָּשֶׂה* and he made silver as stones, 21, 22. Gen. 42, 30 *וַיַּחַן אֶתְנוּ כַּמְרָגָלִים* he held us, treated us, as spies. (Comp. 'habere pro hoste' Liv. 2. 20.) Ez. 28, 2, 6. With לִפְנֵי of judgment merely, to regard or count as such an one, to judge to be such, etc. 1 Sam. 1, 16 *count me not as a wicked woman.* Comp. Gr. *τίθεισθαι* for *ρῶνται*, *ἡγεῖσθαι*, Passow h. v. A. no. 5.

NIPH. נָתַן pass. of Kal. 1. *to be given to any one*, c. לִפְנֵי Gen. 38, 14. Ex. 5, 16. Is. 9, 5. 35, 2. Often *to be given up, to be delivered over*, c. בְּיָד Job 9, 24. Jer. 32, 24. 25. 36. 43. 46, 24. al. So of a law, *to be given*, Esth. 3, 14.

2. *to be set, placed*, Ecc. 10, 6.

3. *to be made*, c. בְּ Lev. 24, 20; *as anything*, Is. 51, 12.

HOPH. only fut. יִתֵּן. 1. i. q. Niph. no. 1, *to be given*, 2 K. 5, 17. Job 28, 15.

2. i. q. Niph. no. 2, *to be put, placed*; 2 Sam. 18, 9 *and he was placed (suspended) between the heaven and the earth.* Lev. 11, 38.

Deriv. מִתֵּן, מִתְּנָה, מִתְּנָה, also the proper names מִתְּנָה, מִתְּנָה, מִתְּנָה, and the four here following.

נָתַן Chald. found only in the fut. יִתֵּן, inf. יִתֵּן, i. q. Heb. *to give*, Ezra 4, 13. 7, 20; c. לִפְנֵי Dan. 2, 16. 4, 14. 22. 29. The other tenses are taken from the verb יָתַב.—Hence מִתְּנָה.

נָתַן (given sc. of God) *Nathan*, pr. n. a) A prophet in the time of David 2 Sam. 7, 2. 12, 1. 1 K. 1, 8. Ps. 51, 2. b) A son of David 2 Sam. 5, 14. c) 2 Sam. 23, 36. d) and e) 1 K. 4, 5. f) 1 Chr. 2, 36. g) Ezra 8, 6. h) 10, 39.

נָתַן-מֶלֶךְ (placed i. e. appointed by the king) *Nathan-melech*, pr. n. of a court officer of Josiah 2 K. 23, 11.

נֶתְנָאֵל (given of God) *Nethaneel*, pr. n. Gr. *Ναθαναήλ*, *Nathanael*. a) Num. 1, 8. 2, 5. b) Several other persons, only once mentioned respectively, 1 Chr. 2, 14. 15. 24. 24, 6. 26, 4. 2 Chr. 17, 7. 35, 9. Ezra 10, 22. Neh. 12, 21. 36.

**נְתַנְיָהוּ** and **נְתַנְיָהוּ** (given of Jehovah) *Nethaniah*, pr. n. m. a) The son of Asaph 1 Chr. 25, 12. b) 2 K. 25, 23. 25. Jer. 40, 8, 14. c) Jer. 36, 14. d) 2 Chr. 17, 8.

\* **נָתַח** *to tear up the ground, to break up, proscindere terram*; kindred with **נָחַץ** and **נָחַשׁ**. Once Job 30, 13 **נָחַסוּ** *נָחַחוּ* they tear up my path, mar and destroy it. Four Mss. read here, by a gloss, **נָחַצוּ**.

\* **נָתַח** i. q. **נָחַץ**, *to break out the teeth*; the **ץ** being changed into **ח** in the Aramaean manner.

NIPH. pass. **נִחָצוּ** Job 4, 10. The ancient Heb. intpp. refer this form to **רָחַץ** q. v.

\* **נָתַח** fut. **נִחָץ** *to tear or break down, to destroy*, e. g. houses, buildings, Lev. 14, 45. Judg. 8, 9, 17. 2 K. 23, 7. Is. 22, 10; walls Jer. 39, 8, 52, 14; a city Judg. 9, 45; a statue 2 K. 10, 27; an altar Deut. 7, 5. etc. Also *to break out the teeth* Ps. 58, 7.—Trop. of persons, *to destroy*, Job 19, 10. Ps. 52, 7.

NIPH. pass. *to be thrown down, broken down, destroyed*, Jer. 4, 26. Ez. 16, 39; rocks Nah. 1, 6.

PIEL i. q. Kal, Deut. 12, 3; elsewhere only in Chron. as 2 Chr. 31, 1. 33, 3. 34, 4. 7. 36, 19.

PUAL i. q. Niph. once præt. Judg. 6, 28.

HOPH. i. q. Niph. and Pu. once fut. Lev. 11, 35.

\* **נָתַח** *to tear away, to pluck off*, e. g. a ring from the finger Jer. 22, 24. Trop. in a military sense, *to draw away, to cut off* sc. from a place, c. **בֵּן** Judg. 20, 32; see Niph. and Hiph. Part. pass. **נִחָץ** *castrated* Lev. 22, 24. Arab. **نَتَق** *to strip off the skin*; **نَتَكَ** *to tear out the locks*; **بَتَحَ** *to tear or break out a tooth, to tear as an eagle his prey*. The idea of *tearing* seems to belong to the syllable **נַח**. Hence **נָחַץ**.

PIEL *to tear up or off*, e. g. bands, *to break, burst*, Judg. 16, 9. Ps. 2, 3. 107, 14. Jer. 2, 20. 5, 5; c. **מִצַּל** Judg. 16, 12; a yoke Is. 58, 6; *to tear the breasts, to wound*, Ez. 23, 34; *to tear out roots* Ez. 17, 9.

HIPH. trop. *to cut off from a place*, see in Kal, Josh. 8, 6. Also c. **לְ** *to pluck out, to separate, for any thing*, Jer. 12, 3.

HOPH. **הִנָּחַת** i. q. Niph. no. 3, Judg. 20, 31.

NIPH. **נָתַח**, fut. **נִתְחַק** 1. *to be torn off, broken*, e. g. of a string, cord, Is. 5, 27. Jer. 10, 20. Judg. 16, 9. Ecc. 4, 12. Is. 33, 20. Metaph. Job 17, 11 *my counsels, purposes, are broken off*, i. e. rendered vain.

2. *to be torn out or away*, e. g. from a tent Job 18, 14. Prægn. Josh. 4, 18 *and when the soles of the feet of the priests were plucked up from the muddy channel and placed upon the dry land*.

3. Metaph. *to be separated out*, Jer. 6, 29. In a military sense, *to be cut off from*, c. **בֵּן** Josh. 8, 16.

Deriv. from Kal is

**נָתַח** m. in pause **נָחַח**, *a scall, mange, scab*, in the head and beard, Lev. 13, 30 sq. Concr. **נִתְחַק הָנֶחֱק** v. 31 **וְנָתַח** v. 33 *one affected with the scall*; comp. **נִתְחַק** no. 2.

\* **נָתַח** fut. **נִתְרַח** 1. *to tremble*, e. g. the heart, *to palpitate* Job 37, 1. Onomatopoeic, like **τρεῖω, τρέμω, tremo**.

2. i. q. Arab. **تَرَّ** *to fall with a sound or noise*, in allusion to the sound or rattling of dry leaves in falling; whence Chald. and Syr. **נָחַר, נַחֵר** *to fall*, as leaves, fruit, etc. See Chald. and Hiph. no. 2.

PIEL *to spring up and down, to leap*, i. e. to move by leaps, spoken of the locust Lev. 11, 21. Other verbs of trembling are also transferred to the idea of leaping; see **הָרַג, הָרַגַּל**.

HIPH. fut. apoc. **יִתְרַח**, imp. **יִתְרַח**.

1. Causat. of Kal no. 1, *to make tremble* Hab. 3, 6.

2. i. q. Aram. Aph. pr. *to shake off the foliage of a tree, hence to shake off a yoke* Is. 58, 6. Also **הִתְרַח אֲסֻרִים** *to shake off the yoke of captives* i. e. to loose, to set free captives Ps. 105, 20. 146, 7. Poet. Job 6, 9 **יִתְרַח יְהוָה וְיִפְּצֵנִי** *Oh that God would let loose his hand and cut me off*; here the hand of God, when not exerted, is figuratively regarded as bound, and when extended,



as set free.—For נִתָּר 2 Sam. 22, 33, see the root נִתָּר.

נִתָּר Chald. and Syr. *to fall off*, as the foliage or fruit of a tree, see the Heb. no. 2.

APH. *to shake off* leaves, Dan. 4, 11.—Hence

נִתָּר m. nitre, Lat. *nitrum*, Gr. *νίτρον*, *λίτρον*, pr. the *natron* of the moderns or *Egyptian nitre*, a mineral alkali, gathered from the celebrated natron lakes, (different from בִּרְיָה vegetable alkali,) which mingled with oil is still used as soap, Jer. 2, 22. With an acid it effervesces, and loses its strength; hence Prov. 25, 20.—Prob. so called, because it thus *leaps* or *effervesces*. See Hasselquist's *Reise* p. 548 Germ. J. D. Michaelis de Nitro § 10. Wilkinson *Mod. Egypt* and Thebes, I. p. 382 sq. Lond. 1843.

\* נָתַשׁ fut. נָתַשׁ, inf. נָתַשׁ, pr. *to tear*

*up, to pluck up* a plant, see Hoph. Arab. نَتَش to pull up e. g. thorns; Syr. نَتَش to tear up, also in pieces. Hence a) Trop. *to root out*, i. e. *to drive out, to expel*, sc. a people from a land (opp. נָטַע Deut. 29, 27. 1 K. 14, 15. So in the phrase נָטַעְתִּים וְלֹא אָחֹז I will plant them and not pluck them up, i. e. I will give them a fixed dwelling, and will not drive them out, Jer. 12, 14. 15. 24, 6. 42, 10. 45, 4. al. b) *to root out*, i. e. *to tear down, to destroy*, e. g. cities Ps. 9, 7; idols Mic. 5, 13.

NIPH. pass. 1. *to be plucked up, expelled*, as a people, Jer. 31, 40. Am. 9, 15; *to be overthrown*, as a kingdom, Dan. 11, 4.

2. i. q. נָשַׁח (Is. 19, 5), *to be dried up*, spoken of water Jer. 18, 14.

HOPH. *to be torn up, plucked up*, Ez. 19, 12.

ס

*Samech*, the fifteenth letter of the Hebrew alphabet, as a numeral denoting 60. The name סָמֶךְ denotes *fulcrum, support*, which accords well with the Phenician form of this letter; see Monumm. Phœn. p. 39.

As to the *sound* of ס, it seems to have been pronounced anciently as a softer sibilant than ש, which latter before the introduction of the diacritical points was not distinguished from ש, see Lehrg. p. 17, 18. Hence it comes, that very many roots are constantly written in one and the same manner, either with ס, as סָבַב, סָוּר; or with ש, as שָׁמַח, שָׁוָה; and also that others when written with ס differ entirely from the similar ones written with ש, as סָבַל to be foolish, to view, to understand; סָבַר to shut up, טָבַר to hire; רָמַס and רָמַס; טָפַח and טָפַח; סָפַח and סָפַח. By degrees however this distinction in the pronunciation was lost, so that the later Hebrew not unfrequently puts ס for ש and vice versa; e. g. פָּנַח פָּנַח vexation; הָשִׁיג once הָשִׁיג Job 24, 2; סָבַר and סָבַר; שָׁבַר for שָׁבַר Ezra 4, 5;

סָבַר for סָבַר folly Ecc. 1, 17; סָוּר and רָפַס; פָּרַשׁ and פָּרַס; שָׁוָה. The Syriac employs only the letter Samech (ܫ); the Arabic only Sin (س); the Chaldee imitating the Syriac often substitutes ס for the Hebrew ש, as סָאָר Chald. סָאָר leaven, טָבַר Chald. סָבַר to expect.

For the Heb. ש the Arabs usually put ש, while for ס they put mostly س, as سَجَد to adore, اسر اسر to bind, كسا كسا sour grapes, شتوة شتوة to cover; more rarely ش, as شتوة شتوة winter, شتوة شتوة.

In the Hebrew itself, and in Aramaean, ס is frequently interchanged: a) With the thicker ש, as סָרִיף and סָרִיף coat of mail, סָרַם Aram. סָרַם to collect, סָפַח and טָפַח to pour, etc. comp. סָבַל, and the like. That the Ephraimites pronounced ש like Samech, we know from Judg. 12, 6. b) With ז and ך; see under these letters. c) With dentals; as סָרַן Chald. סָרַן mire; comp. סָרַן and סָרַן.

\* סָאָה obsol. root. Arab. سَأَى, *to extend, to expand*; then perhaps *to measure*, comp. מָדַד. Hence

סָאָה f. plur. סָאָהִים. 1. *a Seah, a certain measure for grain*, according to the Rabbins *the third part of an ephah*, אֶפְחָה: i. e. nearly  $1\frac{1}{2}$  peck English; according to Jerome on Matt. 13, 33, *a modius and a half*. Gen. 18, 6. 1 Sam. 25, 18. Dual סָאָהִים for סָאָהִים 2 K. 7, 1. 16, contracted in the Syriac manner, like מֶאֱחָהִים, מֶאֱחָהִים. Chald. id. From the Aram. form סָאָה has sprung the Gr. σάτωρ, in Sept. the N. T. and Josephus.

2. Genr. *measure*; so Chald. סָאָה often. Hence with Aqu. Symm. Theod. Chald. Syr. I would explain the difficult word בְּסָאָהִים Is. 27, 8, contr. from בְּסָאָהִים־סָאָה (Dag. fort. conjunct. as בְּמֶאֱחָהִים), *by measure and measure*, according to *measure*, i. e. with moderation; comp. בְּמִשְׁפָּט Jer. 10, 24, and לְמִשְׁפָּט Jer. 30, 11. 46, 28. Less prob. is a solution lately proposed, that בְּסָאָהִים is put for בְּזַעֲזָהִים (ר. זעזע) *in agitating or terrifying her*.

סָאָה m. (ר. סָאָה) *a shoe*, spec. the high and hollow shoe, *caliga*, ὑπόδημα κοῖλον, bound on with thongs, 'such as rustic travellers and soldiers were accustomed to wear as a protection against the mud'; Chald. סָאָה; Syr. סָאָה. Is. 9, 4, כָּל-סָאָה סָאָה lit. *every shoe of the shod, omnis caliga caligati*; i. e. of the soldier, warrior.

\* סָאָה 1. Pr. as it would seem, *to be clayey, miry*, comp. Chald. סָאָה, סָאָה, Syr. סָאָה, Heb. סִין mire, clay, kindr. with the subst. סִין clay. Hence סָאָה a shoe, as a defence against the mud and mire. Thence

2. Denom. *to shoe*, to furnish with shoes, *calceare*, like Syr. סָאָה. Part. סָאָה intrans. *shod*, Is. 9, 4; see in סָאָה.

סָאָהִים Is. 27, 8, see in סָאָה no. 2.

\* סָבָא *to drink to excess, to tope*. The primary idea seems to be that of *sucking up, absorbing*, which is expressed by onomatopoeic words, as شرب,

*sorbere*; with *l* inserted Germ. schlürfen; with *r* dropped Anglosax. supan, Germ. saufen, Engl. sip, sup; and in Greek, the sibilant being dropped, ῥοφιω. Also שָׁבַע would seem to be from the same source.—Is. 56, 12. Part. סָבָא *a toper, drunkard*, Deut. 21, 20. Prov. 23, 20. 21 Ez. 23, 42 Cheth. Part. pass. סָבִיא *drunken*; [Nah. 1, 10 *for interwoven like to thorns*, וְנִכְסְבִיאִים סָבִיאִים וְנִי, *and drunken as with their wine, they yet shall be devoured as stubble*, i. e. marching in phalanx and intoxicated to reeling; see in בֹּס no. 1.—R.

Deriv. the two following.

סָבָא Ez. 23, 42 Keri, i. q. Part. סָבִיא Cheth. plur. סָבִיאִים *drunkards*.

סָבָא m. c. suff. סָבִיאָה 1. *wine* Is. 1, 22. Nah. 1, 10 see in ר. סָבָא.

2. *a drinking-bout, carouse*, Hos. 4, 18.

סָבָא, plur. סָבִיאִים, (perh. i. q. Ethiop. ሰብአ man, comp. סָבִיאָה, סָבִיאָה,) *Seba, the Sabeans*, pr. n. of a people descended from Cush, Gen. 10, 7; i. e. a people and country of Ethiopia flourishing in traffic and wealth, Is. 43, 3. 45, 14. Ps. 72, 10; and distinguished for the tall stature of its inhabitants, Is. 45, 14. Hdot. 3. 20. According to Josephus, Ant. 2. 10. 2, it would seem to have been Meroë, a province of Ethiopia distinguished for its wealth and commerce, lying between the Nile and the Astaboras (Tacazzé), and called by the ancients an island; with a metropolis of the same name, of which the ruins are still found not far from the town of Shendy. See Burekh. Travels in Nubia p. 275. Rüppell's Reisen in Nubien und dem peträischen Arabien 1829. Tab. 5. Hoskins' Travels in Ethiopia etc. Lond. 1835.—For plur. סָבִיאִים Ez. 23, 42, see in סָבָא.

\* סָבַב præt. both fully and defect. לְסָבַב, סָבַב; inf. סָבִיב, סָבִיב; Num. 21, 4; imper. סָב; fut. וְסָב and וְסָב, conv. וְסָב.

1. *to turn oneself*, i. e. *to turn intrans.* e. g. Prov. 26, 14 *the door turneth על צִירָהּ upon its hinges*. 1 Sam. 15, 27 וְסָבִיב וְסָבִיב וְסָבִיב and Samuel turned to go away. The person or place to which one turns is put with אֶל Ecc. 1, 6



1 Sam. 14, 24; ל 1 K. 2, 15. Ps. 114. 3. 5; על Hab. 2, 16. 2 Chron. 18, 31. That from which one turns is put with מן, מַעַל, מַפְנֵי; 1 Sam. 17, 30 מֵאַחֲזֵל וַיִּסָּב אַחֲרָיו and he turned from him toward another. 18, 11. Gen. 42, 24. With אַחֲרָיו to turn back after any one, so as to follow him, 2 K. 9, 18. 19; and absol. to return Cant. 2, 17. 18. Ps. 71, 21; inf. c. ל to turn oneself to do any thing, Ecc. 2, 20. 7, 25. Also absol. to turn to, for to approach, 1 Sam. 22, 17. 18. 2 Sam. 18, 15. 30. Spoken of things, to turn to any place, i. e. to be brought, carried, transferred, to that place or person; 1 Sam. 5, 8 נָסַב נֹחַ let the ark turn about to Gath, be carried thither. Num. 36, 7. Hab. 2, 16; comp. 1 K. 2, 15.

2. to go about in a place, which includes the idea of turning oneself continually, to go over a place, as a city, cities, c. ב Cant. 3, 3. 5, 7. 2 Chr. 17, 9. 23, 2; also c. acc. Is. 23, 16 סָבַר עִיר go about the city. 1 Sam. 7, 16 and he went over the cities Bethel and Gilgal and Mizpeh. 2 K. 3, 9 and they went about שְׁבַע יָמִים a way of seven days, where the words שָׁרִי constitute an accusative.—Also to go round about a place, to compass, c. acc. Deut. 2, 1. 3. Josh. 6, 3. 4. 7. Ps. 48, 13; in order to avoid it Num. 21, 4. Judg. 11, 18.

3. to encompass, to surround, c. acc. Gen. 2, 11. 13. 1 K. 7, 24. 2 K. 6, 15. Ps. 18, 6. 22, 17; in a hostile sense Ecc. 9, 14. Also c. אֵל 2 K. 8, 21; על Job 16, 13. Judg. 20, 5. Gen. 37, 7 וַהֲגָה חֶסְבֵּיהָ אֶלמַחְרָבָם וַתִּשְׁתַּחֲוֶינִי לְאֶלְמָתִי and lo your sheaves surrounded my sheaf and did obeisance to it, i. e. stood round about it, etc. Absol. to surround a table i. e. to come around it, to sit down or recline at table, 1 Sam. 16, 11 לֹא נָסַב we will not sit down; comp. in מִסָּב.

4. Trop. to turn, i. e. to alter, to change; with פ to become like any thing, Zech. 14, 10. Comp. Pi. and Hiph. no. 3.

5. Trop. to go about any thing, to bring about, i. e. to be the cause of any thing. Comp. Arab. سَبَب cause, سَبَب to cause; Talmud. סְבָה cause, pr. the thing or occasion on which any thing depends; Engl. circumstance, Germ. Umstand, from the signification of sur-

rounding, comp. אֲדֹרֹת. 1 Sam. 22, 22 וְאֶנֶּכִי סָבַרְתִּי בְּכָל-נַפְשִׁי בֵּית אָבִיךָ I am the cause to all the persons of thy family, i. e. I have brought about, occasioned, their death; Vulg. ego sum reus omnium animarum.

NIPH. וְנָסַב Ez. 26, 2; fem. נָסְבָה for נָסְבָה Ez. 41, 7, see Lehrs. p. 372. Heb. Gr. § 66. n. 11; fut. נָסֵב, נָסְבוּ.

1. i. q. Kal no. 1, to turn oneself, to turn, Ez. 1, 9. 12. 17. 10, 11. 16; often of a boundary Num. 34, 4. 5. Josh. 15, 3. al. Also i. q. to be turned over to any one, c. ל, Jer. 6, 12 נָסְבוּ בְּהֵימָם לְאַחֲרֵיהֶם their houses shall be turned over (transferred) to others; comp. in Kal Num. 36, 7.

2. i. q. Kal no. 2, to surround, Judg. 19, 22; with על, in a hostile sense, Gen. 19, 4. Josh. 7, 9.

PIEL סָבַב i. q. Kal no. 4, to turn, i. e. to change, 2 Sam. 14, 20.

PO. סִיבַב 1. i. q. Kal no. 2, to go about in a place, c. ב Cant. 3, 2; c. acc. to go about or over a place i. e. in it Ps. 59, 7. 15; to go round a place Ps. 26, 6; with על, in a hostile sense Ps. 55, 11.

2. i. q. Kal no. 3, to encompass, to surround, Jon. 2, 4. 6. Ps. 7, 8; with two acc. of pers. and thing with which, Ps. 32, 7. 10. Espec. in order to protect and defend, Deut. 32, 10. Jer. 31, 22 וְנָקְבָה חֲסִיבָב נָבִיר a woman protects a man. Comp. Il. 1. 37 ὁ Χρυσόφης ἀμύβει-βηκας.

HIPH. הִסָּב, fut. וְסָב and יָסַב.

1. Causat. of Kal no. 1, to cause to turn Ex. 13, 18. Trans. to turn, 1 K. 8, 14 וַיִּסָּב הַמֶּלֶךְ אַחֲרָיו and the king turned his face. 21, 4. 2 K. 20, 2. הִסָּב עֵינָיו to turn away the eyes from any one Cant. 6, 5. Trop. הִסָּב לֵב פ' על to turn the heart or mind of any one towards a person or thing Ezra 6, 22, comp. 1 K. 18, 37; and so without לֵב, 2 Sam. 3, 12: לְהָסִב אֵלָיו אֶת-כָּל-יִשְׂרָאֵל to turn all Israel unto thee. Hence also to transfer, with ל of pers. to whom, 1 Chr. 10, 14 וַיִּסָּב אֶת-הַמְּלִיכָה לְדָוִיד and transferred the kingdom to David. With אֵל of place, i. e. to or into any place, 1 Sam. 5, 8. 9. 10; acc. of place 2 Sam. 20, 12.

2. Causat. of Kal no. 2, 'to cause to go about,' i. e. to lead about, around, e. g. a man Ez. 47, 2; an army Ex. 13, 18; walls, to build around 2 Chr. 14, 6

3. Causat. of Kal no. 4, *to turn*, i. e. *to change*; 2 K. 23. 34 **וַיִּסַּב אֶת־שְׁמוֹ** *he turned* his name to Jehoiakim. 24, 17.

4. Intrans. a) i. q. Kal no. 1, *to turn oneself* 2 Sam. 5, 23. b) i. q. Kal no. 2, *to go about in a place*, c. acc. Josh. 6, 11. c) i. q. Kal no. 3, *to surround*, in a hostile sense, Ps. 140, 10.

HOPH. הִסַּב, fut. **יִסַּב**. 1. *to be turned*, *to turn* intrans. e. g. a door on its hinges Ez. 41, 24; the roller of a threshing-sledge, Is. 28, 27.

2. *to be surrounded*, Ex. 28, 11. 39, 6. 13.

3. *to be turned, changed*, Num. 32, 38.

Deriv. מִסַּב, מַסְבֵּה, נִסְבָּה, סָבַב, סָבַר.

סָבַה f. (r. סָבַב) *a turn, course of things*, as from God, 1 K. 12, 15; i. q. נִסְבָּה 2 Chr. 10, 15.

סָבַר m. (r. סָבַב) 1. Sing. as subst. *a circuit* 1 Chr. 11, 8. Hence מִסְבָּר *from or in a circuit, round about, on every side*, Job 1, 10. Ez. 37, 21. Josh. 21, 42. al. sēp. Sept. *κύκλον*. So **לְמִסְבָּר** *from round about any person or thing* Num. 16, 24. 27. Accus. סָבַר as adv. *round about, circum*, Gen. 23, 17. Ps. 3, 7. 12. 9. Job 10, 8. 18, 7. al. sēp. and so after verbs of motion Is. 49, 18. 60, 4. סָבַר סָבַר *circumcirca, round about*, Ez. 40, 5 sq. **לְמִסְבָּר** as prep. *round about, around any thing*, e. g. **לְמִסְבָּר** *round about the tabernacle* Ex. 40, 33. Num. 1, 53. al. Once c. Gen. 17, 24. **הָאָרֶץ סָבַר** *round about the land* Am. 3, 11.

2. Plur. m. סָבַרִים a) Of persons, *those round about, neighbours*, Jer. 48, 17. 39. b) Of place, *places round about, circumjacent, the environs*, Jer. 33, 13 **בְּסָבִירֵי יְרוּשָׁלַם** *in the environs of Jerusalem*. Ps. 76, 12. 89, 8. 97, 2. c) As prep. c. suff. *round about, around any one*; Ps. 50, 3 **סָבִירָה נִשְׁעָרָה מֵאֵר** *it is very tempestuous round about him*. Jer. 46, 14. Lam. 1, 17.

3. Plur. f. סָבִירוֹת a) *circuits, circles, orbits*, which one runs through. Ecc. 1, 6 **וְעַל סָבִירוֹתָי שָׁב הַרוּחַ** *and the wind returneth upon its circuits, begins anew the circuit of its courses*. b) i. q. סָבַרִים no. 2, *places round about, circumjacent,*

*the environs*, Num. 22, 4. Dan. 9, 16. Neh. 12, 28. Ps. 44, 14. 79, 4. c) In st. constr. as a prep. *round about, around*; Num. 11, 24 **סָבִירוֹת הָאֹהֶל** *round about the tabernacle*. Ez. 6, 5. Ps. 79, 3. Often c. suff. סָבִירוֹתִי *round about me* Job 29, 5; and so Neh. 5, 17. Job 22, 10. Ez. 5, 12. Ps. 18, 12. Gen. 35, 5. 2 K. 17, 15.

\* סָבַף *to interweave, to interlace*, e. g. branches, part. pass. Nah. 1, 10, see in r. סָבַף. Comp. שִׁבְךָ. Arab. شبك II, id. Kindr. are בָּרַף, בָּרַף. From this root with ב softened comes the verb בָּרַף *quiescent* שִׁבְךָ.

Pual pass. of roots *interwoven*, Job 8, 17.

Deriv. the five following.

סָבַף m. (Kamets impure) *branches interwoven, a thicket*, Gen. 22, 13. Here also belongs the phrase בְּסָבַף־עֵץ Ps. 74, 5, taking פ as Kamets long, although Metheg is wanting in the editions. A similar instance is מִנְתֵּה־לֶּקֶחַ Ps. 16, 5, which all copies write without Metheg, although it is doubtless to be read *mēnāth*, comp. 11, 6. A few Mss. have בְּסָבַף, see סָבַף.

סָבַף id. *a thicket*, whence plur. constr. סָבַף־יָחִיד Is. 9, 17. 10, 34. Kimchi and some Mss. read סָבַב־יָחִיד, סָבַב־יָחִיד; see Lebrg. p. 77.

סָבַף c. suff. סָבַבו or סָבַבו (Dag. euphon.) *a thicket*, Jer. 4, 7. R. סָבַף.

שִׁבְכָא Chald. f. Dan. 3, 5, and שִׁבְכָא v. 7. 10. 15. *sambuca*, Gr. σαμβύκη, σαμβύκη, σόμβυξ, ζυμβίχη, a stringed instrument of music, having four strings, similar to the *nablium* or נָבֵל q. v. no. 3, i. e. to the *harp* or *lyre*. See Athen. IV. p. 175. XIV. p. 633, 637. Strabo X. p. 471 Casaub. Vitruv. 6. 1. ib. 10. 22.—Strabo affirms, l. c. that the Greek word σαμβύκη is of barbarian i. e. oriental origin; and if so, the name might perhaps have allusion to the *interweaving* of the strings, from r. סָבַף.

סָבַרִי סָבַרִי יְהוָה *thicket of Jehovah*, i. e. crowd of God's people, comp. סִבְעָי. Sibbecai, pr. n. of a military chief under David, 2 Sam. 21, 18. 1 Chr. 11, 29 (for which 2 Sam. 23, 27 corruptly מִבְּנֵי) 20, 4. 27, 11.



\* סָבַל, fut. וְסָבַל, *to bear, to carry*, sc. heavy burdens. Syr. Chald. id. Kindr. are שָׁבַל, שָׁוַל.—Is. 46, 4. 7. Gen. 49, 15. Trop. *to bear the sorrows, sins* of any one, i. e. to suffer the punishment which another has merited, Is. 53, 4. 11. Lam. 5, 7.

PUAL part. plur. מְסָבְלִים, *laden* sc. with young; hence *gravid, big with young*, of kine Ps. 144, 14. Comp. Arab. حَامِلٌ

portans, in utero gestans, ثَقُلَ *gravis* fuit, in utero gestavit. Syr. بِحَنًا *laden*, gravid.

HITHP. הִסְבֵּל *to become a burden* Ecc. 12, 5.

Deriv. סָבַל, סָבַל, סָבַל, סָבַל.

סָבַל Chald. i. q. Heb. also *to lift or raise up, to erect*. Comp. נָשָׂא.

POAL pass. *to be erected, built*, Ezra 6, 3 וַיִּסְבְּלוּ יְסֻדֵּיהֶם *and its foundations be set up, built*.—Chald. and Samar. id.

סָבַל m. *a bearer of burdens, porter*, 2 Chr. 2, 1. 17. 34, 13. Neh. 4, 4.—1 K. 5, 29 (15) by apposition נִשְׂאָה סָבַל. R. סָבַל.

סָבַל m. *a burden* Neh. 4, 11. Ps. 81, 7; trop. 1 K. 11, 28. R. סָבַל.

סָבַל m. (r. סָבַל) c. suff. סָבְלוֹ Dag. euphon. *a burden* Is. 10, 27. 14, 25. לֹל סָבְלוֹ *the yoke of his burden*, his burdensome yoke, Is. 9, 3.—For the Dag. f. euphon. in סָבְלוֹ see Lehrg. p. 87. The form is not to be derived either from סָבַל or סָבַל.

סָבְלָה or סָבְלָה f. only in plur. constr. סָבְלָה *burdens, tasks* imposed, heavy and oppressive labours, Ex. 1, 11. 2, 11. 5, 4. 5. 6, 6. 7. R. סָבַל.

סָבְלָה in the dialect of the Ephraimites i. q. שָׁבְלָה, *ear of grain*, Judg. 12, 6.

\* סָבַר Chald. (in Heb. שָׁבַר) a root in frequent use in Chaldee and Syriac, the significations of which may be arranged as follows; see Thesaur. p. 1319. Buxt. Lex. col. 1424–30.

1. *to cut, to divide*; whence Po. סָבַר *to cut or open a vein*. Buxt. no. V.

2. *to look at, to discern, to inspect*, which is implied in dividing and distin-

guishing, as in r. בָּרַן; see Heb. שָׁבַר.—Arab. سَمِيَ to examine a wound.

3. *to look for, to await*; also *to hope, to trust*; see Buxt. no. II. Often in the Targums for Heb. בָּקֵה, סָבַח. Syr. سَبَّحَ Pa. *to hope*.—Once in O. T. Dan. 7, 25 וְיִסְבְּרַ לְהִשְׁתַּחֲוֹתָ and he *hopeth, trusteth, to change*, etc. Sept. Alex. προσδέξεται.

4. *to judge, to suppose, to think*, Buxt. no. III. Syr. Pe. Aph. id.

5. *to understand*, Buxt. no. IV.

Deriv. from no. 3 is

סִבְרַיִם (two-fold hope) Sibraim, pr. n. of a Syrian city between Damascus and Hamath, otherwise unknown, Ez. 47, 16.

סַבְתָּה Gen. 10, 7 (21 Mss. שַׁבְתָּה) and סַבְתָּא 1 Chr. 1, 9, Sabtah pr. n. of a people and region of the Cushites; see in פִּישׁ no 2. There is little doubt that it corresponds to the Ethiopian city Σαβῆτ, Σαβῆ, Σαβῆ, (see Strabo XVI. p. 770 Casaub. Ptolem. IV. 10,) situated on the S. W. coast of the Red Sea, not far from the present Arkiko, in the vicinity of which the Ptolemies hunted elephants. Among the ancient intpp. Pseudojona- than gives it by סַבְרָא, for which read סַבְרָא i. e. Sembritæ, whom Strabo l. c. p. 786 places in the same region. Josephus, Ant. 1. 6. 2, understands those who dwelt upon the Astaboras.

סַבְתָּא Gen. 10, 7. 1 Chr. 1, 9, Sabteca, pr. n. of a people and region of the Cushites, probably in Ethiopia, like the preceding; see in פִּישׁ. Targ. זִיגִיטָנִי Zingitani, in the eastern parts of Ethiopia. On Egyptian monuments the word SBTCK or Sabatoca appears as the pr. name of the Ethiopians; so that סַבְתָּא can hardly be sought for elsewhere. See Thesaur. p. 940. Rosellini Monum. Storici II. p. 108 sq. 120, 121.

סָג plur. סָגִים, see סָג.

\* סָגַד, fut. יִסְגַּד, *to fall down* in adoration, *to prostrate oneself*, spoken of idol worship, c. לָּ Is. 44, 15. 17. 19. 46, 6. It is a word of the later Hebrew and Chaldee; see the following article.

סָגַד Chald. Dan. 2, 46, fut. יִסְגַּד, i. q. Heb. *to fall down* in adoration of idols, c. לָּ Dan. 3, 5. 6, 10–12. 14. 15. 28; in

homage of a man 2, 46.—Syr. <sup>ܣܝܓܪ</sup> to adore. Arab. <sup>سَجَدَ</sup> id. whence <sup>مَسْجِد</sup> mosk.

<sup>סָגַר</sup> m. (r. <sup>סָגַר</sup>) 1. *a shutting up, enclosure*. Hos. 13, 8 <sup>סָגַר לָבָם</sup> the caul of their heart, i. e. the parts around the heart, pericardium.

2. Job 28, 15 i. q. <sup>זָהָב סָגִיר</sup>, see <sup>סָגַר</sup> Kal part. pass.

3. Ps. 35, 3 see in <sup>סָגַר</sup> Kal, lett. c.

\*<sup>סָגַל</sup> obsol. root, Chald. <sup>סִיגַל</sup> (for <sup>סָגַל</sup>) to get, to acquire; comp. <sup>סָגֻלָּה</sup> property. Kindr. is <sup>סָגַר</sup>.—Hence

<sup>סָגֻלָּה</sup> f. *property, wealth*, private property, 1 Chr. 29, 3. Ecc. 2, 8. Often of the people of Israel, <sup>סָגֻלַּת יִרְמְיָה</sup> (comp. <sup>יְרֵמְיָה</sup>) Ex. 19, 5. Deut. 7, 6. 14, 2. 26, 18. al.

<sup>סָגַן</sup> or <sup>סָגֵן</sup> m. only in plur. <sup>סָגָנִים</sup>, a *prefect, governor, ruler*, spoken: a) Of Babylonian magistrates, *prefects* of the provinces, Jer. 51, 23. 28. 57. Ez. 23, 6. 12. 23; comp. Is. 41, 25. See the Chald. b) Of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezra 9, 2. Neh. 2, 16. 4, 8. 13. 5, 7. 17. 7, 5. 12, 40. 13, 11.

—Corresponding in mod. Pers. is <sup>سَگَن</sup> prætor, satrap; whence Arab. <sup>سَخَن</sup>, Syr.

<sup>سَاس</sup>, satrap, prefect. A trace of the same from the anc. Pers. seems to exist in <sup>פַּרְשָׁטָן</sup> q. v. edict of a prince; also in Gr. <sup>ζωγράφης</sup> Athen. XIV. p. 639. C. Benfey compares Sanscr. *ṣaṅgha*, or rather *ṣāsana*, command, Monatsn. p. 193 sq. Bohlen better Sanscr. *sagana* (<sup>ζωγράφης</sup>) q. d. <sup>εὐγενής</sup>, noble. Sept. <sup>στυγατικός</sup>, <sup>αἰσχος</sup>.

<sup>סָגַן</sup> m. Chald. a *prefect, governor* of a province, Dan. 3, 2. 27. 6, 8. But Dan. 2, 48 <sup>רֹב סָגָנִין</sup> the chief of the prefects, sc. over the Magi.

\*<sup>סָגַר</sup> fut. <sup>יִסְגֹּר</sup>, to shut, to close. Kindr. is <sup>סָגַר</sup> but less frequent; comp. also <sup>סָגַל</sup>. The primary syllable is <sup>גַּר</sup>, comp. <sup>הִגֵּר</sup>. Ethiop. <sup>አገረ</sup>, to shut up in a net, to take in a net.—Constr. c. acc. as a door Gen. 19, 10. Mal. 1, 10; a gate Josh. 2, 7. Ez. 46, 12; the womb, so as

to render barren, 1 Sam. 1, 5. Job 3, 10, a breach in a wall 1 K. 11, 27; trop. one's own heart Ps. 17, 10, comp. 1 John 3, 17. Also <sup>סָגַר הַדֶּלֶת אַחֲרָיו</sup> to shut the door after oneself on entering a house, Gen. 19, 6; oftener <sup>סָגַר הַדֶּלֶת</sup> id. 2 K. 4, 33. Is. 26, 21; ellipt. <sup>סָגַר אַחֲרָיו</sup> id. Judg. 9, 51. So too <sup>סָגַר הַדֶּלֶת בְּעַד פ'</sup> (around) any one, to shut him in, 2 K. 4, 4. 5; and without <sup>סָגַר הַדֶּלֶת</sup> Gen. 7, 16. For all these constructions with <sup>בְּעַד</sup>, and also for Judg. 3, 22, see in <sup>בְּעַד</sup> no. 1, 2, and note, p. 143, 144. Gen. 2, 21 <sup>וַיִּסְגֹּר בְּעֶשֶׂר הַחֲהִיזָה</sup> and God closed up the flesh instead thereof, i. e. in place of the rib.—Instead of the acc. we find other constructions: a) With <sup>בְּעַד</sup> around, round about; see in <sup>בְּעַד</sup> no. 1. a. b) With <sup>עַל</sup> Ex. 14, 3 <sup>סָגַר עֲלֵיהֶם הַמִּדְבָּר</sup> the desert hath shut them in, lit. hath closed upon them. Job 12, 14 <sup>וַיִּסְגֹּר עַל-אָדָם</sup> he shutteth up over a man sc. a subterranean prison. c) With <sup>לְקַרְאָה</sup> præg. Ps. 35, 3 <sup>וַיִּסְגֹּר לְקַרְאָה הַסֵּבֶר</sup> and shut the way against my pursuers; here many interpreters take <sup>סָגַר</sup> or <sup>סָגִיר</sup> as subst. i. q. Gr. <sup>σάραξ</sup> a battle-axe Hdot. 7, 64, comp. Arab. <sup>شجار</sup> a wooden spear; but this is unnecessary. d) Absol. Is. 22, 22. Josh. 6, 1 <sup>וַיִּסְגֹּר וַיִּסְתֵּר וַיִּסְתֵּר וַיִּסְתֵּר</sup> and Jericho had shut its gates and was fast shut up, where Kal seems to refer to the closing of the gates, and Pual as intens. to their being fastened with bolts and bars; Vulg. *Jericho autem clausa erat atque munita*; Chald. 'et Jericho erat clausa foribus ferreis et roborata vectibus æneis.'—PART. pass. <sup>סָגִיר</sup> shut up, closed, Ez. 44, 1. 2. 46, 1. Hence also <sup>זָהָב סָגִיר</sup> whence <sup>זָהָב סָגִיר</sup> precious gold, i. e. pure, unadulterated, 1 K. 6, 20. 21. 7, 49. 50. 10, 21. 2 Chr. 4, 20. 22. 9, 20. Vulg. *aurum purum*. Chald. *aurum bonum*. Others less well, *aurum dendroides*, from <sup>شجر</sup> tree, i. e. native gold, shooting out in the form of a tree.

NIPH. pass. of Kal to be shut, of doors or gates Is. 45, 1. 60, 11; shut up, of persons, Num. 12, 14. 15. 1 Sam. 23, 7. Reflex. to shut oneself up, Ez. 3, 24.

PIEL <sup>סָגַר</sup> i. q. Hiph. no. 2, to deliver sc. into the power of any one, pr. 'to



shut up in the power of' any one; c. **בָּנִי** 1 Sam. 17, 46. 24, 19. 26. 8; absol. 2 Sam. 18, 28. Comp. *συγκλείω* Rom. 11, 32. Gal. 3, 22. Diod. Sic. 9. 19.

Pual *to be shut up*, e. g. a city Josh. 6, 1 see above in Kal lett. d. Is. 24, 10. Jer. 13, 19.

Hiph. **הִסְבִּיר** 1. *to shut up* e. g. a house Lev. 14, 38; a person Lev. 13, 4. 5. 11. 21. 26. al.

2. *to let shut up, to deliver over* e. g. to the keepers of a prison Job 11, 10; and genr. *to deliver* into the power of any one, c. **בָּנִי** Josh. 20, 5. 1 Sam. 23, 12. 20. Ps. 31, 9. Lam. 2, 7; **אָל** Deut. 23, 16. Job 16, 11; **לְ** Am. 1, 6. 9; absol. Ob. 14. Also stronger, *to deliver over, to give over* to the power and discretion of any one; c. **לְ** Ps. 78, 48. 50. 62; without dat. *to give up*, q. d. to forsake, to abandon, Deut. 32, 30. Am. 6, 8.

Deriv. **סָגַר**, **סִגְרָה**, **סִגְרָה**, **סִגְרָה**.

**סָגַר** Chald. *to shut, to close*, Dan. 6, 23. Syr. **سَجَر** id.

**סִגְרָה** m. *rain, heavy rain*, Prov. 27, 15. Chald. **סִגְרָה**, Syr. **سَجَر**, Samar.

**סִגְרָה**, id.—Some refer this noun to Arab. **سَجَر** to fill with water, to pour out water into the gutter. Better from r.

**סִגְרָה** **סִגְרָה** to sweep away, to bear off; Arab. spec. to wash away the earth, as a torrent; **سَجَر** torrent; hence by prefixing the sibilant **סִגְרָה**. Comp. Chald. **סִגְרָה** i. q. **סִגְרָה** i. q. **סִגְרָה**; see more in Lehrs. p. 862.

**סִגְרָה** m. (r. **סִגְרָה**) *stocks*, Lat. *nervus*, i. q. in **מִסְבָּחָה** q. v. a wooden frame or block in which the feet of a person were *shut up*. Job 13, 27. 33, 11.—Syr. **سَجَر**, Chald. **סִגְרָה** id.

\* **סִגְרָה** obsol. root, Arab. **سَدَّ**, *to stop, to shut up* by a bar, bolt, etc. Hence **סִגְרָה**.

**סִגְרָה** m. (r. **סִגְרָה**) *a shirt, shift*, a wide under-garment of linen worn next the body, Judg. 14, 12. 13. Is. 3, 23. Prov. 31, 24. Sept. *συνδύς*.—Chald. id. Syr. **سَجَر** in the Peshito for Gr. *συνδύς* Luke 19, 20, for *λέντιον* John 13, 4.

\* **סִגְרָה** obsol. root, perh. i. q. **שָׂרַם**, **שָׂרַם**, Chald. *to burn, to consume with fire*. Hence

**סִגְרָה** *Sodom*, Gr. *Σόδομα*, pr. n. of a city in the vale of Siddim near the south end of the Dead Sea, which with three others was destroyed in the time of Abraham and submerged in the Dead Sea. Gen. 10, 19. 13, 10. 18, 20. 19, 15. Is. 1, 9. al. Hence *vines of Sodom*, which were probably degenerated and inferior, (comp. the apples of Sodom Jos. B. J. 4. 8. 4.) are put Deut. 32, 32 as the emblem of a degenerate state; comp. Jer. 2, 21. Also *judges of Sodom*, i. q. unjust and corrupt judges, Is. 1, 10.—The name may signify *burning, conflagration*, (r. **סִגְרָה**,) as being built on a bituminous soil and therefore perhaps exposed to frequent fires; comp. the name *Κατακλιμένη* given to a part of Phrygia. Or it may be i. q. **שָׂרַם** field, vineyard, q. v.—On the site and catastrophe of Sodom, see Bibl. Res. in Palest. II. p. 601 sq.

\* **סִגְרָה** Arab. **سَدَل** i. q. **سَدَل** (see lett. **ל**) *to loosen, to let one's garment hang loose*; whence **سَدَان**, **سَدِين**, **سَدَن**, a sail, wide garment.—Deriv. **סִגְרָה**.

\* **סִגְרָה** obsol. root, Chald. **סִגְרָה** often in Targ. for Heb. **סִגְרָה**, *to set in a row, to arrange in order*. Hence **סִגְרָה**, **סִגְרָה**, and

**סִגְרָה** m. *order*, plur. **סִגְרָה** Job 10, 22.—Chald. id. Syr. **سَجَر** id.

\* **סִגְרָה** obsol. root, prob. *to go round* in a circle, *to be round*; kindred with **סִגְרָה**, **סִגְרָה**, q. v. Samar. i. q. **סִגְרָה** to surround. Talmud. **סִגְרָה** a wall, fence.—Hence **סִגְרָה**, **סִגְרָה**, **סִגְרָה**.

**סִגְרָה** m. *roundness*; once Cant. 7, 3. **סִגְרָה** **סִגְרָה** a basin of roundness i. e. a round basin or goblet.—Syr. **سَجَر**

Arab. **شَهْر**, the moon, so called from its round form; comp. **שִׁהְרָה**.

**סִגְרָה** m. *a tower* i. e. a round tower, castle, fortress; Syr. **سَجَر** arx, palatium. Hence **סִגְרָה** **סִגְרָה** the tower-

house, house of the fortress, spoken of a fortified prison, Gen. 39, 20–23. 40, 3. 5.

**סוּא** So, pr. n. of an Egyptian king contemporary with Hoshea king of Israel 2 K. 17, 4; Sept. Σωά, Σοβά, Σοβύ, Σωβύ, Σοββα, Vulg. Sua; the Sevechus of Manetho, the second king of the Ethiopian (XXV) dynasty in Upper Egypt, successor of Sabaco and predecessor of Tirhakah, תִּרְחָקָה. According to Euseb. 12, he reigned 14 years. The name *SBTK* or *SaBaToK* on Egyptian monuments is regarded by Rosellini as Ethiopic; corresponding to which is Egyptian *Sevech* and *Seve* (סוּא, סוֹא). According to Champollion the name *Sevech* denotes an Egyptian deity represented under the form of a crocodile, the *Xgóros* (Saturn) of the Greeks; Panthéon de l'Égypte no. 21, 22. On the accordance of sacred history with that of Egypt in that age, see Comm. on Is. I. p. 596.

**I. סוּג**, twice **שׁוּג** 2 Sam. 1, 22. Job 24, 2; fut. יִסֹּג Mic. 2, 6 like verbs עָזַל, Lehrs. p. 407; to go off from, to draw back, to depart, espec. from God, c. 17 Ps. 80, 19; absol. 53, 4. Part. pass. Prov. 14, 14 **סוּג** **כִּסֵּג** drawn back in heart from God, a backslider; comp. Ps. 44, 19.

**NIPH.** נִסֹּג, once נִשׁוּג 2 Sam. 1, 22, fut. יִסֹּג, inf. absol. כִּסֹּג, to draw back, pr. to be made to draw back, to be turned back; e. g. of a retreating enemy, often with אָחֹז added, Ps. 35, 4 יִסֹּגוּ אָחֹז let them be turned back and put to shame. 40, 15. 70, 3. 129, 5. Jer. 46, 5; of others Is. 42, 17. 50, 5. Once of a weapon, 2 Sam. 1, 22 נִשׁוּג. With אָחֹז to draw back from Jehovah, to make defection from him, i. q. Kal, Zeph. 1, 6. Is. 59, 13; and so without these words, id. Ps. 44, 19. 78, 57.

**HIPH.** הִסִּיג, in the Rabb. manner for הִסִּיג (comp. in הִסִּיג, הִסִּיג, once fut. יִסֹּג Job 24, 2, apoc. יִסֹּג; to remove, to put away; Mic. 6, 14 הִסִּיגְתָּ תְּהַרְסֵנָה thou shalt put away thy goods, but shalt not save them, i. e. shalt put them away for safety. Spec. to remove a landmark, border, Deut. 19, 14. 27, 17. Hos. 5, 10. Prov. 22, 28. 23, 10. Job 24, 2 יִסֹּגוּ; also Hos. 5, 10 in some Mss.

**HOPH.** הָסִיג, i. q. Niph. to be turned away, turned back, with אָחֹז, trop. Is. 59, 14.

**NOTE.** Most lexicographers assume also a root נָסַג, to which they refer Hiph. and Hoph. הִסִּיג, הָסִיג; inf. Niph. יִסֹּג; also fut. Kal יִסֹּג. But this is unnecessary.

Deriv. סוּג, סוֹג, שׁוּג.

\* **II. סוּג** to hedge about, to enclose, i. q. Heb. שָׁוַךְ, Syr. سَوَّج, Chald. סוּיג. Part. pass. Cant. 7, 3.

**סוּג** Ez. 22, 18 Cheth. i. q. סוּיג scoria.

**סוּגֵר** m. (ר. סוּגֵר) pr. prison; then cage of a lion Ez. 19, 9. Sept. σκουός, Vulg. cavea.

**סוּד** m. for סוּדֵר (ר. סוּדֵר) 1. consessus, divan, a circle of persons sitting together, an assembly; either of friends in familiar conversation Jer. 6, 11. 15, 17; or of judges in consultation, a council, and hence of God consulting with those above Ps. 89, 8. Job 15, 8. Jer. 23, 18; also of wicked men plotting together Ps. 64, 3. 111, 1. Gen. 49, 6. Ez. 13, 9.

2. familiar converse, intercourse, intimacy, Ps. 55, 15. Job 19, 19 סוּדֵי מִתֵּי my confidants, familiar friends. סוּד יְהוָה converse with Jehovah, i. e. his favour. Ps. 25, 14. Prov. 3, 32. Job 29, 4.—Syr. سَوَّان, Arab. سَوَّان, id.

3. deliberation, consultation; Prov. 15, 22 בְּאֵין סוּד without deliberation, opp. בְּרֵב רוּעִים. Ps. 83, 4.

4. a secret, whence סוּד (גִּלְהָ) to reveal a secret, Prov. 11, 13. 20, 19. 25, 9. Am. 3, 7.

**סוּדֵר** (for סוּדֵר confidant of Jehovah) Sodi, pr. n. m. Num. 13, 10. From סוּד.

\* **סוּה** obsol. root, perh. to veil oneself; comp. זָוַי וְהָאֵל to hide, תָּרַיִי to clothe oneself, זָוַי vesture, external appearance. Hence מִסְוָה.

\* **סוּח** i. q. סָחַה to wipe away, to sweep away. Hence pr. n. סוּחֹן and the two here following.

**סוּח** Suah, pr. n. m. 1 Chr. 7, 36.

**סוּחָה** f. (ר. סוּחָה) i. q. סָחַר, sweepings, filth, dung. Is. 5, 25 בְּסוּחָה Sept. σῶ



σπορία, Vulg. *quasi stercus*, Targ. כְּסִיחָה. —Kimchi here regards the letter כ as radical, so that כְּסִיחָה would be from r. כְּסַח כְּסַח to sweep out. But כְּ of compar. could here hardly be omitted.

סוֹטַי (for שוֹטַי, r. שוֹטָה) *Sotai*, pr. n. m. Ezra 2, 54. Neh. 7, 57.

\* סוּךְ to anoint, spoken only of anointing the body after washing or bathing, and thus differing from מָשַׁח, which is used only of anointing for consecration; kindr. with נָסַךְ I. Perhaps the primary idea of סוּךְ may have been that of wiping, rubbing; comp. סוּחַ, Gr. σάξαι.—With acc. of pers. 2 Chr. 28, 15, and כְּ of the oil Ez. 16, 9. Intrans. to anoint oneself, Ruth 3, 3. Dan. 10, 3; acc. of ointment (comp. מָשַׁח Am. 6, 6), Deut. 28, 40 הַסּוּךְ לֹא תִשָּׁמֵן but with oil thou shalt not anoint thyself. Mic. 6, 15. 2 Sam. 14, 2. Sept. χρίω, ἁλείφω.

Hiph. to anoint oneself 2 Sam. 12, 20. —But Part. מְסִיךְ Judg. 3, 24 is i. q. מְסִיךְ covering, from סָכַךְ.

Deriv. אֲסוּךְ.

סוּמְפִינָה Chald. f. Dan. 3, 5, 10, 15, and Mem being dropped סוּמְפִינָה v. 10 Cheth. Syr. سُمْفِنَا, prob. a double pipe with a sack, bagpipe. It is the Greek word συμφωνία (see Polyb. ap. Athen. X. 52. p. 439. A. Casaub. Isidor. Orig. III. 21 extr.) adopted into the Chaldean tongue, just as at the present day the like instrument is called in Italy *sampogna* and in Asia Minor *sambonya*. The Heb. intpp. well עֵינָב. See the tract on Hebrew musical instruments entitled שְׁלֹטֵי הַגְּבִירִים in Ugolini Thes. Vol. XXXII. p. 39–42. Thesaur. Heb. p. 941.

סוּנָה pr. n. *Syene*, a city in the southern extremity of Egypt, on the Nile, situated directly under the tropic of Cancer. Copt. סוּנָה, which Champollion (l'Égypte sous les Phar. I. 164) explains *opening, key*, sc. of Egypt, from סוּרַן to open, and סָא a participial formative. Arab. أسوان *Aswān*.—Ez. 29, 10. 30, 6, in both places in acc. to *Syene*. The ה is prob. only for ה local; but was not so taken by the punctators.

\* סוּס obsol. root, to leap, to bound, i. q. שוּשׁ; in Zabian spoken of the leaping and springing of horses; Norberg. III. p. 298. 3.—Hence

סוּס m. 1. a horse, so called from his leaping; Aram. סוּסָא id. Gen. 49, 17. Prov. 21, 31. Job 39, 18. al. Sing. often collect. horses, war-horses, cavalry, Ex. 14, 9, 23. Deut. 17, 16. 1 K. 18, 5. al. The Egyptians excelled in their cavalry, Ex. c. 14. 15; also the Canaanites Josh. 11, 4. Judg. 4, 3, 7 sq. 5, 22. 28; the Assyrians and Chaldeans Jer. 6, 23, 8, 16. 50, 37. Hab. 1, 8 sq. But the Hebrews appear to have had little taste for cavalry, Is. 30, 16. 36, 8; notwithstanding the efforts of Solomon 1 K. 4, 16. 9, 19. 10, 26; and therefore placed the more confidence in Egypt, Is. 31, 1. 36, 9. Jer. 4, 13. The war-horse is described Job 39, 19 sq.—Meton. a horseman Zech. 1, 8.

2. a swallow, so called from its swift and cheerful flight, ἀπὸ τοῦ ἀγύλλεσθαι πτερύγεσσιν (comp. II. 2. 462), Is. 38, 14 and Jer. 8, 7 Cheth. where Keri סוּס. So Sept. Theod. Jerome. The Rabbins render it a crane. See Bochart Hieroz. T. II. p. 602 sq.

סוּסָה f. a mare, the female horse, Cant. 1, 9; Sept. ἡ ἵππος, which the Vulg. renders as a collective, *equitatum*. But the comparison of a bride to cavalry could hardly be elegant.

סוּסִי (horseman) *Susi*, pr. n. m. Num. 13, 11.

\* סוּץ obsol. root, Chald. אֲסַחְתִּינִי to come together, to convene. Hence סוּצָה.

\* סוּךְ fut. רָסוּחַ 1. Pr. to sweep or snatch away, to carry off; kindr. with אָסַח and סָפַח. Hence סוּפָה.

2. to make an end of, to destroy, see Hiph. but in Kal intrans. to have an end, to perish, Is. 66, 17. Esth. 9, 28. Here too we may refer Ps. 73, 19 Milél, and רָסַף Am. 3, 15 Milra on account of Vav conversive.—Syr. and Chald. id.

Hiph. to sweep away, to make an end of, to destroy; Zeph. 1, 2. 3 אָסַחְתִּי אָסַחְתִּי I will utterly sweep away; also Jer. 8, 13 אָסַחְתִּי אָסַחְתִּי I will utterly sweep them away; where the infin. absol. pleo-

nastic in both passages is from the kindred verb **סָפַח** no. 5. Comp. Is. 28, 28.

Deriv. **סוף**, **סופה**.

**סוף** Chald. id. *to have an end*, i. e. *to be fulfilled*, e. g. a prophecy Dan. 4, 30. Comp. **סָפַח** no. 1 fin.

APH. *to make an end of* any thing Dan. 2, 44.

**סוף** m. (ר. **סוף**) *end*, a word of the later Hebrew, already verging towards Aramaism, i. q. **סָפַח**, Ecc. 3, 11. 7, 2. 12, 13. 2 Chr. 20, 16. *Of the rear of an army* Joel 2, 20.

**סוף** Chald. m. (ר. **סוף**) *emphat. סופא, end*, Dan. 4, 8. 19. 6, 27. 7, 28. Targ. for **סָפַח**.

**סוף** m. *a rush, reed, sedge*; specially: a) *sea-weed, sedge*, Jon. 2, 6. Hence **יַם-סוף** *the sea of sedge*, i. e. the Arabian Gulf or Red Sea, which abounds in sea-weed, Ex. 10, 19, 13, 18. 15, 4. Num. 14, 25. Deut. 1, 40. Ps. 106, 7. 9. 22. 136, 13. al. Simpl. **סוף** id. Deut. 1, 1; see in **סָפַח**. Called also in Egyptian **סִפּוּ**

**נָקֵשֶׁת** i. e. the sea of weeds. See Michaelis Suppl. p. 1726. Jablonski Opusc. ed. te Water T. I. p. 266. b) *rushes, bulrushes*, growing in the Nile, Ex. 2, 3. 5. Is. 19, 6. See Plin. H. N. 13. 23. § 45.—The etymology is obscure; perh. pr.

*sword*, like Arab. **سَيْف**, and so transferred to coarse grass, q. d. *sword-grass*, as Copt. **CHJE**, **CHJE**, *sword* and also *reed*. In the Indo-European tongues we may compare also Lat. *scirpus*, *sirpus*, old High Germ. *sciluf*, Germ. *Schilf*, Dan. *sif*, *suf*, the letter *r* being softened by degrees into *l*, and even into a vowel.

**סופה** f. (ר. **סוף**) *a whirlwind, hurricane, tempest*, which sweeps away all before it, Job 21, 18. 27, 20. 37, 9. Prov. 10, 25. Is. 17, 13. With ה parag. **סופתה** Hos. 8, 7. Plur. **סופות** Is. 21, 1.

\* **סור** once **סור** Hos. 9, 12, fut. **סור**, conv. **סור** Ex. 8, 27. Judg. 4, 18, which same form is found also in Hiph.

1. *to go off, to turn aside or away, to depart*, c. **סור**, **סור**, **סור**. E. g.

a) From a place, Is. 52, 11 **סורו סורו** *depart, depart, get ye out from thence*. Lam. 4, 15. Num. 12, 10. Espec.

from a way 1 Sam. 6, 12; metaph. Deut. 2, 27. 2 K. 22, 2. 2 Chr. 34, 2; also Ex. 32, 8. Deut. 9, 12. Is. 30, 11. al. So too from work, service, 2 Chr. 35, 15; from calamity, i. e. *to escape* from it, Job 15, 30. Prov. 13, 14.

b) From a person, Ex. 8, 7. 25. Ps. 6, 9 *depart from me, all ye workers of iniquity*, let me alone. 119, 115. 139, 19. Job 21, 14. 22, 17. With **מֵאַחֲרַי** *to turn aside from after* any one, to desist from following him, 2 Sam. 2, 21–23; c. **מֵתוֹךְ** *to depart from among*, 1 Sam. 15, 6; c. **מֵעַל** *to depart from the alliance of* any one, Is. 7, 17.—Often of things which *depart from* any one, leave him, e. g. leprosy Lev. 13, 58; a yoke, c. **מֵעַל** Is. 10, 27; the sword 2 Sam. 12, 10; the divine anger Ez. 16, 42; the punitive hand of God 1 Sam. 6, 3; an evil spirit from God 1 Sam. 16, 23; folly Prov. 27, 22; defence Num. 14, 9; the sceptre i. e. empire Gen. 49, 10. So Prov. 11, 22 *a fair woman סרה מעם who departeth from discretion*, i. e. who is without discretion.—Spec.

aa) *to turn away from God, to depart*, i. e. to fall away from his worship, to apostatize, c. **מֵיָהוָה** 1 Sam. 12, 20. 2 K. 18, 6. Job 34, 27; **מֵעַל** Jer. 32, 40. Ez. 6, 9; once c. **מֵיָהוָה**, Hos. 7, 14 **כִּי יִשָּׁע בְּיָדוֹ**, like **כִּי יִשָּׁע בְּיָדוֹ**.

bb) *to depart from the law or the divine precepts*, as from the right way (comp. Is. 30, 11); c. **מֵיָהוָה** Deut. 7, 20. Josh. 23, 6. 1 K. 15, 5. Ps. 119, 102; **מֵעַל** 2 K. 10, 31; once c. acc. 2 Chr. 8, 15 **לֹא סָרוּ מִצִּוְתוֹ הַמֶּלֶךְ** *they departed not from the commandment of the king*; but 3 Mss. read **מֵמִצְוֹתָי**. Contra, *not to depart from sin*, i. q. not to leave it, c. **מֵיָהוָה** 2 K. 3, 3. 13. 2. 6. 11; **מֵעַל** 10, 31. 15, 18; **מֵאַחֲרַי** 10, 29.

cc) **סור מֵרָע** *to depart from evil*, to avoid it by doing right, often joined with **וְהָיָה אֱלֹהִים**, Ps. 34, 15. 37, 27. Prov. 3, 7. Job 1, 1. 8. Is. 59, 15. al.

dd) God is said *to depart* from men, when he forsakes them, withholds his aid and favour, c. **מֵעַם** 1 Sam. 16, 14. 18, 12; **מֵעַל** 28, 15. 16. Judg. 16, 20.

Absol. in various senses, e. g. α) *to turn away from God, to apostatize*, comp. above in lett. aa; Deut. 11, 16. Ps. 14, 3. Jer. 5, 23. Dan. 9, 11. β) *to depart*



i. e. to pass away, 1 Sam. 15, 32 *the bitterness of death is past*. Hos. 4, 18. So of clamour Am. 6, 7; the guilt of sin Is. 6, 7; envy 11, 13. *γ*) *to be taken away, removed*. 1 K. 15, 14 *and the high places were not taken away*. 22, 44. 2 K. 12, 4. 14, 4. 15, 4. Job 15, 30.

2. With a preposition implying motion away into a place, *to turn aside* to a place or person, sc. *from the way*. So with אָל of pers. Gen. 19, 3 וַיִּסְרוּ אֵלָיו *and they turned in unto him*. Judg. 4, 18; of place Gen. 19, 2. Judg. 19, 12 לֹא נִסְרָה we will not turn aside into the city of a stranger. 1 Sam. 22, 14 *who turneth in unto* (hath access to) *thy private audience*. With הָ local, as סור to turn aside thither Judg. 18, 15; סור הֵנָּה Prov. 9, 4, 16; with adv. סור שָׁם Judg. 18, 3, 19, 15. With עַל *to turn aside towards* any one, e. g. to fight with him 1 K. 22, 32. Absol. *to turn aside* and go to any place; Ex. 3, 3 וְאַתָּה נָּסֵרָה *I will turn aside now, and see*. v. 4. Judg. 14, 8. Ruth 4, 1. 1 K. 20, 39. Jer. 15, 5.

HIPH. הִסִּיר, fut. conv. נִסְרָה which can be distinguished from the like fut. of Kal only by the context, Gen. 8, 13, 30, 35. al.

1. Causat. of Kal no. 1, *to make depart, to remove, to put away*, in any manner, with acc. and often בֵּין, מִצֵּל; e. g. by driving Gen. 30, 32; by exile 2 K. 17, 18; by uncovering Gen. 8, 13; by cutting off or away Lev. 1, 16, 3, 4, 10, 15. Is. 18, 5. 1 Sam. 17, 46. So the hand from one's head, מִצֵּל רֹאשׁ Gen. 48, 17; a ring from the finger Gen. 41, 42; garments from any one Zech. 3, 4. Gen. 38, 14. 1 Sam. 17, 39; a crown Job 19, 9; the head from any one, to behead, 1 Sam. 17, 46. 2 Sam. 4, 7, 16, 9. 2 K. 6, 32; a hedge Is. 5, 5; idols, idol-worship from a land 1 K. 15, 12. 2 K. 3, 2. 2 Chr. 14, 2. Is. 36, 7; innocent blood 1 K. 2, 31, etc. Deut. 7, 15. Josh. 7, 13. 1 Sam. 17, 26; also Is. 1, 16. Job 27, 5. 2 Sam. 7, 15. More rarely of men *to remove, to put away* from a land, i. e. to expel, 1 Sam. 28, 3. 2 K. 17, 18; also from a station, power, 2 Chr. 15, 16. Is. 10, 13 *I have removed the bounds of the people*, i. e. have moved them forwards, extended them.—Spec. *to remove* is a) i. q. *to take away*, comp. in Kal no. 1. *γ*; es-

pec. the right of any one Job 27, 2, 34, 5; c. לְ Job 12, 20. b) *to turn away* from the worship of God, c. מֵאַהֲרֵי Deut. 7, 4. Prov. 28, 9. Job 33, 17 לְהִסִּיר אֶת־מִצֵּשָׁה, where it should probably read מִצֵּשָׁה; comp. Sept. c) *to take back, to retract* a promise Is. 31, 2. d) *to turn away* the prayer of a suppliant, Ps. 66, 20. e) *to turn or put aside*, i. e. *to leave undone, to neglect*, Josh. 11, 15.

2. Causat. of Kal no. 2, *to cause to turn aside* to any one, c. אֵלָיו 2 Sam. 6, 10.

HOPH. הוֹסִיר *to be removed* Lev. 4, 31, 35. 1 Sam. 21, 7. Dan. 12, 11. Is. 17, 1 וְהָיָה מוֹסֵר דָּמָשְׁקַי *Damascus shall be removed* (taken away) *from among the cities*, i. e. destroyed.

PIL. סוֹרֵר i. q. Hiph. *to turn aside* a way, *to cause to deflect* from the true course, and so to lead into calamity, Lam. 3, 11; comp. v. 9.

Deriv. סָרָה, נָסִיר, pr. n. סָרָה, and

סור m. 1. Part. pass. i. q. מוֹסֵר *removed, i. e. driven out*, (comp. 1 Sam. 28, 3.) Is. 49, 21 גִּלְגָּה וְסוֹרֵרָה *an exile and driven out*. Jer. 17, 13 כִּרְיֵי סוֹרֵרֵי those removed from me, i. e. who have departed.

2. *a degenerate branch or shoot*, comp. the root no. 1. aa, bb. Jer. 2, 21 סוֹרֵרֵי הַצִּמְצוֹן *degenerate shoots of a strange vine*.

3. *Sur*, pr. n. of a gate of the temple, only 2 K. 11, 6. In the parall. passage 2 Chr. 23, 5 it is called הַסִּיר the foundation gate; and this is preferable.

\* סוֹת or סִית in Kal not used, *to stimulate, to incite*. This root is wanting in all the kindred dialects, and is perhaps secondary, derived from שוּר a thorn, goad, stimulus.

HIPH. הִסִּיר and הָסִיר Jer. 38, 22, fut. וְנִסְרָה Is. 36, 18, conv. וְנִסְרָה 2 Sam. 24, 1; part. מְסִירָה 2 Chr. 32, 11; *to incite, to impel, to move*, often in a bad sense; followed by an acc. and inf. c. לְ, 1 Chr. 21, 1 and (Satan) moved (וְנִסְרָה) David to number Israel. 2 Chr. 18, 2. Acc. simpl. *to seduce*, Deut. 13, 7. 1 K. 21, 25 Ahab... whom Jezebel his wife הִסְתָּה incited, seduced; where הִסְתָּה is for הִסְתָּה, following the analogy of verbs עָל, as if from a root סָתָה Jer. 38, 22. Is. 36, 18 lest Hezekiah seduce

you. 2 K. 18, 32. 2 Chr. 32, 11. 15. So of a thing indifferent, Josh. 15, 18. Judg. 1, 14.—With acc. of pers. and **וַ** to incite, to stir up, to provoke, against any one, 1 Sam. 26, 19. 2 Sam. 24, 1. Job 2, 3. Jer. 43, 3. With **בְּ**, to incite, or entice away from a pers. or place, to move to depart; 2 Chr. 18, 31 and God **וַיְהַיֵּם** incited them from him, moved them to leave him. Job 36, 16 and even **וַיְהַיֵּם** would he have led away out of the strait.—Difficult is Job 36, 18 **וַיְהַיֵּם** **וַיְהַיֵּם** usually thus rendered: if there be anger (from God, if God be angry), beware lest he drive thee forth with chastisement; then great ransom cannot turn thee away sc. from punishment. But such a meaning of **וַיְהַיֵּם** is not elsewhere found, and is not accordant with its usual ascertained signification. Others: beware lest one seduce thee with abundance; and let not great ransom (wealth) turn thee away; here **וַיְהַיֵּם** may indeed be abundance, i. q. **וַיְהַיֵּם** Job 20, 22; and **וַיְהַיֵּם** may be taken impersonally; but **וַיְהַיֵּם** can hardly be put for wealth in general, and **וַיְהַיֵּם** is not accounted for. See Thesaur. p. 945, 946.

**סו** m. **ἄραξ λεγόμεν.** Gen. 49, 11, a garment, clothing, usually regarded as by aphæresis for **סו** (r. **סו**), which the Sam. Cod. gives in full; see the author's Comment. de Pent. Sam. p. 33, and Lehrs. p. 136.—Better to take it as contracted from **סו** (r. **סו**), as **סו** from r. **סו** a garment; comp. **סו** veil. So Aben Ezra. Thesaur. p. 700, 941.

\* **סו** 1. i. q. Arab. **سحب**, to drag, to draw along upon the ground, e. g. a dead body 2 Sam. 17, 13. Jer. 15, 3 I will send ... **סו** the dogs to drag them about. 22. 19. 49. 20.

2. to pull or tear in pieces; whence

**סו** f. a tearing in pieces, Jer. 38, 11. 12 **סו** old torn clothes, rags, clouts.

\* **סו** to sweep away, to wipe off, only in Piel **סו** Ez. 26, 4.—Arab. **سحا** id. Syr. **ܣܚܐ** a broom, brush, Chald. **סו** to wash. Kindred roots are **סו** (whence **סו**, **סו**) and **סו**.—Hence

**סו** m. sweepings, offscouring, trop. for any thing worthless, Lam. 3, 45. Comp. Gr. **πρωΐψμα** id. 1 Cor. 4, 13.—Chald. **סו** dung.

**סו** **απ. λεγόμεν.** 2 K. 19, 29, for which in the parall. passage Is. 37, 30 is found **סו**, that which grows of itself the third year after sowing; on which compare Strabo XI. 4. 3. p. 502 Casaub. Comp. **סו**. Sept. 2 K. 1. c. **τὰ ἀνατέλλοντα**, Vulg. *quæ sponte nascuntur*. The etymology see under **סו**.

\* **סו** 1. pr. to scrape, i. q. **סו**; also stronger, to scrape away, to sweep away with violence, as rain which sweeps all before it, **סו** Prov. 28, 3.—Arab. **سحف** to scrape i. e. shave the head; **سحاف** and **سحيفة** a violent sweeping rain, torrent.

2. to bear down, to cast down, to the ground. Syr. **سحف** id. Hence

**סו** to be prostrated, overthrown, Jer. 46, 15. Others: to be swept away, from Kal no. 1.

\* **סו** fut. **סו**. 1. to go about, to travel around in a land, to migrate as nomades, with acc. of country Gen. 34, 10. 21. With **בְּ** to go about or migrate into a land, Jer. 14, 18.—Kindred is **סו** q. v. Chald. **סו** very freq. in the Targums for Heb. **סו**. Syr. spec. to travel about as a mendicant. In the Arab. verbs **سحر** and **سحر** the notion of going about is very doubtful, and is not supported by the usus loquendi.

2. Spec. to travel around, to traverse countries as a merchant, in order to buy or sell; hence to trade, to traffic, **ἡμετέροις** Gen. 43, 34 **סו** and ye may traverse the land sc. to buy grain, to traffic in it. Part **סו** a trader, merchant, **ἡμετέροις** Gen. 23, 16. 37, 28. Ez. 27, 21. 36. **סו** the king's traders, who made journeys in order to purchase wares for him, 1 K. 10, 28. 2 Chr. 1, 16. Also of traders by sea Prov. 31, 14. Is. 23, 2. Ez. 38, 13. Fem. **סו** a female trader, merchant. Ez. 27, 12. 16. 18. Metaph. to have commerce, intercourse, with any one. Is. 47, 15.—In Aramæan and Arabic the idea of traffick-



ing is expressed by the kindred verbs

נָחַר, נָחַר.

PILP. סָחַר to move about rapidly, e. g. of the heart, i. e. to palpitate strongly, Ps. 38, 11.

Deriv. מִסְחָר and the five following.

סָחַר m. constr. סָחָר 1. a mart, emporium, Is. 23, 3.

2. What is gained from traffic, profit, wealth, Is. 45, 14.

סָחַר m. profit, gain, from merchandise Is. 23, 18. Hence of any gain, profit, Prov. 3, 14 סָחָרָה מִסְחָרֶיכֶם בְּכֶסֶף לֵאמֹר for her (wisdom's) gain is better than that of silver, i. e. to gain her is better than to gain silver. 31, 18.

סָחָרָה f. (ר. סָחַר) traffic, merchandise, for concr. merchants, Ez. 27, 15 סָחָרָה v. 21, i. e. merchants at thy hand, ready at hand.

סָחָרָה f. a shield, so called from surrounding and protecting a person, Ps. 91, 4. Comp. Chald. סָחַר to surround; Syr. סָחַר tower, castle. R. סָחַר.

סָחָרָה f. in pause סָחָרָה a kind of costly stone used in tessellated pavements, Esth. 1, 6. It is either a species of black marble, comp. Syr. مَسْدَنُ lapis niger tinctorius (ס and ט being interchanged); or, better, marble marked with round spots like shields, spotted or shielded marble, comp. סָחָרָה. Hartmann (Hebräerin III. p. 363) supposes ס to be tortoise-shell, consisting as it were of shields, comp. סָחָרָה; but this would hardly be interspersed in a pavement with various kinds of marble.

סָחַר see סָחַר.

סָחַר plur. i. q. שָׁחִים pr. deviations from the right way, i. e. transgressions, Ps. 101, 3. R. שָׁחִים.

סִינָה m. (ר. סִינָה) Ez. 22, 18 Keri (Che-thibh סִינָה), and plur. סִינִים, pr. what goes off from metal, recedanea, i. e. a) scoræ, dross, Prov. 25, 4 סִינִים מִכֶּסֶף separate the dross from the silver. 26, 23 סִינִים dross-silver i. e. not yet refined. b) base metal, originally mixed with the finer and separated from it by smelting, see בָּרִיל. Ez. 22, 18, 19. Is. 1, 22, 25.

NOTE. For סִינִים we find in several Mss. and printed editions סִינִים Is. 1, 22, 25. Ez. 22, 18, 19; comp. Lehrs. p. 145. The former is preferable.

סִינָה m. Sivan, Esth. 8, 9, the third month of the Hebrew year, from the new moon of June to the new moon of July. The form admits a Heb. etymology, e. g. from a root סִין i. q. סִין, סִין; or from סִין i. q. סִין, סִין v. Better, with Benfey, to regard it as of Persian origin, like the other names of months; the name of the corresponding Persian month being Sefend-armez اسفند ارمد, Zend. gpentî armaiti, Pehlvi. Sapand-omad. Monaths. p. 13, 41 sq. 122 sq.

סִיחֹן (sweeping away, i. e. a warrior sweeping all before him, r. סִיחָה) Sihon, pr. n. of a king of the Amorites at Heshbon Num. 21, 21, 23. Ps. 135, 11. al. Hence the city of Sihon i. e. Heshbon, Num. 21, 23. In Jer. 48, 45 מִבֵּית סִיחֹן is prob. for מִבֵּית סִיחֹן from the house (city) of Sihon; comp. Num. 21, 28.

\* סִין obsol. root, prob. to be miry, kindr. with סִין; whence Chald. סִין; Syr. סִין mire, i. q. Chald. סִין, Syr.

طِينٌ, Arab. مِثْلُ.

סִין (mire) Sin, pr. n. 1. Pelusium, a city situated among marshes at the north-eastern extremity of Egypt, in a tract now entirely covered by the sea, Ez. 30, 15, 16. Comp. Strabo XVII. p. 802. In Arabic it is called طينة i. e. marsh; and also فرامة Farameh; which latter is from the Egyptian φερμα i. e. miry place, from φ art. masc. ερ to be, and φερμα mire; see Champollion l'Egypte II. p. 82 sq. Sept. Σαῖς, cod. Alex. Ταῖς.

2. The desert of Sin, westward of Mount Sinai on the coast of the Sinus Heroöpolitanus or Gulf of Suez, Ez. 16, 1, 17, 1. Num. 33, 12. See Bibl. Res. in Palest. I. p. 106.

סִינִי pr. n. Sinai, Gr. Σινά, Σινῶ, a mountain or rather mountainous tract in the Arabian peninsula lying between the two gulfs of the Red Sea, and celebrated as the place where the Mosaic

law was given; Ex. 16, 1. Num. 33, 16. Deut. 33, 2. Judg. 5, 5. Ps. 68, 9, 18. Fully **הַר סִינִי** Ex. 19, 11 sq. 24, 16, 34, 4, 29, 32. Lev. 7, 38, 25, 1, 26, 46, 27, 34, al. [The proper Sinai is a lofty ridge between two deep and very narrow valleys; the northern end impends perpendicularly over a narrow plain *er-Rahah*; the southern rises into a higher summit, the modern *Jebel Mûsa*. In the S. W. beyond the deep valley is another ridge, on which is the summit St. Catharine. The place of the giving of the law was prob. the north end of the first ridge. The Arabic name for the whole mountain is now *Jebel et-Tûr*, **الطور**. See a full description of Sinai with a Map in Bibl. Res. in Palest. I. p. 129 sq. 139 sq. 148 sq. 157 sq. 175 sq.—R.] The desert around the mountain was called **מִדְבַּר סִינִי**, Ex. 19, 1, 2. Lev. 7, 38. Num. 1, 1, 19, 9, 1, al.—The etymology is unknown.

**סִינִי** pr. n. *the Sinite*, a people prob. near Mount Lebanon Gen. 10, 17. 1 Chr. 1, 15. Strabo mentions here a city *Sinna*, XVI. 2, 18, p. 756 Casaub. Jerome also, Quæst. Heb. in Gen. ad h. l. speaks of a place *Sini* not far from Arca.

**סִינִים**, whence **אֶרֶץ סִינִים** *land of the Sinim* Is. 49, 12, where the context implies a remote country situated in the eastern or southern extremity of the earth; prob. the *Sinenses*, *Chinese*, whose country is Sina, China. This very ancient and celebrated people was known to the Arabians and Syrians by the name

**سین**, **سینا**, **سین**, *Sin, Tsini*; and a Hebrew writer might well have heard of them, especially if sojourning in Babylon, the metropolis as it were of all Asia. This name appears to have been given to the Chinese by the other Asiatics; for the Chinese themselves, though not unacquainted with it, do not employ it; either adopting the names of the reigning dynasties, or ostentatiously assuming high-sounding titles, e. g. *Tchung-kue* 'central empire,' etc. But when this name was thus given them by other nations, and whence it was derived, is matter of question. Not improbably the opinion of those writers is correct, who

suppose the name **סִינִים**, *Sinenses*, to come from the fourth dynasty, called *Tshin*, which held the throne from 249 to 206 B. C. see Du Halde Descr. de la Chine T. I. § 1, and p. 306. Abel Rémusat Nouveaux Mélanges Asiatiques II. p. 334 sq. To say nothing of the people called *Tshinas* and spoken of in the laws of Menu, the name of this dynasty may have become widely known among foreign nations long before it acquired the sovereign power over all China. See more in Thesaur. p. 949, 950.—Others, who reject this application of the name to the Chinese, understand *the inhabitants of Pelusium* (comp. **סִינ**), and by synecd. *the Egyptians*; so Bochart Phaleg 4, 27; or *the inhabitants of Syene*, comp. **סִינִי**. Sept. *Ἰνῆσι*.

**סִיס** *a swallow*, Jer. 8, 7 Keri for **סִיס** no. 2. q. v.

**סִיסְרָא** (battle-array, comp. Syriac **ܣܝܣܪܐ**; perh. for **סִיסְרָה**, from r. **סִיר** i. q. **סִיר** to spring upon, to make an onset) *Sisera*, pr. n. m. a) A military commander under Jabin king of the Canaanites, Judg. 4, 2 sq. Ps. 83, 10. b) Ezra 2, 53. Neh. 7, 55.

**סִינָא** (congregation, as in Syr. and Chald. r. **סִינָא**) *Sia*, pr. n. m. Neh. 7, 47; for which **סִינָה** *Siaha* Ezra 2, 44, which latter seems to be a corruption made up from the two forms **סִינָא** and **סִינָה**. Comp. **נְפִישָׁים**.

**סִיפְנִיָּה** Dan. 3, 10 Cheth. for **סִיפְנִיָּה** q. v.

\* **סִיר** mid. Yod, *to boil up, to effervesce*, comp. Arab. **سَار** to spring up, to effervesce as wine; to rage, as anger, a fever; Heb. **שָׂאָר** to ferment, **שָׂאָר** to boil up, to ferment.—Hence

**סִיר** m. Jer. 1, 13; fem. Ez. 24, 6. 1. *a pot*, pr. for boiling, and then genr. 2 K. 4, 38 sq. Job 41, 32. Ez. 11, 3, 7, 24, 3, 6. al. **סִיר הַבָּשָׂר** Ex. 16, 3. Jer. 1, 13 **סִיר נְפִיחָה** see in r. **נָפַח** no. 2. Ps. 60, 10 **מִזְבַּח סִיר רִחָצִי** *Moab shall be my pot (basin) of washing*, i. e. my wash-pot, wash-basin, in contempt for 'I will use her as the meanest vessel.' Plur. **סִירֹת** *pots* Ex. 38, 3. 1 K. 7, 45. 2 K. 25, 14, al.



2. Plur. סִירִים and סִירוֹת Ps. 58, 10. Am. 4, 2. a) *thorns, briars*, so called from the idea of springing up, effervescing, in allusion to the luxuriant and redundant growth of wild plants; comp. r. נֶזֶר and art. נֶזֶר no. 2. Is. 34, 13. Hos. 2, 8. So in the paronomasia Ecc. 7, 6: בְּקוֹל הַסִּירִים תִּהְיֶה הַסִּיר as the crackling of thorns under a pot. Poet. a *thicket of thorns* or *briars* is an emblem of wickedness; Nah. 1, 10 יְרִירִים סִבְבֵּים interwoven like to thorns, see in r. סָבָא, also יָד B. 2. c; comp. Mic. 7, 4. Ez. 2, 6. Difficult is Ps. 58, בְּתָרֵם רִבְיִנו סִירֵהֶיכֶם בְּתָר before men marked your thorns, lo a thorn-bush! i. e. swiftly and unexpectedly the wicked grew up; but, whether quick or burning, God will storm it away, i. e. God will destroy them with the same swiftness. Others here take סִירוֹת as pots, i. e. before your pots can feel the thorn-bush (fire of thorns Ecc. 7, 6) God will sweep it away; the figure being taken from travellers in the desert, who build a fire which the wind sweeps away. b) *hooks* for fishing, from their resemblance to thorns, Am. 4, 2; comp. חוֹה.

NOTE. In former editions I have referred סִירִים *thorns* to the root סִיר, as denoting pr. *recedanea*, degenerated or wild parts of a shrub, comp. סִירֵי הַגֶּזֶן Jer. 2, 21. But it is better to refer both significations of סִיר to the same origin.

סִית see r. סוֹת.

סָף m. ἄπ. λεγόμεν. a multitude of people, Ps. 42, 5. So all the versions and intpp. and so the context requires, although in assigning the etymology there is a great diversity. There can be little doubt that it is pr. a *thicket* of trees, a *thick wood*, here poet. for a dense crowd of men, from r. סָבַף; comp. סָף no. 2. Comp. also נֶזֶר of a hostile troop, Is. 10, 18. 19. 34.

סִיבֹ m. (r. סָבַף) c. suff. סִיבֹ, once סיבֹ Ps. 76, 3 in some editions.

1. a *booth, hut*, Ps. 27, 5. Poet. for a *tabernacle, dwelling*, Ps. 76, 3.

2. a *covert* of trees, as the *lair* of wild beasts, Ps. 10, 9. Jer. 25, 38.

\* סָכָה obsol. root, i. q. טָכָה to look upon. Hence pr. n. יָסָכָה.

סָכָה f. (r. סָבַף) constr. סָכָה, plur. סָכוֹת.

1. a *booth, hut*, made of green boughs and branches interwoven, as a shelter from the sun Gen. 33, 17. Jon. 4, 5. Is. 4, 6; or for a watchman in a garden or vineyard, Is. 1, 8. Job 27, 18; or for the Jewish festival of booths Lev. 23, 34. 42. Nah. 8, 15–17; whence the festival itself is called הַגְּסָכוֹת the festival of the booths, feast of the tabernacles, Lev. 23, 34. Deut. 16, 13. al. Once by way of contempt of a small ruined house, Engl. *hut*, Am. 9, 11. Elsewhere also of tents for soldiers, 2 Sam. 11, 11. 1 K. 20, 12. 16. Poet. of the dwelling of God Ps. 18, 12. Job 36, 29.—2 K. 17, 30 סָכוֹת בָּנוֹת the booths of the daughters, usually taken for booths in which the maidens prostituted themselves in the Babylonian manner; see Hdot. 1. 199, and art. קְרָשָׁה. Perhaps it should read סָכוֹת בָּמוֹת the booths in high places, consecrated to idols; see in בָּמָה no. 3.

2. a *covert*, as the *lair* of the lion, Job 38, 40.

סָכוֹת (booths) Succoth, pr. n. 1. A town in the tribe of Gad, Josh. 13, 27; on the east of the Jordan Judg. 8, 5. 1 K. 7, 46. For its origin see Gen. 33, 17. יָמַק סָכוֹת Ps. 60, 8. 108, 8, the valley of Succoth, in which the town stood, perh. part of the valley of the Jordan, el-Ghôr.

2. The first station of the Israelites in the desert, on the Egyptian side of the Red Sea, Ex. 12, 37. 13, 20. Num. 33, 5.

3. Succoth-benoth, see in סָכָה no. 1.

סָכָה f. (r. סָבַף) i. q. סָכָה, a tent, tabernacle, which the idolatrous Israelites constructed in the desert in honour of an idol, like the tabernacle of the covenant in honour of Jehovah, Am. 5, 26; see on this passage in art. בָּיִת. Comp. the ἱερὸν ἱερὸν of the Carthaginians Diod. Sic. 20. 65.

סָכְיִים (dwelling in booths) Sukkiim, pr. n. of an African people mentioned along with the Libyans and Ethiopians, 2 Chr. 12, 3. Sept. Vulg. Troglodytes, who dwelt along the coast of Ethiopia and also in Arabia.

\* **סָבַךְ**, once **שָׁבַךְ** Ex. 33, 22; fut. **יִסְבֵּךְ**.

1. *to interweave, to weave, to interlace*, espec. boughs and branches as a screen or to form a booth or hut, **סָבַךְ**; hence *to hedge, to fence*, see Hiph. Kindred roots are **שָׁבַךְ**, **שָׁבַךְ** II, **נָסַךְ** II. In Kal poet. Ps. 139, 13 **הַסְבֵּנִי בְּבֶטֶן אִמִּי** *thou hast woten me in my mother's womb*, comp. Job 10, 11.—Since booths as well as hedges were built for the protection and security of men, and also of gardens and vineyards, hence **סָבַךְ** is

2. *to cover*, i. e. a) *to shelter, to protect, to cover* by way of protection, pr. as boughs and trees, with two acc. Job 40, 22 [17] **וְסָבְחָהּ צִלְלוֹת הַלְלוֹת** *the lotus-trees cover him with their shade*. With **לְ** Ps. 140, 8. b) Genr. *to cover*, with acc. of covering and **עַל**, *to cover over*, Ex. 40, 3, 33, 22; acc. impl. 1 K. 8, 7 **וַיִּסְבֵּנוּ וַיְכַסֵּנוּ** *and the cherubim covered the ark*, lit. they covered over the ark. Ex. 25, 20, 37, 20. 1 Chr. 28, 18. Absol. Ez. 28, 14, 16. Intrans. *to cover oneself, to hide*, Lam. 3, 44 **סָבַחְתִּי בְּבֶטֶן**. v. 43.—PART. **סָבֵךְ** pr. *covering*; hence *a shed, mantlet, vinea*, used in besieging cities, Nah. 2, 6.

HIPH. **הִסְבֵּךְ**, fut. conv. **וַיִּסְבֵּךְ**, i. q. Kal.

1. *to hedge in, to fence around*, Job 38, 8; c. **בְּבֶדֶר** 3, 23.

2. *to cover*, c. **עַל** Ex. 40, 21. Also *to protect*, c. **עַל** Ps. 5, 12, **לְ** Ps. 91, 4. **הִסְבֵּךְ** 1 Sam. 24, 4 and Judg. 3, 24, *to cover the feet*, an euphemism for *to ease oneself*, to satisfy a call of nature; so correctly Josephus Ant. 6. 13, 4, the Talmudists Buxt. Lex. Talmud. 1472, and so Sept. *παρυσενύσασθαι* i. q. *ἀποσενύσασθαι*, *ἀνυσενύσασθαι*. At least, in accordance with Kimchi's opinion, it is *to void urine*, which among Asiatic nations the men also do in a sitting posture, covering themselves with the folds of their wide garments.—Others: *to lie down for sleep*; so Syr. 1 Sam. I. c. and also Josephus (inconsistently) Ant. 5. 4. 2; but in that case no such circumlocution was necessary. See Muntinghe in Diss. Lugdd. p. 1160. J. D. Michaelis Supplem. p. 1743.

PILP. **הִסְבֵּךְ** *to inflame, to incite, to arouse*; Is. 9, 10 **וַיִּתְּצוּ וַיִּסְבְּחוּ** *and*

*his (Ephraim's) enemies God will arouse*. 19, 2 **סָבַחְתִּי מִצְרַיִם בְּמִצְרַיִם** *I will arouse the Egyptians against the Egyptians*. So Sept. Targ. Syr. Vulg. and this is well illustrated from the Talmudic usage by Abulwalid; see Thesaur. p. 951.—Others with Schultens, *to cover with arms, to arm*; comparing Arab. **سَكَنَ** id.

Deriv. **סָבַךְ**, **סָבַךְ** (שָׁבַךְ), **סָבַךְ**, **סָבַךְ**, **סָבַךְ**, **סָבַךְ**, **סָבַךְ**, pr. n. **סָבַךְ**, **סָבַךְ**.

**סָבַךְ**, see r. **סָבַךְ** no. 2, Part.

**סָבַךְ** (enclosure) *Secacah*, pr. n. of a town in the desert of Judah, Josh. 15, 61.

\* **סָבַל** in Kal not used, *to be foolish*; well to be distinguished from the verb **שָׁבַל** *to look at*, which has nearly the same sound. Corresponding are **סָבַל** no. 2. b. Syr. Aph. **سَكَلَ** *to act foolishly, impiously*, Chald. **אֲסָבַל** id.

PIEL *to make foolish*, i. e. vain, fruitless, *to frustrate*, e. g. counsel 2 Sam. 15, 31. Is. 44, 25. Comp. **הוֹלֵל**.

HIPH. *to act foolishly*, with **עָשָׂה** Gen. 31, 28; simpl. 1 Sam. 26, 21.—Aram. Aph. id.

NIPH. 1. *to act foolishly*, pr. to show oneself foolish, 1 Sam. 13, 13. 2 Chr. 16, 9.

2. *to do wickedly*, 2 Sam. 24, 10. 1 Chr. 21, 8. Comp. **נָכַל**, **בָּסִיל**, etc.

Deriv. the three following.

**סָבַל** m. *foolish* Jer. 4, 22. 5, 21. Ecc. 2, 19. 7, 17.—Syr. **سَعَلًا** id.

**סָבַל** m. *folly*, concr. *fools* Ecc. 10, 6.

**סָבַלְתָּ** f. (r. **סָבַל**) *folly*, found only in Ecclesiastes, c. 2, 3. 12. 13. 7, 25. 10, 1. 13. Once **שָׁבַלְתָּ** id. Ecc. 1, 17.—Syr. id.

\* **סָבַן** fut. **יִסְבֵּן** 1. Pr. i. q. **יִסְבֵּן**

**سَكَنَ**, *to dwell*, c. acc. pers. *with whom*.

2. *to be familiar with any one, to associate with*, from the idea of dwelling together in the same tent or house. Hence Part. **סָבֵן** *an associate, companion, friend*, e. g. of a king Is. 22, 15. Fem. **סָבֵנָה** *a female friend, attendant*, 1 K. 1, 2. 4. Comp. Hiph.—Hence

3. With **לְ** and **עַל** of pers. *to do kindness to any one, to benefit*, Job 22, 2. 35,



3; absol. 15, 3. Intrans. *to profit*, Job 34, 9.

4. i. q. Arab. سَكَنَ Conj. I, IV, V, *to be poor, needy*, see Pual and מְסָכֵן, מְסָכְנָה. Many have despaired of finding an accordance between this signification and the others; but it probably comes from the notion of *being seated*, which is kindred with that of *dwelling*. The idea of being seated is closely connected with that of *sitting down*, of *sinking* from languor and debility; comp. قَعَد to sit, Conj. IV pass. to be compelled to sit, to be lame; قَعْدُ weakness in the camel's foot; قُعْدِي a weak, feeble man; also *sedēre* and *sidēre*.

Arab. سَكَنَ and Heb. סָבַן therefore are pr. *to be sunk* in one's affairs, to be ruined, comp. מִיָּדָה, מִיָּדָה.

NIPH. i. q. Chald. Ithpa. *to be endangered*. Ecc. 10, 9 *whoso cleaveth wood is endangered thereby*. This signification is foreign from the other meanings of the verb; but it may be perhaps a denominative from שָׁבַן knife, axe, q. v. and hence *to cut oneself, to be wounded*, as Vulg. *vulnerabitur*.

Pual part. מְסָכֵן *impoverished*, see Kal no. 4. Is. 40, 20 הַמְסָכֵן הַרוּחָה *he that is impoverished by an oblation*, i. e. who has little to offer.

HIPH. הִסְבִּין 1. *to acquaint oneself with any one*, c. עַם Job 22, 21. Also with any thing, and hence *to know*, c. acc. Ps. 139, 3 כָּל-דְּרָבִי הִסְבִּנִיתָ *all my ways thou knowest*, art acquainted with.

2. *to be accustomed, to be wont*, c. inf. et לָּ Num. 22, 30.

Deriv. מְסָכְנָה, מְסָכֵן.

\* I. סָבַר in Kal not used, i. q. *to shut up, to close*.—Chald. id. Syr. Arab. سَكَبَ, id.

NIPH. *to be shut up, stopped*, Gen. 8, 2. Ps. 63, 12.

PIEL i. q. סָבַר and הִסְבִּיר, *to deliver up or over*, c. בָּנָה Is. 19, 4.

II. סָבַר i. q. טָבַר q. v. *to hire*, Ezra 4, 5.

\* סָבַח in Kal not used, *to be silent*, kindred with שָׁקַט *to rest*. Arab. سَكَت Conj. I, IV, id. Samar. *to attend*.

HIPH. *to keep silence*, once Deut. 27, 9. Sept. σιωπά, Vulg. *attende*.

סָל m. (ר. סָלָל) pr. *a slender rod*, e. g. of willow, osier, from which baskets were woven; hence *a wicker-basket, bread-basket*, Gen. 40, 17. Ex. 29, 3. 23. Num. 6, 15. al. Plur. סָלִים Gen. 40, 16. 18. Comp. κάνιστρον, κανίας, κάρυστρον, *canistrum*, pr. *a basket woven from reeds*, from κάρη canna, a reed. Chald. סָלָה, סָלָה, Syr. سَلَّ, Arab. سَلَّل id. سَلَّال a basket-maker.

סָלָה (twig, basket) Silla, pr. n. of a town near Jerusalem, 2 K. 12, 21.

\* סָלָה pr. i. q. סָלָה, סָלָל no. 1, *to lift up*; spec. *to suspend* a balance, comp. נָשָׂא Job 6, 2, and hence *to weigh*; comp. Lat. *pendeo* and *pendo*. Once in

Pual pass. *to be weighed*; Lam. 4, 2 הַמְסָלָאִים בָּפוּ *who are weighed with fine gold*, i. e. are comparable to pure gold.

Deriv. pr. n. סָלָה, סָלָה, סָלָה.

\* סָלָה ἁπαξ λεγόμεν. in PIEL סָלָה *to spring up, to leap up, to exult*, Arab. صلد 'the horse so leaps that the stones give forth sparks.' Job 6, 10 *this is still my comfort*, וְאֶסְלָה בְּהִרְלָה לֹא וְאֶסְלָה וְנִחַמְלָה and *I exult even under pain which doth not spare, that I have not denied the words of the Holy One*. Sept. for וְאֶסְלָה has ἡλλέμην, Targ. וְאֶבִּישׁ I exult. So Schultens Comm. in loc.—Others, as Saadias, Abulwalid, Kimchi, compare the Chald. סָלָה *to burn, to roast*, and then make the second clause concessive or parenthetical: *and though I burn* (am tormented, comp. הָלַף *with pain* which *doth not spare*; other explanations see in Thesaur. p. 955. But the tradition of the Sept. and Targ. as the oldest, may well be received as having most authority.—Hence

סָלָה (exultation) Seled, pr. n. m. 1 Chr. 2, 30.

\* I. סָלָה i. q. סָלָה and סָלָל, pr. *to lift up, to raise*. Hence

1. *to suspend* a balance, *to weigh*, see Pual. Comp. in סָלָה.

2. *to make light of, to contemn*, like Lat. *elevare*, Ps. 119, 118. Comp. Engl. *light* and *weighty* as applied to things

trifling or important.—Chald. and Syr. id.

PIEL i. q. Kal no. 2. Lam. 1, 15.

PUAL pass. of Kal no. 1. Job 28, 16 wisdom **לֹא הִסְלָה בְּבָהֶם אֹפִיר** *cannot be weighed with gold of Ophir*; cannot be purchased with gold.

\* II. סָלָה perhaps i. q. שָׁלָה (ס and ש being interchanged), *to rest, to be quiet*; Syr. מָלַ to cease, to rest, Chald. id.

סָלָה always in pause, a musical word, found 73 times in the Psalms; elsewhere only in Hab. 3, 3. 9. 13. It is pr. imper. סָלָה from r. סָלָה II, with ה־ parag. סָלָה, in pause סָלָה, q. d. *rest, pause!* Its use seems to have been, in chanting the words of the Psalm, to direct the singer *to rest, to pause* a little, while the instruments played an interlude or symphony. It is a sign of *pause*. This use and interpretation is supported: a) By the authority of the Sept. which everywhere renders סָלָה by *διόψαλμα*, q. d. interlude, symphony, sc. by instrumental music. b) By the position which סָלָה occupies in the Psalm. It stands usually in the middle of a Psalm, at the close of a certain section or strophe. Thus in some Psalms it occurs only once, Ps. 7, 6. 20, 4. 21, 3; in others twice, Ps. 4, 3. 5. 9, 17. 21; in others three times, Ps. 3, 3. 5. 9. 32, 4. 5. 7. 66, 4. 7. 15. 68, 8. 20. 33; and is even four times repeated, 89, 5. 38. 46. 49; frequently also it stands at the end of a Psalm, Ps. 3. 9. 24. Thus it serves to divide a Psalm into several strophes. Very rarely it is found in the middle of a verse, Ps. 55, 20. 57, 4. Hab. 3, 3. 9. c) From Ps. 19, 17, where for the simple סָלָה we find the fuller הִתְיַיֵּן סָלָה, which by apposition may be rendered: *instrumental music, pause*, i. e. let the instruments strike up a symphony, and the singer pause.—In a similar sense some derive סָלָה from r. סָלָה I, to lift up, and understand by it a *raising of the voice* sc. in response to the instruments, comp. נִשָּׂא no. 1. e, and Job 21, 12. Others, deriving it from the same root, render it: *suspend the voice*, i. e. *rest, pause*, as above. But the former etymology is preferable.

Many have supposed, but without good reason, that סָלָה is an abbrevia-

tion, composed of the initial letters of three words. Such abbreviations are indeed common among the Arabians and later Jews, (as רָשִׁי *Rashi* for רַבִּי Rabbi Solomon Jarchi,) but it cannot be shown that they were known to the ancient Hebrews. This supposed abbreviation has been explained in various ways, e. g. סָלָה לְמַעַן הָשִׁיר *redi sursum cantor*, i. q. *da capo*, or לְשִׁנוֹת סִימָן הַקּוֹל *the sign for a change of voice or key*; but all these fall away of course with the hypothesis itself. For more on this topic see Michaelis Supplem. p. 1760. Rosenmüller Comment. in Ps. T. I. p. LXVII. ed. 2. Noldii Concord. Particul. Heb. p. 940. ed. Tymp. Eichhorn Bibl. der bibl. Litteratur V. p. 542 sq. Forkel's Gesch. der Musik, I. p. 144. See Thesaur. p. 955 sq.

סָלָה (weighed, r. סָלָה) *Sallu*, pr. n. m. Neh. 12, 7; for which v. 20 סָלָי *Sallai*.

סָלָה (id.) *Sallu*, pr. n. m. 1 Chr. 9, 7; for which Neh. 11, 7 סָלָה.

סָלָה (id.) *Salu*, pr. n. m. Num. 25, 14.

סָלָה Ez. 2, 6, and סָלָה Ez. 28, 24, *a thorn, prickly*, pr. such as are found on the shoots and twigs of the palm-tree; from סָלָה twig and סָלָה, see in r. סָלָה no. 2. Metaph. of wicked men Ez. 2, 6. Sept. σόλοψ.—Chald. סָלָה, סָלָה, Arab. سَلَالٍ thorns of the palm-tree.

\* סָלָה fut. יִסְלֶה, once אֶסְלֹחַ Jer. 3, 7 Cheth. *to forgive, to pardon*. Chald. and Zab. id. Eth. by transpos. **Ἰῶῶῶ** to be clement, propitious, to pardon, comp. Arab. سَهَّلَ *facilem se præbuit*. Samar. to expiate. The primary idea seems to be that of *lifting up*, taking away, as in סָלָה, סָלָה.—So of God, with dat. either of sin Ex. 34, 9. Num. 14, 19. 1 K. 8, 34. 36. Ps. 25, 11. Jer. 33, 8; or of pers. Num. 30, 6. 9. 13. Deut. 29, 19. 1 K. 8, 50. 2 Chr. 6, 39; absol. Num. 14, 20. 2 K. 24, 4. Am. 7, 2. Lam. 3, 42. Sept. ἱλάσκειν, ἀφίημι, etc.

NIPH. *to be forgiven, pardoned*, e. g. sin, c. dat. pers. Lev. 4, 20. 26. 35. 5, 13. 16. 18. Num. 15. 25. 26. 28. al.

Deriv. סָלָה, סָלָה.

סָלָה m. *forgiving* Ps. 86, 5.



סָלַי (basket-maker? denom. from סָל) *Sallai*, pr. n. m. a) Neh. 11, 8. b) 12, 20, see סָלַי.

סְלִיחָה f. *forgiveness* Ps. 130, 4; plur. Neh. 9, 17. Dan. 9, 9. R. סָלַח.

\* סָלַךְ obsol. root, Arab. سلك *to move along, to move about, to go, whence* مَسْلَك way, tract.—Hence

סַלְכָה (without Dag. in כ, and therefore for סַלְכָה) *Salchah*, pr. n. of a town of Gad or Manasseh 1 Chr. 5, 11; in the eastern limits of Batanea or Bashan, now called صَلْحَد *Salkhad*, and by the Arabian geographers صَرْخَد *Sarkhad*, abounding in vineyards; see Burckhardt's Travels in Syria, etc. p. 99 sq. or I. p. 180 Germ. and note p. 507. Bibl. Res. in Palest. III. App. p. 160.—Deut. 3, 10. Josh. 12, 5. 13, 11. 1 Chr. 5, 11.

\* סָלַל fut. יָסַל *to lift up, to raise*; like the kindred roots סָלַח, comp. נָסַל, הָסַל, also סָלַח, סָלַח, סָלַח, *tollo*. See Pilp.

1. *to cast up* into a heap, Jer. 50, 26. Spec. *to cast up* earth into a causeway, i. e. *to prepare a way* (comp. יָרַם Is. 49, 11), Is. 57, 14. 62, 10. Prov. 15, 19. Jer. 18, 15. Job 19, 12 וַיִּסְלַח עָלַי הָרָבֶם *and cast up (prepare) their way unto me*. 30, 12. Without דָּרַךְ Ps. 68, 5 סָלוּ *cast up, prepare*, sc. the way.

2. From the idea of being *elevated, high*, comes the signif. *to move to and fro, to waver*, of things lofty, tall, slender, flexible. Espec. of the slender and pendulous boughs and twigs of trees, as of willows and the palm-tree, which are used for weaving baskets and bound into brooms; comp. הָלַל, זָלַל, זָלַל, whence יָזְלִים shoots, tendrils; also הָלַל no. 1, 2, whence הָלַחֲלִים.—Hence סָלִים

and סָלְסוּלִים (Arab. sing. سَلَّة) baskets, i. e. of wicker-work, woven from slender twigs; comp. the lengthened forms סָלְסוּלִים (ל being changed for נ) the pendulous shoots of the palm, from which brooms are made, (whence the Syr. and Chaldee verb סָקַן *to sweep*

with brooms,) and סָלְסוּלִים basket, as also kindr. סָלְסוּלִים basket, Chald. סָלְסוּלִים id. Arab.

وَضَن to weave baskets.—Further, as the branches of the palm-tree, before they put forth, are covered with thorns or prickles, these are designated

by nouns from the same root, as سَلَال

and سَلَالَة thorns growing upon the branches of the palm, and Heb. סָלִין, סָלִין a thorn or prickle growing upon a branch or twig, from סָל (pr. twig) and the formative syllable יוֹן. The Arab.

مِسْلَة a large needle, is so called from its resemblance to a thorn or prickle.

PILP. i. q. Kal no. 1, metaph. Prov. 4, 8 סָלְסוּלִים *exalt her*, sc. wisdom, with praises.

HITHPO. הִסְלִיל (denom. fr. סָלַח) *to oppose oneself* as a mound or dam, *to resist*, c. בָּ Ex. 9, 17 עוֹרָה מִסְלִיל *as yet opposest thou thyself against my people?*

Deriv. סָלַח, סָלַח, מִסְלִיל. From no. 2, סָל, סָלִין and סָלְסוּלִים, and pr. n. סָלַי, סָלַי.

סָלְכָה f. (r. סָלַח) *a mound, rampart*, especially a mound thrown up by besiegers against a city, 2 K. 19, 32. Ez. 4, 2. 2 Sam. 20, 15. Jer. 32, 24. 33, 4. al.

סָלַם m. *a stair-case, ladder*, Gen. 28,

12, i. q. Arab. سَلَم. R. סָלַל.

סָלְסוּלִים f. plur. (r. סָלַח no. 2) i. q. סָלִים, *wicker-baskets*, so called from the slender twigs from which they are woven, Jer. 6, 9. Sept. Vulg. κάταλλος, *cartallus*.

\* סָלַע obsol. root, pr. *to be elevated, high*, like סָלַח, סָלַח, סָלַח. Hence

סָלַע m. in pause סָלַע, c. suff. סָלַעִי, plur. סָלַעִים.

1. *a rock*; not found in the kindred dialects; but comp. Sanscr. *ṣilā* rock, Lat. *silex*-s *silex*. Num. 20, 8. 10. 11. 24, 21. Judg. 6, 20. Job 39, 1. 28. Ps. 137, 9. וְיִהְיֶה סָלַע *a great rock* Is. 32, 2. וְיִהְיֶה סָלַע *a tooth (sharp crag) of a rock* 1 Sam. 14, 4. Sometimes of a fortress situated upon a high rock, in which there is security from enemies, Is. 31, 9. 33, 16. Hence metaph. of God as a refuge, Ps. 18, 3. 31, 4. 40, 3. 42, 10.

2. *Sela*, i. e. *Petra*, pr. n. of the ancient capital city of the Idumeans, situated between the Dead Sea and the Elanitic Gulf in a valley shut in by lofty rocks. Written with the article **הַסֵּלָה** Judg. 1, 36. 2 K. 14, 7. Poet. without the art. Is. 16, 1; perh. Is. 42, 11. Gr. *Ἰέρισα*, later *αἰ Ἰέρισα*; in the middle ages *Vallis Mosi*, whence the modern name **وادی موسی** *Wady Mûsa*. The city was subdued by the Romans under Trajan, and restored by Adrian. Its remains still exist, consisting of splendid sepulchres and temples excavated in the rock, an amphitheatre, etc. They were first visited by Burckhardt in 1812. See Burckh. Trav. in Syr. p. 421. Irby and Mangles' Travels, p. 415 sq. Laborde Voyage de l'Arabie Pétrée, fol. Bibl. Res. in Palest. II. p. 514 sq. 573 sq.

\* **סֵלַעַם** obsol. quadril. root, *to swallow down, to consume*, as in Chald. Hence

**סֵלַעַם** m. a species of *locust*, winged and esculent, Lev. 11, 22. Sept. *ἀττάκης*, Vulg. *attacus*.

\* **סֵלַח** in Kal not used. Some modern intpp. assume for it the primary idea of *slipping, sliding*, comparing Arab. **سلف** to oint, to smear, also to slip away, to pass away, Germ. *schlüpfen*, Engl. to *slip*, and kindr. **הָלַךְ** i. q. Gr. *ἀλείφω*; whence in Piel *to make slippery a way* (Prov. 19, 3), and then *to cause to fall*, e. g. a cause, *σφάλλιν διχην* (Ex. 23, 8); so A. Schultens ad Prov. p. 203. Fäsi in Jahn's Neue philol. Jahrb. IV. p. 168. But this is not confirmed by any exegetical tradition, either of the ancient versions or of the Rabbins. All these give the idea to *pervert, to wrest*, and then *to subvert, to overthrow*, i. q. **הָפַךְ**, **בָּגַד**, either directly or indirectly; Gr. *σκολιόω*, Vulg. *subvertere*. So too the Chald. though not freq. as **אַסְחִילָהּ** *to be distorted, wry*, as the mouth, Targ. Esth. 6, 10; **סֵלִיחַ** *perverse of lip*, Targ. Prov. 10, 10. It is safer therefore to rest in this view.

PIEL **סִלַּח**, fut. **יְסַלֵּחַ**, part. **מְסַלֵּחַ**.

1. *to pervert, to wrest*, e. g. a) The words of any one (comp. **הָפַךְ** Jer. 23,

36); Ex. 23, 8 *for a gift* (bribe) *blindeth those that see, and perverteth* (**וַיִּסְלַח**) *the words of the righteous*; Vulg. *subvertit*, Sept. *λυμαίνεταί*. Deut. 16, 19. Prov. 22, 12. b) The way or conduct of any one, i. q. *to make perverse*, Prov. 19, 3; comp. Lev. 3, 9.

2. *to subvert, to overthrow, to destroy persons* (comp. **הָפַךְ** Prov. 12, 7); Job 12, 19 **וַיִּתְּנִים וַיִּסְלַח** *and overthroweth the mighty*; Sept. *κατέστρεψε*. Prov. 21, 12, 13, 6 *righteousness keepeth the upright in the way, wickedness overthroweth sin* i. e. *concr. sinners*. Hence

**סֵלָה** m. *perverseness*, Prov. 11, 3, 15, 4.

\* **סָלַק** or **סָלַק** Chald. *to go up, to ascend*, Dan. 7, 3, 8, 20. Plur. **סָלָקִי** Dan. 2, 29. Ezra 4, 12. Fut. **יִסְלַק** see in r. **יָסַק**.—In Targg. often for Heb. **עָלָה**. Syr. Sam. id.

\* **סָלַח** obsol. root, Arab. **سَلَت** *to rub off, to strip off husks, etc.* whence

**سَلْت** pearl-barley, grits. Talm. **סָלַח** *to cut chips of wood, סָלַחִין chips*; Chald. **סוּלַח**, **סוּלַחָא**, *fine meal, flour*.—Hence

**סָלַח** f. (but with m. Ex. 29, 40,) c. suff. **סָלַחָהּ** Lev. 2, 2; *fine meal, flour*, the finest and purest, Sept. *συνιδαλῆς*, Lev. 2, 1 sq. 5, 11, 6, 13. Num. 8, 8, 1 K. 5, 2, 1 Chr. 9, 29. Ez. 16, 13, 19. al. **סָלַח** *wheaten flour* Ex. 29, 2. By apposit. **קָמַח סָלַח** Gen. 18, 6. Chald. id. see in r. **סָלַח**.

**סָמַר** see **סָמַר**.

\* **סָמָרִי נְבוּ** *Samgar-Nebo*, pr. n. of a Babylonian military commander, Jer. 39, 3. Perh. 'sword of Nebo,' i. e. of Mercury; from Pers. **شمشیر** *sword*, and **נְבוּ** q. v.

\* **סָמָרִי** m. quadril. *vine-blossom*, **οἰνάνθη**. Cant. 7, 13 **אִם פָּרַחָהּ הַגֶּפֶן פָּתַח** *whether the vine puts forth, and its blossom opens*. 2, 13 **הַגֶּפֶן בְּפִיחֵיהֶם** *the vines are in blossom*. v. 15 **בְּרִמְיֵי סָמָרִי** *our vineyards are in blossom* (comp. Ex. 9, 31 **הַפְּשִׁיחָה גְּבַעַל**). Symm. **οἰνάνθη**. Sept. **αὐγανίζω, αὐγανισμός**.—Chald. id. in Targ. for Heb. **נָפַח** Is. 18, 5. Syr. **ܣܡܪܝܐ** id. see Is. 17, 11 Pesh. Zab



also of other blossoms, as of hemp, see Norberg Lexid. p. 159.—Some of the Rabbins understand by this word not the blossom but the *young grapes* just out of the blossom, see Surenhusii Mishna T. I. p. 309; so the Vulgate Cant. 7, 13, and also Kimchi, but the former sense is to be preferred on account of Cant. 2, 13 and 7, 13.—This quadril. is formed apparently from סם *aroma, fragrance*, and הדר *to burst forth* as a blossom. See more in Thesaur. p. 959, 960.

\* סָמַךְ fut. יִסְמֹךְ 1. *to place or lay upon any thing, to impose*, so as to rest or be supported upon any thing. Chald. סָמַךְ id. to lean upon, be supported; Ithp. סָמַךְ to trust in. Syr. id. also of reclining at table. Ethiop. ሰጠ to recline upon, to lean upon: Kindr. is סָמַךְ.—Spec. סָמַךְ יָדוֹ *to lay the hand upon any thing*, pr. so as to lean upon it, Ex. 29, 10. 15. 19. Lev. 1, 4. 3. 2. 8. 14. So too Lev. 24, 14. Num. 27, 18. Deut. 34, 9. But Am. 5, 19 וְסָמַךְ יָדוֹ עַל-הַקִּיר *and leans his hand upon the wall*.—Intrans. *to lean or rest upon any thing*. Ps. 88, 8 סָמַכָה חֲמָהָ *thy wrath lieth heavy upon me*.

2. *to uphold, to sustain, to support*, pr. to let lean upon c. acc. Ps. 37, 17. 24. 54, 6. Ex. 30, 6 סָמַכִּים מִצְרַיִם *they that upheld Egypt*, the allies of Egypt. Is. 59, 16. 63, 5; c. הָ. Ps. 145, 14. Part. pass. סָמֻךְ *upheld, propped, i. e. firm, unmoved*, Ps. 112, 8. Is. 26, 3. With two acc. *to sustain one with any thing, i. e. to bestow upon him, to give bountifully*; Gen. 27, 37 וְהָיָה חִטָּתוֹ וְיִצְחָקוֹ סָמַכְתִּי *corn and new wine have I bestowed upon him*. Ps. 51, 14.

3. *to draw near, to approach*, c. אֶל Ez. 24, 2. Syr. id.—This signification connects itself with that of *leaning upon*, being contiguous, etc. comp. Rabb. סָמַךְ to hang together, be connected, near, סָמִיךְ near.

NIPH. *to be supported, upheld*, c. עַל Judg. 16, 29; *to stay oneself, to rest upon*, Is. 36, 6. 2 K. 18, 21. Metaph. 2 Chr. 32, 8. Ps. 71, 6. Is. 48, 2.

PIEL. *to stay, i. e. to refresh*, c. בָּ Cant. 2, 5.

Deriv. שָׁמִיכָה, pr. n. יִסְמֹכְהָ and

סִמְכְּיָהוּ (Jehovah sustains him) *Se-machiah*, pr. n. 1 Chr. 26, 7.

\* סָבַל obsol. root, of which the signif. is not known. In Heb. we may compare r. בָּשַׁל II *to make like, to be like*; also צִלָּם *image*; and in the Indo-European tongues perh. Lat. *simile*, Gr. ὁμαλός.—Hence

סָבַל and סָבַל m. in pause סָבֵל, *a likeness, image*, Ez. 8, 3. 5. Deut. 4, 16. 2 Chr. 33, 7 פָּסַל הַסָּבֵל *a statue of likeness*, i. e. a sculptured likeness, carved image. v. 15.

\* סָבַח obsol. root, Arab. شَمَّ *to smell*; سَمٌّ any thing fragrant.—Hence

סָבִיחַ m. plur. *aromatics, spices*, Ex. 30, 34. קְטֹרֶת סָבִיחַ *fragrant incense* Ex. 30, 7. 40, 27. Lev. 4, 7. 16, 12. Num. 4, 16. al. Syr. سَمَكٌ *aroma*, φάρμακον.

\* סָבַן in Kal not used, (comp. kindr. זָבַן,) *to mark off, to designate*. Talmud. סָבַן, whence סִימָן mark, sign. It is sometimes improperly compared with the Gr. σημαίνω, in which ν does not belong to the root.

NIPH. part. נִסְבֵּן *marked off, designated*, e. g. a place. Is. 28, 25 וְנִסְבֵּן נֶסֶבֶן *and (sows) the barley in the appointed place* i. e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is to be preferred.—Others, *fat barley*, from the root سَمِنَ i. q. נִסְבֵּן to be fat; but this is repugnant both to the laws of syntax and to the context; see Comm. on Is. in loc. The signification *millet* in Sept. Theod. Aqu. Vulg. is merely conjectural.

\* סָבַר *to stand erect, to bristle*, φεισσειν. a) Pr. of hair, see Piel and סָבַר; hence of a person in terror, *to shudder*, Ps. 119, 120 בָּשָׁרִי סָבַר, Symm. δρῶσιν-χῆ. b) Of bristling points; whence מִסְבָּר any thing pointed, a nail, and סָבַר, Chald. סָבַר, to fasten with nails. PIEL id. *to stand erect*, e. g. the hair Job 4, 15.—Hence

סָבֵר m. *bristling*, δρῶσιν, Jer. 51, 27, an epithet of the insect יִלֵּק.

\* סָבָא obsol. root, perh. i. q. סָבָא *to be*

thorny, bristling; kindr. are סנא, Syr. סנא, to hate.—Hence סנא and

סנא (thorny) *Senaah*, pr. n. of a town of Judah Ezra 2, 35. Neh. 7, 38. With the art. Neh. 3, 3.

סנבלט pr. n. *Sanballat*, the satrap of the king of Persia in Samaria, Neh. 2, 10. 4, 1. 6, 1. 2. 12. 14. 13, 28. He was a Horonite, from Horonaim, a town of Moab. The name appears to be of Persian origin. Bohlen compares سنابلاد 'lauded by the army,' and Sanscr. *senā-balat* 'giving strength to the army.'

\* סנא obsol. root, prob. to be thorny, bristling; kindr. with סנא, and perh. with שנא to be pointed.—Hence

סנא m. 1. a thorn-bush, bramble, Ex. 3. 2 sq. Deut. 33, 16.—Syr. سنأ id.

Arab. سنأ and سنأ senna, folia sennæ. Chald. and Talmud. סנא id.

2. *Senah*, pr. n. of a pointed rock (Thorn-rock) opposite Michmash; in pause סנא (as שנא in pause שנא) 1 Sam. 14, 4. See Bibl. Res. in Palest. II. p. 116.

סנא, perh. palm-branch, i. q. סנסנא; see in סנסנא, סנסנא, art. סנסנא lett. e. R. סנא.

סנא, c. art. סנסנא (the bristling, r. סנא) *Senuah*, pr. n. Neh. 11, 9, prob. fem.

\* סנאר Chald. quadril. to blind; derived according to C. B. Michaelis from the trilit. נאר to shine, with ס prefixed, see Lehrs. p. 862; or according to Simonis compounded from סנא to glitter and נאר to blind.—Hence

סנא m. plur. blindness Gen. 19, 11. 2 K. 6, 18.

סנאריב pr. n. *Sanherib*, *Sennacherib*, Sept. Σανναριβ, Σανναριβ, Hdot. Σανναριβ, king of Assyria from 714 to 696 B. C. when he was slain in the temple of Nisroch by his two sons, 2 K. 18, 13. 19, 16. 36. Is. 36, 1. 37, 21. 37. See further concerning him Hdot. 2. 141. Berosi Fragmentum ap. Euseb. Chron. Armen. ed. Aucher. T. I. p. 42, 43.—Bohlen derives this name from Sanscr. *senāgrib* 'conqueror of armies,' to which corresponds mod. Pers. سنای کرب.

\* סנא obsol. root, in Chald. and Syr. to sweep with a broom made of branches; but this is secondary, see in סנא no. 2.—Hence סנא and the two following.

סנסנא (palm-branch) *Sansannah*, pr. n. of a town in the south of Judah Josh. 15, 31.

סנסנא m. plur. i. q. סנסנא, סנסנא, palm-branches, i. e. the pendulous twigs and boughs, Cant. 7, 9. See more in סנא no. 2. R. סנא.

\* סנסנא quadrilit. fin of fishes, Lev. 11, 9. Deut. 14, 9. The origin is uncertain. Perh. from سنفل to hasten, and سنفل to flee, to hasten, Pi. to propel.

סנס m. (r. סנס) a moth, in clothing Is. 51, 8; so called from its leaping.—Syr.

سوس, Chald. סנס, id. Arab. سوس moth, weevil, louse. Gr. σήσ.

סנס Cant. 1, 9, see סנס.

סנסמא *Sisemai*, pr. n. m. 1 Chr. 2, 40.

\* סנס fut. סנס, to prop, to uphold, to support; Chald. and Arab. سعل. With acc. Ps. 18, 36. Is. 9, 6. Prov. 20, 28. Then to sustain, to aid, to strengthen, Ps. 20, 3. 41, 4. 94, 18. Spec. לב סנס to stay (strengthen) the heart, i. e. to refresh oneself with food, see לב no. 1. a. Gen. 18, 5 סנס לבבם strengthen your heart, refresh yourselves with food. Ps. 104, 15. With two acc. Judg. 19, 5, 8; acc. impl. 1 K. 13, 7 סנס refresh thyself. Deriv. סנס.

סנס Chald. to aid, to help, c. Ezra 5, 2.

\* סנס ἀπασσόμεν. i. q. Arab. سعى to run, to rush. spoken also of tempests; see Thesaur. p. 962.—Ps. 55, 9 סנס רוח a rushing wind.

סנס m. (r. סנס) 1. a cleft, fissure; סנס the cleft of the rock Judg. 15, 8. 11. Plur. סנסים Is. 2, 21, 57, 5.

2. a branch, bough, Is. 17, 6. 27, 10. See סנס.—Both these significations are also united in Arab. شعبة.

\* סנס to divide, i. q. Arab. شعب, the letters ט and ב being interchanged. Hence סנס, סנס, סנס.



PIEL סַעַה as denom. from סָעִיה no. 2, *to disbranch, to lop the boughs of a tree*, Is. 10, 33.

Deriv. the three in Kal, סָעִיפִים, סָעִיפָה, סָעִיפָה, and

סָעִיפָה adj. verbal (of the form קָטַל) *divided*, i. e. a man of *divided mind*, who has no sure faith in regard to divine things, but is driven hither and thither, *a doubter, skeptic*, σακχατικός, plur. סָעִיפִים Ps. 119, 113. Sept. παράνομοι, Vulg. *iniqui*.

סָעִיפָה f. (r. סַעַה) i. q. סָעִיָה, and only in plur. סָעִיפִיּוֹת *branches*, Ez. 31, 6. 8. Comp. סָעִיפָה.

סָעִיפָה f. (r. סַעַה) plur. סָעִיפִים, *divided opinions, parties*; 1 K. 18, 21 מִרְיָי אֲהֵם פִּסְחִים עַל־שָׁהִי הַסָּעִיפִים, Vulg. *usquequo claudicatis in duas partes*, i. e. *how long do ye hesitate between the two opinions*, the worship of Jehovah or Baal?

\* סָעַר fut. וְסָעַר, kindr. with שָׁעַר and שָׁעַר q. v.

1. *to be violently agitated, tossed*, e. g. the sea by tempests Jon. 1, 11. 13. Trop. of adversity Is. 54, 11. Comp. Pi.

2. Act. *to rush on as a tempest*, spoken of a foe Hab. 3, 14.

NIPH. *to be agitated, disquieted*, of the heart, 2 K. 6, 11.

PIEL סָעַר *to toss about, to scatter*, e. g. a people, Zech. 7, 14.

Po. intrans. *to be driven, scattered*, by a tempest, as chaff Hos. 13, 3. "

Deriv. the two following.

סָעַר m. *a storm, tempest*, Am. 1, 14. Jon. 1, 4. 12. Jer. 23, 19. 25, 32. al.

סָעֶרָה f. *a storm, tempest*, Is. 29, 6. 40, 24. 41, 16. Zech. 9, 14. Job 38, 1. Ps. 107, 29. al. Also סָעֶרָה Ps. 107, 25, רִיחַ סָעֶרָה Ez. 13, 11. 13, *a storm-wind*. Once סָעֶרָה in many Mss. 2 K. 2, 1.

סָפָה m. (r. סָפָה) plur. סָפִים, also סָפֹת, סָפִי; c. suff. סָפִי.

1. *sill, threshold*, Judg. 19, 27. 2 K. 12, 10. al. sæp.—Chald. and Sam. id. Syr. سَفَا atrium.

2. *a dish, basin, bowl*, Ex. 12, 22. Zech. 12, 2. Plur. סָפִים Jer. 52, 19, סָפֹת 2 Sam. 17, 28, סָפֹת 1 K. 7, 50. al.

3. *Saph*, pr. n. m. 2 Sam. 21, 18; for which 1 Chr. 20, 4 סִפַּי Sippai.

\* סָפָה obsol. root, Talmud. in Pe. and Aph. *to feed an infant, to give to eat*. Hence מִסְפּוֹת.

\* סָפַד fut. וְסָפַד *to smite the breast*, as a gesture of mourning; hence *to mourn, to lament*, chiefly for the dead, with הָ of the dead for whom one mourns, 1 K. 14, 13. Jer. 16, 6. Gen. 23, 2; עָלָ 2 Sam. 11, 26. Zech. 12, 10; לִפְנֵי 2 Sam. 3, 31; absol. Jer. 4, 8. 16, 5. Ecc. 12, 5; for a public calamity Is. 32, 12 (c. עָלָ). Jer. 49, 3. Joel 1, 13. Mic. 1, 8. Zech. 7, 5. It is often so applied as to include the voice of mourners, i. q. *to wail*, Mic. 1, 8 אֶסְפְּדָה *I will wail . . . I will make a wailing* (בְּסָפֵד) *like the jackals*. Jer. 22, 18 *they shall not lament for him*, saying, *Ah my brother!* 34, 5. Still the primary signification seems to be that of *beating*, i. q. Lat. *plangere*, and not *exclamation*; as in the Gr. σφαιδάζω, and this the Sept. expresses in several passages by *κόπτειν*, as Is. 32, 12 *עַל־שִׁרְיָם סָפְרִים* *they smite upon the breasts* sc. the women, comp. Nah. 2, 8. (Comp. Lat. *plangere pectora, ubera*.) There is here no difficulty in referring the participle סָפְרִים to the women, since they are expressly mentioned, though at a considerable distance previously, viz. in the beginning of v. 11, חָרְדוּ שְׂאֲנוֹת; see Heb. Gramm. § 144. n. 1.

NIPH. *to be mourned for, lamented*, Jer. 16, 4. 25, 33.

Deriv. מִסְפֵּד.

\* סָפָה fut. וְסָפָה 1. *to scrape, to scrape off*. Kindr. אָסַף, אָסַף, אָסַף. Arab. سَفَا to sweep away, as the wind dust; سَافٍ a scattering wind. Spoken of the beard, *to shave*, Is. 7, 20.—Hence a) *to take away life* Ps. 40, 15; or persons from life, *to destroy*, Gen. 18, 23. 24. Deut. 29, 18. b) Intrans. *to be taken away, to perish*, Jer. 12, 4.

2. i. q. וְסָפָה q. v. *to add*, only in imperat. סָפֵי Is. 29, 1. Jer. 7, 21, and inf. סָפִי Is. 30, 1. Also, *to add to any thing, to augment*, (see וְסָפָה no. 2.) c. עָלָ Num. 32, 14.

NIPH. 1. *to be taken away, to be destroyed, to perish*, Gen. 19, 15. 17. Num. 16, 26. Prov. 13, 23; espec. in war, 1 Sam. 12, 25. 26, 10. 27, 1. 1 Chr. 21, 12.

2. Pass. of Hiph. *to be scraped together*; Is. 13, 15 *every one found shall be thrust through*, וְכָל-הַנִּסְפָּה וְכָל בָּחָרָב and every one scraped together (seized, caught) shall fall by the sword; Sept. οὐτως στυγμένους εἶσι.

HIPH. *to scrape together, to heap up*, c. על upon any one, as calamities Deut. 32, 23. Sept. συνάξω.

סָפַן m. (ר. סָפַן) pr. a covering with boards, wainscot, ceiling, of the temple, 1 K. 6, 15.

\* סָפַח and שָׁפַח, see Piel and מָשַׁח.

1. *to pour, to pour out*; Arab. سَفَح

*to pour out*, as blood, water, tears.—In the derivatives it includes the shedding of blood, מָשַׁח; the inundation of water, מְשַׁח no. 1; the falling of seed, סָפַח no. 2; the falling off of hair, Pi. שָׁפַח, מְסַפַּח.

2. *to anoint* sc. by pouring oil upon a person; comp. נָסַךְ, Syr. سَفَح to pour, Aph. *to anoint* as bishop.—1 Sam. 2, 36 וְנִסְפַּחְתָּ בְּאֵל-אֶחָד מִן הַכֹּהֲנִים *anoint me (put me), I pray thee, into one of the priests' offices*.—Hence

3. *to spread out*, as water poured out is spread; Ethiop. ሲፋክ to expand, to spread. See Pu. and art. מְסַפַּחֲוֹת cushions.

4. With על *to pour upon*, i. e. *to add, to adjoin*; see Niph. and Hithp. In this way the signif. of *adding together* or *adjoining* found in these conjugations, is readily reconciled with the certain one of *pouring*.

NIPH. *to adjoin oneself* to another, c. על; see Kal no. 4. Is. 14, 1 וְנִסְפַּחְתָּ עַל בֵּית יַעֲקֹב and shall adjoin themselves to the house of Jacob, add themselves to it. Parall. נִלְוָה. Sept. προσεθίσεται.

PIEL שָׁפַח 1. *to pour out* strong drink; Hab. 2, 15 מְסַפַּח הַמֶּדְהָה *who pourest out thy glow*, sc. of wine as heating and intoxicating. Targ. נִלְוָה.

2. *to make flow out* or *fall off* sc. the hair by disease, scab, etc. hence i. q. *to make bald* the head Is. 3, 17; comp. in Kal no. 1.

PUAL *to be poured out*, i. e. *to lie prostrate*; so of the poor of the people, Job 30, 7 וְכָפְּרוּ תַּחַת הַתְּרוֹל וְכָפְּרוּ תַּחַת הַתְּרוֹל *under the thorn-bushes they lie prostrate*, stretched out.

HITHP. *to adjoin oneself*, i. q. Niph. c. ב, 1 Sam. 26, 19 *they have driven me out this day* וְנִסְפַּחְתָּ בְּנַחֲלָתִי *from adjoining myself to the inheritance of Jehovah*, from abiding in it. Targ. and Vulg. habitare.

Deriv. see in Kal no. 1.

סָפַח f. scurf, scab, mange, so called from the flowing or falling off of the hair, Lev. 13, 2, 14, 56. Comp. Piel שָׁפַח in r. סָפַח.

סִפְּיָי Sippai, see סָה no. 3.

סָפַח m. (ר. סָפַח) pr. 'what is poured out,' effusum. Hence

1. *an inundation, flood*, plur. Job 14, 19.

2. *the self-sown, what grows of itself*, i. e. grain produced spontaneously from the self-sown kernels of the former year, without new seed, Lev. 25, 5, 11. 2 K. 19, 29. Is. 37, 30. Comp. סָפַח. Sept. τὰ αὐτόματα.

סָפִינָה f. (ר. סָפַן) a ship, spec. with a deck, once Jon. 1, 5. Syr. and Arab. id.

סָפִיר m. (ר. סָפַר) sapphire, a species of gem of a cerulean hue (Ex. 24, 10. Ez. 1, 26, 10, 1), so called from its beauty and splendour; Ex. 28, 18, 39, 11. Job 28, 6, 16. Plur. סָפִירִים Cant. 4, 14. Is. 54, 11.—Syr. سَفِير, Chald. סָפִיר, סָפִירִים, Gr. σάπφειρος.

\* סָפַל obsol. root, prob. i. q. سَفَلَ, שָׁפַל, *to be low, depressed*. Hence

סָפֵל m. a dish, bowl, found only in Judg. 5, 25, 6, 38. Comp. סָה no. 2, id. Chald. Talmud. id.

\* שָׁפַן fut. יִסְפֵּן, once שָׁפַן Deut. 33, 19; pr. *to cover*, comp. the kindred צָפַן. Hence

1. *to cover with beams or rafters, to roof*, with two acc. 1 K. 6, 9.

2. *to cover with boards, to wainscot, to ceil*, 1 K. 7, 3, 7. Jer. 22, 14. Hagg. 1, 4.

3. *to cover over*, i. e. *to hide, to preserve*; only Part. pass. סָפֵן hidden, preserved; Deut. 33, 19 וְנִסְפַּחְתָּ הַיּוֹלֵךְ וְנִסְפַּחְתָּ הַיּוֹלֵךְ *the kindred* Kal. Deut. 33, 21 וְנִסְפַּחְתָּ הַיּוֹלֵךְ *he saw ... that there the portion of (assigned by) the lawgiver was preserved*; here סָפֵן does not agree in gender with הַיּוֹלֵךְ to which



it belongs, comp. Gen. 49, 15; see Lehrs. p. 721.

Deriv. ספנינה, ספנין.

\* ספן a root of uncertain signif. whence סף threshold, dish.

HI THPO. ספנינה denom. from סף, to stand or wait on the threshold, Ps. 84, 11.

\* I. ספן, rarely שפן see Hiph. and שפן; fut. וספן; to strike, to smite with the hand so as to make a noise, to clap; comp. Engl. to spank. Arab. سفق and صفق id.—Spec. a) ס על-ירך, to smite upon the thigh, a gesture of self-reproach, Jer. 31, 19; אל-ירך Ez. 21, 17. Comp. II. 12. 162. ib. 15. 397. Od. 13. 198. b) שפן את-כפיים to smite the palms together, to clap the hands, in indignation Num. 24, 10; in derision, c. על Lam. 2, 15. Job 27, 23 where 31 Codd. have ש instead of ס. Also without כפיים Job 34, 37. c) to smite in chastisement, spoken of God, Job 34, 26.

HI PH. ספן c. ב, to strike hands with any one, Is. 2, 6. This may refer to covenants, or to traffic and other intercourse.

Deriv. שפן.

\* II. ספן and שפן 1 K. 20, 10.

1. to vomit, to vomit forth, Jer. 48, 26. Syr. Pa. id.

2. to be enough, to suffice, 1 K. 20, 10. Chald. ספן, Syr. شَفَف, id.—The primary idea, whence have arisen both significations, seems to be that of abundance, redundancy. Hence

ספן m. c. suff. ספנין, sufficiency, abundance, Job 20, 22.

\* ספר, fut. וספר 1. Pr. to scratch, to scrape. Chald. ספר to scrape, to shave; Syr. Pa. شَفَف id. Ethpa. to be shaven, shorn; شَفَف a barber; Arab. سَفَر to scrape, to sweep, whence سَفَر a rasp.

—From the idea of scraping may come that of polishing, and hence of sparkling, see שפר, but this is not certain.

2. to write, pr. to scratch or grave in letters; comp. γράφω to write, also כתב, which all come from the idea of cutting in, graving. It is less usual than כתב, and is found only in PART. ספר a

writer, scribe, Ps. 45, 2. Jer. 36, 3; ספֿר a writer's ink-horn Ez. 9, 2. 3. Spec. a) ספֿר המלך the king's scribe, secretary, an officer of state who wrote the royal edicts, etc. 2 K. 12, 11. 2 Chr. 24, 11; so καὶ ἐξομή the scribe 2 K. 18, 18. 19, 2. 22, 3. 8 sq. 1 Chr. 24, 6. Is. 36, 3. 37, 2; also without art. ספֿר 2 Sam. 8, 17. 20, 25. 1 Chr. 18, 16. Sometimes several scribes are mentioned, 1 K. 4, 3. Esth. 3, 12. 8, 9; comp. Jer. 36, 23. b) a military scribe or tribune, who had charge of the conscription and muster-rolls, muster-master, 2 K. 25, 19. Jer. 52, 25. 2 Chr. 26, 11. Is. 33, 18. So prob. Jer. 37, 15, as having charge of the public prison. Genr. of a military leader, Judg. 5, 14. Comp. Arab.

كَتَب to levy a conscription, كَتِيبَة an army so levied. c) In the later books, a scribe, γραμματεὺς, one skilled in the sacred books and in the law, 1 Chr. 27, 32. Jer. 8, 8. Ezra 7, 6 Ezra was a scribe (הוא ספֿר) skilled in the law of Moses. So as a title of Ezra, Neh. 8, 1 sq. 12, 26. 36. Ezra 7, 11. Syr. شَفَف, Arab. كَاتَب, id.

3. Fut. וספר, to count, to number, perh. by marking down or checking each one; Gen. 15, 5. 41, 49. Lev. 15, 13. 28. Deut. 16, 9. Ps. 48, 13. 139, 18. So to number one's steps, i. e. diligently to observe him, Job 14, 16. 31, 4; to number a people, to enrol, Ps. 87, 6.

NI PH. pass. of Kal no. 3, to be numbered 1 Chr. 23, 3. Often וספר מרב it shall not be numbered for multitude, i. e. shall be innumerable, Gen. 16, 10. 32, 13. 1 K. 3, 8. 5. Jer. 33, 22. Hos. 2, 1.

PIEL ספֿר, fut. וספר 1. i. q. Kal no. 3, to count, to number, Ps. 22, 18. 40, 6. Job 38, 37.

2. to recount, to narrate, to tell, to declare, Job 15, 17. Jer. 23, 28. With acc. of thing and ל of pers. Gen. 24, 66. 29, 13. Ex. 18, 8. Judg. 6, 13. Ps. 48, 14. Job 12, 8. al. אל of pers. Gen. 37, 10; באניי Ex. 10, 2; ל of pers. and על of thing Joel 1, 3; אל of thing. Ps. 2, 7 אספֿר אלהים I will declare concerning the decree. 69, 27. Often spec. to recount with praise, to celebrate, e. g. the name of God Ex.

9, 16. Ps. 22, 23 (לְ of pers.) 102, 22; also he praises Ps. 9, 15, 78, 4. Is. 43, 21; his glory Ps. 19, 2, 96, 3; his works and deeds Ps. 73, 28, 107, 22, 145, 6; his wondrous acts Ps. 9, 2, 26, 7, 75, 2.—Job 28, 27 *then did God see and declare it* sc. wisdom in and through his works.

3. Absol. *to declare*, i. q. *to speak, to discourse*; Is. 43, 26 לְמַעַן תִּצְדַּק סֵפֶר לְמַעַן תִּצְדַּק *say, that thou mayest be justified*. Ps. 64, 6, 73, 15.

Pual pass. of Piel no. 2, *to be recounted, told*, Hab. 1, 5; לְ of pers. Is. 52, 15. Job 37, 20; לְ of pers. and thing Ps. 22, 31.

Deriv. סִפְרָה, סִפְרָה, סִפְרָה, סִפְרָה, סִפְרָה, and the four here following.

סִפְרָה Chald. m. 1. *a scribe, secretary*, who accompanied the satrap or governor of a province, Ezra 4, 8, 9, 17, 23. See Hdot. 3, 128.

2. *a scribe, γραμματεὺς*, skilled in the sacred books and the law, Ezra 7, 12, 21. See r. סִפְרָה Kal no. 2. c.

סִפְרָה m. (r. סִפְרָה) c. suff. סִפְרָה, plur. סִפְרָה, constr. סִפְרָה.

1. *writing*, Syr. سَفَر, i. e. a) The art of writing and reading; Is. 29, 11, 12 סִפְרָה יָדוּעַ *acquainted with writing*, able to read and write. b) Kind of writing; Dan. 1, 4 סִפְרָה וּלְשׁוֹן כַּשְׁדִּיָּם *the writing (letters) and language of the Chaldeans*. v. 17.

2. *a writing*, whatever is written, as *a bill* of purchase or sale Jer. 32, 12 sq. *a bill* of accusation, *memorial*, Job 31, 35; *a bill* of divorce Deut. 24, 1, 3; espec. *an epistle, letter*, 2 Sam. 11, 14, 2 K. 10, 6. Plur. סִפְרָה *letters, epistles*, 1 K. 21, 8, 2 K. 10, 1, Esth. 1, 22; also as in Engl. *letters* for a single epistle, 2 K. 19, 14, Is. 37, 14, 39, 1. So Syr. سَفَر for sing. τὸ βιβλίον Heb. 9, 19.

3. *a book*, as written; Syr. سَفَر, Arab. سَفَر, id. Ex. 17, 14, Deut. 28, 58.

29, 20, 26, 1 Sam. 10, 25, Job 19, 23, al. Books were anciently written on *rolls*, comp. Is. 34, 4; hence more fully מִגְלָה סִפְרָה *roll of a book* Jer. 36, 2, 4, Ez. 2, 9. Often with genit. of the contents, as סִפְרָה הַחֹרָה *the book of the law* Josh. 1, 8, 8, 34, 2 K. 22, 8 sq. 2 Chr. 34, 14; סִפְרָה הַבְּרִית *the book of the covenant* Ex. 24, 7,

2 K. 23, 2, 21; סִפְרָה הַמְלָכִים *the book of the kings* 2 Chr. 16, 11, 24, 27; סִפְרָה הַדְּבָרִים *the book of chronicles, annals*, see דְּבָר no. 2; סִפְרָה הַשְּׁלֵמָה *the book of the acts of Solomon* 1 K. 11, 41; סִפְרָה הַיָּשָׁר *the book of the upright*, see in יָשָׁר no. 2. Also סִפְרָה הַיְלֻדוֹת אָדָם *the book of the genealogy of Adam* Gen. 5, 1; סִפְרָה הַחַיִּים *the book of the living*, i. e. of those destined to life, the book of life which is with God, Ps. 69, 29, comp. Dan. 12, 1, Rev. 20, 12, 15; called also *the book of God* Ex. 32, 32, 33. Ps. 139, 16.—But סִפְרָה יְיָ *the book of Jehovah* Is. 34, 16 is *the sacred book*, the collection of sacred books, oracles; and so too סִפְרָה הַקְּדוּשָׁה Dan. 9, 2 can only be *the sacred books, scriptures*, into which the writings of Jeremiah had already been received. Further, סִפְרָה *זוֹרֵם* Is. 29, 18, and סִפְרָה מִגְלָה Ps. 40, 8, *the book of the law*; like Arab. الكتاب *the Scriptures*, Kor. 2, 50. Pococke Spec. p. 156, also the Korân.

סִפְרָה Chald. m. plur. סִפְרָה, *a book*, i. q. Heb. סִפְרָה, Dan. 7, 10, Ezra 4, 15.

סִפְרָה m. 1. *a numbering, census*. 2 Chr. 2, 16. R. סִפְרָה.

2. *Sephar*, pr. n. of an Arabian city coupled with Mesha Gen. 10, 30; for which passage see in מִשְׁנָה. There can be little doubt, that סִפְרָה is the earlier *Dhafâr* or *Zafâr*, Bochart Geogr. Sacr. II. c. 30; now called by the natives *Isfâr*, *اصفار*, *اسفار*; an ancient maritime city, the seat of the Himyaritic kings, situated in Hadramaut not far from the port of Mirbât; where its extensive ruins are still seen. See F. Fresnel in Journ. Asiatique, Ser. 3. T. V. p. 516 sq. Niebuhr Arabien p. 236. Plin. H. N. VI. 23 or 26.

סִפְרָה *Sepharad*, pr. n. of a region to which exiles were carried from Jerusalem, Obad. 20. Syr. Chald. and the Rabbins, by conjecture, *Spain*. Jerome says: "Nos autem ab Hebræo, qui nos in Scripturis erudit, didicimus *Bosphorum* sic vocari; et quasi Judæus, ista, inquit, est regio, ad quam Hadrianus captivos transtulit." That the district *Sepharad* is indeed to be sought somewhere in the region of the Bosphorus.



has recently been confirmed by a paleographic discovery. In the celebrated cuneiform inscription containing a list of the tribes of Persia (Niebuhr Tab. 31 lett. I), after Assyria, Gordyene, Armenia, Cappadocia, and before Ionia or Greece, is found the name *CPaRDa*, as read both by Burnouf and Lassen, and this was recognised also by De Sacy as the סַפְרָה of Obad. 20; see Burnouf *Mémoire sur deux Inscr. cunéiformes*, 1836. p. 147. It was therefore a district and people of western Asia Minor, or at least near to it. [In his later researches Lassen identifies it with *Sardis*; Zeitschr. f. d. Morg. VI. p. 50. Rawlinson reads it *Sparta*; Inscr. at Behistun p. i.—R.]

סַפְרָה f. (ר. סַפֵּר) *a book*, i. q. סֵפֶר, Ps. 55, 9.

סַפְרָה f. (ר. סַפֵּר) *number*, plur. סַפְרוֹת Ps. 71, 15.

סַפְרוֹיִם 2 K. 17, 24, 18, 34, 19, 13. Is. 36, 19, 37, 13, *Sepharvaim*, pr. n. of a city of the Assyrian empire, whence colonists were brought into the territory of Samaria; prob. *Sipphara* in Mesopotamia (Ptol. 5. 18) situated on the east bank of the Euphrates above Babylon. The gentile noun plur. is סַפְרוֹיִם *Sepharvites* 1 K. 17, 31.

סַפֵּר (scribe, r. סַפֵּר, with a fem. ending as a name of office, see Lehrgeb. p. 468,) *Sophereth*, pr. n. m. Neh. 7, 57; and with the art. Ezra 2, 55.

\* סָבַל *to stone, to pelt with stones*, a species of capital punishment among the Hebrews, as to which see the decisions of the Rabbins in C. B. Michaelis *Disser. de judiciis pœnisque capitalibus* § 5, in Pott Syll. IV. p. 185. The signification of *stoning*, however, would seem hardly to be the primary one, especially since in Piel it has also the sense *to free from stones*. The origin seems to lie

in the root סָבַל, תָּקַל, *to be weighty, heavy*, whence the obsol. form סָבַל *stone*, so called from its weight, and from this the denom. verb סָבַל *to stone*, Piel id. and *to free from stones*.—Constr. with acc. of pers. Ex. 19, 13, 21, 28. 1 Sam. 30, 6. 1 K. 21 10. al. Often with the

word סָבַל added, Deut. 13, 11, 17, 5, 22, 24. al. Comp. syn. רָגַם.

NIPH. pass. *to be stoned*, Ex. 19, 13, 21, 28 sq.

PIEL 1. i. q. Kal *to stone, to pelt with stones*, 2 Sam. 16, 6, 13.

2. Priv. like Engl. *to stone*, i. e. *to free from stones, to gather out the stones* from a field, Is. 5, 2; with סָבַל added 62, 10. Comp. Heb. Gramm. § 51. 2. c.

PUAL pass. *to be stoned*, 1 K. 21, 14, 15.

סָר m. adj. (ר. סָר) f. סָרָה. 1. *refractory, rebellious*, Jer. 6, 28. See in r. סָר no. 1.

2. *evil*, spoken of the countenance, i. e. *sad, sullen, angry*, 1 K. 20, 43, 21, 4, 5. See the root no. 2.

\* סָרָב obsol. root, Chald. סָרַב *to be refractory, rebellious*; whence

סָרָב m. (for סָרָב, of the form קָטַל) *refractory, rebellious*; Ez. 2, 6 סָרָבִים *בי סָרָבִים* though they be *rebels and thorns toward thee*; Targ. מְסָרְבִין, Syr. مَسْرَبِينَ.—Some of the Rabbins have

rendered סָרָבִים *briers*, and Castell in Heptagl. *nettles*, (comp. סָרָה *to singe, to burn*.) but the common interpretation is properly defended by Celsius in Hierob. II. p. 222.

\* סָרַבַל Chald. quadrilit. *to cover*, as with a garment, flesh, fat, see Buxtorf. col. 1548. Derived perh. from Chald. סָבַל *to bear*, as סָבַל from כָּבַל.—Hence

סָרַבְלִין Chald. m. plur. (Kamets impure) *sarabala*, a kind of garment; either long and *wide trowsers*, such as are still worn by the Orientals; or *cloaks, mantles*; Dan. 3, 21, 27.—The former meaning, *trowsers*, is supported by Dan.

II. cc. Arab. سَرَاوِيل plur. سَرَوَال, Pers. by transpos. شلوار id. whence Gr. σαράβατα, σαράβαλλα, Lat. *sarabara, saraballa* Isid. Orig. 19, 23, Span. *zara-guelles*, Portug. *ceroulas*, Hungar. *schalvary*. Pol. *scharnvari*; see Frähn ad Ibn Fozzlan p. 112 sq. Pott Etymol. Forsch. I. p. lxxx.—The other meaning, *mantles*, is supported by the usage of the Gemara in which סָרַבַל is often put for *cloak*; by the Arabic form سَرَبَال, which is de-

fined in the Camoos to be a long shirt, or coat of mail, or any other garment; and by the Syr. **مِعْطَل** which is explained by Bar Bahlul to mean cloaks, mantles.—There can be little doubt that **סרבל**, **סרבאל**, **סרבל**, **סרבל**, are Semitic words, from r. **סרבב**; and altogether different from Zend. *saravāro*, Pers. **شلوار**, Gr. *σαυαβρα*, Arab. **سروال**, i. e. *Persian trousers*. Hence, while the context affords no clue to determine the meaning, the orthography with **ב** favours the latter, *cloaks, mantles*.

**סרגון** (perh. Pers. **سرگون** prince of the sun) *Sargon*, pr. n. of a king of Assyria who preceded Sennacherib, 716–714 B. C. Is. 20, 1. Comp. 2 K. 18, 7. Jer. 37, 38.

\* **סרר** obsol. root, Syr. **سَرَر** to fear, to tremble; hence

**סרר** (fear) *Sered*, pr. n. m. Gen. 46, 14. Patronym. **סררדי** *Sardite* Num. 26, 26.

**סרה** f. (r. **סיר**) pr. a going off, turning away. Hence

1. defection from Jehovah, apostasy, Deut. 13, 6. Is. 1, 5. 31, 6. 59, 13. Jer. 28, 16. 29, 32.

2. transgression of law, fault, crime, Deut. 19, 16.

3. cessation, remission, of chastisement, Is. 14, 6.

**סרה** (recessio, r. **סיר**) *Sirah*, pr. n. of a cistern 2 Sam. 3, 26.

\* **סרח** 1. to pour forth, to diffuse, to spread, i. q. Arab. **سرح**, see Diss.

Lugdd. p. 700 sq.—Part. pass. **סרויה** poured forth, trop. extended, stretched, upon a couch, Am. 6, 4. 7. Arab. **سرح**

VII, id.—Intrans. part. fem. Ez. 17, 6 **סרחה** **גפן** a spreading vine.

2. to hang over, spoken of a curtain Ex. 26, 12. Part. pass. **סרויה** hung over, hanging over, v. 13. Ez. 23, 15 **סרויה** **טבולים** hanging down with turbans, wearing long turbans hanging down from the head.

**סרה** to be poured out; metaph. Jer. 49, 7 **סרה** **חכמה** is their wisdom poured out? i. e. spilled, lost; comp. Is. 19, 3 and Jer. 19, 7.—Hence

**סרה** m. *superfluity, redundance*; concr. *superfluous part, remainder*, Ex. 26, 12.

**סרויה** i. q. **סרויה**, a coat of mail, Jer. 46, 4. 51, 3.

**סרים** m. (r. **סרם**) constr. **סרים**; plur. **סריים**, constr. **סריים**, once **סריים** Gen. 40, 7; c. suff. **סריים** Gen. 40, 2; a eunuch, one castrated, Is. 56, 3. 4. Syr. **سَرِي**.

Such persons oriental monarchs were accustomed to set over their harems, Esth. 2, 3. 14. 15. 4, 5; and also to employ them in various offices of the court, Esth. 1, 10. 15. 2, 21. 6, 2. 7, 9; comp. Gen. 40, 2. 7. 2 K. 20, 18. Is. 39, 7. Dan. 1, 7 sq. Joseph. Ant. 16. 8. 1. So **סריים** Dan. 1, 3, **סריים** v. 7 sq. the chief or prince of the eunuchs, who had charge of the king's sons, as at the present day in Turkey the *Kislar Aga* or chief of the eunuchs has charge of the Sultan's children, called *Itshoglan*.—Hence according to some, genr. a *minister of court, court officer*, though not castrated, Gen. 37, 36. 39, 1. But these passages determine nothing; because many eunuchs are not wholly impotent, and sometimes live in matrimony, Ter. Eun. 4. 3. 24. Juv. 6. 366 sq. Chardin Voy. III. p. 397. Of the other passages of the O. T. there are not a few where the proper sense is obviously to be retained, as Jer. 38, 7. 41, 16. 1 Sam. 8, 15. 2 K. 24, 12. 15. Is. 39, 7. On the other hand, there is no passage where the proper sense is not appropriate, as 1 K. 22, 9. 2 K. 8, 6. 9, 32. 20, 18. 23, 11. 25, 19. 1 Chr. 28, 1. Jer. 34, 19. 52, 25. Sept. constantly *εὐνοῖχος*, twice *συνδουλ*, Vulg. *eunuchus*. See more in Thesaur. p. 973.

**סרן** or **סרנא** Chald. only in plur. **סרנין**, a high officer of the Persian court, a minister, president, spoken of the three highest ministers, Dan. 6, 3. 4. 5. 7. 8. In Targg. **סרנא**, **סרנן**, plur. **סרנין**, is put for the Heb. **שׁוֹטֵר** prefect, magistrate, as Gen. 41, 41. Esth. 2, 13.—The etymology is uncertain, but seems to come from Zend *sara* (*šara*) head, and suff. *ka*; as Sanscr. *sirastha* chief prefect, from *siras* head i. q. *sara*; Benfey Monathsnamen p. 193.



סָרָן only in plur. סָרָנִים, constr. סָרָנֵי.

1. *axles*, 1 K. 7, 30. Syr. סָרְנָא id.

Chald. סָרְנָא wheel. The etymology is uncertain.

2. Metaph. *princes, lords*, a word peculiar to the five chiefs of the Philistines, Josh. 13, 3. Judg. 3, 3. 16, 5 sq. 1 Sam. 5, 8. 11. 6, 4. 29, 6. al.—Comp. Arab.

טָטֵב axis, pole; metaph. prince, q. d. the axis round which a people revolve.

\* סָרַס obsol. root, prob. i. q. kindr. שָׁרַשׁ (denom. from שָׁרַשׁ) to root out, to extirpate, spec. the testicles, and hence, to castrate, Syr. and Chald. שָׁרַפ, שָׁרַפ, to castrate. Hence סָרִיס סָרִיס, to castrate. Hence סָרִיס סָרִיס, one castrated (pr. extirpated), a eunuch; and also the secondary verb

סָרַס, to castrate. Hence סָרִיס סָרִיס, one castrated (pr. extirpated), a eunuch; and also the secondary verb

סָרַס, to castrate. Hence סָרִיס סָרִיס, one castrated (pr. extirpated), a eunuch; and also the secondary verb

סָרַס impotens ad Venerem fuit.

סָרַפ f. (ר. סָרַפ) a bough, branch, i. q. סָרַפ, the letter ר being inserted, Ez. 31, 5. Syr. שָׁרַפ germinavit.

\* סָרַח in Kal not used, i. q. שָׂרַח to burn, to consume with fire. Syr. שָׂרַח.

PIEL part. סָרַח lit. the burner sc. of the dead, he who kindled the funeral pile, Am. 6, 10. This was usually done by the nearest of blood; comp. Gen. 25, 9. 35, 29. Judg. 16, 31.—But 23 codd. Kennic. and several of De Rossi exhibit מְסַרַח.

סָרַד m. Is. 55, 13, a species of plant growing in the desert, Engl. vers. *brier*, Sept. Theodot. *κόρυζα*, Vulg. *urtica*, i. e. nettle. This last, the nettle, accords well with the etymology, whether we regard סָרַד as from ר. סָרַד to smite, with ר inserted; or, better, as made up from סָרַח to burn, and סָרַד to smite, to sting.—Simonis compares Syr. שָׂרַד white mustard; and this has recently been again brought forward by Ewald in his Heb. Grammar. But this is from the Pers. سپید white, and cannot well be regarded as contracted from סָרַד.

\* סָרַ once Hos. 4, 16; elsewhere only in the participle.

1. to be refractory, rebellious, intract-

able, pr. of refractory and unruly animals; kindr. with סָרַר. PART. סָרָר, f. סָרָרָה, סָרָרָה, refractory, stubborn, perverse, of an untamed heifer Hos. 4, 16; of a disobedient son Deut. 21, 18. 20. Is. 30, 1; of a lewd woman casting off all restraint Prov. 7, 11; of men disobedient towards God. Hos. 4, 16. 9, 15. Is. 30, 1. 65, 2. Plur. סָרָרִים the rebellious, spec. of gentile nations, who reject God, Ps. 66, 7. 68. 7. 19. Ascribed also to the heart Jer. 5, 23; to the shoulder, see in סָרָה no. 1. Paronomasia is found Is. 1, 23. Hos. 9, 15. Jer. 6, 28 סָרָרִים סָרָר rebellious of the rebellious, i. e. most rebellious.

2. to be bad, evil, i. q. Arab. شَرَّ. Hence סָר no. 2.

Deriv. סָר.

\* סָתָה obsol. root, Arab. سَتَا, Syr. Aph. سَتَا, to winter, though these perhaps are denominatives.—Hence

סָתָר m. (form like סָתָר winter, Cant. 2, 11, where Keri סָתָרִי is probably a corrupted form after the analogy of the suff. סָתָרִי. Chald. סָתָרָה. Syr. سَتَا, Arab. سَتَا plur. سَتَا, id.

סָתָר (hidden, r. סָתָר) Sethur, pr. n. of the phylarch or chief of the tribe of Asher, Num. 13, 13.

\* סָתַם, once שָׁתַם Lam. 3, 9; fut. סָתַם, imper. סָתַם.

1. to stop up, to obstruct, as fountains 2 K. 3, 19. 25. 2 Chr. 32, 3. 4. Metaph. Lam. 3, 9 הַפְּלֵחִי שָׁתַם he stops my prayer, shuts it out.—Chald. סָתַם to shut up, Arab. سَطَم id. The primary syllable is סָתַם, whence Chald. סָתַם, Syriac, سَطَم, to stop a well, Heb. סָתַם to close up, to finish; and with a guttural prefixed אָסַם, חָסַם, סָתַם.

2. to shut up, to keep secret, Dan. 8, 26. 12, 4. 9. Part. pass. סָתָרִים hidden, kept secret, Ez. 28, 3. Ps. 51, 8.

NIPH. to be stopped, repaired, e. g. the breaches of a wall, Neh. 4, 1 [7].

PIEL. i. q. Kal no. 1, Gen. 26, 15. 18.

\* סָתַר fut. וְסָתַר, to cover, to veil, see Hiph. no. 1, and סָתָר no. 1; then to hide

to conceal. Chald. סַתַּר id. Syr. سَلَا to protect, سَلَا veil, hiding-place, secret. Arab. سَتَرَ to cover, to cover over; III, to hide; سَتَرَ and سَتَار veil, سَتَر shield.—In Kal once intrans. to hide oneself, fut. יִסְתָּר Prov. 22, 3 Cheth. where Keri יִסְתָּר.

NIPH. 1. to be hid, to lie hid. Job 3, 23 to a man יִסְתָּר נִסְתָּרָה to whom his way is hid, who knows not how to escape from calamities. With בֵּין (αλλοτρεσθαι από τινος, comp. בֵּין no. 3. b) to be hid from any one Ps. 38, 10. Is. 40, 27. Gen. 31, 49 when we shall be hid from one another, when we shall be far distant from one another. Ps. 19, 7. Job 28, 21. With מֵעֵינַי Hos. 13, 14 repentance is hidden from mine eyes, i. e. is unknown to me. Is. 65, 16; מִפְּנֵי (Lat. occultari a conspectu alic. Plaut.) Deut. 7, 20; מִלְּפָנַי Jer. 16, 17; מִלְּפָנַי Am. 9, 3. PART. plur. f. נִסְתָּרוֹת hidden things, secrets, Deut. 29, 28; spec. hidden sins, i. e. unconsciously committed, Ps. 19, 13.—Followed by another verb, it may be rendered by an adverb, secretly, like Gr. λαρύων; Num. 5, 13 וְנִסְתָּרָה וְנִסְתָּרָה and she be secretly defiled.

2. Reflex. to cover oneself; Is. 28, 15 נִסְתָּרְנוּ בִּשְׂכָר we have covered ourselves up in lies, wrapped ourselves in them. Hence, to hide oneself, Jer. 36, 19. Zeph. 2, 3; with בֵּין of place, or שָׁם, 1 Sam. 20, 5. 19. 24. Jer. 23, 24. Job 34, 22; בֵּין Ps. 55, 13; מִפְּנֵי Gen. 4, 14. Job 13, 20. Of God as hiding himself Ps. 89, 47, i. q. יִסְתָּר; see Hiph. no. 1. b.

PIEL to hide a person for protection, Is. 16, 3.

PUAL part. fem. מִסְתָּרָה hidden, secret, Prov. 27, 5.

HIPH. 1. to cover, to veil, espec. the face, Ex. 3, 6. With בֵּין from any person or thing; Is. 50, 6 I covered not my face from reproach and spitting. Is. 53, 3 כִּמְסָתָה פָּנִים מִבָּנִים כִּמְסָתָה פָּנִים מִבָּנִים face from us, sc. for shame, as affected with an evil disease; מִסְתָּר part. of the Chald. form for מִסְתָּרִי which is read in 4 Mss. Others: as one from whom men hide their faces, taking the part. as impersonal; this gives a good sense, but the construction is less easy.—Spec.

Jehovah is said to cover or veil his face, יִסְתָּר פָּנָיו, also הִסְתָּר פָּנָיו Is. 59, 2, comp. Job 34, 29; e. g. a) Where he is said not to regard human affairs Ps. 10, 11; c. בֵּין, Ps. 51, 11 cover (הִסְתָּר, q. d. turn away) thy face from my sins, i. e. regard them not, forgive them. b) In token of displeasure; opp. הִאֲרִי פָנַי see p. 25, and נָשָׂא פָנַי p. 695. With בֵּין Deut. 31, 17. 32, 20. Ps. 13, 2 how long wilt thou veil thy face from me? 22, 25 he doth not veil his face from him sc. the afflicted, but hears his prayers. 27, 9. 102, 3. Is. 8, 17. Jer. 33, 5. Ez. 39, 23 sq. al. sæp. So without בֵּין Deut. 31, 18. Ps. 30, 8. 44, 25. 104, 29. Job 13, 24. 34, 29 when he veileth his face, who can behold him? i. e. if he be displeased, who can be admitted to his presence? the figure being drawn from the custom of kings and princes, who admit only those whom they favour. So with פָּנִים impl. Is. 57, 17 I smote him (the people) covering my face, and I was wroth.—Once the sins of men are said to veil the face of God, i. e. to avert his favour, Is. 59, 2.

2. to hide, to conceal a pers. or thing, Job 14, 13. Prov. 25, 2. Spec. a) For protection and safety from persecutors, etc. Jer. 36, 26. 2 Chr. 22, 11; with בֵּין of place Ps. 17, 8. Is. 49, 2. Ps. 31, 21. 27, 5; with בֵּין, מִפְּנֵי, 2 K. 11, 2. Ps. 64, 3. Is. 50, 6. b) to hide a thing from any one, not to let him know it, with בֵּין of pers. 1 Sam. 20, 2. Is. 29, 15. Ps. 119, 19. c) to hide sorrow, calamity, from any one, i. e. to avert it; Job 3, 10 יִסְתָּר מֵעֵינַי; comp. Niph. Is. 65, 16 and בָּסָה Job 23, 17.

HITHPA. הִסְתָּתָה to hide oneself 1 Sam. 23, 19. 26, 1. Ps. 54, 2. Is. 45, 15 truly thou art מִסְתָּתָה אֵל a God hiding thyself, whose secret counsels none can comprehend. Is. 29, 14 the understanding of the prudent shall hide itself, i. e. shall vanish away, disappear.

Deriv. מִסְתָּר, סְתָרָה, סְתָרָה, סְתָרָה, סְתָרָה, סְתָרָה, pr. n. סְתָרָה, סְתָרָה.

סַתַּר Chald. PA. 1. to hide. Part. pass. plur. f. מִסְתָּרָה hidden things, secrets, Dan. 2, 22.

2. to destroy, Ezra 5, 12; pr. to hide away, to remove out of sight, comp. פָּחַד and הִבְחִיר. In Targ. often. Syr. Pe. id





עֲוֹר. Also to the letter ר, *r*, by which indeed many express the Arabic Ghain, as מַעֲרַס and מַעֲרֵס to polish. b) To the palatal letters, as ג, כ, ק, which see respectively, and compare עָטַר and פָּתַר to surround; נָבַע (נָבֵא) and נָבַח, to boil up; Chald. אֶרְעָא and אֶרְקָא earth; שָׁמַע and שָׁמַח. c) The letter ע is also very frequently interchanged with ק, in such a way that for the Hebrew ק we find in Aramæan ע, i. e. the sibilant being dropped, and nothing but a guttural impulse of breath remaining, as צֹאן אֶרְעָא אֲנִי אֶרֶץ אֲדָמָא flock; חֲבִילִי צֹמֶר earth; חֲבִילִי צֹמֶר wool. See on the nature and cause of this permutation, Ewald Krit. Gram. p. 33.

I. עֵב m. (רַעֲבָב) a term of architecture, *a threshold, step*, i. e. a projection or offset, perh. collective, forming the ascent into a portico, 1 K. 7, 6. Ez. 41, 25. Plur. עֲבִיִּים v. 26, as if from a sing. עֵב. Targ. well in 1 K. 7, 6 סְקוּפְתָא thresholds. Vulg. *epistylum, architrave*, against the context in both places; although such is the poverty of the Hebrew in terms of this sort, that the Heb. עֵב may perhaps have comprehended the epistyle. This is also favoured by the etymology from עָבַב *to cover*, q. v.

II. עֵב comm. gend. (m. Is. 19, 1. Ecc. 11, 3; f. 1 K. 18, 44,) constr. עֵב Prov. 16, 15. Is. 18, 4, once עֵב Ex. 19, 9; plur. עֲבִיִּים, constr. עֲבִי, twice עֲבוֹת 2 Sam. 23, 4. Ps. 77, 18. R. עֵיב.

1. *darkness*, chiefly of clouds, Ex. 19, 9 בְּעֵב הָעָנָן *in the darkness of a cloud*. Ps. 18, 12 שְׁתָּקִים עֲבִי *darkness of clouds*.—Hence

2. *a cloud*, Is. 19, 1. 25, 5. al. עֵב נֶלְ *a cloud of dew* Is. 18, 4. Prov. 16, 15. Often collect. *clouds* Job 20, 6. 36, 29. Is. 14, 14. Plur. Judg. 5, 4. 1 K. 18, 45. Ps. 104, 3. al. A cloud is put as an emblem of swift motion Is. 60, 8 (comp. 19, 1); also of things evanescent Job 30, 15. Is. 44, 22.

3. *dark thicket* of a wood, plur. עֲבִיִּים Jer. 4, 29. Chald. Syr. id.

עֵב see in עֵב I.

\* עָבַב obsol. r. prob. *to cover, to hide*,

i. q. עָבַי, חָבַא, חָבַח. Hence עֵב I.

\* עָבַד fut. יַעֲבֹד 1. *to labour, to work, to do work*. Aram. חָבַר, עָבַד, to make, i. q. Heb. עָבַד; Arab. عَبَدَ to serve God, see no. 3, but Conj. II to reduce to servitude, عَبْدُ servant; see Hiph. no. 2. A. Schultens holds the primary idea to be that of *subduing, depressing*, ad Job. p. 6; and so Redslöb nearly.—Ab-sol. Ex. 20, 9 שִׁשִּׁת יָמִים תַּעֲבֹד *six days shall thou labour*, opp. to שָׁבַח. 34, 21. Deut. 5, 13. Ecc. 5, 11. With acc. of land, etc. *to work*, e. g. *to till the ground* Gen. 2, 5. 3, 23. 4, 2; a vineyard Deut. 28, 39; a garden Gen. 2, 15. So of artisans, Is. 19, 9 עֲבָדִים בְּשָׂתִיִּים *the workers in linen*. Ez. 48, 18 לַעֲבָדֵי הָעִיר *the workmen or labourers of the city*. v. 19. Accus. impl. Deut. 15, 19 *thou shalt not till the ground with (בְּ) the firstling of thy bullock*.

2. *to work for another, to serve*, Num. 4, 37; בְּ of price, Gen. 29, 20. 25. Hos. 12, 13. Ez. 29, 20. Often with acc. of pers. *to serve* any one, Gen. 29, 15. 30, 26. 31, 6. 41. Ex. 21, 6. Mal. 3, 17; poet. of a beast Job 39, 9; עֵב *with* any one Gen. 29, 25. 30. Lev. 25, 40; לַעֲבָדִי 2 Sam. 16, 19 of a minister of the king, comp. עֲבַד לַעֲבָדִי. With two acc. Gen. 30, 29 יָדַעְתָּ אֲתָא אֲשֶׁר עָבַדְתִּיךָ (how) *I have served thee*.—Spoken not only of single persons, but also of *nations*, who *serve* their kings and princes Judg. 9, 28. 38. 1 Sam. 11, 1. 1 K. 5, 1. 12, 4. Ps. 18, 44. Jer. 27, 7. 9; or who are subject to other nations Gen. 15, 14. 25, 23. Ex. 14, 12. 1 Sam. 4, 9 (c. גְּ). 2 Sam. 10, 19. Jer. 40, 9; also of kings who are tributary to others Gen. 14, 4. 2 K. 18, 7. Here belongs Gen. 15, 13 וַיַּעֲבֹדוּם וַיְהִי אֹתָם *and they (the Israelites) shall serve them (the Egyptians), and they shall afflict them*, the Egyptians shall afflict the Israelites, the subject and object being changed. So too עָבַד יָם 1 K. 9, 21, see in יָם.—Once *to serve* any one is for simpl. *to obey*, 1 K. 12, 7.

3. *to serve* in a religious sense, i. e. *to worship*, to yield reverence and obedience to, e. g. Jehovah Ex. 3, 12. 4, 23. 7, 16. 26. Josh. 24, 15. 18. Ps. 22, 31. Job 21, 15. al. sæp. Also idols Deut. 4, 19. 8, 19. 13, 7. 14. Judg. 10, 10. 1 K. 16, 31.



2 K. 10, 18. al. So of a single sacrifice or act of worship Ex. 3, 12, 4, 23. Constr. with acc. rarely with לְ Judg. 2, 13. Jer. 44, 3. Acc. impl. (Jehovah) Job 36, 11. Is. 19, 23. With two acc. *to serve God with any thing*, i. e. to offer in sacrifice, Ex. 10, 26; hence, the name of God being omitted, עָבַד וּמִנְחָה *to offer sacrifice and oblation*, i. e. to serve (God) with such offerings, Is. 19, 21.

4. Causat. עָבַד בְּ. i. q. הַעֲבִיר, *to make serve, to impose servitude upon any one*. Lev. 25, 39 עָבַד בּוֹ עֶבֶדְךָ לֹא-תַעֲבִדְךָ *thou shalt not make him serve the service of a bondman*. v. 46. Ex. 1, 14. Jer. 22, 13. 34, 9, 10. So of nations Jer. 25, 14, 27, 7, 30, 8. Ez. 34, 27.

NIPH. 1. *to be wrought, tilled*, of a field, Deut. 21, 4. Ex. 36, 9, 34.

2. *to be served*, [profited, as a king by his land, Ecc. 5, 8.—R.]

PUAL 1. i. q. Niph. no. 1, Deut. 21, 3; comp. 15, 19.

2. Pass. of Kal no. 4, Is. 14, 3 *the heavy service אֲשֶׁר עָבַד בָּהּ which was imposed upon thee*. For עָבַד we might expect עָבְדָּר; but see Heb. Gram. § 140. 1. b.

HIPH. 1. Causat. of Kal no. 1, *to cause to work, to compel to labour*, c. acc. Ex. 1, 13, 6, 5. 2 Chr. 2, 17.—Hence *to weary with severe labour, to fatigue*; Is. 43, 23 *I have not wearied thee with offering sacrifices* . . . 24 אֲנִי הִעֲבַדְתִּיךָ בְּחַטָּאוֹתֶיךָ *but thou hast wearied me with thy sins*.

2. Causat. of Kal no. 2, *to cause to serve*, Ez. 29, 18; *to reduce to servitude* sc. a people Jer. 17, 4.

3. Causat. of Kal no. 3, 2 Chr. 34, 33.

Horn. הִעֲבִיר *to be made to serve* i. e. *to worship*. Ex. 20, 5 לֹא תַעֲבֹדֵם *nor be made (led, driven) to serve them* i. e. false gods. 23, 24. Deut. 5, 9. Hence *to serve*, at the persuasion or urgency of others, Deut. 13, 3.

Deriv. מַעֲבָד, and the seventeen here following.

עָבַד Chald. *to make, to do*, i. q. Heb. עָשָׂה no. 2, for which it is usually put in the Targums. Spec. a) *to make an image* Dan. 3, 1. b) *to make*, i. e. *to create the heavens and the earth* Jer. 10, 11. c) *to make ready a feast* Dan. 5, 1. d) *to keep a festival* Ezra 6, 16. e) *to make war* Dan. 7, 21. f) *to do a law*,

i. e. *to keep it*, Ezra 7, 26; comp. עָשָׂה no. 2. l. Also *to do or perform miracles* Dan. 3, 32, 6, 28; *to do or commit wrong* Dan. 6, 23; *to make sedition* Ezra 4, 15. g) Genr. *to do any thing*, comp. עָשָׂה no. 3; Ezra 6, 13. Dan. 6, 11, 4, 32 [35] מַה עָשִׂיתָ *what doest thou?* spoken in invective. h) עָבַד בְּ *to do with any one*, sc. customarily, Dan. 4, 32 [35]; *to do with any thing*, to dispose of it, Ezra 7, 18; c. עִם id. Ezra 6, 8.

ITHPE. *to be made, to be done*, Ezra 4, 19, 7, 26. With a noun following, Dan. 3, 29 הִקְדִּימוּ הָעֲבָדִים *let him be made pieces*, be cut in pieces, see in הָדָם. Dan. 2, 5. Ezra 6, 11. Absol. *to be done*, spoken of something before mentioned, Ezra 5, 8, 6, 12, 7, 21, 23.—Deriv. עֲבִירָא.

עָבַד m. (r. עָבַד) in pause עָבְדָּר; c. suff. עָבְדָּר; plur. עָבְדָּרִי, constr. עָבְדָּרִי; a servant, Arab. عَبْدٌ, Syr. حَصْبًا.

1. Genr. a servant, who among the Hebrews was also a slave, Gen. 12, 16, 17, 23, 39, 17. Ex. 12, 30, 44, 21, 2; whether born in the house, verna, (יָלִיד וְיָלִידָה q. v.) or bought with money (מִקְנֵי) Gen. 17, 12, 23. עָבַד עֶבֶדָה *servile work* Lev. 25, 39. עָבַד עוֹלָם *a servant for ever*, see in עוֹלָם no. 2. a. עָבַד עָבְדִּים *a servant of servants*, the lowest menial, Gen. 9, 25. בֵּית עָבְדִּים *the house of servants*, house of bondage, prison-house, i. e. Egypt, Ex. 13, 3, 14, 20, 2. Deut. 8, 14, 13, 6, 11. Emphat. Jer. 2, 14 *is Israel a servant? is he a home-born slave? why is he a spoil?* Often followed by לְ in stead of a genit. a servant to any one, see לְ no. 3. f. Gen. 41, 12, 1 Sam. 30, 13, 17, 8 וְאַתָּה עָבְדִּים לְשָׂאִיל (But עָבְדִּי שָׂאִיל are the ministers and courtiers of Saul; see below in lett. b.) 2 Sam. 9, 12, 1 K. 11, 26. Hence לְ הָיָה עָבַד *to become servant to any one* Gen. 9, 25-27, 44, 9, 10, 17, 33, 47, 25. Lev. 26, 13. Deut. 6, 21; לְ הָיָה לְעָבַד id. 1 Sam. 8, 17, 17, 9; (comp. לְעָבַד לְ קָחָה לְעָבַד 2 K. 4, 1, 1 *to obey*, Is. 44, 21, 49, 5;) once i. q. *to obey*, to be obsequious, 1 K. 12, 7.—Spec. the name servants is applied: a) To common soldiers, who are called *the servants* of their general or prince, 2 Sam. 2, 12, 13, 15, 30, 31, 3, 22, 8, 7. b) To the servants of a king, i. e. his ministers and court officers, e. g. עָבְדֵי מֶלֶךְ Gen. 40, 20, 41, 10.

37. 38. 50, 7. Ex. 5, 21. al. עֲבָדֵי שָׂאֵל  
1 Sam. 16, 17. 18, 22. 28, 7; עֲבָדֵי הַמֶּלֶךְ  
1 K. 1, 47. 9, 27. 2 K. 19, 5. Esth. 3, 3.  
Is. 37, 5. al. So of military commanders  
1 Sam. 29, 3. 1 K. 11, 26. 2 K. 25, 8.  
c) To whole nations, which are subject  
or tributary to others, Gen. 9, 26. 27, 37.  
Deut. 5, 15. 15, 16. 12, 2 Sam. 8, 2.  
6. 14. 1 Chr. 18, 2. 6. 13. d) Trop. of  
beasts Job 40, 28; also of things Gen.  
47, 19, comp. Judith 3, 4.

In addressing superiors the Hebrews  
from modesty or humility were accus-  
tomed to call themselves *servants*, and  
those whom they addressed, *lords*; see  
in אֲדֹנָי Gen. 18, 3 *pass not away from  
thy servant*, i. e. from me. 19, 19. 33, 5.  
44, 18. 24. 33. 1 Sam. 17, 32. 34. 38. 20.  
8. Is. 36, 11. Dan. 2, 4. al. So in con-  
verse with God, Ex. 4, 10. 1 Sam. 3,  
9. 10; and in prayers to him, Ps. 19, 12.  
14. 27, 9. 69, 18. 119, 17. Neh. 1, 6. 8.  
Hence עֲבָדֶיךָ *thy servant* is in this way  
put for אֲדֹנָי, so that the suffix of the  
first person is referred to it, e. g. Gen.  
44, 32 *for thy servant (I) became surety  
for the lad unto my father*.—The term  
*servants* is applied also to absent per-  
sons, whom one wishes to commend to  
the favour of a patron; as Gen. 44, 27  
*thy servant, my father, said unto us*. 32,  
5. 20. 21.

2. עֲבָד יְהוָה, *servant of Jehovah*, used  
tropically in various senses, viz. a) For a  
worshipper of God; Neh. 1, 10 הֵם  
עֲבָדֶיךָ יְהוָה they (the Israelites) are *thy  
servants and thy people*; comp. Chald.  
Ezra 5, 11 *we are the servants of the God  
of heaven, we worship the God of heaven*.  
Dan. 6, 21 *O Daniel, servant of the liv-  
ing God*, i. e. who dost worship the liv-  
ing God. In this sense it is used as a  
laudatory epithet or title applied to the  
pious worshippers of God, e. g. to Abra-  
ham, Ps. 105, 6. 42; Joshua, Josh. 24, 29.  
Judg. 2, 8; Job, Job 1, 8. 2, 3. 42, 8;  
David Ps. 18, 1. 36, 1. 78, 70. 89, 4. 21.  
Jer. 33, 21 sq. Ez. 34, 23; Eliakim Is.  
22, 20; Zerubbabel Hag. 2, 24. Also  
in plur. עֲבָדֵי יְהוָה is often said of pious  
men, Ps. 34, 23. 69, 37. 113, 1. 134, 1.  
135, 1. 136, 22. Is. 54, 17. 63, 17. 65, 8.  
9. 13–15. b) For a minister or ambas-  
sador of God, called of God and sent to  
perform any service. Is. 49, 6 נָקָם מִדְּהִיּוּתָהּ

לִּי עֲבָד לְהַקִּים אֶת־שִׁבְטֵי יִשְׂרָאֵל וגו' *it is  
not enough that thou shouldst be my ser-  
vant (i. e. my ambassador and instru-  
ment) to raise up the tribes of Israel....  
I will also make thee a light to the Gen-  
tiles*. v. 5. In this sense it is applied  
directly to the Messiah Zech. 3, 8; also  
to Nebuchadnezzar king of Babylon,  
whom God used as his instrument in  
chastising the people, Jer. 25, 9. 27, 6.  
43, 10. Often also there is connected  
with the term the idea of a *familiar  
servant*, standing in a more intimate re-  
lation, *chosen and beloved* of God for his  
piety and approved fidelity, and sent to  
perform his service, e. g. thus spoken of  
angels (in the other hemistich מַלְאָכָיו)  
Job 4, 18; and of prophets Am. 3, 7. Jer.  
7, 25. 25, 4. 26, 5. 29, 19. 35, 15. 44, 4.  
Dan. 9, 6. Ezra 9, 11; spec. of Moses  
Deut. 34, 5. Josh. 1, 1. 13. 15. Ps. 105,  
26; of Isaiah Is. 20, 3. Sometimes the  
two ideas of a pious worshipper of God  
and of an ambassador sent from God  
appear to have coalesced, e. g. in the  
passages which relate to Abraham and  
Moses, and particularly in those where  
*Israel* or *Jacob*, i. e. the people of Israel,  
is addressed by this honourable and en-  
dearing appellation, as Is. 41, 8. 9. 42,  
19. 44, 1. 2. 21. 45, 4. 48, 20. Jer. 30, 10.  
46, 27. 28. Ez. 28, 25. 37, 25; comp.  
Hos. 11, 1. Still it is the *pious* Israelites  
who are here especially meant, i. e. those  
truly worthy of the name, ἀληθινοὶ Ἰσ-  
ραηλίται, Is. 43, 10. 49, 3 where see the  
author's note at the end of his Germ.  
version edit. 2. Among these again  
the prophets particularly are so named,  
Is. 44, 26. This same Jacob who is  
thus termed *the servant of Jehovah*, is  
called in the other hemistich sometimes  
the *elect*, *chosen of God*, Is. 41, 8. 45, 4;  
sometimes *ambassador and friend* 42,  
19, and so in the plur. *ambassadors* 44,  
26. But in all the passages respecting  
*the servant of God* in the chapters of the  
last part of Isaiah, (42, 1–7. 49, 1–9. 50,  
4–10. 52, 13–53, 12,) he is represented  
as the intimate friend and ambassador  
of God, as aided by the divine spirit, and  
as about to restore the tribes of Israel  
and become the teacher of other na-  
tions. [Such was to be the character  
of the Messiah, to whom these pas-



sages are expressly referred in the N. T.—R.

3. *Ebed*, (servant sc. of God,) pr. n. m. a) Judg. 9, 26. 28. b) Ezra 8, 6.

**עֶבֶד** Chald. i. q. Heb. עֶבֶד *servant*; e. g. *servant of the king*, i. e. a minister, prefect, Ezra 4, 11; so those who address the king call themselves *his servants*, Dan. 2, 4. 7. **עֶבֶד אֱלֹהִים** *the servant of God*, i. e. worshipper, Dan. 3, 26. 6, 21. Ezra 5, 11.

**עֲבֹד** m. (Kamets impure) *work, deed*, once Ecc. 9, 1. Syr. عَصَا.

**עֲבָד**, see עֲבָד.

**עֲבָדָא** (servant sc. of God, after the Chaldee form) *Abda*, pr. n. m. a) 1 K. 4, 6. b) Neh. 11, 17, for which 1 Chr. 9, 16 **עֲבָדָה**.

**עֲבַד-עֲדָם** (serving Edom) *Obed-edom*, pr. n. of a Levite, 2 Sam. 6, 10. 1 Chr. 16, 38.

**עֲבָדָל** (servant of God) *Abdeel*, pr. n. m. Jer. 36, 26.

**עֲבָדָה** f. (עָבַד) 1. *work, labour*; Ps. 104, 23 *man goeth forth unto his work and to his labour* (לְעֲבָדָהּ) *until the evening*. Lev. 25, 39 **עֲבָדָה עֶבֶד** *servile labour*. 23, 7. 8. 21. 35. 36. Num. 28, 18. 25. 29, 1. 12. 35.—Ex. 39, 32 **כָּל-עֲבָדָה** *all the work of the tabernacle*, all the labour expended upon it. 36, 3. 5. Hence a) *work, business*, i. q. מְלָאכָה, Num. 4, 47 **לַעֲבֹד עֲבָדָה עֲבָדָה וְגו'** *to work the work of the ministry and the work of bearing in the tabernacle of the congregation*, i. q. to do the work or business; for which in 1 Chr. 9, 19 **לַעֲבֹד עֲבָדָה**. Is. 28, 21 **לַעֲבֹד עֲבָדָהּ** *to work his work*, i. e. divine judgments upon the ungodly. 32, 17. Comp. פָּעַל, **פָּעִלָה**, Chald. **עֲבִידָא** i. q. **מַעֲשֵׂה**, Spec. *work of the field, tillage, agriculture*, 1 Chr. 27, 26. Neh. 10, 38.

2. *labour of a servant for his master, service, ministry*. Gen. 30, 26 *thou knowest my service* (אֶת-עֲבָדָהּ), *which I have done thee*. **עֶבֶד עֲבָדָה עִם** *to serve a service with any one*, to be his servant, Gen. 29, 27. Ex. 1, 14 *and they made their life bitter* (בְּעֲבָדָה קָשָׁה) *with hard service in mortar*, etc. and so **עֲבָדָה קָשָׁה** of hard service rendered by a people to a

king or to another people, Deut. 26, 6. 1 K. 12, 4. Neh. 5, 18. Is. 14, 3. Lam. 1, 3; of military service Ez. 29, 18. Also of the service or ministry of the king 1 Chr. 26, 30. 2 Chr. 12, 8.—Hence a) *service*, i. e. *use, profit*. Ps. 104, 14 *and herb for the service of man*. Num. 3, 26. b) *service*, i. e. *furniture, implements*, Num. 3, 31. 36. Comp. in Engl. *a service of plate*.

3. *service of the tabernacle and temple, the sacred ministry* of the priests and Levites, 1 Chr. 25, 1. 26, 8. al. Fully **עֲבָדָה בְּאֹהֶל מוֹעֵד** Num. 4, 23. 35; **עֲבָדָה בְּמִשְׁכָּן** Ex. 30, 17. Num. 18, 6; **עֲבָדָה בְּיָד יְיָ** Num. 3, 7. 8. 16, 9; **עֲבָדָה כֹהֵן** Num. 7, 9; **עֲבָדָה יְהוָה** Num. 8, 11. Josh. 22, 27; **עֲבָדָה יְהוָה** 2 Chr. 35, 10. So **עֲבָדָה בְּנֵי קֹהָת** *the service of the sons of Kohath* sc. in the tabernacle, Num. 4, 4; comp. v. 24. 27. 28. **כִּלְיֵי הָעֲבָדָה** *the vessels of service*, sacred vessels, 1 Chr. 9, 28. 28, 14. **עֲבָדָה עֲבָדָה** *the service-host*, the host of ministering priests and Levites, Num. 8, 25. v. 26 **לֹא יַעֲבֹד** *he shall do no service*, shall take no part in it. Spoken also of a particular rite or service, Ex. 12, 25. 26. 13, 5.

**עֲבָדָה** f. (עָבַד) *service*, for concr. *servants, familia*, Gen. 26, 14. Job 1, 3. Comp. Gr. *δουλεία* Matt. 24, 45.

**עֲבָדוֹן** (servile) *Abdon*, pr. n. 1. A Levitical city in the tribe of Asher, Josh. 21, 30. 1 Chr. 6, 59. The same name according to 20 Codd. should be read Josh. 19, 28 instead of the usual **עֲבֶרֶן**.

2. Of several men: a) A judge of Israel, Judg. 12, 13. 15; called **בֶּרֶךְ** 1 Sam. 12, 11; see in **בֶּרֶךְ**. b) 1 Chr. 8, 23. c) ib. 8, 30. 9, 36. d) 2 Chr. 34, 20.

**עֲבָדוּת** f. (denom. from עָבַד) *servitude, bondage*, Ezra 9, 8. 9. Neh. 9, 17. Syr. عِبَادَة id.

**עֲבָדִי** (for עֲבָדָהּ servant of Jehovah) *Abdi*, pr. n. m. a) 1 Chr. 6, 29. b) 2 Chr. 29, 12. c) Ezra 10, 26.

**עֲבָדִיָּאל** (servant of God) *Abdiel*, pr. n. m. 1 Chr. 5, 15.

**עֲבָדָהּ** and **עֲבָדָהּ** m. (worshipper of Jehovah) *Obadiah*, pr. n. of several persons, of whom the most distinguished was a prophet of this name contem-

porary with Jeremiah, Obad. 1.—1 K. 18, 3. 1 Chr. 3, 21. 7, 3. 8, 38. 9, 16 (comp. Neh. 11, 17). v. 44. 12, 9. 27, 19. 2 Chr. 17, 7. 34, 12. Ezra 8, 9. Neh. 10, 6. Sept. *Ἀβδίας*, which properly comes from עֲבָדָה.

עֲבַד־מֶלֶךְ (servant of the king, Arab. عبد الملك Abd el-Mālek), *Ebed-melech*, pr. n. of an Ethiopian at the court of Zedekiah, Jer. 38, 7. 39, 16.

עֲבַד נֹגַהּ (perh. i. q. עֲבַד נֹבֹה worshipper of Mercury, see נֹבֹה) Dan. 1, 7. 2, 49. 3, 12, also עֲבַד נֹגַהּ v. 29, *Abed-nego*, a Chaldee pr. n. given in Babylon to Azariah one of Daniel's companions.

\* עֲבָה 1. *to be thick, fat*, Deut. 32, 15. 1 K. 12, 10. Comp. the noun עָבִי.

2. *to be dense, compact*; whence עָבִי, מַעֲבָה.—Syr. حَبَّ to be fat, hard, as the heart; Eth. ሀብ to be large, to grow; Arab. عبي to be thick, dense.

עֲבֹט m. *a pledge, pawn*, Deut. 24, 10. 11. 12. R. עֲבֹט.

עֲבוֹר m. (ר. עָבַר) constr. הָאָרֶץ עֲבוֹר produce of the earth, *grain, corn*, Josh. 5, 11. 12; opp. manna or bread from heaven. Syr. حَصْدًا, Chald. עֲבוֹר, id.—Comp. הָבִיל from רָבַל, Hiph. הוֹבִיל to bring; בּוֹא מִבּוֹאָה from בּוֹא.

עָבֹר (ר. עָבַר, after the form גָּבֹל, גָּבֹל) pr. *a passing over, transit*; found only with prefix בַּעֲבוֹר, and so used as a Preposition (and Conjunction) corresponding nearly to Gr. ὑπέρ with a genitive, Engl. *over*, marking that *over* or *above* which any thing *passes* or *moves*; see Passow Lex. art. ὑπέρ A; comp. על no. 2. d. e. Found only in tropical senses.

A) Prep. 1. *over, i. e. for, in behalf of, for the sake of*, in the sense of protection, care, favour, benefit, Gr. ὑπέρ τινος Passow in ὑπέρ A. no. 4. Gen. 12, 13 *that it may be well with me בַּעֲבוֹרָה for thy sake*. 2 Sam. 9, 1. 7. Gen. 26, 24 *for my servant Abraham's sake*. 18, 26. 29. 31. 32. Ps. 132, 10. 1 Sam. 12, 22. 2 Sam. 5, 12. 6, 12. 12. 25.—Hence

2. *for, because of*, marking the cause on account of which any thing is done; comp. על no. 2. d. 2 Sam. 13, 2 *he fell*

*sick בַּעֲבוֹר הָאֵמָר for his sister Tamar*, because of his love for her. 12, 21. Jer. 14, 4. Gen. 3, 17 *cursed be the ground because of thee*. 8, 21. 1 Sam. 23, 10. 2 Sam. 7, 21. 2 Chr. 28, 19. Job 20, 2. Mic. 2, 10.—Also

3. *for*, spoken of price; comp. ὑπέρ for i. q. *instead of*, Passow l. c. no. 5. Am. 2, 6. 8, 6.

4. With infin. *for, i. e. for this cause, that, in order that*. Ex. 9, 16 *I have raised thee up בַּעֲבוֹר הָאֵמָרָה אֶת־יָדִי for to (that I may) show thee my power*. 1 Sam. 1, 8. 2 Sam. 10, 3. 18, 18.—So too בַּעֲבוֹר c. infin. id. Ex. 20, 20. 2 Sam. 14, 20. 17, 14.—Hence

B) Conj. *that, in order that*, marking end and purpose; c. fut. Gen. 21, 30 *בַּעֲבוֹר הָאֵמָרָה לִּי לְעֵדָה that they may be to me a testimony*. 27, 4. 19. 31. 46, 34. Ex. 9, 14. 19, 9. 20, 20. Ps. 105, 45; fully בַּעֲבוֹר אֲשֶׁר Gen. 27, 10.

עֲבוֹת see עֲבַת.

\* עָבַט fut. יַעֲבֹט 1. *to change, to exchange*, see Piel. Kindr. is עָבַח to interweave.

2. *to give a pledge* for any thing borrowed, which lies in the idea of exchange; Deut. 24, 10 *לְעֵבֶט עֲבֹתוֹ in order to pledge his pledge*, i. e. in order that *he* (thy brother) may do so.—Hence *to borrow*, sc. upon a pledge given, Deut. 15, 6 *וְאָמַרְתָּ לֹא תַעֲבֹט but thou shalt not borrow*.

PIEL *to change* for another. Joel 2, 7 *they change not their ways*, i. e. nothing turns them out of their course.

HIPH. *to lend* upon a pledge, with acc. of person *to whom*, Deut. 15, 6; with two acc. of pers. and thing v. 8.

Deriv. עָבֹט and

עָבֹטִית m. (ר. עָבַט) pr. *a pledging of goods*; concr. *things taken in pledge*. Hab. 2, 6 *וְעַד לְיָמָיו לְהִנָּחֵם וְעַד לְיָמָיו לְהִנָּחֵם* *wo to him who enlargeth what is not his own! how long? to him who ladeth himself with goods taken in pledge*, i. e. unjustly detained and appropriated to his own use; the figure being taken from a heartless extortioner.

עָבִי m. (ר. עָבָה) *denseness, compactness*, e. g. of shields Job 15, 26. 2 Chr. 4, 17 *בְּעָבִי הָאֶרֶמָה in the compact soil* prob. clayey; Vulg. *in terra argillosa*



עָבִי m. (ר. עֲבָה) c. suff. עָבִי, *thickness* 1  
K. 7, 26. Jer. 52, 21. 2 Chr. 4, 5.

**עֲבִידָא** Chald. f. (ר. עֲבִיד) 1. *work, labour*, Ezra 4, 24. 5, 8. 6, 7. 18.

2. *business*, e. g. administration of affairs, Dan. 2, 49. 3, 12. Comp. מְלָאכָה Neh. 2, 16.

\* עָבַל obsol. root, Arab. عَالَ *to strip*

a tree of its leaves, عَبَلًا a white stone,  
الْأَعْبَلُ a mountain whose rocks are  
white.—Hence pr. n. עֵבֶל, עֹבֶל.

\*  $\text{פָּעַץ}$  obsol. root, i. q.  $\text{פָּעַץ}$  to be in pain, according to 1 Chr. 4, 9. 10.—Hence pr. n.  $\text{פָּעֵץ}$ .

\* **עָבַר** fut. **וַעֲבֹר**, 2 p. fem. **תַּעֲבֹרִי**  
Ruth 2, 8, see Lehrs. p. 306. Heb. Gr.  
§ 47. n. 1.

1. *to pass over*. Arab. عَبَرَ *to pass over*  
a river, also to pass away, depart, die;  
عَبْرٌ, عَبْرٌ bank of a stream, shore;

עָבַר to pass away, depart. Aram. עָבַר  
 חָצַב i. q. Heb. The same root is widely  
 found in the Indo-European tongues,  
 e. g. Sanscr. *upari*, Pers. *ابر*, *ابر* and  
*زبر* super, supra, Gr. *ὑπέρ*, *πέρα*, *πέραν*,  
*περάω*, Lat. *super*, Goth. *ufár*, *afar*,  
 Germ. *über*, Engl. *over*.—Pr. to pass over  
 a river, sea, c. acc. Gen. 31, 21 וַיַּעֲבֹר  
 אֶת-הַיַּרְדֵּן. Is. 23, 2 עָבַר בָּהֶם. Deut. 3, 27.  
 4, 21. Josh. 4, 22. 24, 11; c. בָּ Josh. 3,  
 11. 2 Sam. 15, 23. Zech. 10, 11; בְּחִירָה  
 Num. 33, 8. Accus. impl. to pass over  
 sc. a river Josh. 2, 23. 2 K. 2, 9; and  
 with acc. of place to which one passes  
 over, Jer. 2, 10 עָבַר אֶת הַיָּם pass over  
 (the sea) to the coasts of the Chittim.  
 Is. 23, 6. 12. Am. 6, 2; c. אֶל Num. 32, 7.

—Spoken also of other impediments which one passes over; as a deep valley or ravine Is. 10, 29, see Bibl. Res. in Palest. II. p. 116; a wall or fence Job 19, 8, comp. Is. 51, 23; a bound Ps. 104, 9. Hence metaph. *to pass over, to transgress*, Sept. *παράβημι*, e. g. the commandment of God Num. 22, 18. 24. 13. 1 Sam. 15, 24. Hab. 1, 11; or of the king Esth. 3, 3; a covenant Deut. 17, 2. Josh. 7, 11. 15. 23, 16. Jer. 34, 18; a law Is.

24, 5. Dan. 9, 11. So Syr. ܐܬܪܥܐ to transgress a law, Chald. ܐܬܪܥܐ transgression. With ܐܬܪܥܐ, to pass over the border to any pers. or thing, 1 Sam. 14, 1. 27, 2. Trop. also of a razor *passing over* one's head, c. ܐܬܪܥܐ Num. 6, 5; of the wind *passing over* upon any pers. or thing, c. ܐܬܪܥܐ Ps. 103, 16. Comp. no. 4.

2. to pass over, to pass through, to go through, sc. a region, city, field, etc. with acc. Num. 20, 17. Judg. 11, 29 וַיַּעֲבֹר וַיַּגֵּד וְגו' *and he passed over through-out Gilead and Manasseh*. Often c. ב. *in through*, Gen. 12, 6 אָבְרָם בָּרַךְ לְאֶרֶץ מִצְרָיִם *for I had passed on among the crowd*. Gen. 30, 32, 41, 46. Num. 20, 18. Deut. 2, 27. Josh. 18, 9, 1 Sam. 9, 4. Is. 34, 10. Jer. 2, 6; בֵּין *between* two things, Gen. 15, 17. Jer. 34, 19; בְּרוּךְ Job 15, 19. Ez. 9, 4; מְבַרְכִּים Josh. 1, 11. Am. 5, 17; absol. 2 K. 4, 8. —So of things, Ps. 18, 13 עָבְרוּ בְּקֶדֶר עָשֵׁן וְנֹחַלִי אֵשׁ *there passed through his clouds* (acc.) *hail and burning coals*; but see in no. 4. d. 1 K. 22, 36 *and there went a joyful cry throughout the host*. Absol. Lam. 3, 44 *thou hast covered thyself with clouds* מִבְּרֶכֶת הַעֲנָנִים *so that our prayer should not pass through*. —So פָּסָקָה עָבַר 2 K. 12, 5 *and* לְסֹחֵר עָבַר בָּסָה Gen. 23, 16, *money passing among the merchants*, current money, i. e. which *passes* current; prob. pieces of silver on which the weight was marked, as among the Chinese; since coined money can hardly have existed in the days of Abraham. Vulg. *probata moneta*.

3. to pass over, i. e. to pass beyond, to pass by, to pass along or away; with acc. of pers. or place by which one passes, Judg. 3, 26 וְהוּא עָבַר אֶת-הַפְּסָלִים and he passed on beyond the quarries. Gen. 32, 32. 2 Sam. 18, 23 וַיַּעֲבֹר אֶת-הַכּוּשִׁי and he passed by Cushī, outran him. Is. 31, 9 וַיַּעֲבֹר מִמֶּנּוּ from fear he shall pass on (flee) beyond his fortress. With עַל pr. over, beyond, Gen. 18, 5 עֲבֹדְכֶם עַל עֲבָדְכֶם for therefore do ye pass by your servant, i. e. pass this way. Judg. 9, 25 וַיַּעֲבֹר עֲלֵיהֶם כָּל-אֲשֵׁר-יָעָבַר עֲלֵיהֶם all that passed along by them that way. 1 K. 9, 8. 2 K. 4, 9. Prov. 24, 30. Jer. 18, 16. Ez. 16, 6. 8. וַיַּעֲבֹר עֲלֵיהֶם Ex. 34, 6; לְפָנָי 2 K. 4, 31; also הָחָה הַשָּׁבֶט עָבַר הָחָה to pass along under

the crook of a shepherd numbering his flock, i. e. to be numbered, Lev. 37, 32. Absol. Gen. 37, 28 *there passed by Midianites, merchants*. Ex. 12, 23. Ruth 4, 1.—PART. עֹבְרִים *passers by* Ps. 129, 8. Is. 51, 23; with genit. of way, רֶגֶל עֹבְרֵי *passers by on the way*, they that pass by the way, Ps. 80, 13. 89, 42. Job 21, 29.—Spec.

a) Of time as *passing away*, e. g. the day Ps. 90, 4; the days of one's life Job 17, 11; mid-day 1 K. 18, 29; the seasons Jer. 8, 20. Cant. 2, 11; the harvest Jer. 8, 20. So of welfare, anger, mourning, i. e. seasons of welfare, mourning, etc. Job 30, 15. Is. 26, 20. Ps. 57, 2. Gen. 50, 4. 2 Sam. 11, 27.

b) Of things that *pass swiftly away* and *vanish*; e. g. chaff driven by the wind, מִץ עֹבֵר, Is. 29, 5. Jer. 13, 24. Ps. 48, 5; a cloud Job 30, 15; a shadow Ps. 144, 4; waters drying up Job 6, 15. 11, 16.—Hence

c) to *pass away, to perish*, e. g. men Ps. 37, 36. Job 34, 20. Nah. 1, 12; by a weapon, בַּשֵּׁלֶחַ Job 33, 18. 36, 12; of things, q. d. to be forgotten, Esth. 9, 28.

d) Trop. עֹבֵר עַל-פֶּשַׁע to *pass over transgression*, i. e. to *forgive, to pardon*, Mic. 7, 18. Prov. 19, 11; and so without פֶּשַׁע, c. dat. to *forgive* any one, Am. 7, 8. 8, 2.

4. to *pass over* from one place to another, i. e. to *pass on, to pass, to go further*; עֹבֵר מִיָּעִיר לְעִיר to *pass from city to city* 2 Chr. 30, 10. Gen. 18, 5 אַחֵר *afterwards ye shall pass on*. Neh. 2, 14 *no place for the beast under me to pass* sc. further. 2 Sam. 18, 9 *the mule that was under him passed on*, went away. 16, 1. Mic. 1, 11. Josh. 6, 7. 8. 2 Sam. 16, 9 *let me pass on and take off his head*. עֹבֵר וָשָׁב to *pass on and return*, i. e. to *pass hither and thither*, to *go to and fro*, Ex. 32, 27. Ez. 35, 7. Zech. 7, 14. 9, 8. With בָּ or עַל of the way; Prov. 4, 15 *pass not (בו) in it*. 2 K. 6, 26 *the king was passing (עַל) upon the wall*. v. 30.—Hence

a) to *pass on to a place, to go to it*; c. acc. 2 K. 6, 9. Am. 5, 5 *and pass not to Beersheba*; c. אֶל 1 K. 19, 19. 2 K. 4, 8. Often of a boundary, which *passes on to any point*, acc. c. ה loc. Num. 34 4. Josh. 15, 3 sq. 18. 13. 18. 19. 19, 13.

b) With בָּ to *pass in, to go in, to enter*; Judg. 9, 26 וַיַּעֲבִירוּ בְשָׂבָם *and they entered into Shechem*. Lev. 26, 6. Ez. 14, 17; c. acc. to *pass in* at a gate Mic. 2, 13. Is. 62, 10. Here belong also the phrases עֹבֵר בְּפִתְחֵי to *enter into a covenant* Deut. 29, 11; עֹבֵר בְּשִׁחָה to *pass into the pit of death* Job 33, 28.

c) With לְפָנַי to *pass on before, to go before*, so that others follow afterwards, Gen. 33, 3. Ex. 17, 5. Deut. 3, 28. Josh. 4, 5. 12. 6, 7. Also to *pass on first, to go first*, Gen. 33, 14. 1 Sam. 9, 27. 25, 19. 2 K. 4, 31.—Contra, c. אַחֲרַי, to *pass on after, to follow*, 2 Sam. 20, 13.

d) With מִן, מֵאֵצֶּל, to *pass from* any person or thing, to *go away, to depart*. Ruth 2, 8 לֹא תַעֲבִירִי מִזֶּה *pass not from hence*. Cant. 3, 4. 1 K. 22, 24; of things, Ps. 81, 7. [Ps. 18, 13 מִנְּגִינָה נִגְדָה עֲבָרִי *from the brightness before him passed (went) forth his clouds, hail and burning coals*, i. e. the hail and lightning were in the thunder-clouds which were gathered around his glory.—R.] Trop. Deut. 26, 13 *I have not departed from thy commandments*, have not transgressed them. Is. 40, 27 מֵאֲלֹהֵי מִשְׁפָּטֵי *my righteous cause hath passed away from my God*, he neglects it, no longer cares for it.—Absol. id. Cant. 5, 6. Esth. 4, 17.

e) With עַל, to *pass over to* another owner, Is. 45, 14. Ez. 48, 14 Cheth. Comp. Lam. 4, 21 וְגַם עֲלֶיךָ תִּעָבֵר כּוֹס *unto thee also shall the cup pass on or over*.—But Deut. 24, 5 עֹבֵר עַל to *pass over upon* is i. q. to be laid upon, as a burden, charge.

5. From the primary signif. of *passing over* comes the frequent use of this verb in respect to *waters* which are said to *pass over* their banks, to *overflow, to overwhelm*; c. acc. Jer. 5, 22; absol. Is. 8, 8 וְעָבְרָה שְׁמֶהָ *he shall overflow and overwhelm*. Nah. 1, 8 בְּשִׁמְהָ עֹבֵרָה. Hab. 3, 10. Often c. עַל Is. 54, 9. Ps. 42, 8 *all thy waves and thy billows have passed over me (עָלִי)*, have overwhelmed me. Jon. 2, 4. Ps. 124, 4.—Hence, Is. 23, 10 וַיִּזְרַח עֲבָרִי אֶרֶצָה כְּנָאֵר *overflow thy land like the Nile*, i. e. spread thyself abroad in thy land now free from the bonds of the oppressor.—Hence

a) Trop. of an inundating host, to *overwhelm*; Dan. 11, 10. 40 (coupled



with נִשְׁתָּה Nah. 2, 1 [1; 15] *the destroyer shall no more overwhelm thee*. Is. 28, 18. Mic. 5, 7.—So too of wine, c. acc. Jer. 23, 9 (comp. בָּלַע, הָלַם); a multitude of sins Ps. 38, 5; the wrath of God Ps. 88, 17. Absol. Ps. 73, 7 עֲבָרֵי מַשְׁכִּיחוֹת לִבָּב *the imaginations of the heart overflow*, their proud thoughts are conspicuous in their looks and actions.—Hence

b) *to rush upon any one, to assail*; c. עָל, Job 9, 11 הֵן יַעֲבֹר עָלַי, sc. God. 13, 13. Hos. 10, 11. Nah. 3, 19 *whom hath not thy wickedness assailed?*

c) Also of tears, *to overflow*, comp. in Engl. 'to run over'; Arab. عَبَرَ the eye overflows, عَبْرَةٌ a tear. Part. עֹבֵר *overflowing myrrh*, i. e. distilling of itself; dropping in tears, Cant. 5, 5, 13.

NIPH. fut. יַעֲבֹר, *to be passed over*, e. g. a river Ez. 47, 5.

PIEL. fut. יַעֲבִיר, *to make pass over*, e. g. a) A bar, bolt; hence *to shut up or close with bolts*; c. לָפְנֵי, 1 K. 6, 21 וַיַּעֲבִיר בְּרֹהוֹקוֹת וְהָבָה לָפְנֵי הַדְּבִיר *and he closed up with golden chains (instead of bars or bolts) before the holy of holies*.

b) A female is said *to let pass, to transmit* the male seed, etc. and thence *to conceive, to breed*. Job 21, 10 תִּזְרֶה עֶבֶר *his cow breedeth*, becomes big with young. Chald. עֲבַר Pe. Pa. Ethpa. id. see Bochart Hieroz. I. p. 291, and Buxtorf Lex. Chald. col. 1568. Comp. syn. עָדָה *to pass over*, Pa. Aph. *to be made gravid*, in Targg. for הָרָה, pr. *to transmit*, Buxt. col. 1579. See Thesaur. p. 984.

HIPH. fut. יַעֲבִיר, apoc. יַעֲבֹר.

1. Causat. of Kal no. 1, *to cause to pass over, to transport across* a river, e. g. a people, flocks, etc. with two acc. of pers. and stream, Gen. 32, 24. Num. 32, 5. Josh. 7, 7. 2 Sam. 19, 16; acc. of obj. and ב of the stream Ps. 136, 14. This word is employed whether the passing of a stream be in boats, *over* 2 Sam. 1. c. or by swimming, as in the case of a flock, or by wading *through* at a ford, Gen. Josh. 1. c.—Further: a) *to cause a razor to pass over* any one, i. q. *to shave*, c. עָל Num. 8, 7. Ez. 5, 1; comp. Kal no. 1 fin. b) *to cause to pass, to*

*transfer* from one place to another. Gen. 47, 21 *and he transferred the people לְעָרִים to other cities*, out of some cities into others, i. e. made them exchange habitations; comp. 2 Chr. 30, 10 in Kal no. 4. c) *to cause an inheritance to pass to any one*, c. ל Num. 27, 7, 8; comp. Kal no. 4. e. d) *to cause to pass over*, i. e. *to make transgress a law*, 1 Sam. 2, 24; comp. Kal no. 1.

2. Causat. of Kal no. 2, *to cause or let pass through*, e. g. a land Deut. 2, 30; *to cause to pass throughout or overrun*, as wild beasts a land Ez. 14, 15. Spec. הַעֲבִיר קוֹל בְּ *to cause to be proclaimed, to make proclamation in* i. e. *throughout* a land, camp, Ex. 36, 6. Ezra 1, 1, 10, 7. 2 Chr. 30, 5. Also הַעֲבִיר שׁוֹפָר pr. *to cause the trumpet to pass through* a land, i. e. *to blow the trumpet*, Lev. 25, 9.

3. Causat. of Kal no. 3, *to make or let pass by or beyond*; 1 Sam. 16, 9, 10, 20, 36 *he shot an arrow לְהַעֲבִירוֹ to make it pass by him*, i. e. beyond him. Metaph. הַעֲבִיר הַשָּׂאָה *to let a sin pass by*, i. e. *to remit, to forgive*, comp. Kal no. 3. d. 2 Sam. 12, 13, 24, 10. Job 7, 21.

4. Causat. of Kal no. 4, i. q. הָבִיא, *to cause to pass, to cause to go or come*; also i. q. *to bring, spec. to offer as in sacrifice, to consecrate*, הָבִיא לַיהוָה Ex. 13, 12.—Often also in the phrase הַעֲבִיר בָּנִים לְמֹלֶךְ *to offer children to Molech* Jer. 32, 35. Lev. 18, 21. Ez. 16, 21, 23, 37; also with בָּאֵשׁ added 2 K. 23, 10; and without dat. הַעֲבִיר אֶת־בָּנֵי בָאֵשׁ Deut. 18, 10. 2 K. 16, 3, 17, 17. 2 Chr. 33, 6. Ez. 20, 31. That children thus offered to Molech were really burned, the following passages hardly leave a doubt: 2 K. 17, 31. Jer. 7, 31, 19, 5. 2 Chr. 28, 3. Ez. 23, 37; comp. Diod. 20, 14. Euseb. Præp. 4, 16. The Rabbins however, desiring to free their ancestors from the opprobrium of a superstition so atrocious, have feigned that the children were only made to pass through the fire as a rite of lustration; see Carpzov Apparatu Antiq. s. Cod. p. 483. Spencer de Legib. ritual. p. 363–370. The same sentiment is also expressed by the Seventy, 2 K. 16, 3. al. See more in Thesaur. p. 985.

5. Causat. of Kal no. 4, viz. a) Of Kal no. 4. b, *to cause to pass in, to make*

*enter*, c. ב, as *העֵבֶר בַּמִּלְכָּן* to make enter the brick-kiln 2 Sam. 12, 31. b) Of Kal no. 4. d, to lead away, 2 Chr. 35, 23; to take away, to put away, to remove, e. g. a garment Jon. 3, 6; a ring Esth. 8, 2; idols, false prophets, 2 Chr. 15, 8. Zech. 13, 2; to put away, to avert evil, reproach, Esth. 8, 3. Ps. 119, 39. Ecc. 11, 10; the eye, to turn away, so as not to see, Ps. 119, 37.

HITHPA. pr. i. q. Kal no. 5, of waters, to pass over banks, to overflow; hence trop. a) Of overflowing wrath, to be wroth, Ps. 78, 21. 59; c. ב v. 62. Deut. 3, 26; עִם Ps. 89, 39; עַל Prov. 26, 17; c. suff. Prov. 20, 2 מִתְעַבֵּר לֹו מ' *whoso poureth forth wrath against him* sc. the king. Comp. עִבְרָה no. 1. Arab. جَار i. q. עִבֵּר, to transgress, to be proud, to be wroth. b) Of pride, to overflow with pride, to be haughty, ὑψηλός, Prov. 14, 16. Comp. עִבְרָה no. 2.

Deriv. עִבּוֹר, עִבּוֹר, מַעֲבָרָה, and the eight here following.

עִבֵּר m. c. suff. עִבְרוֹ; plur. עִבְרִים, constr. עִבְרֵי.

1. *the region or country beyond, on the other side* of a river or sea which one must pass; as בְּעִבְרֵי אֲרֹנוֹן *beyond the Arnon* Judg. 11, 18. בְּעִבְרֵי הַיָּם *in the region beyond the sea* Jer. 25, 22. Spec. הַיַּרְדֵּן עִבְרֵי, *to négar tou Iordánon, the country beyond Jordan*, the part of Palestine lying east of the Jordan, Gen. 50, 10. 11. Deut. 1, 1. 5. Josh. 1, 14. 9, 10. Judg. 5, 17; מִצְרַיִם עִבְרֵי id. Num. 35, 14. Josh. 14, 3. 17, 5. Judg. 7, 25; comp. Num. 22, 1. In some passages, however, this expression is applied to the country *west* of the Jordan; as Deut. 3, 20. 25. 1 Sam. 31, 7; comp. Josh. 5, 1. 12, 7. 22, 7. Deut. 11, 30; also Josh. 22, 7. 1 Chr. 26, 30; espec. Num. 32, 19. Similar is also the phrase הַנָּהָר עִבְרֵי *the country beyond the river*, i. e. the Euphrates, Josh. 24, 2. 3. 2 Sam. 10, 16. 1 Chr. 19, 16; which is used also of provinces on the *west* of the Euphrates, 1 K. 5, 4 [4, 24]. Ezra 8, 36. Neh. 2, 7. 9. 3, 7; comp. Chald. Ezra 4, 10. 16. All these were probably written by persons who had resided on the east of the Euphrates.—Plur. עִבְרֵי נָהָר id. Is. 7, 20.

2. *a region opposite, the other or op-*

*posite side*, a valley or other space being interposed; 1 Sam. 14, 1. 26, 13 עִבְרֵי הַיָּד וְעִבְרֵי הַיָּד *and David passed over to the other side* sc. of the valley, to the opposite mountain. Hence in antith. מִזֶּה מִהַעֲבֵר מִזֶּה *on this side—on that side* 1 Sam. 14, 4; also אֶחָד לְעִבְרֵי אֶחָד—מִכָּל עִבְרָיו id. v. 40. Plur. עִבְרָיו—*from all his sides, on every side*, 1 K. 5, 4. Jer. 49, 32; מִשְׁנֵי עִבְרָיהֶם *on both their sides* Ex. 32, 15.

3. With prefixes it often becomes a preposition, viz.

a) אֶל-עִבְרֵי pr. *to the region beyond*, i. e. *beyond, over*, Deut. 30, 13; *in the region opposite*, i. e. *over against*, Josh. 22, 11; *towards the region*, i. e. *towards*, Ex. 28, 26. More fully פָּנָיו עִבְרֵי *towards the region opposite one's face*, straight before oneself, i. e. *forwards, straight forwards*, Ez. 1, 9. 12. 10, 22. אֶל עִבְרֵי פ' id. Ex. 25, 37.

b) לְעִבְרֵי i. q. אֶל-עִבְרֵי, *straight forwards*, i. e. *one's own way*, Is. 47, 15.

c) מִצְרַיִם עִבְרֵי with genit. or suffix; also מִצְרַיִם א' *from the other side, from beyond*, after verbs of motion, 2 Chr. 20, 2. Job 1, 19. Josh. 24, 3. Zeph. 3, 10. β) *on the other side, beyond*, e. g. מִצְרַיִם לִי *beyond the sea* Deut. 30, 13; מִצְרַיִם לְנַהֲרֵי כוּשׁ *beyond the streams of Ethiopia* Is. 18, 1. 1 K. 14, 15.

4. Eber, Heber, pr. n. a) The founder of the Hebrew race, Gen. 10, 24. 25. 11, 14. 15. See a discussion on this point, Gesch. d. Heb. Sprache u. Schrift p. 11. Hence בְּנֵי עֵבֶר Gen. 10, 21, and poet. עִבְרֵי collect. Num. 24, 24, i. q. עִבְרִים *Hebrews*. For the distinction between Hebrews and Israelites see under עִבְרֵי. b) Neh. 12, 20. c) 1 Chr. 8, 12. d) 8, 22. e) 5, 13.

עִבְרֵי Chald. i. q. Heb. עִבְרֵי no. 1, *the region beyond*; hence עִבְרֵי נָהָרָא *the country beyond the river* Euphrates, i. e. in the Persian mode of speaking, the country west of the Euphrates, Ezra 4, 10. 11. 16. 20. 5, 3. 6, 6. 8. 13. 7, 21. 25.

עִבְרָה f. (r. עִבֵּר) 1. *a ferry-boat* for passing a stream 2 Sam. 19, 19. Chald. מִצְבֹּרָה, מִצְבֹּרָה, contr. מִצְבָּא, id.

2. 2 Sam. 15, 28 Cheth. where Keri *desert-places*, as the context requires.



**עָבָרָה** f. (r. עָבַר) constr. עָבָרָה, c. suff. עָבָרָה; plur. עָבָרוֹת, constr. עָבָרוֹת Job 40, 11, also עָבָרוֹת Ps. 7, 7.

1. *an outpouring, overflowing of wrath*, comp. the root in Kal no. 5, and Hithpa. Job 40, 11 עָבָרוֹת אַבְקָה *the outpourings of thy wrath*.—Hence for *wrath* itself, i. e. outburst of wrath; so of the king's wrath, Prov. 14, 35; of enemies Ps. 7, 7. Spec. of God's wrath Is. 9, 18, 13, 9, 13. Hos. 13, 11. Am. 1, 11. Ps. 85, 4; so אֵשׁ עָבָרָה *the fire of my wrath* Ez. 21, 36 [31], 22, 21, 38, 19; עַם עָבָרָה *the people of my wrath*, against whom I am wroth, Is. 10, 6; comp. Jer. 7, 29. Prov. 22, 8. Lam. 3, 1. יוֹם עָבָרָה *the day of God's wrath* Prov. 11, 4. Zeph. 1, 15, 18. Ez. 7, 19; plur. id. Job 21, 30. Prov. 11, 23 עָבָרָה הִתְקַנָּה רְשָׁעִים *the expectation of the wicked is wrath* sc. from God. Coupled with synon. זַעַם Ps. 78, 49.

2. i. q. ὑψηλός, *pride, haughtiness, insolence*, see the root in Hithpa. lett. b. Is. 16, 6. Jer. 48, 30.

**עֲבְרוֹנָה** (passage sc. of the sea, r. עָבַר) *Ebronah*, pr. n. of a station of the Israelites near Ezion-geber on the Elanitic gulf, Num. 33, 34, 35.

**עָבָרִי** m. plur. עָבָרִים, עָבָרִים Ex. 3, 18; f. עָבָרָה, plur. עָבָרִיּוֹת, gentile n. *Hebrew, Hebrews*, Gr. Ἑβραῖος. As to the origin of this name, it is derived in the O. T. from the name עָבַר no. 4, q. v. but would seem primarily to have been an appellative from that word (עָבַר), implying the land or country beyond the Euphrates; whence עָבָרִי pr. one from beyond the river, Gen. 14, 13; where Sept. well ὁ περὶ τῆς. The name *Hebrews* differs from the term *Israelites* (בְּנֵי יִשְׂרָאֵל) in this respect, viz. that the latter, as a patronymic derived from the founder of the nation, was in use only among the people themselves; while the former, as an appellative applied by the Canaanites to the Hebrews migrating from beyond the Euphrates into Canaan, was the current name among foreign nations. (Comp. כְּנַעֲנִים and Φοίνικες; *Chemi*, מִצְרַיִם, Ἀἰγύπτιος.) Hence Greek and Roman writers use only the name *Hebrews*, or in later times *Jews*; e. g. Pausan. 5. 5. 2. ib. 6. 24. 6. Plut. Sympos. IV. 6. 1. Tac. Hist. 5. 1.

Josephus passim. The writers of the O. T. apply to the Israelites the term *Hebrews*, either where foreigners are introduced as speaking, Gen. 39, 14, 17, 41, 12. Ex. 1, 16, 2, 6, 1 Sam. 4, 6, 9, 13, 19, 14, 11, 29, 3; or where Israelites are represented as speaking of themselves to foreigners; Gen. 40, 15. Ex. 1, 19, 2, 7, 3, 18, 5, 3, 7, 16, 9, 1, 13. Jon. 1, 9; or where they are opposed to other nations, Gen. 43, 32. Ex. 1, 15, 2, 11, 13, 21, 2. Deut. 15, 12 (comp. Jer. 34, 9, 14). 1 Sam. 13, 3, 7 where there is a play of words in עָבָרִי עָבָרִים, 14, 21. The opinion of some that the term *Israelites* was a sacred name, and *Hebrews* the common appellation, is without foundation. See more on this topic in Gesch. d. hebr. Sprache u. Schrift, p. 9–12.

**עֲבָרִים** (regions beyond, from עָבַר) *Abarim*, pr. n. Jer. 22, 20. Fully הֲרֵי הָעֲבָרִים *Num. 27, 12. Deut. 32, 49, and הָרֵי הָעֲבָרִים Num. 33, 47, 48, the mountains of Abarim*, a range of mountains beyond Jordan over against Jericho, in which was Mount Nebo; see נָבֹו no. 2. The name *Abarim* was apparently sometimes so extended, as to include all the mountainous tract on the east of the Dead Sea.—For עֲבָרִים *Num. 21, 11, 33, 44, 45*, see in art. עֵי no. 2. b.

**עָבָרָה**, see in עָבָר no. 1.

\* **עָבָשׁ** ἄπ. λυγύμ. Joel 1, 17, *to die*, spoken of seed which loses its germinating power and *dies* in the ground from the effects of too great heat, *æstu vanescit*, to use the words of Pliny on this very point H. N. 14, 24; Germ. *verdummen*. Kindred is Chald. עָבַשׁ pr. to rot, spec. of the kernels perishing in the ground; see Buxtorf Lex. Chald. 1642. Bochart Hieroz. II. 471. That the word for *to rot* may be so extended as to apply to seed *æstu vanescens*, is shown by the Gr. πύθουσι, Hesiod. Scut. Herc. 153.—Abulwalid compares Arab. عيس i. q. يابس *to dry up*; so that here עָבָשׁ would be i. q. יָבֵשׁ.

\* **עָבַת** in Kal not used, *to be interwoven, interlaced*, kindr. with the roots עָבַת, עָבַת.

PIEL *to entangle, to pervert*, Mic. 7, 3. Deriv. the two following.

**עבת** adj. fem. **עֲבֻתָּהּ**, *interwoven, interlaced*, spoken of trees with thick foliage Ez. 6, 13, 20, 28. Lev. 23, 40. Neh. 8, 15.—Syr. with Tet **ܥܒܬܐ** id.

**עבת**, plur. **עֲבֻתִּים** and **עֲבֻתֹת**, subst. of both genders (f. Judg. 15, 14), any thing *interwoven, interlaced*. R. **עֲבֻתָּהּ**.—Hence

1. a cord Judg. 15, 13, 14. Is. 5, 18. Job 39, 10. Ps. 118, 27. Plur. *cords*, i. e. *bands, bonds, fetters*, Ps. 2, 3. Ez. 3, 25, 4, 8. Trop. *bands of love* Hos. 11, 4.

2. a braid, wreath, of small rods or wires woven together Ex. 28, 24 **מִעֲבֻתֹת** **עֲבֻתָּהּ** *braided or wreathed work* Ex. 28, 14, 22, 39, 15; **שְׂרָשְׁרוֹת הָעֲבֻתֹת** *wreathen chains* 28, 14.

3. a branch with thick foliage, thick-leaved bough, Ez. 19, 11, 31, 3. 10, 14.

\* **עֲנֵב** fut. **יִעֲנֵב** 1. Pr. *to breathe, to blow*, i. q. kindr. **אֶנֶב** no. 1; whence **עֲנֵבָה** a wind-instrument of music. This idea is then transferred to emotions of the soul, *to breathe after, to desire*; hence

2. *to love inordinately, to dote on*, i. q. **אֶנֶב** Pi. spoken of impure love, lust, c. v. Ez. 23, 5, 9, 16, 20; **אֶל** v. 12; acc. v. 7. Part. **עֲנֵבִים** *lovers* Jer. 4, 30.—Comp. **ἀγαπῶ**. Arab. **عجب** IV placuit alicui res; V accendit amore.

Deriv. the two following, also **עֲנֵבָה**.

**עֲנֵבָה** see **עֲנֵבָה**.

**עֲנֵבָה** f. c. suff. **עֲנֵבָהּ**, *inordinate love, excessive fondness*, Ez. 23, 11. R. **עֲנֵבָה**.

**עֲנֵבִים** m. plur. (r. **עֲנֵבָה**) *loves*; Ez. 33, 32 **שִׁיר עֲנֵבִים** *a song of loves*, i. e. an erotic song pleasing to the people. Then i. q. **חֶסֶד**, *love for men*; Ez. 33, 31 **פִּי-עֲנֵבִים בִּפְּיָם הֵמָּה עֹשִׂים** *for with their mouth they make love*, i. e. they show much love and kindness, opp. *but their heart followeth after gain*. Comp. Arab. **عجب** id.

**עֲנֵה** f. (r. **עֲנֵה**) also **עֲנֵה** 1 K. 17, 13. Hos. 7, 8; constr. **עֲנֵה** 1 K. 19, 6. Ez. 4, 12; plur. **עֲנֵה**, *a cake, round-cake of bread, baked under hot ashes*, such as are commonly prepared among the Orientals at the present day when in haste or on a journey; **עֲנֵה רֶצֶף** *a cake baked upon hot stones* 1 K. 19, 6. **עֲנֵה מִצּוֹת** *unleavened cakes* Ex. 12, 39. Arab. **عجة** egg-

fritter, omelet. See Bibl. Res. in Palest. II. p. 496. III. p. 76.—The orthography varies in Mss. and editions; in most it is written without Dagesh; see J. H. Michaelis in ll. cc.

**עֲנִיר** m. (r. **עֲנִיר**) a verbal adj. of passive form but active signif. *chattering, twittering*; hence: a) **אֵס עֲנִיר** as the *twittering swallow*; the LXX omit **עֲנִיר**; Syr. 'the chattering swallow'; see the references under r. **עֲנִיר**. b) Poet. for a species of the swallow itself, Jer. 8, 7; pr. the *chatterer, the twitterer*. Bochart endeavours to show, Hieroz. II. 68 sq. that the word **עֲנִיר** signifies the crane; but his arguments are not valid. The passage in Is. l. c. is particularly against this position.

**עֲנִיר** m. (r. **עֲנִיר**) a ring, spec. ear-ring, Num. 31, 50. Plur. **עֲנִירִים** Ez. 16, 12.

\* **עָנַל** obsol. root, i. q. **גָּלַל** *to roll, to revolve*, Syr. Pa. id. Comp. Arab. **عجل** to hasten, to hurry.—Hence **עָנַל**, **מָעָנַל**, and the five here following.

**עָנַל** adj. fem. **עָנָה**, *round, rounded*, 1 K. 7, 23, 31, 35, 10, 19, 2 Chr. 4, 2.

**עָנַל** m. (r. **עָנַל**) c. suff. **עָנָלִי**, plur. **עָנָלִים**, constr. **עָנָלִי**, *a calf*, Ps. 29, 6. Is. 11, 6. Am. 6, 4. Lev. 9, 8, al. Also *a young bullock, steer*, Jer. 31, 18 **לֹא עָנָלִי** *as a steer untrained, unsaddled to the yoke*. Is. 27, 10. Ez. 1, 7.—**עָנָלִי** *a calf of a year old* Lev. 9, 3. Mic. 6, 6. **עָנָל מְרֻבֵּן** *a fattened calf* 1 Sam. 28, 24. More fully **עָנָל בְּרֶגֶל הָרֶגֶל** *a calf of the herd*, of neat cattle, Lev. 9, 2; inasmuch as **עָנָל** was used also for the young of other animals, see the Ethiopic usage below. Often of the images of a calf set up and worshipped by the Israelites at Sinai and in the kingdom of Samaria; **עָנָל מִסִּדָּה** *a molten calf* Ex. 32, 4, 8; **עָנָלִי** *golden calves* 1 K. 12, 28, 2 K. 10, 29; **עָנָל שָׁמָרִי** *the calf of Samaria* Hos. 8, 6, comp. 13, 2. Metaph. Ps. 68, 31 *the multitude of the bulls עָנָלִי עִמָּם with the calves of the people*, i. e. the hostile leaders with their people compared to herds.

—Arab. **عجل** f. **عجلة**, Syr. **ܥܝܠܐ** f. **ܥܝܠܐ**, Chald. **ܥܝܠܐ**, id. Eth



**עגל** fetus, embryo, infant just born, also the young of animals, whelp; **עגל** young of animals, calves, lambs; **עגל** a she-calf, heifer. The etymology is doubtful. Simonis and others refer it to the idea of a *leaping and bounding course*; but perhaps the primary signif. lies in the Ethiopic. Not improb. **עגל** **עגל** may denote, like **עגל**, something rolled or wrapped together, an unformed mass; and hence embryo, fetus, and also the young as just born and still unshapen. On the verbs **עגל**, **עגל**, and other kindred roots, see in r. **עגל** note.

**עגלה** fem. of **עגל** 1. a calf, heifer-calf, or rather heifer, i. q. **ערה**, Deut. 21, 4. 6. Jer. 46, 20; more fully **עגלה בקר** a heifer of kine Deut. 21, 3. 1 Sam. 16, 2. Is. 7, 21; see **עגל בור-בקר** in **עגל**. So of a heifer untrained to the yoke Hos. 10, 11; giving milk Is. 7, 21; as ploughing Judg. 14, 18; treading out grain Jer. 50, 11; of three years old Gen. 15, 9. So too prob. **עגלה שליש** a heifer of the third year, unsubdued to the yoke, as an emblem of Moab, Is. 15, 5. Jer. 48, 34; so Sept. Targ. Vulg. Of idol images Hos. 10, 5.—Arab. Syr. etc. see in **עגל**.

2. *Eglah*, pr. n. of a wife of David, 2 Sam. 3, 5. 1 Chr. 3, 3.

**עגלה** f. (r. **עגל**) c. suff. **עגלות**, plur. **עגלות**, constr. **עגלות** Num. 7, 3, a wain, car, any wheeled carriage, e. g. a wagon Gen. 45, 19 sq. Num. 7, 6-8; an ox-cart 1 Sam. 6, 7 sq. 2 Sam. 6, 3. Is. 5, 18. Am. 2, 13; a threshing-dray or sledge (see **מורג**) Is. 28, 27. 28; a war-chariot Ps. 46, 10.—Chald. **עגלקא**, Syr. **عجلان**, Arab. **عجلة**, id.

**עגלון** (q. d. vituline, from **עגל**) *Eglon*, pr. n. a) A king of Moab Judg. 3, 12. b) A city in the plains of Judah, formerly a royal city of the Canaanites, Josh. 10, 3. 12, 12. 15, 39. A tract of ruins still bears the name 'Ajlān, **عجلان**; see Bibl. Res. in Palest. II. p. 392.

\* **עגם** to be sad, to grieve, c. **ל** any one, Job 30, 25. See in **אגם** no. 3.

\* **עגן** only in NIPH. from the Chald. to shut oneself up, to remain shut up. Ruth 1, 13 **העגנה הלה** would ye there-

fore remain shut up? i. e. so as not to marry; for **העגנה** or **העגנה**; comp. in Is. 60, 4. Sept. *κατασχεθῆσθε*.—Chald. **עגין** one detained, shut up, espec. in prison; whence **עגנה** prison. According to Kimchi Talmud. **עגנה** is a woman who shuts herself up at home and lives without a husband.

\* **עבר** obsol. root, prob. onomatopoeic, by transpos. i. q. **עבר** q. v. to cry out; Eth. **ጠረ** and **ጠረ** to cry out from pain, to groan like one sick or dying; Gr. *γαγύω*, *γαγύω*; Lat. *garrio*, pr. of the chirping or twittering of certain birds, nearly i. q. **עצצה**; whence *hirundo garrula* Virg. Georg. 4. 307; *cicada garrula* Phædr. 3. 16. 10; *lusciniæ garrulentes* Apuleius.—Hence **עגור**.

**ער**, also **ער** after a prefix with Kamets; pr. subst. m. from r. **ערה** i. q. **עבר**.

A) Subst. 1. pr. a passing, progress, in space; also duration in time. Hence *perpetual time, eternity, everlasting*, i. q. **עולם**; so Eth. **ጊዜ** time, from **جاز** to pass; comp. fem. **עת** time, for **ערה**. So **על עולם** for ever, i. q. **לעולם**, Ps. 9, 19. 19, 10. 21, 7. 22, 27. al. **על עולם** to everlasting, for ever, Ps. 83, 18. 92, 8. 132, 12. 14. Is. 65, 18; **על עולם ועד** for ever and ever Ps. 9, 6. 119, 44. 145, 2. Mic. 4, 5; **על עולם ועד** id. Ps. 10, 16. 21, 5. 52, 10; **על עולם ועד** id. Is. 45, 17. **על עולם ועד** of old, i. q. **עולם**, Job 20, 4. Also **על עולם** everlasting father Is. 9, 5; **הררי ער, הורי ער** everlasting mountains Gen. 49, 26. Hab. 3, 6; **על עולם ועד** inhabiting eternity, sitting enthroned for ever, Is. 57, 15.

2. prey, booty, see the root no. 2. Gen. 49, 27. Zeph. 3, 8. Is. 33, 23. Chald. **ערהא, ערהא, ערהא, ערהא**, id.

B) Prep. **ער**, and poet. plur. constr. **ערי** Job 7, 4. Ps. 83, 18; c. suff. **ערי**, **ערי**, also **עריכם** with Kamets Job 32, 12; once **עריהם** for **עריהם** 2 K. 9, 18. Comp. Syr. **عري** dum, donec; Samar. **ערי** id.

1. during a certain time, so long as, while. Job 20, 5 **ערי ערי** during (for) a moment. 1 K. 18, 45 **ערי ערי** during so and so, in the mean while; prob. accompanied by some gesture of the hand. 2 K. 9, 22 **ערי ערי** during the whoredoms of Jezebel. so

long as these continue.—With infin. Judg. 3, 26 **עַד הַחֲמִשָּׁה** *during their tarrying*, while they delayed. Jon. 4, 2. 2. *to, unto, even to* a certain term or limit, viz.

a) Of space, as **עַד הַנָּהָר הַגָּדוֹל** *unto the great river* Deut. 1, 7; **עַד הַצֵּה הָאָרֶץ** *unto the end of the earth* Ps. 46, 10; **עַד־דָּן** *even unto Dan* Gen. 14, 14. **עַד הַהֵן** *hitherto*, to this point, 2 Sam. 7, 18. 1 Sam. 7, 12. So after the verbs **נָגַע** Job 4, 5, **נָמַצַּא** 11, 7, **נָגַשׁ** Judg. 9, 52. Opp. are **עַד־מִן** *from—*, and **מִן־עַד** *from—even to*, see in **מִן** no. 3. *α.* p. 583; also where there are several terms and a progression from one to another, **עַד־עַד־מִן** Gen. 7, 23, and so **מִן** being omitted 1 Sam. 17, 52. Jer. 31, 40.—Coupled with other prepositions: aa) **עַד לְ** which does not differ from **עַד**, and belongs to the later writers, e. g. **עַד לַמַּחֲנֶה** *even to the camp* 1 Chr. 12, 22; **עַד לַמְּרוֹחַק** *even to afar*, afar off, 2 Chr. 26, 15. Ezra 3, 13; comp. **עַד מִ** Is. 57, 9. With infin. see below in b. bb) **עַד אֲלֵיהֶם** *even unto them* 2 K. 9, 20. cc) **עַד לְפָנַי** *even to before*, e. g. the king's gate Esth. 4, 2; so **עַד נִגַּד** Neh. 3, 26, **עַד נִכְבָּה** Judg. 19, 10. 20. 44.

b) Of time, *unto, until*, as **עַד הַיּוֹם הַזֶּה** *even unto this day*, i. e. this day, still, Gen. 26, 33. 32, 33. Deut. 34, 6; **עַד הַבֹּקֶר** *until the morning*, i. e. before to-morrow. Judg. 6, 31; **עַד הָעֶרֶב** *until the evening* Lev. 15, 5. Poet. **עָדְרִי עָדְרִי** Ps. 104, 23; **עַד** *unto everlasting*, for ever, Is. 26, 4, comp. Joel 2, 2. Rarely **עַד לְ** *unto*, Ezr. 9, 4.—Often with an adv. of time: **עַד-אַנָּה**, **עַד-מָה**, **עַד-מַתַּי**, *till when? how long?* see in **אַנָּה**, **מָה**, **מַתַּי**; also **עַד-יְהֵנָּה** contr. **עַדְנָה**, **עַד-כֵּן**, **עַד-יְנַחֵם**, *until now, hitherto*, see these words.—With infin. **עַד-יָבֹא** *until he came near* Gen. 33, 3; **עַד-שִׁבְכָה** *until thou come again* Judg. 6, 18, **עַד-יִשְׁמְרוּ** *until he had destroyed him* 2 K. 10, 17; **עַד-יָבֹא** *until thou come* Gen. 19, 22, see in **בֹּא** no. 2. b. Ex. 22, 25 [26]. Ps. 18, 38. Jer. 9, 15. Dan. 10, 3. In the later Hebrew also **עַד לְ** id. as **עַד לְבֹא** Judg. 3, 3. 1 Chr. 5, 9, 13, 5; so Ezr. 10, 14. 1 K. 18, 29. 1 Chr. 28, 20. 2 Chr. 24, 10, 29, 30.—Sometimes the idea of the infin. lurks in a participle (originally a noun), e. g. **עַד אֵין** pr. *until none*, i. e. until there be none, as **עַד-אֵין**

מִסְפָּר *until there be no number, i. e.*  
 innumerable, Ps. 40. 13; חֵקֶר Job  
 9, 10; מִרְבָּע 2 Chr. 36, 16;  
 עַד בְּלֹתִי, עַד בְּלֵי Is. 5, 8;  
*until failure, i. e. so long as, see in*  
 בְּלֵי no. 4. בְּלֹתִי no. 4. c.

c) As marking the *degree* of excellence or pre-eminence *to* or *unto* which a person or thing has arrived; 2 Sam. 23, 19 כָּא וְעַד הַשְּׁלֹשָׁה לֹא כָּא *but unto the three he did not attain*. Job 11, 7 עַד אֵם *canst thou attain unto the perfection of the Almighty?* Hence in comparisons: 1 Chr. 4, 27 *nor did all their family multiply* וְהוּדָה עַד בְּנֵי *even unto the children of Judah*, i. e. to equal the children of Judah, *like* to them. Nah. 1, 10 סִרְרִים וְנִבְכִּים עַד *interwoven like to thorns*, i. e. so as to be *like* thorns entangled together, see in r. סָכָא. עַד מְאֹד *even unto vehemence*, i. e. *vehemently, exceedingly*; עַד מְהֵרָה *even to (great) speed, speedily, very swiftly*; עַד לְמַעְלָה *even to the highest point*, exceedingly, see in מַעַל II. 3. b. Here too might be referred several examples quoted above in lett. b, as עַד-אֵין מִסָּפֵר. —Also, *even to* some extreme limit, e. g. אֶדֶר עַד *even to destruction* Num. 24, 20; of some extreme thing, the last *even to* which an action or quality might be expected to extend; 1 Sam. 2, 5 עַד שִׁבְעָה *she, even the barren, hath borne seven*, i. e. even she, the barren. Num. 8, 4 *even unto the shaft and unto the flowers thereof, it (the candelabra) was turned work*. With a negat. Hag. 2, 19. Job 25, 5. So עַד-אֶחָד *not even one* Ex. 14, 28. Judg. 4, 16. 2 Sam. 17, 22.

3. After verbs of motion, *to, unto*, i. q. אל, but marking the *passing over*, transit, through the intervening space, rather than the arrival at the point or limit; comp. the root. Gen. 38, וַיֵּשֶׁב אִישׁ אֶל וַיֵּשֶׁב אִישׁ וַיֵּשֶׁב אִישׁ and he turned in unto an Adul-amite; so רָחֵץ אֶת הַיָּדַיְיךָ 1 Sam. 9, 9; בּוֹא אֶל, see בּוֹא, שׁוּב. Also of a direction of the mind to any one, תְּהַבִּינִי אֶל Job 32, 12. 38, 18; אֶתְּחַזֵּק אֶל Num. 23, 18. Once לְדַבֵּר אֶל towards i. e. as to this matter Ezra 10, 14.

C) Conjunct. 1. *while*, comp. in F 1. With præt. 1 Sam. 14, 19; fut. Job 8, 21; particip. Job 1, 18 comp. vv 16. 17.



More fully ער id. Cant. 1, 12.—ער לא—Prov. 8, 26, and ער אַזער לא Ecc. 12, 1. 2. 6, *while not, while as yet not*, i. q. בְּטָרָם before, Syr. ܟܒܪܐ Matt. 1, 18 for Gr. *πρὶν ἢ*.

2. *until, so long as until*, spoken of a term or limit of time, comp. in B. 2. b. With præter. Josh. 2, 22 שְׁבוּ הָרָפִים עַד until the pursuers have returned. Ez. 39, 15. 2 K. 24, 20; fut. Gen. 38, 11. Hos. 10, 12. Prov. 7, 23. Job 27, 5. Is. 22, 14. More fully ער אַזְרֵי until that, with præter. Deut. 2, 14. Judg. 4, 24; fut. Num. 11, 20. Hos. 5, 15. ער שׁ Cant. 3, 4. Judg. 5, 7. ער בי id. with præter. Gen. 26, 13. 2 Sam. 23, 10; fut. Gen. 49, 10. ער אֵם Gen. 24, 19. Is. 30, 17, and ער אַזְרֵי Gen. 28, 15. Num. 32, 17. Is. 6, 1. In 1 Sam. 1, 22 the term or limit of time itself is signified, not the space or interval up to that limit, e. g. 1 Sam. 1, 22 וְהַבִּיאָהוּ עַד until the child be weaned, then will I bring him, for when he shall be weaned; comp. Chald. ער אַחֲרֵי, and the idiom of southern and western Germany: 'bis Montag reise ich,' i. e. I set off on Monday next. There is here strictly an ellipsis, which we may thus fill out: *until the child be weaned* (let him remain with me), *then will I bring him*.—It has moreover been often observed, (comp. Noldii Concord. Part. p. 534. Intpp. ad Ps. 110, 1; et contra Fritzsche ad Matt. p. 853 sq. Winer Lex. p. 695,) that the particle ער sometimes includes also the time beyond its term or limit; but this is manifestly without foundation, so far as it is ascribed to this particle as arising from any special *usus loquendi* of the Hebrew language. Still it is not the less certain, that the sacred writers have not in all places assigned the extreme limit, but a nearer one, without intending however to exclude at all the time beyond. When a person setting off on a journey says to a friend: *farewell till we meet again!* he now thinks indeed chiefly on this nearer term, although he also wishes his friend to *fare well* in like manner after his return. These remarks apply to passages like Ps. 110, 1. 112, 8. Dan. 1, 21. Gen. 29, 15. 1 Tim. 4, 13. Comp. Hengstenberg Authentie des Daniel p. 66, 67.

3. *even to such a degree*, i. e. *so that, even so that*, comp. in B. 2. c. Comp. Arab. حتى donec, also ut c. fut. Eth. ܐܬܝܬܐ donec, ut.—Is. 47, 7 thou saidst, I shall rule forever, ער לא־שָׁמַח אֲלֵהָ so that (even to such a degree of insolence, that) thou didst not lay these things to heart. Job 14, 6. More fully ער אַזְרֵי Josh. 17, 14, comp. Chald. A. 3.

ער Chald. i. q. Heb. where see.

A) Prep. 1. *during, within*; ער יוֹמֵינִי תְּלָחִין within thirty days, Dan. 6, 8. 13.

2. *until, even until*, of time, e. g. ער בְּנֵן even until now Ezra 5, 16. But ער אַחֲרֵי until the last, i. q. till at the last, at last, Dan. 4, 5.

3. *to, for*, of purpose, end; ער דְּבַרָּהּ to the intent that, to the end that, Dan. 4, 14, i. q. ער דְּבַרָּהּ דִּי 2, 30.

B) Conjunct. 1. *until that, ere*. Dan. 6, 25 they had not yet reached the bottom of the pit, i. e. the persons thrown in. ere (ער דִּי) the lions seized them.

2. *until, till that*, with præter. Dan. 2, 34. 5, 21. 7, 4. 9. 11. 22; fut. Dan. 2, 9, 4, 20. 22. 29.

ער m. (ער) Tsere impure, plur. ערִים, constr. עֲרֵי, once עֲרֵי Ps. 27, 12 in some copies.

1. *a witness*, Deut. 17, 6. 19, 15. Ruth 4, 9. 11. Is. 8, 2. Prov. 19, 5. 9. al. Also of things, Gen. 31, 44. 48. Is. 19, 20. Job 16, 8.

2. *witness borne, testimony*; ענה ער בִּי to bear witness against any one, Ex. 20, 16. Deut. 5, 17.

3. *a prince, chief*, pr. a preceptor, law-giver, Is. 55, 4. See the root in Hiph. 2. c.

ער, see ער yet.

ערָא Chald. see after r. עֲרָא.

\* עֲרָד obsol. root, Arab. عَد to number, to reckon, espec. days, time; Conj. IV to determine, to fix, sc. a time. This would seem to be a secondary verb, derived from the noun ער time, like the verb עָרַד, with which it is kindred. Hence Syr. ܟܢܥܐ to keep a festival, ܟܢܥܐܐ festival day i. q. מוֹעֵד.—The form עֲרָד see under r. עָרַד.

Deriv. עֲרָדָה, עֲרָדָה, pr. n. עָרַד, עֲרָדָה.

\* עָדָה fut. וְעָדָה, conv. וְעָדָה; i. q. עָבַר, Chald. Syr. id. Arab. عَدَا for عَدُو, Eth. ሆወ, id.

1. *to pass, to pass over or by*, Job 28, 8. Hence עָר A. 1, B. C.

2. *to rush upon, to attack* in a hostile manner, whence Arab. عَدُو an enemy; comp. the synon. עָבַר no. 5. b. Hence עָר A. 2, prey.

3. Causat. 'to cause to pass over upon,' i. e. *to put on ornaments, to adorn or to deck oneself* with any thing, c. acc. like לָבַשׁ. (Chald. id.) Job 40, 10 עָדָה-נָא נָא *deck now thyself with splendour*. עָדָה עָרָה *to deck with ornaments, to put on*, Ez. 23, 40. Jer. 4, 30. Hos. 2, 15. Jer. 31, 4 חֲפָנֶיךָ חֲפָנֶיךָ *thou shalt deck thyself with thy tabrets*, which as being drawn over the hands were an ornament of dancing females. Is. 61, 10. Ez. 16, 13; with two acc. *to adorn, to deck a person with* any thing, Ez. 16, 11.

Hiph. Causat. of Kal no. 1, *to remove, to put off or away a garment* Prov. 25, 20, i. q. עָבַר Jon. 3, 6.

Deriv. עָדָה, עָדָה for עָדָה (עָדָה, עָדָה), also the pr. names עָדָה, עָדָה, עָדָה, עָדָה, עָדָה, עָדָה, עָדָה.

עָדָה or עָדָה Chald. fut. וְעָדָה, i. q. Heb. Syr. عَدَا id.

1. *to pass over* i. e. *away*, and hence, of a kingdom, *to perish* Dan. 7, 14; of a law, *to be abrogated* Dan. 6, 9, 13.

2. *to go or come*, c. בָּ *to or upon* any thing Dan. 3, 27; c. מִן *to go from, to depart*, Dan. 4, 28.

APH. Causat. of Pe. no. 2, *to take away* Dan. 5, 20, 7, 26; of kings, *to remove, to depose*, Dan. 2, 21.

עָדָה (ornament, beauty, r. עָדָה no. 3) Adah, pr. n. f. a) The wife of Lamech, Gen. 4, 19. b) The wife of Esau, Gen. 36, 2, 4; comp. 26, 34.

I. עָדָה f. (for וְעָדָה, r. עָדָה) constr. עָדָה, plur. עָדָה, *an appointed meeting, assembly*. Spec.

1. *an assembly, congregation*, of the Israelites; fully עָדָה יִשְׂרָאֵל Ex. 12, 3, 6. 47. Lev. 4, 13; עָדָה בְּנֵי יִשְׂרָאֵל Ex. 16, 1. 2. 9. 17, 1. 35, 4; עָדָה יְהוָה *the congregation of Jehovah* Num. 27, 17, 31, 16; also κατ' ἐξουσίαν *the assembly* Lev. 4, 15, 8,

3. 4. 5. Num. 13, 26. 14, 1. al. Sept. συναγωγή.—But עָדָה אֱלֹ Ps. 82, 1 is *the assembly* (council) of the angels convoked of God.

2. A domestic or private *company, family, household*, Job 16, 7. 15, 34 עָדָה הַנֶּה, parall. אֶתְּלִי-שָׁחַר.

3. Any *assembly, multitude*; Ps. 1, 5 עָדָה צְדִיקִים *the congregation of the righteous*. 7, 8. Often in a bad sense, *troop, band, gang*, of wicked men, Ps. 86, 14. 22, 17. 16, 5. 11. 26, 9. 27, 3.

4. Of beasts, as עָדָה אֲבִירִים *the multitude* (herd) of the bulls Ps. 68, 31. Of bees, a *swarm*, Judg. 14, 8.

II. עָדָה f. (עָר) Tsere impure, plur. עָדָה.

1. *a witness*, any thing which testifies, Gen. 31, 52.

2. *testimony*, Gen. 21, 30.

3. *a precept* of God, *ordinance*, only plur. Deut. 6, 20; c. suff. Ps. 119, 22, 24. 59. 79. 138. 146. 168.

עָדָה f. (עָר) only in plur. עָדָה, pr. *a reckoning*, stated time, i. q. Arab. عِدَّة;

spec. *the monthly courses* of women, Is. 64, 5 בְּגָד עָדָה *vestis menstruis polluta*.

So Arab. عَد conj. VIII menstruata est mulier.

עָדָה and עָדָה (timely) Iddo, pr. n. m. a) A prophet and writer 2 Chr. 12, 15. 13, 22. b) The grandfather of Zechariah the prophet, Zech. 1, 1. 7. Ezra 5, 1. 6, 14. Neh. 12, 4, 16.

עָדָה and עָדָה f. (עָר) plur. c. suff. עָדָה; i. q. עָדָה II. 3.

1. *a precept* of God; Ps. 19, 8 יְיָ עָדָה, parall. הוֹרָה יְיָ חֲמִימָה. 78, 5. 81, 6 (parall. מִשְׁפָּט, חֶק). 122, 4 *whither the tribes go up... by the precept to Israel*. Plur. c. suff. עָדָהֶיךָ Neh. 9, 34; עָדָהֶיךָ 1 K. 2, 3. 2 K. 17, 15. al. In all these passages the LXX. have μαρτύριον, μαρτυρία, according to the common etymology, but against the context; comp. r. עָר Hiph. no. 2. c.

2. Collect. *precepts, law*, spec. *the decalogue*. Ex. 25, 21 *in the ark thou shalt put the law*, the decalogue. v. 26. *the ark of the law* Ex. 25, 22. 26, 33. 34; אֹהֶל הַעֲדוּת *the tabernacle of the law* Num. 9, 15. 17, 23. 18, 2.



לְחֹת הַחֲזָוִת *the tables of the law* Ex. 31, 18. 34, 29.—2 K. 11, 12. 2 Chr. 23, 11.

3. *a revelation, and hence a song or psalm revealed*, in the inscriptions Ps. 60, 1. 80, 1; comp. Ps. 60, 8–10. Others *a lyric song*, to be sung to the lyre, as if derived from עֵד i. q. Arab. عود lute, lyre.

עֵדִי m. (ר. עָדָה) in pause עֵדִי, c. suff. עֵדִי, plur. עֵדִיִּים.

1. *ornament, and collect. ornaments*, see the root no. 3. Ex. 33, 4. 6. Jer. 4, 30. עֵדִיִּים עֵדִי *splendid ornaments* Ez. 16, 7.

2. *Perh. time of life, age*, comp. עַד A. 1, and עַד no. 3. Spec. *youth*, as Ps. 32, 9 *be not as the horse and as the mule ... with bit and bridle must their youth (vigour, fierceness) be muzzled*. Others: *with bit and bridle, even their trappings, must they be muzzled*. Ps. 103, 5 הַמִּשְׁבִּיעַ בְּטוֹב עֵדֶיךָ *who satisfieth thy years with good*, parall. נִעְתָּרִים. See Thesaur. p. 993.

עֲדִיאל (ornament of God) *Adiel*, pr. n. m. a) 1 Chr. 4, 36. b) 9 12. c) 27, 25.

עֲדָה (whom Jehovah adorns, r. עָדָה) *Adaiah*, pr. n. m. a) The grandfather of king Josiah, 2 K. 22, 1. b) 1 Chr. 9, 12. Neh. 11, 12. c) 1 Chr. 8, 21. d) Ezra 10, 29. e) 10, 39. Neh. 11, 5; for which עֲדָה id. 2 Chr. 23, 1.

עֲדִין adj. (ר. עָדָה) *delicate, effeminate, voluptuous*, Is. 47, 8.—Very difficult and perhaps corrupted is the passage in 2 Sam. 23, 8 Cheth. הוּא עֲדִינוּ הַמִּצָּנִי (Keri) for which the author of Cheronides gives in 1 Chr. 11, 11 הוּא עֲדִינוּ הַמִּצָּנִי *he lifted up his spear*. Simonis renders in 2 Sam. l. c. *percussio ejus hastā suā (fuit) in octingentos*, etc. comp. עֲדָן Conj. II, to smite with a pointed weapon; see below in עֲצָן. Better to render עֲדִין *vibration* i. e. *the brandishing of a spear*, r. עָדָה to be soft, pliant, flexible. *Perh. however the reading is here corrupted for הַמִּצָּנִי הוּא עֲדִינוּ *he brandished it, his spear*, with suff. pleonast. רִמְּנוּ for the sake of paronomasia with הַמִּצָּנִי*; comp. Ez. 10, 3. 1 Sam. 21, 14.

2. *Adin*, pr. n. m. Ezra 2, 15. Neh. 7, 20.

עֲדִינָא (slender, pliant,) *Adina*, pr. n. of a military commander under David 1 Chr. 11, 42. R. עָדָן.

עֲדִיתַיִם (double prey, see עַד A. 2) *Adithaim*, pr. n. of a town in the tribe of Judah, Josh. 15, 36.

\* עָדָל obsol. root, Arab. عدل *to be just, equitable, generous*.—Hence the two following.

עָדָלִי (for עָדָלִי justice of God) *Adlai*, pr. n. m. 1 Chr. 27, 29.

עָדָלָם (justice of the people, for עָדָל עַם; according to Simonis for עָדָם comp.

עֲדָר latibulum, and עָלָם to hide,) *Adullam*, pr. n. of a city in the plains of Judah, anciently a royal city of the Canaanites, and fortified by Rehoboam, Josh. 12, 15. 15, 35. 2 Chr. 11, 7. Mic. 1, 15. Neh. 11, 30. Sept. Ὀδολλύμ. In its vicinity *was the cave of Adullam* מְעָרָה עָדָלָם, 1 Sam. 22, 1. 2 Sam. 23, 13.—Gentile n. עָדָלָמִי *Adullamite* Gen. 38, 1. 12. 20.

\* עָדָן in Kal not used, prob. *to be soft, lax, pliant*; Arab. عدن V *to be flexible, to waver, to vibrate*; عَدَنٌ softness, laxness, languor, عِدَانٌ a cane

or reed, a long pole (pr. vibrating in the air); comp. above in עָדָן no. 1. The Gr. ὑδῶς, which Simonis here compares, is obviously not connected with this root.

HITHP. pr. *to give oneself up to softness*, i. e. *to live delicately, sumptuously, voluptuously*, Neh. 9, 25.

Deriv. עָדָן, עָדָה, עָדִין, עָדִי, and the pr. names עֲדִנָא, עָדָה, עָדָן.

עָדָן m. (ר. עָדָה), plur. עָדָנִים, c. suff. עָדָנִיךָ.

1. *delight, pleasure*, Gr. ἡδονή, only in plur. Ps. 36, 9. 2 Sam. 1, 24. Jer. 51, 34. See the root in Hithp.

2. *Eden*, pr. n. of a pleasant region in Asia, the situation of which is described Gen. 2, 10–14; in which was placed the garden of our first parents, Gen. 2, 8. 10. 4, 16. Is. 51, 3; hence עֵדֶן הַגֶּן *the garden of Eden* Gen. 2, 15. 3, 23. 24. Joel 2, 3. Ez. 36, 35; עֵצֵי עֵדֶן *the trees of Eden*, Ez. 31, 9. 16. 18. The place in

the mind of the sacred writer would seem to have been in the elevated regions of Armenia, near the sources of the Euphrates and Tigris; in which vicinity also we find the earliest traces of mankind after the deluge, Gen. 8, 4. —The various opinions respecting the site of the terrestrial paradise are reviewed by Rosenmüller, Bibl. Geogr. I. p. 172 sq. Tuch Comm. ü. d. Genesis p. 71 sq. See Thesaur. p. 995.

**עֵדֶן** (pleasantness) *Eden*, pr. n. of a region in Mesopotamia or Assyria, 2 K. 19, 12. Is. 37, 12. Ez. 27, 23. The site is uncertain.—Different is **עֵדֶן**, see in **בֵּית** no. 12. dd.

**עֵדָנָה**, **עֵדָנָה**, contr. for **עַד-הַנֵּה** *till now, yet*, Ecc. 4, 2. 3.

**עֵדָן** Chald. m. (ר. **עֵדָר**) plur. **עֵדָנִין**, *time*, Dan. 2, 8 sq. 3, 5. 15. 7, 12. Syr.

**عِدَان**, Arab. **عِدَان** id.—Spec. in prophetic language for *a year*, Dan. 4, 13. 20. 22. 29. 7, 25 **עֵדָן** וּשְׁנַיִם **עֵדָן** *for a year, also two years, and half a year*, i. e. for three years and a half; comp. Jos. B. J. 1. 1. 1. See **מוֹעֵד** no. 1. c, and **רָמִים** no. 3.

**עֵדָנָה** (pleasure) *Adna*, pr. n. m. Ezra 10, 30. R. **עֵדָן**.

**עֵדָנָה** (id.) *Adnah*, pr. n. m. a) 1 Chr. 12, 20. b) 2 Chr. 17, 14.

**עֵדָנָה** f. (ר. **עֵדָן** Hithp.) *pleasure*, Gen. 18, 12.

**עֵדָנָה** see **עֵדָן**.

**עֵדָדָה** (Syr. festival) *Adadah*, pr. n. of a town in the southern part of the tribe of Judah, Josh. 15, 22. See in **ר**. **עֵדָר**.

\* **עֵדָה** *to be abundant, redundant*, pr. of garments or curtains hanging in full folds, Ex. 26, 12. 13. Then *to be more than enough, to remain over as surplus*, of food Ex. 16, 23; of money Lev. 25, 27; of men, c. **עַל** Num. 3, 46, c. **בְּ** 48, 49.

Hiph. *to gather more than enough, to have an overplus*, Ex. 16, 18.—Arab. **غَدَفَ** superfluum, nimium dedit; Conj. IV laxavit velum.

\* **עֵדָר** 1. *to set in order, to arrange, to array*, e. g. an army for march or bat-

tle, c. acc. 1 Chr. 12, 38; acc. impl. v. 33. Perh. kindr. with **עָרַר**.

2. *to put in order a vineyard*, i. e. *to dress, to dig, to hoe*, so that by heaping up earth around the vines, the hills and furrows form rows; so in Talmud. See Niph. no. 1, and **מַעְרָר**.

3. *to muster*, and so *to miss, to find lacking*, as in **פָּקַר**; see Niph. no. 2.

NIPH. 1. Pass. of Kal no. 2, *to be dressed, digged*, as a vineyard, Is. 5, 6, 7, 25.

2. Pass. of Kal no. 3, *to be missed, to be wanting, lacking*, of pers. 1 Sam. 30, 19. 2 Sam. 17, 22; of things Is. 34, 16. 40, 26. 59, 15. Zeph. 3, 5. Arab.

**عَدَرَ** *to remain behind*, as a sheep from the flock, pr. *to be lacking*.

PIEL *to let lack, to let be wanting*, 1 K. 4, 27 [5, 4].

Deriv. **עֵדָרָא**, **עֵדָרָא**, pr. n. **עֵדָר**.

**עֵדָר** m. (ר. **עֵדָר**) c. suff. **עֵדָרָו**, plur. **עֵדָרִים** constr. **עֵדָרֵי**.

1. *a flock, herd, drove*, Sept. **πολιμνιον**, **ἀγέλη**, pr. host, from the idea of arraying and mustering, which was also done by the shepherd; comp. Lev. 27, 32. Job 5, 24. So Gen. 29, 2. 3. 8. 32, 20. Judg. 5, 16. 1 Sam. 17, 34. Ps. 78, 52. **עֵדָר עֵדָר** *drove and drove*, i. e. each drove Gen. 32, 17. With genit. of the kind of cattle, **עֵדָר עֵדָר** Joel 1, 18. Mic. 5, 7. **עֵדָר עֵדָר** Joel 1. c. **עֵדָר עֵדָר** Cant. 4, 1. 6, 5. With genit. of the owner or keeper Cant. 1, 7. Is. 40, 11. Jer. 51, 23; hence **עֵדָר יִשְׂרָאֵל** i. e. the people of Israel Jer. 13, 17. Zech. 10, 3. Chald. **עֵדָרָא** id.

2. *Eder*, pr. n. a) A city in the south of Judah, Josh. 15, 21. b) A man 1 Chr. 23, 23. 24, 30. Comp. **מִנְדָּל מִנְדָּל עֵדָר** no. 4. a.

**עֵדָר** (flock) *Eder*, pr. n. m. in pause **עֵדָר** 1 Chr. 8, 15.

**עֵדָרִיאֵל** (flock of God) *Adriel*, pr. n. of a son-in-law of king Saul, 1 Sam. 18, 19. 2 Sam. 21, 8.

\* **עֵדָשׁ** obsol. root, Arab. **عَدَس** *to fodder a flock or cattle*. Hence perhaps

**עֵדָשׁ**, only plur. **עֵדָשִׁים**, *lentiles*, a kind of pulse resembling small beans, used chiefly by the poor, Gen. 25, 24. 2 Sam. 17, 28. 23, 11. Ez. 4, 9. See Celsii Hie-



rob. II. p. 104 sq. Still called in Arabic **عَدَس** 'Adas, and much used by the common people; see Bibl. Res. in Palest. I. p. 246.

**עָרָה** see in **עָרָה**.

**עָרָה** 2 K. 17, 24, see in **עָרָה**.

\* **עָרָה** in Kal not used, i. q. **עָרָה** no. 3, to wrap around, to cover with darkness.

HIPH. to cover with darkness, metaph. to degrade, to treat with contumely. Lam. 2. 1 how hath Jehovah in his wrath covered with darkness the daughter of Zion! Sept. *ἐννότισεν*, Vulg. *caligine texit*.—Syr. 'Aph. to obscure; but Pa. **عَاب** metaph. to contemn, to treat with contumely, Arab. **عَاب** mid. Ye, to dishonour, to disgrace.

Deriv. **עָרָה** II.

**עָרָה** (serving sc. God, r. **עָרָה** no. 3) Obed. pr. n. m. a) The son of Boaz and Ruth, Ruth 4, 17. 21. b) 1 Chr. 11, 47. c) ib. 2, 37. d) ib. 26, 7. e) 2 Chr. 23, 1.

**עָרָה** *Obal*, pr. n. of a tribe and region in that part of Arabia peopled by the descendants of Joktan, Gen. 10, 28; for which in the Sam. Cod. and 1 Chr. 1, 22, is read **עָרָה** *Ebal*. Its position is very uncertain. Bochart, Phaleg. 2, 23, understands the *Avalitæ* or *Abalitæ* on the Ethiopian coast, outside of the straits of Bab-el-mandeb; but the descendants of Joktan must be sought, it would seem, in Arabia itself. Still less can it be referred to the *Toḡlitis* of Josephus in Idumea, which is **עָרָה**.

\* **עָרָה** 1. pr. to move in a circle, like the kindr. roots **חָגַג**, **הָגַג**. Arab. **عاج** mid. Kesr. to be curved, II to curve, to bend.—Hence **עָרָה** (עָרָה), a round cake, bread-cake, like **עָרָה** from **עָרָה**.

2. Denom. from **עָרָה**, to bake cakes, i. e. bread-cakes, fut. c. suff. **עָרָה** Ez. 4, 12.

**עָרָה** (perh. contr. for **עָרָה**, i. e. long-necked?) *Og*, pr. n. of a king of Bashan famous for his gigantic stature, Num. 21, 33. 32, 33. Deut. 3, 1. al.

**עָרָה** m. (r. **עָרָה**) Gen. 4, 21. Job 21, 12. 30, 31, also **עָרָה** Ps. 150, 4 (where

several Mss. and editions have **עָרָה**) a pipe, reed, *syrix*, as the Hebrew intpp. correctly give it. Targ. **עָרָה** pipe, tibia, Jerome *organon*, i. e. double or compound pipe, an instrument consisting of several pipes. In Dan. 3, 5. 10. 15, the Hebrew translator uses it for **עָרָה** q. v.

\* **עָרָה** 1. pr. to turn back, to return; hence to go over again, to repeat, comp.

**עָרָה**. Arab. **عَا** to return, to repeat, to get accustomed; IV to repeat, to restore. Comp. also r. **עָרָה** no. 1.

2. to continue, to endure, from the idea of constant repetition; comp. **עָרָה** no. 3, a, b. Hence **עָרָה** again, continually.

3. Spec. to say again and again; hence to affirm and spec. to testify, to exhort; in Kal once Lam. 2, 13 Cheth. See Hiph. Comp. Arab. IV, in no. 1.

PIEL **עָרָה** to surround, Ps. 119, 61; comp. Ps. 18, 5. 6. Eth. **ሀዋዮ** to go around, IV **አሀዮ** to cause to go around, i. e. to surround.

HIPH. **עָרָה**, fut. 1 pers. **עָרָה**.

1. Spoken of a witness: a) i. q. Kal no. 3, to testify, to bear witness, absol. Am. 3, 13. Mal. 2, 14. With acc. against any one 1 K. 21, 10. 13; but also in favour of or for any one, i. e. to laud him, Job 29, 11; comp. *μαρτυρέω* Luke 4, 22. b) Causat. to cause to testify, i. e. to take witnesses, to take any one as witness, Is. 8, 2. Jer. 32, 10. 25. 44. Hence to call as witness, to invoke, c. **עָרָה** against any one Deut. 4, 26. 30, 19. 31, 28.

2. to obtest, i. e. a) to protest, to affirm solemnly, calling God to witness, with **עָרָה** of pers. Gen. 43, 3 **עָרָה** **עָרָה** **עָרָה** the man solemnly protested unto us. Deut. 8, 19. 32, 46. 1 K. 2, 42. Zech. 3, 6. b) to exhort solemnly, to admonish, espec. Jehovah a people, c. acc. pers. Lam. 2, 13; **עָרָה** Ps. 50, 7. 81, 9. 2 K. 17, 13; Jer. 6, 10. Also to chide, to upbraid, comp. **עָרָה**, Neh. 13, 15. 21. c) to enjoin solemnly upon any one, e. g. a precept, law, and hence of the divine legislation, comp. **עָרָה** no. 3, and **עָרָה**. With acc. of thing and **עָרָה** of pers. 2 K. 17, 15 **עָרָה** **עָרָה** **עָרָה** his precepts which he had enjoined upon them, given them. Neh. 9, 34. 1 Sam. 8, 9.

HOPH. *to be testified, declared, made known*, c. ב. Ex. 21, 29.

PILEL *(improperly referred by some to the root פלל) to set up again, to restore, to relieve*, Ps. 146, 9. 147, 6.

HITHPOL. *to right oneself again, to restore oneself*, plur. 1 pers. וְהִצְדַּקְתִּי Ps. 20, 9. Sept. ἀνορθώσωμεν.

Deriv. זר, זרה, זרוח, זרעה, pr. n. זורר, also

זר, rarely עד (according to the Masora twelve times, e. g. Gen. 8, 22. Jer. 13, 27. etc.) c. suff. זורר *(see in no. 4), pr. repetition, continuance, duration*, from r. זר no. 2; but always as Adv. Not found in the kindred languages, except the Chald. See below.

1. *again, yet again*; comp. Aram. חַבַּשׁ, again, also from the idea of returning, repeating, Gen. 4, 25. 24, 20. 37, 9. Hos. 1, 6. al. sæpiss. Often after a verb denoting repetition, as שׁוּב זור Jer. 3, 1; נָסַח זור Gen. 18, 29. With a negat. זור לא *not again* Gen. 9, 11. 15. Is. 54, 9; and so זור לא Job 7, 10. זור לא Gen. 8, 21.

2. *repeatedly, i. e. continuedly, continually*, without interruption; Gen. 46, 29 זור ונָדָה עַל צַוְאַרְוֹ *and wept upon his neck continuedly, uninterruptedly*. Ruth 14, 14. Ps. 84, 5 *happy they who dwell in thy house, זור וְתִלְלוּךָ continually do they praise thee*.—Hence

3. *yet, yet more, further, longer*, pr. of continued time and action. Gen. 8, 10 *and he waited זור שִׁבְעַת יָמִים yet seven days longer*. 29, 27. 30. 7, 4 *לְיָמִים זור 4 yet seven days*. Is. 5, 4. Ecc. 3, 16. With a negat. *no more, no longer*, Gen. 17, 5. 32, 29. Is. 2, 4. 30, 20. Job 24, 20. al. Also *yet the more*, of an action continued and increasing; Gen. 37, 5 *וַיִּסְפוּ זור שׂנְאָה אֹתוֹ and they hated him yet the more*. Prov. 9, 9.—So too i. q. *more than this, besides*, where to persons or things already mentioned something further is added; Gen. 43, 6 *הַזֶּכֶּר זור לָבֶן whether ye had yet a brother*, i. e. besides. Gen. 19, 12. Is. 1, 5.

4. Most freq. of a time or action continued either up to the present moment, or to the occurrence of another act, *yet, as yet, still*. Gen. 45, 3 *הֲזֵכֶּר אָבִי זור doth my father yet live?* 31, 14. Is. 5, 25 *his*

*hand is stretched out still*. Ps. 78, 30 *while their meat was yet in their mouths*. Is. 65, 24. Dan. 9, 20. 21 *lo, it is yet high day*. So זור קָצַטְנָה *yet a little while and this or that will be done*, Is. 10, 25. 29, 17. Ex. 17, 4. Ps. 37, 10.—Where the subject is a personal pronoun, this is appended to זור as a suffix (comp. also זֶשׁ, אֵין), thus: זורִי *as yet I*, Josh. 14, 11. 1 Sam. 20, 14; זורִי *see in no. 5. a*; זורֶךְ *yet thou* Gen. 46, 30, f. זורֶךְ 1 K. 1, 14; זורִי Gen. 18, 22; זורֶנָּה 1 K. 1, 22; זורֶם Ex. 4, 18, once זור הָם Is. 65, 24. etc. Like זֶשׁ and אֵין, so זור also includes the idea of the substantive verb, and is then construed with a participle; e. g. Gen. 18, 22 *זורִי לְפָנַי רַי he stood yet before Jehovah*; or with a verbal adj. as זורִי חַי *he is yet alive* Gen. 43, 28. Sometimes זור c. suff. is subjoined to a substantive, as Num. 11, 33 *הַבָּשָׂר זורִי בֵּין שְׁנֵיהֶם while the flesh was yet between their teeth*. 1 Sam. 13, 7. 2 Chr. 34, 3; here the suffix (as elsewhere *הוּא, הוּא*) has the force of the subst. verb.—Once c. suff. plur. Lam. 4, 17 *Keri זורֵינוּ תִּבְלִינָה עֵינֵינוּ as yet our eyes languish*, pr. by anacoluthon *as yet we languish, our eyes languish*. But the true reading is preserved in Chethibh *זורֵינוּ*, apparently a poetic form for *זורֵינוּ* (as *זֶשׁ* poet. for *זֶשׁ*), i. e. *as yet they languish, even our eyes*, the suffix being redundant, as above, but with a finite verb instead of a participle.

5. With Prefixes: a) *בְּזֶר* pr. 'in the being yet,' i. e. α) *while, while yet*, opp. *בְּזֶר*. 2 Sam. 12, 22 *בְּזֶר הַיֶּלֶד חַי while the child was yet alive*. Job 29, 5. Prov. 31, 15. Jer. 15, 9 *בְּזֶר יוֹמָם while yet day*. With noun suff. Ps. 146, 2 *בְּזֶרִי while I yet exist*; but with verbal suff. Gen. 25, 6 *בְּזֶרִי חַי while he yet lived*. Deut. 31, 27. Here in *בְּזֶרִי* the זור is construed as a noun, pr. *in my continuance, existence, being*; but in *בְּזֶרִי* the זור is an adverb, and there is an ellipsis, pr. *in the time while he yet lived*, זֶשׁ being the nominative. β) *in yet, within yet* this or that space of time, Gen. 40, 13 *בְּזֶר שְׁלֹשֶׁת יָמִים within yet three days*. Is. 7, 8. 21, 16. Jer. 28, 3. 11, Comp. ב. A. 5.

b) *מֵזֶר* from *as yet, ex quo*, i. e. *ever since*. Gen. 48, 15 *מֵזֶרִי ever since I*



am, ever since I exist. Num. 22, 30  
 הָיָה עַד הַיּוֹם מֵעַדְּךָ ever since thou wast,  
 even unto this day.

עַד Chald. yet, i. q. Heb. no. 4, Dan.  
 4, 28.

עוֹרֵר (for מְעִידָר setting up again,  
 erecting, r. עוֹד) Oded, pr. n. a) The  
 father of the prophet Azariah, 2 Chr.  
 15, 1. 8. b) Another prophet, 2 Chr.  
 28, 9.

\* עָיָה 1. i. q. Arab. عوى, to bend,  
 to curve; also to make crooked, to dis-  
 tort, kindr. with אָנָה. See Niph. Pi. Hiph.

2. to act perversely, to sin, (comp. הָבַל  
 II. 3,) Dan. 9, 5; with עַל of pers. Esth.  
 1, 16.—Arab. غوى erravit, seductus est.

NIPH. 1. to be distorted, to writhe,  
 with pains and spasms, like a woman in  
 travail. Is. 21, 3 מְשַׁבֵּשׁ I writhe  
 so that I cannot hear. Also to be bent,  
 bowed down, depressed, with calamities,  
 Ps. 38, 7.

2. to be perverse; part. נָעִיהָ perverse.  
 Prov. 12, 8 נָעִיהָ לֵב perverse of heart.  
 1 Sam. 20, 30 בְּרִנְיָהּ הַפְּרָוִיָּהּ the son of  
 perverse rebelliousness, i. e. of a perverse  
 and obstinate mother; comp. Job 30, 8.

PIEL עָיָה to subvert, to overturn, to turn  
 upside down, i. e. to destroy; Is. 24, 1 עָיָה  
 פָּנֶיהָ and turneth the face of it (the  
 earth) upside down. Lam. 3, 9 הִתְיַבְּוּרִי  
 עָיָה he turneth up (breaks up) my ways.  
 Comp. הִפֵּךְ.

HIPH. הִפְעִיָה to make crooked, to per-  
 vert, e. g. to pervert or wrest right, Job  
 33, 27; to pervert one's way or conduct,  
 i. e. to act perversely, Jer. 3, 21. Also  
 with הִרָה impl. to act perversely 2 Sam.  
 7, 14. 24, 17. 1 K. 8, 47. Ps. 106, 6. Jer.  
 9, 4; c. acc. 2 Sam. 19, 20.

Deriv. עָיָה, עָיָה, עָיָה, עָיָה,  
 Chald. עָיָה, also the pr. names עָיָה,  
 עָיָה, עָיָה, עָיָה.

עָיָה f. an overturning, overthrow, Ez.  
 21, 32. R. עָיָה Pi.

עָיָה 2 K. 18, 34. 19, 13. Is. 37, 13, also  
 עָיָה 2 K. 17, 24, (i. q. עָיָה overturning,  
 ruin, unless perhaps it is to be so read,) *Itah*  
 or *Atah*, pr. n. of a city under  
 the Assyrian dominion, whence colo-  
 nists were brought to Samaria. Some  
 compare here a Phœnician city *Avatha*,

see Relandi *Palestina* p. 232, 233; but  
 it must rather be sought in Mesopota-  
 mia.—Gentile n. plur. עָיָה *Avites* 2 K.  
 17, 31, see below under עָיָה.

עוֹן iniquity, see עָוֶן.

עוֹז strength, see עָז.

\* עוֹז or עָוֶן to flee for refuge to  
 any pers. or place; Arab. عاذ mid.  
 Waw id. c. ب; II, to cause to flee for  
 refuge, مَعَاذٌ, عَوْدٌ, refuge. Either  
 kindr. with verbs of *hasting*, הָשָׁה;  
 or perh. denom. from subst. מָנוּ refuge,  
 asylum, comp. Is. 30, 2.

HIPH. causat. pr. 'to cause to flee for  
 refuge,' hence to save by flight, to place  
 in safety, spoken of one fleeing with his  
 effects, property, etc. Ex. 9, 19 הָיָה  
 מָנוּ. Acc. impl. id. Is. 10, 31. Jer. 4,  
 6, 6, 1.

\* עוֹט perh. i. q. Arab. غاط mid.  
 Waw to sink in any thing, as the foot  
 in the sand; II, to sink, to dig a well;  
 IV, to plunge, to immerse; hence usually  
 עָט stylus. But the notion of *digging*,  
*graving*, is not certain in this root; and it  
 is better to refer עָט to the idea of *hard-*  
*ness*, *stiffness*, (as Germ. *Stift* from *steif*),  
 which belongs to the kindred syllable  
 עָץ, see in עָצָה, עָצָה, עָצָה; so that it  
 would then be related to עָץ wood,  
 whether the root be עוֹט i. q. עוֹץ, or  
 עָטָה i. q. עָצָה as is more probable.

עָוֶן, plur. עָוֶיִם, *Avite*, *Avim*, i. e.

1. Gentile n. from the name עָוֶן, *Avite*,  
 2 K. 17, 31; see in עָוֶן.

2. Names of the aborigines of the coun-  
 try of the Philistines, Deut. 2, 23. Josh.  
 13, 3.

3. הָעָוֶיִם (the ruins, or *Avites'*-town)  
 a town of Benjamin, Josh. 18, 23.

עוֹרָה or עוֹרָה Chald. f. *perverseness*.  
*sin*, often in the Targums; but in O. T.  
 only plur. עוֹרָה, or in some copies (al-  
 ways in the Targums) עוֹרָה, Dan. 4, 24.  
 R. עוֹרָה.

I. עוֹרָה m. adj. (עוֹרָה) *wicked*, *ungodly*,  
 Job 16, 11.

II. עוֹרָה m. (r. עוֹל) a child, pr. a  
*suckling*, i. q. עוֹל, Job 21, 11, parall  
 עוֹלָה; perh. 19, 18.

**עוֹרִית** (ruins, r. עוֹרִית) *Arith*, pr. n. of a town in the territory of the Edomites, Gen. 36, 35; also 1 Chr. 1, 46 where Cheth. עִיִּית.

\* **עָנָל** in Kal not used, *to turn away, to distort*, comp. **עָנָל**, **עָנָל**; hence *to be wrong, perverse, wicked*. Arab. **عَال** mid. Waw quiesc. *to turn aside* sc. from right, to be unjust.

PIEL fut. **עָנָל** *to do wrong, to act wickedly*, Ps. 71, 4. Is. 26, 10.—Syr. Aph. **عَان** id.

Deriv. **עָנָל**, **עָנָל**, **עָנָל** (**עָנָל**, **עָנָל**), and **עָנָל** I.

**עָנָל** m. (r. עָנָל) *a wrong-doer, one wicked*, Job 18, 21. 27, 7. 29, 17. al. Syr. **عَان**.

**עָנָל** m. (r. עָנָל) once in constr. **עָנָל** Ez. 28, 18, c. suff. **עָנָל**, *wrong, wickedness, iniquity*, Job 34, 10. Ps. 53, 2. Jer. 2, 5; so in a judge Lev. 19, 15. Ps. 82, 2; in a merchant Ez. 28, 18. **עָנָל** *to do evil* Ez. 3, 20. 18, 24. 26, 33, 13; **עָנָל** id. Job 34, 32. **עָנָל** *a wicked man, unjust*, Prov. 29, 27. Concr. for unjust gain Ps. 7, 4. Syr. **عَان**, Chald. **עָנָל**, **עָנָל**, id.

\* **עָנָל** *to give milk, to suckle*, of animals, only part. fem. **עָנָל** *milch-kine* 1 Sam. 6, 7. 10. Gen. 33, 13. Also without subst. part. **עָנָל** *the milk-giving, milch*, poet. for the ewes, Ps. 78, 71. Is. 40, 11.—Kindr. by transp. is **עָנָל**, where see note. Arab. **عَال** mid. Ye, *gravid* fuit et lactavit.

Deriv. **עָנָל** II, and

**עָנָל** m. *a child, pr. a sucking-child, suckling*, Is. 49, 15. 65, 20.—Arab. **عَال** boy, Syr. **عَان**, Chald. **עָנָל**, **עָנָל**, id.

**עָנָל** f. (r. עָנָל) once contr. **עָנָל** Is. 61, 8; with He poet. demonstr. **עָנָל** Ps. 125, 3. Hos. 10, 3, contr. **עָנָל** Job 5, 16; once transp. **עָנָל** Hos. 19, 9; plur. **עָנָל** Ps. 58, 3. 64, 7; i. q. **עָנָל**, *wrong, wickedness, iniquity*, Job 6, 29. 30, 11, 14. Prov. 22, 8. Is. 59, 3. al. **עָנָל** *to do wrong, to act wickedly*, Zeph. 3, 5, 13; **עָנָל** Job 13, 7. 24, 7. **עָנָל** *the son of wickedness, a wicked man*, Ps. 89, 23; **עָנָל** *the wicked* 2 Sam. 3, 34, 7, 10. Abstr. for concr. *wickedness* for

*the wicked* Job 5, 16. 24, 20. Ps. 107, 42. Sept. *ἄδικία, ἀνομία*.

**עָנָל** *evil*, see in **עָנָל**; also *a burnt-offering*, see **עָנָל**.

**עָנָל** m. (see note) plur. **עָנָל** and **עָנָל** as from a form **עָנָל**; constr. **עָנָל** Lam. 2, 20; with light suff. **עָנָל** Ps. 137, 9. **עָנָל** Lam. 1, 5; with grave suff. **עָנָל**; *a boy, child, infant*, e. g. of tender age Is. 13, 16. Hos. 14, 1. 2 K. 8, 12. Nah. 3, 10. Ps. 137, 9; carried in the arms, Lam. 2, 20; playing in the streets Jer. 6, 11. 9, 20; asking for bread Lam. 4, 4; carried away captive Lam. 1, 5; once of the unborn fetus Job 3, 16. Sometimes coupled with **עָנָל** suckling Ps. 8, 3. Joel 2, 16. Jer. 47, 7. Lam. 2, 11; from which however it is expressly distinguished 1 Sam. 22, 19. 15, 3 **עָנָל** **עָנָל**. The same is **עָנָל** Is. 3, 12. Plur. c. suff. *their children* Ps. 17, 14.

NOTE. The form comes from Poel or Polel **עָנָל**; prob. from r. **עָנָל** to vex, and so referring to the *petulance* of children; or it may come from r. **עָנָל** to suckle, though the sense would here be passive, while the form is active. See in **עָנָל** I. 2, and Po. no. 3. Thesaur. p. 1033, 1034.

**עָנָל** and **עָנָל** f. plur. (r. **עָנָל** I) constr. **עָנָל**, *gleanings*, Mic. 7, 1. Is. 24, 13. Jer. 49, 9. Obad. 5. Twice coupled with a preceding masc. sing. Judg. 8, 2. Is. 17, 6; see Heb. Gram. § 144.

**עָנָל** m. rarely **עָנָל** Gen. 3, 22. 6, 3. al. plur. **עָנָל**. R. **עָנָל** I.

A) Pr. 'hidden,' spec. *hidden time*, i. e. obscure and long, of which the beginning or end is uncertain or indefinite, *duration, everlasting, eternity*, spoken:

1. Of time *long past*, gray antiquity, of old, *everlasting*, as in the following phrases and examples: **עָנָל** Am. 9, 11. Mic. 7, 14. Is. 63, 9, and **עָנָל** Deut. 32, 7, *the days of old*, ancient times. **עָנָל** of old, *from ancient times*, Gen. 6, 4. 1 Sam. 27, 8. Is. 63, 16. Jer. 2, 20, 5, 15. Ps. 25, 6; and so of time before the world, *from everlasting*, Prov. 8, 23; with a negative, *not from any time, never*, Is. 63, 19. 64, 3; elsewhere of a long time, long, Is. 42, 14 referring to the time of the exile. 46, 9. 57, 11;



**ערל** *an ancient landmark*, set up by the forefathers, Prov. 22, 28, 23, 10; **ערל** *ancient gates*, Ps. 24, 7. **ערל** *the dead of old*, those long dead, Ps. 143, 3. Lam. 3, 6; **ערל** *the people of old time*, long dead, Ez. 26, 20.—Since to men of ancient times were attributed sincere piety and uncorrupted morals, hence **ערל** Ps. 139, 24, **ערל** Job 22, 15, **ערל** Jer. 6, 16, **ערל** Jer. 18, 15, are all put for *the true piety of the fathers of old*; comp. **ערל** *the righteousness of old*, former righteousness, Dan. 9, 24.—That not always the remotest antiquity is implied, is manifest from the phrase **ערל** Is. 58, 12, 61, 4, spoken in [prophetic] allusion to the ruins of Jerusalem at the close of the Babylonian exile. Jer. 25, 9 and 49, 13 do not belong here, 'there referring to time future.

2. Often also of *future time*, *ever*, *for ever*, *evermore*, in such a way that the *terminus ad quem* is to be determined from the nature of the subject. Thus where human things are spoken of:

a) Spec. in the affairs of single persons, **ערל** is sometimes put for the whole period of life, *all the days of one's life*, as **ערל** *a servant for ever*, i. e. not to be set free in all his life, Deut. 15, 17. Ex. 21, 6. 1 Sam. 27, 12; poet. of an animal Job 40, 28 [41, 4]. **ערל** *for ever* i. e. so long as he lives, 1 Sam. 1, 22, 20, 15. 2 Sam. 3, 28. **ערל** *ever secure*, ever prosperous, so long as they live, Ps. 73, 12, 30, 13 *Jehovah, my God, I will I praise thee, i. e. while I live*, 5, 12, 31, 2, 37, 27, 28, 49, 9, 52, 11, 71, 1, 86, 12. Sometimes put for *very long life*; Ps. 21, 5 *he (the king) asked life of thee, thou gavest him* **ערל** *length of days for ever and ever*, i. e. a long, long life.—A still narrower application of **ערל** is implied in Is. 35, 10 **ערל** *perpetual joy shall be upon their heads*, i. e. a joy *ever* conspicuous in their countenances, they shall be *ever* cheerful and rejoicing (comp. Ps. 126, 2). Is. 51, 11, 61, 7. In Is. 32, 14 the limit of this long time is specified: *hill and watch-tower shall become caverns* **ערל** *evermore* .... 15 **ערל** *until the Spirit shall be poured out*, etc.

b) As pertaining to a whole race, dynasty, or people, and including *the whole time* of their existence until their destruction. 1 Sam. 2, 30 *thy family shall serve me* **ערל** *for ever*, i. e. so long as it endures. 13, 13. 2 Sam. 7, 16. 1 Chr. 17, 12, 22, 10. Ps. 18, 51 *he will show mercy to David and to his seed* **ערל**. So the covenant of God with the Israelites is called **ברית ערל** Gen. 17, 7. Lev. 24, 8; the laws given to them are **ערל**, **ערל**, Ex. 12, 14, 17, 27, 21, 28, 43, 30, 21. Lev. 3, 17, 6, 11; the possession of the Holy Land is **ערל** Gen. 17, 8, 48, 4.

c) Nearer to the *metaphysical* notion of *eternity*, or at least to an eternity without end, approach those examples in which **ערל** is attributed to the earth and to the universe. Ecc. 1, 4 *but the earth standeth or abideth* **ערל** *for ever*. Ps. 104, 5 *it (the earth) shall not be moved for ever*. 78, 69. **ערל** *everlasting hills*, created of old, and to endure for ever, Gen. 49, 26. Deut. 33, 15; **ערל** *everlasting heights* Ez. 36, 2. So too of human things which refer to a period after death, e. g. **ערל** *everlasting sleep*, for death Jer. 51, 39, 57; **ערל** *his everlasting house*, long home, i. e. the grave Ecc. 12, 5; **ערל** *everlasting life* after the resurrection Dan. 12, 2.

d) The true and full idea of *eternity* is expressed by **ערל** in those passages where it is spoken of the nature and existence of God, who is called **ערל** *the eternal God, everlasting God*, Gen. 21, 33. Is. 40, 28; **ערל** *the ever living* Dan. 12, 7. (Comp. **ערל** *to live for ever*, to be immortal like God, Gen. 3, 22. Job 7, 16.) To him are attributed **ערל** *everlasting arms* Deut. 33, 27; and of him it is said Ps. 90, 2 **ערל** *from everlasting to everlasting thou art God*. 103, 17; comp. Ps. 9, 8, 10, 16, 29, 10, 93, 2.

e) Of a peculiar kind are those passages, where the Hebrews by hyperbole ascribe *eternity* in the metaphysical sense to human things, chiefly in the expression of good wishes. Here belongs the customary form of salutation towards kings: **ערל** *let my lord the king live for ever*, 1 K. 1, 31. Neh. 2, 3. Comp. Dan. 2, 4, 3, 9. Judith 12,

4. *Ælian*. V. H. 1. 32. So in poetical invocations of good upon kings and royal lines, e. g. Ps. 61, 8 *for ever may he sit upon his throne before God*; comp. v. 7 *let his years be רַבּוֹר רַבּוֹר as many generations*. 45, 7 *thy throne of God* [pr. O God] *לְעֹלָם וָעֶד* is *for ever and ever*; see in אֱלֹהִים note, p. 55. Ps. 89, 37 *his (David's) seed shall endure for ever*. How much this last expression implies is apparent from the words which immediately follow it: *his throne* (shall stand) *as the sun before me*, 38 *like the moon shall it be established for ever*; and from Ps. 72, 5 *they shall fear thee, (O king,) so long as the sun and moon endure, throughout all generations*; ib. v. 17 *his name shall endure לְעֹלָם for ever, so long as the sun shall his name flourish*. That is, by this figure of hyperbole there is invoked for the king and his royal posterity, a dominion not less enduring than the universe itself.—Also Ps. 48, 9 *God will establish it (Jerusalem) for ever*. Jer. 7, 7 *the land which I gave to your fathers וְעַד עֹלָם*. 25, 5.

PLUR. עֲלָמִים, q. d. *ages, everlasting ages*, like Gr. αἰῶνες, i. e. a) *ages of antiquity, ancient ages*, Is. 51, 9. Dan. 9, 24. Ecc. 1, 10. b) *future ages, the remotest future*, Ps. 61, 5. 77, 6. 145, 13. Is. 26, 4. 45, 17.

B) *the world, mundus*, from the Chald. and Rabb. usage (Buxtorf col. 1620), like Gr. αἰών; hence *love of worldly things, worldly-mindedness*, i. q. more fully αἰώνη τοῦ κόσμου 1 John 2, 15, αἰών τοῦ κόσμου τούτου Eph. 2, 2, and Arab.

دُنْيَا the world, worldly things and the love of them, as destructive to the knowledge of divine things. So Ecc. 3, 11 *God hath made every thing beautiful in its time, אֶת־הַיָּפְיָוִט בְּלִבָּם מְבַלִּי* *although he (God) hath set the love of worldly things in their heart, so that man understandeth not the works of God*; i. e. גַּם for בִּי, see גַּם no. 4. For the sense comp. Ecc. 8, 17.—Another form is עֲדִילוֹם.

\* עָנָן obsol. root, *to rest, to dwell*; kindr. אָנָן. Arab. آْن to live quietly, comfortably; أَوْن quiet, comfort.—

Hence עֹנֶה, מְעִין, מְעִנָּה, pr. n. מְעִינִים, מְעִנָּה.

עָנָן for עָנָן, see the root עָנָן.

עָוֹן m. (ר. עָוָה) twice עָוֹן 2 K. 7, 9. Ps. 51, 7; constr. עָוֹן, עָוֹן 1 Chr. 21, 8; plur. absol. and constr. עֲוֹנוֹת, c. suff. עֲוֹנִיָּה, עֲוֹנִיָּה, oftener עֲוֹנִיָּה, etc. pr. *wrong, perverseness*; hence concr. *wrong action, iniquity, sin, crime*, Gen. 4, 13. 44, 16. Ex. 20, 5. 28, 38. al. ssep. Hos. 10, 10 see in עָנָן no. 1, note. Sept. ἀμαρτία, ἀμαρτήματα, ἀδικία. Often coupled with synonym. חַטָּאת Ex. 34, 9. Deut. 19, 15. Jer. 16, 10. al. With genit. of him who commits the sin, as עָוֹן אָבוֹת Ex. 20, 5. 34, 7; or of the place where one sins, as עָוֹן עַם Josh. 22, 17, מִקְדָּשׁ עַם Num. 18, 1; or also of the punishment to be inflicted for the sin, as עֲוֹנוֹת חֶרֶב *iniquities for the sword*, to be punished by it Job 19, 29, and עָוֹן מָוֶן *iniquity of the end*, which brings destruction, Ez. 21, 30; comp. עֲוֹן פְּלִילִים *a crime for the judges*, to be punished by them, Job 31, 11. To express the pardon or expiation of sins the verbs used are הִעָּבִיר, סָלַח, נָשָׂא, נָשָׂא no. 2. b; for its punishment, פָּקַד; for the suffering of its punishment, נָשָׂא no. 4. d.—By synecdoche. a) *wrong, iniquity, guilt*, contracted by sinning, as עָוֹן הָעַמִּירִי *the iniquity of the Amorites* Gen. 15, 16; עָוֹן הַטְּאֵתִי *the iniquity of my sin* Ps. 32, 5. So יֵשׁ עָוֹן בִּי *there is iniquity in any one, he is guilty*, 1 Sam. 20, 8. 25, 24. 2 Sam. 14, 32; with עַל 2 Sam. 14, 9; לְ Job 33, 9; also 1 Sam. 28, 10. 2 K. 7, 9. b) *unrighteous gain*; Hos. 12, 9 [8] *in all my gains they shall find no אֲשֶׁר חַטָּא* *wrong that is sin*. c) *the punishment of sin* Is. 5, 18; hence *calamity, misery*, Ps. 31, 11.

עֹנָה f. (ר. עָנָן) *a living together, cohabitation* in the conjugal sense, Ex. 21, 10. Talmud. id.—For עֹנִית Hos. 10, 10 Keri, see in עָנָן no. 1, note.

עֲוֹנִים m. plur. *perversities*, i. e. *perverseness*, Is. 19, 14; for עֲוִינִים, from the root עָוָה. Vulg. *vertigo*, not unaptly.

\* עֹנָה fut. עֹנֶה, with Vav conv. וְעֹנָה.

1. *to cover*, spec. with the wings, feathers, i. q. עָנָה; from which perhaps this root has been formed by softening the letters, comp. עָנָן, עָנָן; אָנָן, אָנָן.



**אָזיך**, and many others; see the roots **הוּשׁ**, **הוּשׁ**, etc.—Is. 31, 5 **כַּצְפָּרִים** *as birds cover* their young with their wings) **עַל יְרוּשָׁלַם** *so will Jehovah of hosts protect Jerusalem*.—Hence **עוֹף**, pr. i. q. **פָּנָה** wing, then collect. birds, fowl; and hence again the verb as denominative:

2. *to fly*, pr. of birds Job 5, 7. Prov. 23, 5, 26, 9. Deut. 4, 17; also of locusts Nah. 3, 16. So of the Seraphim Is. 6, 6; of God as sitting upon his throne and borne by Cherubim Ps. 18, 11; of a flying roll Zech. 5, 1, 2. Trop. of an army flying (rushing) to battle Hab. 1, 8. Is. 11, 14 (c. 2); of a fleet Is. 60, 8; an arrow Ps. 91, 5. So *to fly away*, to vanish, as sleep Job 20, 8; human life Ps. 90, 10. Once transit. like Hiph. Prov. 23, 5 Cheth. —Arab. **عاف** mid. Waw and Ye, to hover in the air as a bird, c. **على**; **عَيْفَة** flight.

3. *to cover over*, *to wrap*, Syr. **حَف** involvit, for **ἐκλίσσω** Heb. 1, 12. Hence intrans. *to be covered* (wrapped) *in darkness*; Job 11, 17 **הַצִּפָּה בַּבֹּקֶר** now covered with darkness (calamity), soon thou shalt be as the morning. Better perhaps with 3 Mss. to read **הַצִּיפָה**, darkness shall become as the morning. —Also

4. *to be overcome* with darkness, *to faint*, *to faint away*; so fut. **וַיִּצֵּה** 1 Sam. 14, 28. Judg. 4, 21; this form being chosen to distinguish it from **וַיָּצֵה** to fly. —See **צָלַה**, **צָלַה**, and Arab. **غشى**. Syr. **حَف** to become weak, Ethp. to faint away. Kindred are **נָחַה** and **נָחַה** to become weak, weary.

PIL. **עוֹפֵה** 1. i. q. Kal no 2, *to fly*, *to fly about*, Gen. 1, 20. Is. 6, 2. Part. **עוֹפֵה** flying, Is. 14, 29, 30, 6.

2. *to brandish*, q. d. to make fly about, e. g. a sword Ez. 32, 10.

HIPH. *to make fly away* Prov. 23, 5 Keri.

HITHPAL. *to fly away*, to vanish, Hos. 9, 11.

Deriv. from no. 1, 2, **עוֹפֵה**, **עוֹפֵה**; from no. 3, **עוֹפֵה**, **עוֹפֵה**, **עוֹפֵה**.

**עוֹף** m. (r. **עוֹף**) pr. wing; collect. birds, fowl, i. e. the winged tribes;

sometimes with plur. Jer. 4, 25. Ez. 31, 6, 13; oftener with sing. verb Gen. 1, 21, 30. Lev. 17, 13. Ps. 50, 11. al. sæp. Of birds of prey, 2 Sam. 21, 10.—Syr. **ܥܘܦܐ** bird, but not frequent. Eth. **ዋፋ** id.

**עוֹף** Chald. birds, fowl, i. q. Heb. Dan. 2, 38, 7, 6.

**עוֹפֵי** Jer. 40, 8 Cheth. see in **עוֹפֵי**.

\* I. **עוֹץ** *to consult*, *to take counsel*, i. q. **עוֹץ** where see; only in imp. **עוֹץ** Judg. 19, 30. Is. 8, 10.—Hence **עוֹץ** pr. n.

\* II. **עוֹץ** perh. i. q. **غاص**, **غاط**, *to impress itself*, *to sink*, e. g. the foot in the sand, comp. r. **עוֹץ**; whence **غوطَة** light sandy soil and fertile. Hence

**עוֹץ** Uz, *Ausitis*, fully **עוֹץ** *the land of Uz* Job 1, 1. Lam. 4, 21; **עוֹץ** Jer. 25, 20; Sept. **Αὐσις**, **Αὐσις**, pr. n. of a region and tribe in the north-eastern part of Arabia Deserta, between Idumea, Palestine, and the Euphrates, adjacent to Babylon and the Euphrates; called by Ptolemy (V. 19) **Αὐσις**, unless the reading **Αὐσις** is to be restored. For the origin of this tribe, see Gen. 10, 23, 36, 28; comp. 22, 21. See the discussions respecting the situation of the land of Uz in Bochart Phaleg II. 8. J. D. Michaelis Spicileg. II. 26. Rosenm. Schol. in Job. Prolegom. § 5. See also Thesaur. p. 1003.

\* **עוֹץ** in Kal not used, Syr. and Chald. *to be pressed*, *to be straitened*, i. q. Heb. **צוּק**.

HIPH. *to press*, c. **הָחָה** pr. *to press down*, **שָׁלַח** Am. 2, 13 lo, *I will press you down* (**מִצֵּק הָחֵיכֶם**), as a cart full of sheaves presseth down sc. what is under it, i. e. I will press you down and crush you as a wain loaded with sheaves.

Deriv. **מוֹצֵקָה**, **עֲצֵקָה**.

\* **עוֹר** whence Piel **עוֹר** *to blind*, see in עור III.

**עוֹר** adj. (r. **עוֹר** III) plur. **עוֹרִים** and **עוֹרֹת** Is. 42, 7; *blind*, Ex. 4, 11. Lev. 19, 14. al. Metaph. of blindness of mind, the darkness of ignorance, Is. 29, 18, 42, 18, 19, 43, 8.

\* I. עָוַר fut. יַעוֹר, imper. parag. עוֹר.

1. *to wake, to be awake*; Chald. Pal. and Aph. **עָוַר, אָעַר**, to awake, to arouse, **אַתְעָר** to be aroused, awake; Syr. **ܐܘܪܐ** to awake, to arouse; Aph. to excite. Comp. *ἐγείρω*, Sanscr. *gri*. Perh. kindr. with **ר**, **עִיר**.—Cant. 5, 2. Mal. 2, 12 **כִּי וְעָנָה** *the waking and the answering*, e. every one living, a proverbial expression (like **מַצְרִי וְקָזִיב**) drawn perhaps from the Levites keeping watch in the temple Ps. 134, of whom one remains awake and calls, and the other answers. In the same sense the Arabs say: *no caller and no answerer*, i. e. none alive, Vit. Tim. I. p. 108. ed. Mang. Jerome: *magister et discipulus*, and so the Engl. Vers. ‘the master and the scholar.’

2. *to awake* from sleep, intrans. only  
in imper. עוֹרֶה. Ps. 44, 24 עֵרָה לָמָּה  
אֶרְנֶי הַיֵּשׁ אֶרְנֶי *awake! why sleepest thou, O  
Lord?* Ps. 57, 9. 59, 5. 108, 3; c. אָל  
Ps. 7, 7. Fem. עֵרִי Judg. 5, 12. Cant.  
4, 16. Is. 51, 9. 52, 1. Hab. 2, 19.

3. Causat. *to awaken* one out of sleep,  
i. q. Hiph. So fut. **יָעִיר** Job 41, 2 Keri.  
NIPH. **יָעִיר**, fut. **יַעֲרִי**, pass of Piel and  
Hiph.

1. *to be awaked, to be roused from sleep*, Job 14, 12. Zech. 4, 1.

2. Trop. *to be raised up, to arise*, e. g. a wind Jer. 25, 32; a people Jer. 6, 22. Joel 4, 12 [3, 17]; Jehovah Zech. 2, 17 [13].—For Hab. 3, 9, see in r. **נִרְאָה** II.

PIL. עוֹרֵר, comp. Gr. ὄρω, ὄρυσμι, præt. ὄρῳσα.

1. *to awaken, to rouse* out of sleep, trans. Cant. 2, 7. 3, 5. 8, 4; *to excite* or call forth serpents from their lurking-places Job 3, 8. Trop. *to excite, to stir up* quarrels, strife, Prov. 10, 12; love Cant. 8, 5; commotion Is. 14, 9; c. **ⲙⲓ** *against* any one Zech. 9, 13; *to rouse up* one's strength, Ps. 80, 3.

2. *to raise up, to lift up* and brandish a spear 2 Sam. 23, 18. 1 Chr. 11, 11. 20; a scourge Is. 10, 26.—But Is. 23, 13 see under r. ערר Pil.

פִּלַּפּ, פִּלַּפּ־רֵי, *to raise up, to lift up* a cry; hence Is. 15, 5 יִפְּצוּ שָׁבֶר יִפְּצוּ *they shall lift up a cry of destruction*; here יִפְּצוּ (in many Mss. יִפְּצוּ) is for יִפְּצוּ, the syll. פֶּר being softened into פִּ; comp. Ewald Krit. Gr. p. 479. Mo-

numm. Phœn. p. 431, 432. Or perh. it should read יעוררו, whence יעוררו might easily arise, and then defect. יעוררו.— See also in עורר.

HIPH. הָעִיר, fut. יַעֲרִיר, inf. הָעִיר, with  
pref. בַּעֲרִיר Ps. 73, 20, i. q. Piel.

1. Causat. *to awaken, to arouse* any one from sleep Zech. 4, 1. Cant. 2, 7. 3, 5. 8, 4. Ps. 57, 9 שָׁחַר אֶעֱרֶה *I will awake the dawn*. 108, 3. 73, 20 בִּעֵר .

2. to rouse up, to excite, to stir up, Job 41, 1 [10] *none so bold* יִרְיֵנוּ *that he will stir him up* sc. leviathan, i. e. provoke him. Deut. 32, 11 פִּנְשֵׁר רִירָהּ *as the eagle stirreth up her nest*, provokes her young to fly, Vulg. *ad volandum*. So to rouse up, to excite to any thing, e. g. warriors to battle Joel 4, 9; a victorious king (Cyrus) Is. 41, 2. 25. 45, 13; c. עַל *against* any one Is. 13, 17. 51, 1. Ez. 23, 22. So to rouse up, to excite the ear Is. 50, 4; the mind, spirit, Jer. 51, 11. Hag. 1, 14. 1 Chr. 5, 26. Ezra 1, 1. 5; wrath Ps. 78, 38; ardour Is. 42, 13; valour Dan. 11, 25.

3. Intrans. *to rouse oneself, to wake*,  
i. q. הִתְעוֹרֵר, with which it is coupled Ps.  
35, 3. (73 20); c. עָלָה *for any one* Job  
8. 6.

HITHPAL. 1. *to rouse oneself, to arise*,  
Is. 51, 17. 64, 6; c. **על** *against* any one  
Job 17, 8.

2. *to rejoice, to exult*, vulg. Engl. *to be wide awake*, Job 31, 29.

Deriv. עִיר, עָר city, Chald. עִיר watch-  
er, pr. n. עֵיר, עֲרִי, עִירָא, עִירוּ, עִירָם,  
עִירַי.

\* II. עָרָה i. q. פָּרָה and עָרָה to be  
naked, to be made naked. Arab. عَارٍ  
عَوْرَةٍ nakedness, verenda. Hence מְעוֹרָה  
q. v.

NIPH. Hab. 3, 9 **נִקְרָה הַעוֹר בְּתִתָּהּ** with *nakedness was thy bow made naked*, i. e. wholly drawn forth from its sheath; comp. Is. 22, 6.

PIL. עוֹרֵר, see r. עֲרֵר.

Deriv. מעור, עור.

\* III. עֵדֶר i. q. חֹדֶר, *to dig, to excavate*. Hence מְעָרָה cavern; Arab. مَعَارِ, مَعَارِ, id.

PIEL עִוֵּר (as עִוֵּר Pl. עִוְרִים) *to blind, to make blind*, pr. 'to dig out' the eye,



comp. נָכַר. 2 K. 25, 7. Jer. 39, 7. 52, 11. Metaph. to blind a judge with presents, Ex. 23, 8. Deut. 16, 19.—Aram. עִנְר, חָכַז, id. Eth. ሆር to be blind; Arab.

عَرَّ and عَوَّر to be blind of one eye.

Deriv. עִנְר, עִנְרֹן, עִנְרָה; Chald. עור chaff.

עיר Chald. chaff, Dan. 2, 35. Syr.

عَايِر, عَوَّار id. Arab. عَايِر, a bit of chaff or the like which flies into the eye and hurts or blinds it. R. עיר no III.

עיר m. (r. עיר II) c. suff. עִירִי, plur. עִירוֹת.

1. the skin of a man, so called perhaps from nudity; Ex. 34, 29. Lev. 13, 2. Job 7, 5. al. sēp. בְּעֹר שָׁנִי with the skin of my teeth Job 19, 20, i. e. with nothing left, with the loss of all; others understand the skin of the gums; see in r. מְלֵט Hithp. where another view is given. Poet. for the body, Job 19, 26 see under נָקָה Pi. no. 2. Job 18, 13 the parts of his skin, i. e. the members of his body. 2, 4 בְּעֹר עֹר skin for skin, i. e. like for like; [what he holds dear as life (his wealth) will he give for his life.—R.

2. skin, hide, of animals Job 40, 31 [41, 7]; chiefly as taken off Lev. 4, 11. 7, 8. Gen. 3, 21. 27, 6; also as prepared and wrought, leather, Lev. 11, 32. 13, 48 sq. Num. 31, 20. עֹר פָּחַשׁ seal-skin Num. 4, 8. 11, 12. Plur. עֹרוֹת Ex. 26, 14. 39, 34.

עֹר see on p. 761.

עֹרֶב see עֹרֶב.

עֹרֶן m. blindness Deut. 28, 28. Zech. 12, 4. R. עיר III.

עֹרִים (read עֹרִים) Is. 30, 6 Cheth. for עֹרִים asses; see in עִיר.

עֹרֶת f. blindness, Lev. 22, 22. Syr. عَمَى. R. עיר III.

\* עֹשׁ ἄπ. λέγόμεν. Joel 4, 11, where Sept. Targ. Syr. render 'to assemble, to come together.' Better, to hasten, to make haste, like the kindred roots עֹשׂה, עֹשֶׂה, perh. عَش III to hasten; IV, to urge on in haste.

Deriv. עֹשֶׂה, עֹשֶׂה, pr. n. עֹשֶׂה, רֹעֶה.

\* עֹנָה in Kal not used, to be curved, crooked, bent, kindr. with עָבָה, עָבַט.

PIEL עֹנֶה, fut. יִעֲנֶה, to bend, to make crooked, Ecc. 7, 13. Metaph. to pervert, to wrest, e. g. justice Job 8, 3. 34, 12; comp. Am. 8, 5. Also with acc. of pers. to subvert, i. e. to wrest or pervert the cause of any one, Lam. 3, 36. Job 19, 6. Ps. 119, 78. עֹנֶה דָּרֶךְ פ' to subvert the way of any one, i. e. to thrust him down to destruction, Ps. 146, 9.—Chald. id. Syr. عَمَى deceit, fraud.

PUAL part. מְעֻנֶה crooked Ecc. 1, 15.

HITHP. to bend oneself, to bow down, Ecc. 12, 3.

Deriv. עֹנֶה.

\* עֹנֶה ἄπ. λέγόμεν. a root of the same origin and signification with עֹשׂה, pr. to hasten, to hasten up sc. for help, Engl. 'to run up;' hence to succour, to help. Arab. غاث pr. to run; IV, to succour, to help.—Construed with two acc. (like בָּלַל Gen. 47, 12. 1 K. 18, 4. 13;) Is. 50, 4 לְעֹנֶה אֶת־יְהוָה to help the weary with a word, i. e. to speak comfort to him, raise him up. Aqu. ὑποσχεσθαι, Vulg. sustentare.—Hence

עֹנֶה (for עֹנֶה, עֹנֶה, whom Jehovah succours) Uthai, pr. n. a) 1 Chr. 9, 4. b) Ezra 8, 14.

עֹנֶה f. (verbal Pi. r. עֹנֶה) a bending or bowing down of any one, i. e. oppression, Lam. 3, 59; comp. the verb v. 36.

עָז adj. (r. עָזוּ) f. עָזָה, plur. m. עָזִים, constr. עָזִי.

1. strong, vehement, fierce, e. g. a lion Judg. 14, 18 comp. 14; an enemy Ps. 18, 18; a wind Ex. 14, 21; waves Is. 43, 16. Neh. 9, 11; anger Gen. 49, 7. Prov. 21, 14; hunger Is. 56, 11 עָזִי נָפַשׁ strong of appetite, greedy. Metaph. of love Cant. 8, 6. Also mighty, powerful, Ps. 59, 4. Am. 5, 9; so a people Num. 13, 28. Is. 25, 3; a king Is. 19, 4.—Neut. strength Gen. 49, 3.

2. strong, i. e. fortified, guarded, Num. 21, 24.

3. harsh, hard, stern; plur. f. עָזָה harsh words Prov. 18, 23. עָז פָּנִים hard of face, i. e. impudent, shameless, Deut. 28, 50. Dan. 8, 23.

עז f. (ר. עֵזוּ) plur. עֵזִים 1. a she-goat,

Syr. ܥܙܐ, Arab. عَزَا, Phenic. ʾāza Steph. Byzant. The Indo-European tongues have the same word, as Sanscr. *agā* he-goat, *agā* she-goat, Goth. *gáitsa*, Anglo-Sax. *gāt*, Engl. *goat*, Germ. *Geis* and with a harder form *Gems* the chamois, Gr. *αἴς*, *αἰγός*, comp. Grimm. Deutsche Gr. III. 328. The Hebrew furnishes a good etymology in r. עֵזוּ; comp. אֶזְלָא, אֶזְלָא.—Gen. 15, 9. 30, 35. 31, 38. 32, 15. Num. 15, 27. etc. [But in the great majority of instances the word is general, a goat, goats, as Lev. 1, 10. 17, 3. Num. 18, 17. Ex. 12, 5. etc. So שְׂעִירֵי עֵזִים a buck of the goats Lev. 4, 23. 28. Num. 28, 15. 30; שְׂעִירֵי עֵזִים id. 2 Chr. 29, 21; גִּדְרֵי עֵזִים a kid of the goats Gen. 27, 9; שֵׁה עֵזִים a goat i. e. the goat, an individual for the species, Deut. 14, 4.—T.

2. Plur. ellipt. עֵזִים goats' hair Ex. 26, 7. 36, 14. 1 Sam. 19, 13.

עֵז Chald. f. i. q. Heb. no. 1, a she-goat, Ezra 6, 17.

עֵז m. (ר. עֵזוּ) rarely עֵזוּ Prov. 24, 5. 31, 17. 25; c. Makk. עֵזֵר, c. suff. עֵזֵר, עֵזֵר, rarely עֵזֵר Ex. 15, 2, עֵזֵר Ex. 15, 13, once עֵזֵרֵי Ps. 81, 2.

1. strength, might, power, of God Job 12, 16. 26, 2. al. of men Ps. 29, 11. Prov. 24, 5. 31, 17; of animals Job 41, 14. Also vehemence, violence, as of rain Job 37, 6; thunder Ps. 68, 34; anger Ps. 90, 11. עֵזֵר with all one's might 2 Sam. 6, 14. Coner. the strong ones, heroes, Judg. 5, 21; comp. Is. 43, 17.

2. strength, firmness, sc. by fortification. עֵזֵר a strong tower, fortified, Judg. 9, 51. Ps. 61, 4; עֵזֵר Is. 26, 1; עֵזֵר Prov. 18, 19. Ps. 30, 8 thou hast confirmed strength unto my mountain, hast made me secure.—Hence trop. defence, refuge, protection, Ps. 28, 8 יְהוָה עֵזֵר לִמִּי Jehovah is their defence. 46, 2. 62, 8. 84, 6. 140, 8. Is. 49, 5. Jer. 16, 19. Ez. 26, 11.—In a bad sense, עֵזֵר strength (hardness) of countenance, i. e. boldness, impudence, Ecc. 8, 1. עֵזֵר her pride of strength, her shameless pride, Ez. 30, 6. 18. 33, 28. Coner. Ez. 24, 21 עֵזֵרֵי גִדְדֶּךָ your strong pride, that in which you proudly trust.

3. splendour, majesty, glory, as the usual concomitants of might and power, i. q. עֵזֵר with which it is often coupled, Hab. 3, 4. Ps. 96, 6 וְהִתְפָּאֲרָה splendour and majesty. Is. 51, 9. 52, 1. Prov. 31, 25. Ps. 132, 8 אֶרֶן עֵזֵר the ark (seat) of thy majesty, i. e. the ark of the covenant (i. q. עֵזֵר עֵזֵר) 2 Chr. 6, 41; for which poet. עֵז alone Ps. 78, 61; comp. 1 Sam.

4, 21. 22.—Arab. عَزْ glory.

4. glory, praise, laud, Ps. 8, 3. 29, 1. 68, 35. 99, 4. Ex. 15, 2. 2 Chr. 30, 21 עֵזֵרֵי כְלֵי-עֵז instruments of praise i. e. used in praising God.

עֵזָא (strength) Uzza, pr. n. m. a) 2 Sam. 6, 3, for which v. 6. 7 עֵזָא Uzah. b) 1 Chr. 8, 7. c) Ezra 2, 49. Neh. 7, 51.

עֵזָאֵל Azazel, a word found only in the law respecting the day of atonement Lev. 16, 8. 10. 26, and vexed with the numerous conjectures of interpreters. Most prob. the averter, expiator, Avertuncus, Ἀλεξιακός, Sept. Ἀποπομπᾶτος, i. e. עֵזָאֵל for עֵזָאֵל, from the root עֵז, עֵזֵל, to remove, to separate; comp. Lehrs. p. 869. By this name is prob. to be understood originally some idol that was appeased with sacrifices, as Saturn and Mars, see מִלֵּךְ; but afterwards, as the names of idols were often transferred to demons (Spencer de Legg. Hebræorum ritualibus III. Diss. VIII. p. 1039–1085), it seems to denote an evil demon dwelling in the desert and to be placated with victims, in accordance with this very ancient and also gentile rite. The name Azazel عزازيل is also used by the Arabs for an evil demon, see Reland. de Rel. Muhammed. p. 189. Meninski h. v. The etymology above proposed was expressed of old by the LXX, although neglected or misunderstood by most interpreters. Thus they render לְעֵזָאֵל in v. 8 τῷ Ἀποπομπᾶι ἰ. e. Ἀποτροπαῖοι, Ἀλεξιακῶ, Avertuncus; v. 10 εἰς τὴν ἀποπομπήν, ad averruncandum. v. 26 εἰς ἄφρον. Comp. for the use of the Greek word Ἀποπομπᾶτος, what is said by Bochart in Hieroz. P. I. p. 651. Suicer Thes. Eccl. I. p. 468.—The ecclesiastical fathers have referred this Ἀποπομπᾶτος to the goat itself, q. d



*scape-goat*, although obviously in v. 8 the antithesis lies between **לְעִזְבָּן** and **לִיהִיף**. So too the Vulg. *capr emissarius*, Symm. ἀπειχόμενος, Aquil. ἀπολελυμένος, as if the name were compounded of **עז** goat and **זל** to depart. Bochart himself (l. c.) understands the *place* whither the goat was to be sent away, and supposes **עֲזָאִיל** to be a *pluralis fractus* from r. **עזל** pr. separations, and then *desert places*. But there is no trace of the *pluralis fractus* in the Hebrew language, and the place whither the goat was to be sent away is specified by the words **הַמִּדְבָּרָה** v. 10. 21, and **אֶל-אֶרֶץ גִּזְרָה** v. 22. See more in Thesaur. p. 1012.

\* **עֲזָב** fut. **יִעְזֹב** 1. Pr. *to cut loose, to loosen* the bands or cords by which any thing is bound or fastened; and thus *to let loose, to release, to let go free*, e. g. a beast of burden, i. q. **פָּתַח**. Arab. **عزب** to let loose camels that they may wander about, see Sypkens in Diss. Lugdd. p. 930, 931. The primary idea seems to be that of *cutting loose*; so that **עֲזָב** is kindr. with **עָצַב**, **הָעָצַב**, to cut.—So in the difficult passage, Ex. 23, 5 *when thou seest the ass of thine enemy lying down under his burden, לֹא עֲזָב לוֹ עֲמֹו וְהִדְלָתָּ מִיָּעֲזָב לוֹ עֲמֹו* beware that thou leave him not, but thou shalt surely loosen (the bands of the ass) with him, i. e. thou shalt help the owner to loosen the fastenings of the load; comp. Deut. 22, 4. There is here a paronomasia in the double use of the verb **עֲזָב**, first in its more usual sense *to leave, to desert*, and then in the sense of *loosening*. See more in Thesaur. p. 1007.—Spec.

a) Of a slave set free, whence the proverbial expression **וְעֲזָב וְעָצִיר** *the shut up and the let go free*, i. e. the bond and the free, i. q. all, every one, Deut. 32, 36. 1 K. 14, 10. 21, 21. 2 K. 9, 8. 14, 26. Comp. **עִיר וְעִנָּה** Mal. 2, 12, see in r. **עִיר** I. 1; also the similar Arabic phrases, Thesaur. p. 1008.

b) *to let go a thing*. i. q. **שָׁלַח**; opp. to keep, to hold fast. Job 20, 13 *he spares it (the morsel in his mouth) and lets it not go*. Metaph. Job 10, 1 *I will let go my complaint*, no longer restrain it. 9, 27.

Ez. 20, 8. Ps. 37, 8 *let go wrath, keep it not, cease from it*.

c) *to let go a debt, to remit*, Neh. 5, 10.

d) *to let go*, i. e. *to leave off*, e. g. whoredoms Ez. 23, 8; inf. c. **לֵךְ** Hos. 4, 10.—But **עֲזָב חֶסֶד מִיָּנֶם פ'** *to leave off one's kindness*, to withdraw one's favour from any one, Gen. 24, 27; **עֲזָב חֶסֶדוֹ אֵח** id. Ruth 2, 20.

e) *to let go, to let be*, i. e. *to permit*, i. q. **הִרְפָּה**; opp. to keep back, to hinder; Ruth 2, 16 **וַיַּעֲזֹבֵהֶם וַיִּקְטֹּף** *and suffer that she glean, let her glean*. With dat. Neh. 3, 34 [4, 2] **הֲיִעְזְבוּ לָהֶם** *will they (one) suffer them sc. to build the walls?* i. e. shall we permit them? Clericus: *will the governors permit them?*

2. *to let go a person or thing*, i. e. *to leave, to quit*, e. g.

a) With acc. of pers. Gen. 2, 24. 44, 22. 1 Sam. 31, 7. Ruth 2, 11; with an adjunct of place *where*, 2 Sam. 5, 21. 15, 16. 2 Chr. 28, 14. Also *to leave, to let remain*, Judg. 2, 21. Often i. q. *to forsake, to desert*, e. g. those who need help Deut. 12, 19. 14, 27. Num. 10, 31. Job 20, 19. al. Part pass. fem. **עָזְבָה** *one forsaken* Is. 62, 4.—So God is said to forsake any one, i. e. to withdraw his help from him, Gen. 28, 15. Josh. 1, 5. Ps. 27, 9. 71, 9. 11; a people Ps. 9, 11. 22, 2. Is. 42, 16. 54, 7; a land Ez. 8, 12. 9, 9. Contra, men are said to forsake God, to fall away from him, Deut. 31, 16. Judg. 2, 12. 2 Chr. 12, 1. 10. Jer. 5, 19. al. sæp.

b) Of place, *to leave, to forsake*, Jer. 25, 38. Ez. 8, 12; a way, metaph. the way of the wicked Is. 55, 7; the right way Prov. 2, 13. 15, 10.—Also *to forsake, to abandon, to desert*, houses or cities, so that they lie deserted and fall into ruins; comp. Arab. **عزب** to be deserted, desolate, as a land. Is. 17, 2 **עֲרֵי צָרִיר עָזְבוּ** *the cities of ruins are deserted*. Jer. 4, 29. Zeph. 2, 4. Hence PART. pass. fem. **עָזְבָה** *deserted, a desolation*, i. e. houses deserted of the inhabitants, ruins, rubbish; Is. 6, 12 **וְהָרְבָה הַמְּוֹבָה בְּקֶרֶב הָאֶרֶץ** *and great be the desolation (ruins) in the land*. 17, 9 *his strong cities shall be עָזְבָה הַחֲדָשׁ as ruins in the forests and in the summits of Palestine, which the Canaanites have left deserted before*

*Israel*, i. e. as they fled before Israel in the time of Joshua.

c) With acc. of thing, *to leave, to forsake*, as a bird her eggs Is. 10, 14. Josh. 8, 17 *they left the city open*. With an adjunct of place *where* Gen. 50, 8. 39, 15. 18; בִּירָא Gen. 39, 12. 13. Prægn. Is. 10, 3 *whither will you* (carry away and) *leave your wealth?* Metaph. *to forsake a law* Is. 58, 2; a covenant Dan. 11, 30; counsel 1 K. 12, 8; the precepts of God Ps. 119, 87; wisdom Prov. 4, 6; piety Job 6, 14; also sin Prov. 28, 13.

d) *to leave in the hand of* any one, *to commit or entrust* to any one Gen. 39, 6; comp. in lett. c. Also *to leave at one's disposal*, *to give up to his pleasure*, 2 Chr. 12, 5. Ps. 37, 33. Neh. 10, 28; c. ל id. Ps. 16, 10. Job 39, 14; אֵל v. 11; עַל Ps. 10, 14.

e) *to leave to or for* any one, with acc. of thing and dat. of pers. Lev. 19, 10. 23, 22. So of one dying Ps. 49, 11; of a destroyer leaving nothing behind him Mal. 3, 19 [4, 1].

NIPH. *to be left, to be forsaken, deserted*. Neh. 13, 11; often of a land left deserted of its inhabitants Lev. 26, 43 (c. מִן). Is. 7, 16. Job 18, 4; of cities Is. 27, 10. 62, 12. Ez. 36, 4. With ל, *to be left, given over, to any one* Is. 18, 6.

PUAL עִזְבָּה i. q. Niph. *to be left, forsaken*, a city Jer. 49, 25; poet. of the tumult of a city Is. 32, 14.

Deriv. עִזְבָּה, and

עִזְבוֹן m. only in plur. עִזְבוֹנִים, prob. a technical word signifying *traffic, commerce*; from the root עִזַּב *to leave or let go for a price*, i. e. *to sell*. Hence

1. *a fair, market, market-place*. Ez. 27, 19 *Dan and Javan מאדוֹל עִזְבוֹנֶיהָ* set out spun-work in thy fairs, i. e. brought it to thy fairs. In the similar passages v. 12. 22, with the same general sense we find עִזְבָּה prefixed to the wares, *with silver, iron, etc. do they set out thy fairs*; in v. 16 עִזְבָּה is put twice, i. e. before both the wares and the place; and in v. 14 עִזְבָּה is omitted before both. Perhaps all these constructions were common among merchants, and therefore adopted by the prophet.

2. *gains, earnings, profits* accruing from traffic, Ez. 27, 27. 33. Comp. סָחַר.

עִזְבוּק (from עִזַּב and בּוּק, strong devastation) *Azbuk*, pr. n. m. Neh. 3, 16.

עִזְגָּד (from עִזַּב and גָּד, strong in fortune) *Azgad*, pr. n. m. Ezra 2, 12. 8, 12. Neh. 7, 17. 10, 16.

\* עִזָּה obsol. root, Arab. عَزَى *to console*; whence pr. n. רַעְיוֹנָה, רַעְיוֹנָה, רַעְיוֹנָה.

עִזָּה (the strong, comp. Valentia) pr. n. *Azzah* Deut. 2, 23, i. e. *Gaza*, Sept. Γάζα, one of the five cities of the Philistines. Josh. 11, 22. Judg. 16, 1. 21. 1 Sam. 6, 17. Jer. 25, 20. Am. 1, 6. 7. Zeph. 2, 4. al. It was a royal city Zech. 9, 5, situated near the southern border of Palestine Gen. 10, 19. 1 K. 4, 24; was subdued by the Hebrews in the time of the Judges Judg. 1, 18, but soon afterwards recovered by the Philistines. It is often mentioned in Greek writers; Plutarch calls it the largest city of Syria; and Arrian says it is a great city situated in a high and strong position. The ancient name is still retained, غَزَّة *Ghūzzeh*. Its history is copiously narrated by Reland, *Palæstina* p. 788-800. See *Bibl. Res. in Palest. II.* p. 372-383.—Gentile n. עִזָּה *Gazile* Judg. 16, 2.

עִזָּה *Uzzah*, see עִזָּה lett. a.

עִזְבָּה f. (r. עִזַּב) 1. *ruins, rubbish*, see the root no. 2. b.

2. *Azubah*, pr. n. f. a) The mother of Jehoshaphat 1 K. 22, 42. b) The wife of Caleb 1 Chr. 2, 18. 19.

עִזִּי m. (r. עִזַּב) adj. *strong, mighty*, of God Ps. 24, 8. Collect. *the strong ones, warriors*, Is. 43, 17.

עִזִּי m. (r. עִזַּב) *strength, might*, as of war Is. 42, 25; of God Ps. 78, 4. 145, 6.

עִזִּי, see עִזִּי.

\* עִזִּי fut. יַעֲזֵ, conv. יַעֲזֵ, inf. constr. עִזִּי and עִזִּי.

1. *To strengthen, to make strong and firm*. Arab. عَزَّى fut. O id. fut. I and A, *to be potent, also to be vehement, violent*; Eth. UHH *to strengthen, also to be strong*. Syr. ܥܙܝ i. q. Heb.—Constr. c. ל *to give strength to any one, to make secure, to protect*; Ecc. 7, 19



wisdom strengtheneth the wise more than ten chiefs, i. e. protects him more and better than ten leaders; comp. **עו** no. 2, and **בְּעוֹ**. This active signification appears also in the name **מְצוּחֵהוּ**.

2. Intrans. *to become strong, to be made strong.* Dan. 11, 12 וְלֹא יִצְחָק *but he shall not be made strong.* Ps. 9, 20. Of waters, Prov. 8, 28 בְּצִיּוֹז יְצִיּוֹת הַחַיּוֹם *when the fountains of the deep waxed strong,* i. e. flowed with violence; comp. מִן מַקֵּם צָרוֹם Neh. 9, 11. Is. 43, 16. With אֶל *against or over any one, to prevail over,* Judg. 3, 10. 6, 2.—Syr. ܥܬܦܐ Ethpa. infremuit, efferbuit, put for Gr. ἐμψυχ- μύσαι John 11, 33. 38.—Also i. q. *to have protection, to be protected, safe, secure;* Is. 30, 2 לָעוֹז בְּמִצְעוֹ פָּרְעָה.

3. *to be strong, mighty, powerful*, Ps. 89, 14. 52, 9; *to show oneself strong* Ec. 29,

HIPH. הִצִּיץ פָּנָיו, *to strengthen one's countenance*, i. e. to put on an impudent, shameless face, Prov. 7, 13; c. פָּ 21, 29. Comp. הִצִּיץ no. 3, הִצִּיץ no. 2.

Deriv. מַעוּז, עוּז, עֵז, עָז, עִיז, עִיא, perh. עִיזָה, and the nine here following.

אָזאַז (strong) *Azaz*, pr. n. m. 1 Chr. 5, 8.

אֲזַיָּהוּ (whom Jehovah strengthens,  
r. 12) Azariah; pr. n. m. a) 1 Chr. 27,  
20. b) 15, 21. c) 2 Chr. 31, 13.

אֲזִי (apoc. for עֲזִיָּה) Uzzi, pr. n. m.  
a) 1 Chr. 5, 31. 6, 36. Ezra 7, 4. b)  
1 Chr. 7, 2. c) 9, 8. d) 7, 7. e) Neh.  
11, 22. f) 12, 19. 42.

עֲזִיָּאל, see יֶעֱזִיאל.

זִיּוּל (might of God, from זָוַה) *Uziel*, pr. n. m. a) Ex. 6, 18. Num. 3, 19. b) 1 Chr. 4, 42. c) 7, 7. d) 25, 4. e) 2 Chr. 29, 14. f) Neh. 3, 8.

עֲזִיזֵלִי Num. 3, 27, *Uzzielite*, patronym. from עֲזִיזֵל lett. a.

צִדְקָה and צִדְקִיָּה (might of Jehovah, fr. צָדַק) Uzziyah, pr. n. m. Sept. <sup>3</sup>Ogias.  
a) A king of Judah from 811 to 759 B. C. 2 K. 15, 13. 20. 32. 34. Is. 1, 1. 6, 1. 7, 1. Hos. 1, 1. Am. 1, 1. In 2 K. 14, 21. 15, 1. 6. 7. 8. 23. 27, he is also called צִדְקִיָּה, which however is prob. not another name of the same

king, but would seem to have arisen from an error of the copyists, **נזיה** and **נזריה** being similar; see Thesaur. p. 1011. Comp. in c. b) 1 Chr. 27, 25. c) 1 Chr. 6, 9, for which v. 21 **נזריה**. d) Ezra 10, 21. e) Neh. 11, 4.

**אַזִּיזָה** (strong, r. אִזָּז) *Aziza*, pr. n. m.  
Ezra 10, 27.

**עֲזַמְוֶת** (strong as death? from עָז and מָוֶת) *Azmaveth*, pr. n. m. a) One of David's warriors 2 Sam. 23, 21. b) 1 Chr. 27, 25. c) **בֵּית עֲזַמְוֶת** see in **בֵּית** no. 12. ee.

\* עֲזַל obsol. root, Arab. عَزَلَ *to remove, to separate, to set apart*; see the kindr. אָזַל no. 2. Hence עֲזָזַל.

עֶזְרָה f. Lev. 11, 13. Deut. 14, 12, a species of eagle, Sept. ἀλαιοῖτος, Vulg. *aquila marina*; but Gr. Venet. γῖψ by conjecture. The Heb. intpp. and also Bochart (Hieroz. II. 774 Lips.) hold the Nun not to be radical, and refer the form to ר. עֶזְרָה, for עֶזְרָה i. e. *the strong*, Onk. עֶזְרָה, Samar. Vers. עֶזְרָה. This is well; comp. from the same root מְעֹזָה מְעֹזָה Is. 23, 11.

\* **PIZ** only in PIEL **PIZ**, to loosen with a mattock or hoe, to dig up or over, sc. the ground, Is. 5, 2.—Arab. عرق id.

whence <sup>س-مق</sup> **مِغْرَق** a spade, mattock. —  
From the kindred signif. *to dig in, to*  
*engrave*, comes

𐤒𐤓𐤕 Chald. f. *a signet-ring*, Dan. 6,  
18.—Syr. ܐܬܪܐ id.

**עֲזֵקָה** (*dug over, broken up*, ר. עֲזָק) *Azekah*, pr. n. of a city in the plain of Judah, Josh. 10, 10, 15, 35. 1 Sam. 17, 1. Neh. 11, 30. Jer. 34, 7. See Relandi *Palæstina* p. 603.

\* עָוַר fut. יַעְוֹר plur. יַעְוָרוּ 1. *to surround, to enclose with a wall or fence; to protect.* Kindr. are הָצַר no. 1, עָצַר, also גָּדַר.—Hence עוֹרֶה court.

2. *to help, to succour, to aid.* Arab. عزز, Syr. ܥܙܪ id. not ܥܙ as Simonis and Winer have it.—Absol. Is. 30, 7; acc. of pers. Ps. 37, 40. 79, 9. 109, 26. 118, 13. al. ܥܕ 2 Sam. 8, 5. 21, 17; espec. in the later books, 1 Chr. 13, 5. 21, 17.

2 Chr. 19, 2. 26, 13. 28, 16. Job 26, 2; עז (comp. Engl. 'to stand by') 1 Chr. 12, 21; 2 K. 1, 7 וַעֲזָרוּ אֶת־הַמֶּלֶךְ אֲדֹנִיָּהּ *they aided following the party of Adonijah*. Also with ל of thing, *to help to or for a thing*; Zech. 1, 15 עֲזָרוּ לְרֵעֵה. 2 Chr. 20, 23.—PART. עֹזֵר *a helper*, often in the phrases: לְ הָיָה עֹזֵר Ps. 30, 11. אֵין עֹזֵר 2 K. 14, 26. Ps. 72, 12; אֵין עֹזֵר לוֹ Ps. 22, 12. Is. 63, 5; so *an associate, ally*, in war 1 Chr. 12, 1, comp. 1 K. 20, 16. Part. pass. עֹזָר Is. 31, 3.

NIPI. *to be helped, aided*, Ps. 28, 7; espec. from God 2 Chr. 26, 15. 1 Chr. 5, 20 וַעֲזָרוּ עֲלֵיהֶם *and they were helped against them*, i. e. God gave them the victory. Dan. 11, 34. The Arabs say in like manner, اُنْتَصِر to be helped sc. from God, i. e. to conquer.

HIPI. i. q. Kal. Part. after the Aramaean form, plur. מְעֹזְרִים 2 Chr. 28, 23; inf. c. pref. לְעֹזֵר 2 Sam. 18, 3 Cheth.

Deriv. pr. n. יֶעֱזֵר, and the twelve here following.

עֹזֵר m. c. suff. עֹזְרִי 1. *help*, Is. 30, 5. With genit. *the help of* any one is the help afforded to him; as עֹזְרִי Ps. 121, 1. 2; עֹזְרֵנוּ 124, 8; עֹזְרָה Deut. 33, 26. Ps. 20, 3; מִן עֹזְרָה *the shield of thy help* (O Israel), i. e. God, Deut. 33, 29. Often concr. for *a helper*, Ps. 33, 20, 70, 6. 115, 9; so of *a female helper* Gen. 2, 18, 20.

2. *Ezer*, pr. n. m. a) 1 Chr. 4, 4, for which עֲזָרָה v. 17. b) 12, 9. c) Neh. 3, 19.

עֲזָר (help) *Ezer*, pr. n. m. a) Neh. 12, 42. b) 1 Chr. 7, 21.

עֲזָר and עֲזָר (helper) *Azzur*, pr. n. m. a) Jer. 28, 1. b) Ez. 11, 1. c) Neh. 10, 18.

עֲזָרָה (help, r. עֹזֵר) *Ezra*, pr. n. m. a) A priest and scribe, *ḡaḡmatus*, who in the seventh year of Artaxerxes Longimanus, 458 B. C. led up a colony of Jews from Babylon to Jerusalem, Ezra c. 7–10. Neh. c. 8. 12, 26. 36. For his lineage see Ezra 7, 1–5. b) One of the first colonists, under Zerubbabel, Neh. 12, 1. 13; some suppose him to be the same as the preceding. c) Neh. 12, 33 comp. 36.

עֲזָרָא (whom God helps, Germ. Gott-

help.) *Azareel*, pr. n. a) 1 Chr. 12, 6. b) 25, 18. c) 27, 22. d) Neh. 11, 13. 12, 36. e) Ezra 10, 41.

עֲזָרָה f. (r. עֹזֵר) 1. *help*, לְעֲזָרָה for *help* Jer. 37, 7. Is. 10, 3. 31, 1. With genit. of him who receives help, Judg. 5, 23. Job 6, 13. Ps. 22, 20. 40, 14. al. also of him who gives it Is. 31, 2. Concr. *a helper* Ps. 27, 9. 40, 18; *helpers* Nah. 3, 9. With He parag. עֲזָרָהּ Ps. 44, 27.

2. *Ezrah*, pr. n. see עֹזֵר no. 2. a.

עֲזָרָה f. (עֹזֵר no. 1) 1. A word of the later Hebrew for the more ancient הֶצֶר *atrium, court*, sc. of the temple, 2 Chr. 4, 9. 6, 13; from r. עֹזֵר in the sense of *enclosing* i. q. הֶצֶר, עֲצָר.—Often in the

Targums, Arab. transp. عَزَصَة id.

2. *a ledge* around the altar, formed by drawing in or diminishing the part above, *an offset, terrace*, Ez. 43, 14. 17. 20. 45, 19.

עֲזָרִי (for עֲזָרָה, help of Jehovah) *Ezri*, pr. n. m. 1 Chr. 27, 26.

עֲזָרִיאֵל (help of God, comp. the Punic pr. n. *Hasdrubal*, i. e. עֲזָרִי בָּעַל help of Baal) *Azriel*, pr. n. m. a) 1 Chr. 5, 24. b) 27, 19. c) Jer. 36, 26.

עֲזָרְיָה and עֲזָרְיָהוּ (whom Jehovah helps) pr. n. m. *Azariah*: a) A king of Judah called also עֲזָרָה q. v. b) See עֲזָרָה lett. c. c) One of the companions of Daniel, Dan. 1, 6. 7. 11. d) Of many others: 1 K. 4, 2. 5. 1 Chr. 2, 8. 38. 39. 3. 12. 2 Chr. 15, 1. 21, 2. Jer. 43, 2. Ezra 7, 1. 3. Neh. 3, 23. 24. etc. etc. See Thesaur. 1014.

עֲזָרִיקָם (help against the enemy) *Azrikam*, pr. n. m. a) 1 Chr. 3, 23. b) 8, 38. 9, 44. c) 9, 14. d) 2 Chr. 28, 7.

עֲזָרֶת f. (r. עֹזֵר) *help*, i. q. עֲזָרָה, Ps. 60, 13. 108, 13.

עֲזָרִית, see in עֲזָה fin.

עֶט m. (see in r. עֵט) constr. עֶט, *stylus, a style*, i. e. a writer's *style, reed, calamus*, Jer. 8, 8. Ps. 45, 2; also of iron for inscribing letters upon stone or metal, Job 19, 24. Jer. 17, 1.

עֶצָא Chald. (r. עֶצָא) i. q. Heb. עֶצָא *counsel*, i. e. *prudence, discretion*, Dan. 2, 14.



\* **עָטָה** fut. **יַעֲטֶהּ**, **תַּעֲטֶהּ**, conv. **וַעֲטֶהּ**.

1. *to cover*; Arab. **عَطَا**, Syr. **ܥܬܐ**, id. Kindred is **עָטָה**, and perh. **עָטָה**.—Constr. with **עַל**, like **כָּסָה** and other verbs of covering. *to cover over*, Lev. 13, 45. Ez. 24, 17. 22. Mic. 3, 7.

2. *to cover oneself with any thing; to put on a garment, to clothe oneself or be clothed with*, c. acc. **עָטָה מְעִיל** *clothed in a robe* 1 Sam. 28, 14. Metaph. Ps. 104, 2 **עָטָה אֵיזר בְּשִׁלְמָה** *clothing thyself with light as with a garment*; so with zeal Is. 59, 17; disgrace Ps. 71, 13. 109, 29; cursing Ps. 109, 19. Comp. **לָבַשׁ**.—Jer. 43, 12 of Nebuchadnezzar: *and he shall put on (עָטָה) the land of Egypt, as a shepherd putteth on (יַעֲטֶהּ) his garment*, i. e. he shall get possession of it speedily and easily.—Part. fem. **עֹטָה** *covered*, i. e. *veiled*; Cant. 1, 7 *why should I be עֹטָה as one veiled by the flocks of thy companions?* i. e. let me not wander in search of thee among the shepherds like a harlot; comp. Gen. 38, 15. Sept. **περιβαλλομένη**.

3. *to wrap up, to fold up*. Is. 22, 17 **עָטָה** *he will wholly wrap thee up*, sc. as a ball; comp. v. 18.

HIPH. **הַעֲטָה**, fut. **יַעֲטֶהּ**, *to cover*, with two acc. Ps. 84, 7 **יַעֲטֶהּ מִזְרָה** *yea, with blessings the autumnal rain doth cover it*. With **עַל** of the thing covered Ps. 89, 46.—For the forms **וַעֲטֶהּ**, **וַעֲטֶהּ**, 1 Sam. 14, 32. 15, 19, see the root **עִטַּח**.

Deriv. **מִעֲטָה**.

**עֲטָרָה** m. (r. **עָטַן**) *a place where cattle and flocks lie down*, e. g. around water, etc. Job 21, 24 **עֲטָרָה מְלֵאֵי חֵלֶב** *the resting-places of his herds are full of milk*, abound with it; so at least Abulwalid, Aben Ezra, and many later interpreters.—Better, perhaps, if we take **עָטַן** as i. q. Chald. **עֲטָמָא**, Syr. **ܥܬܡܐ**, *the thigh, side*, (m and n being interchanged, see p. 529.) Chald. and Zab. **אַטְמָא**; and then the sense will be: *his sides (loins) are full of fat*, **חֵלֶב**, so Sept. **ἐγκύρια**, Vulg. **viscera**, Syr. *sides*. But this interpretation also is by no means certain.

**עֲטִישָׁה** m. *a sneezing* Job 41, 10. R. **עֲטִישָׁה**.

**עֲטָלָה** m. *a bat*, Lev. 11, 19. Is. 2, 20. Compounded from **עָטַל** comp. Arab. **عطل** to be dark, and **עָטַל** flying.—Chald. id. Phenice. in fem. **ܥܬܠܐܬܐ**, see Monum. Phen. p. 391.

\* **עָטַן** obsol. root, Arab. **عطن** *to lie down around water*, as camels; whence **عَطْن** and **مِعَطْن** place near water where cattle and flocks lie down. Hence **עֲטָרָה**.

\* **עָטָה** fut. **יַעֲטֶהּ** and **יַעֲטֶהּ** 1. *to cover as with a garment, to clothe*, i. q. **עָטָה**, for which it is often put in the Targums. Arab. **عطف** II, V, *to put on a garment*, Syr. **ܥܬܦ** to be clothed. Kindr. and synon. is **עָטָה**.—Constr. with **ל**, Ps. 73, 6 **יַעֲטֶהּ בְּשִׁירָה חֲמָס לָמוֹ** *the garment of violence doth cover them*, i. e. they are wholly wrapped up in iniquity, as in a garment. Comp. **לָבַשׁ**.

2. Intrans. *to put on, to be covered, clothed with*; c. acc. Ps. 65, 14 **עָטָה הַבָּרִים** *the valleys are covered over (clothed) with corn*. Job 23, 9 **יַעֲטָה נִמְרִין** (if) *he put on the south*, i. e. if he hide himself in the south, as in a garment.

3. *to be overcome, overwhelmed*, i. e. *to languish, to faint*, comp. the synon. **עָיָה** no. 4, **עָלָה**. So of the mind or soul Ps. 61, 3. 102, 1. Is. 57, 16. Part. pass. **עֹטָה** *languid, faint*, Lam. 2, 19; *weak, feeble*, of lambs, kids, plur. Gen. 30, 42.

NIPH. i. q. Kal no. 3, Lam. 2, 11.

HIPH. *to act feebly, to show languor*, Gen. 30, 42; comp. Kal no. 3.

HITHP. *to be overcome, to languish, to faint*, i. q. Kal no. 3, Lam. 2, 12; of the mind Ps. 77, 4. 107, 5. 142, 4. 143, 4. Jon. 2, 8.

Deriv. **מִעֲטָה**.

\* **עָטַר**, fut. c. suff. **יַעֲטֶרְנִי**, *to surround, to encompass*, either for a hostile purpose, c. **אֶל** 1 Sam. 23, 26; or for protection, c. dupl. acc. Ps. 5, 13.—Kindr. is **כָּתַר** q. v.

PIEL **עָטַר** *to encircle with a crown, to crown*, with **ל** of pers. Cant. 3, 11. Metaph. Ps. 65, 12; c. dupl. acc. Ps. 8, 6. 103, 4.

HIPH. i. q. Piel, only part. fem. Is. 23, 8 **צֹר הַמְעֲטִירָה** *Tyre the crowning*, i. e.

bestowing crowns or diadems; since the power and title of king in the Phenician colonies were dependent on the senate of Tyre.—Hence the two following.

**עֲטָרָה** f. (ר. עָטַר) constr. **עֲטָרָה**, plur. **עֲטָרוֹת**.

1. *a crown*, e. g. convivial, with which guests were crowned, Is. 28, 1; also royal, *a diadem*, 2 Sam. 12, 30. Ps. 21, 4. Cant. 3, 11. Ez. 23, 42. al. Figuratively *crown* is used for every thing which serves for ornament and dignity; Job 19, 9 *he hath torn the crown from my head*. Prov. 12, 4 *a virtuous woman is a crown to her husband*. 14, 24. 16, 31. 17, 6.

2. *Atarah*, pr. n. f. 1 Chr. 2, 26.

**עֲטָרוֹת** (crowns, r. עָטַר) *Ataroth*, pr. n. a) A city in the tribe of Gad Num. 32, 3. 34. b) Another in Ephraim Josh. 16, 7; which is also called **עֲטָרוֹת-אַדָּר** (crowns of Addar) 16, 5. 18, 13. c) **עֲטָרוֹת בֵּית יוֹאָב** (crowns of the house of Joab) a city in the tribe of Judah, 1 Chr. 2, 54. d) **עֲטָרוֹת שׁוֹבֵן** a city of Gad, Num. 32, 35.

\* **עָטַשׁ** obsol. root, Arab. عَطَس *to sneeze*. Chald. עָטַשׁ id. Hence **עֲטִישָׁה**.

**עֵי** (for עֵי i. q. עֵי heap of ruins) *Ai*, with art. הָעֵי Engl. *Hai*, pr. n. of a royal city of the Canaanites, eastward from Bethel in the northern part of the territory of the tribe of Benjamin, Gen. 12, 8. 13, 3. Josh. 7, 2 sq. 8, 1 sq. Ezra 2, 28. Sept. *Ayyal*, Vulg. *Hai*. See Bibl. Res. in Palest. II. p. 119, 312 sq.—Other forms of the same name in the fem. gender are: **עֵיָה** *Aija* Neh. 11, 31; **עֵיָה** *Aiah* 1 Chr. 7, 28 in some editions; and **עֵיָה** *Aiath* Is. 10, 28.

**עֵי** m. (for עֵי, r. עָתָה) pr. 'subversion, overthrow'; hence

1. *ruins, rubbish*, Mic. 1, 6; for Job 30, 24 see art. **בָּעֵי**. Plur. **עֵיִם** *ruins, rudera*, heaps of ruins, Jer. 26, 18. Ps. 79, 1; also **עֵיִן** Mic. 3, 12.

2. Plur. **עֵיִם** *Im* or *Ijim*, pr. n. a) A town of Judah Josh. 15, 29. b) **עֵיִר** *Ije-Abarim* (ruins at or on Abarim) Num. 21, 11. 33, 44, also simply **עֵיִם** *Im* 33, 45, a town near the desert on the southern quarter of Moab, so

called prob. to distinguish it from the *Im* of Judah; see in **עָבָרִים**.

**עֵיָה**, see in **עֵי**.

**עֵיב**, see r. **עֵיב**.

**עֵיבָל** (stone, see r. **עָבַל**) *Ebal*, pr. n. a) A mountain in the northern part of Ephraim, opposite to mount Gerizim (**גֵּרִיזִים**) on the northern side of the valley of Shechem, Deut. 11, 29. 27, 4. 13 Josh. 8, 30. 33. Sept. *Tauβάλ*, Vulg. *Hebal*. See-Bibl. Res. in Palest. III. p. 96, 101. b) A various reading for **עֹבָל** *Obal*, where see. c) An Edomite Gen. 26, 33.

**עֵיָה**, see in **עֵי**.

**עֵיֶן** (a ruin, r. עָתָה) *Ijon*, pr. n. of a fortified city in the tribe of Naphtali 1 K. 15, 20. 2 Chr. 16, 4.

**עֵיֶת** f. *Aijuth*, 1 Chr. 1, 46 Cheth. for **עֵיֶת** q. v.

\* **עֵרַשׁ** fut. apoc. וְעָרַשׁ and וְעָרַשׁ *to rush upon, to fly upon* any person or thing; Syr. اَرْحَب to be indignant, to storm or rush upon any one, حَمَل indigation, anger. Arab. غَاظ to be indignant, غَيْظ heat, anger.—Constr. c. בָּ, 1 Sam. 25, 14 וְעָרַשׁ בָּהֶם *he flew upon them*, i. e. stormed, railed at them. With אֶל, 1 Sam. 15, 19 וְעָרַשׁ אֶל-הַשָּׁלָל *wherefore.... didst thou fly upon the spoil?* 14, 32 Keri, which is the true reading, וְעָרַשׁ הָעָם אֶל-הַשָּׁלָל *the people rushed upon the spoil*. As to the form in both these passages, there is little doubt but that וְעָרַשׁ is the same with וְעָרַשׁ 25, 14; just like וְעָרַשׁ Job 31, 5 for וְעָרַשׁ to hasten, and וְעָרַר Prov. 27, 17 for וְעָרַר, in which forms perhaps there is a Daghesh forte implied after the Chaldaic manner.

Deriv. the two following.

**עֵרַשׁ** m. 1. *a ravenous beast*, i. e. rushing on his prey, Jer. 12, 9.—Spec.

2. *a ravenous bird*, αἰετός, Job 28, 7; as emblem of a warlike king Is. 46, 11. Collect. for *birds of prey* Gen. 15, 11. Is. 18, 6. Ez. 39, 4.

**עֵיטָם** (place of ravenous beasts, see **עֵיט**) *Etam*, pr. n. a) A city in Judah 1 Chr. 4, 3. 32. 2 Chr. 11, 6. [Situated perhaps not far south of Bethlehem; see



Bibl. Res. in Palest. I. p. 515. II. p. 168.  
—R. b) A rock, apparently in or near  
the plain of Judah, not far from Samson's  
residence, Judg. 15, 8. 11.

עֵינִי הֶעֱבָרִים, see in עֵי no. 2.

עֵלֹם m. (r. עֶלֶם 1) *eternity, ever*;  
2 Chr. 33, 7 לְעֵלֹם *for ever*, i. q. עוֹלָם  
A. 2. e.

עֵלִי (i. q. Chald. עֲלִי supreme, r.  
עֲלֵה *Ilai*, pr. n. of one of David's war-  
riors 1 Chr. 11, 29; called in 2 Sam. 23,  
28 עֲלִימֹן).

עֵלָם f. Is. 21, 2, m. Is. 22, 6, *Elam*,  
*Elymais*, pr. n. of a province of Persia in  
which was the capital Susa, Ezra 4, 9.  
Dan. 8, 2. In Greek writers Elymais  
is the province adjacent to Susiana and  
Media, on the east of Babylonia (Strabo  
XVI. p. 744); in Daniel l. c. Elam seems  
to include Susiana. Saadias renders it  
by *Khūzistān*, with which it appears to  
have accorded; the name עֵלָם corre-  
sponding to the Pehlvi. *Airjama* i. e.  
خوزستان. See Thesaur. p. 1016,  
1017. Cellarii Not. Orb. ant. II. p. 686.  
Rosenm. Bibl. Geogr. I. i. p. 300 sq.—  
In Gen. 10, 22, the origin of the Ela-  
mites is deduced from Shem. 14, 1. Is.  
11, 11. 21, 2. 22, 6. Jer. 25, 25. 49, 34  
sq. Ez. 32, 24.

עֵנָם once Is. 11, 15 בְּעֵנָם רִיחָה, Sept.  
ἐν τῷ ῥυπαρῷ βυάλῳ, Vulg. *in fortitudine*  
*spiritus sui*, Syr. حاسه سبلا, Engl.  
*with his mighty wind*, and so the Heb.  
intpp. by conjecture from the context,  
without philological grounds. Perhaps  
it should read עֲנָם (עֲנָה) *strength, force*,  
which gives the sense expressed by  
Sept. Vulg. Syr. The exchange of  
*Tsade* for *Yod* would be easy in the an-  
cient alphabets.

עֵינִי 1. i. q. Arab. عَيْن mid. *Ye*,  
*to flow, to flow out*, as water, tears;  
whence עֵינִי eye, fountain, unless this be  
regarded as the radical word and the verb  
as secondary.

2. Denom. from עֵינִי, Part. עֵינִי *eyeing*  
*askance, envious*, 1 Sam. 18, 9 Keri; in  
Cheth. is עֵינִי. Arab. عَيْنٌ, عَائِنٌ,  
id. Comp. Heb. רָעָה עֵינִי, in עֵינִי no. 1.

עֵינִי f. (very rarely masc. Cant. 4, 9  
Cheth. perh. Ps. 73, 7, dual Zech. 3, 9,)  
constr. עֵינִי, c. suff. עֵינִי, c. He loc.  
עֵינִי Gen. 24, 16. 45; Dual עֵינֵיהֶם, put  
also for plur. Zech. 3, 9. Ez. 1, 18. 10, 12;  
constr. עֵינֵי, once עֵינֵי in some copies Is.  
3, 8; Plur. in signif. no. 2, עֵינֵיהֶם 2 Chr.  
32, 3, constr. עֵינֵיהֶם Ex. 15, 27. Num. 33,  
9.

1. *the eye*; and so in all the Semitic  
dialects. Ex. 21, 24. Lev. 24, 20. al. sēp.  
עֵינִי עֵינִי *eye to eye* Num. 14, 14. Is. 52,  
18. רְפָה עֵינֶיךָ *fair of eyes*, having fine  
eyes, 1 Sam. 16, 12; opp. רְכֹחַ עֵינֶיךָ  
*weak eyes*, blear, Gen. 29, 17.—To the  
eye is ascribed weeping Job 16, 20. Lam.  
1, 16. 3, 48. 49, 51; also various affec-  
tions and emotions, which are manifest-  
ed through the eyes, as pride, humility,  
anger, pity, joy, envy, contempt, etc. as  
רְכֹחַ עֵינֶיךָ *lofty eyes*, pride, Ps. 18, 28;  
עֵינֶיךָ לֹא עָלָה *low of eyes*, humble, Job 22, 29;  
הָרָה עֵינֵיךָ *anger is kindled in the eyes*  
Gen. 45, 5, see in הָרָה no. 1. c; חָסָה עֵינֵי  
*my eye hath pity upon*, see in חָסָה, Ps.  
6, 8 *mine eye pineth away for grief*, i. e. I  
pine, am wasted by disappointed hope.  
31, 10, comp. Job 17, 7 and in עֵינִי, רָאָה.  
Also הֵאֲרִיר עֵינֶיךָ *to enlighten the eyes*,  
i. e. to gladden, see in הֵאֲרִיר Hiph. נִהַר  
עֵינֶיךָ *pure of eyes*, i. e. abhorring to look  
upon evil, Hab. 1, 13; רָעָה עֵינֵי בִּי *mine*  
*eye is evil towards any one*, i. e. envious,  
I envy him, Deut. 15, 9; comp. רָעַע no.  
2. f. Tob. 4, 7 ὁ ὀφθαλμὸς σου ὁ  
ὀφθαλμὸς. So of scorn and contempt,  
as Prov. 30, 17 *the eye that mocketh at*  
*his father, and scorneth to obey his mo-  
ther, the ravens shall pick it out*, etc.  
Trop. of the eyes of the mind, עֵינֶיךָ  
*having the eyes open*, spoken of a pro-  
phet in vision, Num. 24, 4. 16.—Spec. to  
be noted are the following phrases:

a) עֵינֵי בְּלִפְנֵי before the eyes of any one,  
i. e. before him, in his presence, Gen. 23,  
11. 18. Ex. 4, 30. 7, 20. 9, 8. 19, 11. al.  
sēpiss.

b) עֵינֵי בְּיַד in the eyes of any one, i. e.  
in his sight, he being judge, a phrase by  
which the Heb. expresses the sense of  
the verb to seem, *videri*. Gen. 19, 14  
וַיְהִי כַּמְצָחַת בְּעֵינֵי הַחֵיטִי  
*and he was as one that mocked in the eyes of his sons-  
in-law*, i. e. he seemed to them as a  
mocker. 29, 20. 2 Sam. 10, 3 הַמְכַבֵּד דָּוִד

חִנְיָהּ אֶת־אָבִיהָ בְּעֵינֶיהָ *thinkest thou that David doth honour thy father?* Hence כֹּחַ בְּעֵינֶיךָ *it is good in my sight*, i. e. it seems good to me, pleases me, see r. כֹּחַ, בְּרָטָב; also בְּעֵינֶיךָ (רַע), רָרַע, it displeases me, see רַע, רָרַע; comp. under the root נָשַׁר. So חֲכָם בְּעֵינָיו *wise in his own eyes*, self-conceited, Prov. 3, 7. 26, 12. Job 32, 1. Also מָצָא הֵן בְּעֵינֶי פ' see in הֵן no 1. etc.

c) מֵעֵינֶיךָ פ' away from the eyes of any one, i. e. without his knowledge, Num. 15, 24; also after verbs of hiding Job 3, 10. Is. 65, 16.

d) בֵּין עֵינַיִם between the eyes, i. e. upon the forehead, Ex. 13, 9. 16. Deut. 6, 8. 11, 18; upon the front part of the head Deut. 14, 1.

e) שִׁים עֵינְךָ עַל to set an eye upon any one, mostly in a sense of kindness, to look with favour upon any one, prospicere alicui, like Arab. **وضع عينا على**

**فلان**. Opp. is שִׁים פְּנִים עַל, which every where implies disfavour.—E. g. Gen. 44, 21 וְאֶשְׁרִימָה עֵינִי עָלָיו *that I may set my eye upon him*, i. e. be kind to him, Sept. ἐπελεῖν αὐτὸν αὐτοῦ. Jer. 39, 12. 40, 4. Job 24, 23. Ezra 5, 5; c. אֵל Ps. 33, 18. 34, 16; בְּ Deut. 11, 12; comp. also Zech. 12, 4. 1 K. 8, 29. 52. More rarely in a sense of disfavour, of the angry countenance of Jehovah (elsewhere פְּנִים), Am. 9, 4 where to avoid ambiguity is added לְטוֹבָה v. לְרָעָה וְלֹא לְטוֹבָה. Jer. 24, 6; comp. 1 Pet. 3, 12.—Simply, בִּי עֵינֶיךָ *thine eyes are upon me*, i. e. thou lookest upon me, Job 7, 8. So with the idea of favour and disfavour, Zech. 9, 1 בִּי לִיהוָה עֵין אָדָם וְכָל לְבָבְךָ יִשְׂרָאֵל *for Jehovah's eye is upon men and upon all the tribes of Israel*, i. e. upon Israel with favour, and upon all other nations with disfavour. [More in accordance with the grammatical construction, is the rendering: *for towards Jehovah shall be the eye of man and of all the tribes of Israel*; so Engl. Vers. nearly.—R.

f) נָשָׂא עֵינָיו, see in נָשָׂא no. 1. d.

Trop. also in various senses:

aa) Of one who is *eye* for another, i. e. in the place of eyes, who sees for him, shows him the way; whether to one blind Job 39, 15, or to one ignorant

of the way Num. 10, 31.—So among the Persians, the Satraps or royal governors of the provinces were called *the king's eyes and ears*, Hdot. 1. 114. Xen. Cyr.

8. 2. 7. Comp. Arab. عَيْنٌ a scout.

bb) Of any thing resembling the eye, e. g. the eye of wine, its bead, Prov. 23, 31.

cc) Meton. a look, glance of the eyes; Cant. 4, 9 Cheth. בָּאֶחָד מֵעֵינֶיךָ *thou hast ravished my heart with one of thy glances*; Keri בָּאֶחָד, see above init. Comp. Job 16, 9.—Hence

dd) look, aspect, appearance of a thing; Num. 11, 7 *its appearance was as the appearance of bdellium*. Lev. 13, 5. 55. Ex. 1, 4 sq. 10, 9. Dan. 10, 6. Spec. the face, surface, as עֵין הָאָרֶץ *the surface of the ground*, i. q. הָפָנִים, Ex. 10, 5. 15. Num. 22, 5. 11.

ee) Sometimes referred to the human face; but incorrectly, since in all the passages cited for this signif. the eye itself is to be understood, as Gen. 29, 17. 1 Sam. 16, 12; also עֵינֶיךָ בְּעֵינֶיךָ Num. 14, 14. Is. 52, 8; and Ps. 6, 8. 31, 10; see above under no. 1.

NOTE. In Manuscripts עֵינֶיךָ (עֵינֶיךָ) *eye* is sometimes confounded with עֵינֶיךָ (עֵינֶיךָ) *sin*, so that it is difficult to arrive at a satisfactory decision; thus Hos. 10, 10 Cheth. בְּאַסְרֵם לְשֵׁנֵי עֵינֵיהֶם, Keri עֵינֵיהֶם; here many prefer the latter, and render: *because of their two sins*, i. e. the two golden calves; but perh. we may better rest in Cheth. *in binding them* (making them captives) *before their two eyes*, emphat. for לְעֵינֵיהֶם Judg. 16, 28; comp. Gen. 42, 24 לְעֵינֵיהֶם, So Zech. 5, 6 בְּכָל־הָאָרֶץ *this ephah is their image in all the earth*; but incorrectly, since עֵינֶיךָ may indeed signify the external appearance, but never the image of a thing. Hence it is better, with Sept. and Syr. to read זֶה עֵינֵיהֶם *this is their sin*, i. e. that in which they sin, false measure. See also Ps. 73, 7.

2. a fountain; whether so called from its resemblance to the eye, or, vice versa, the eye from its resemblance to a fountain, may be doubtful. Comp. Pers. چشم eye, چشم fountain, Chinese iàn eye and fountain. Contra, Gr. πηγή



fountain, corner of the eye.—Gen. 16, 7, 24, 29, 30, 42; עַיִן מַיִם v. 13, 43; עַיִן v. 16, 45. Plur. f. עַיִנוֹת, constr. עַיִנוֹת, Deut. 8, 7. Ex. 15, 27. Prov. 8, 28. On this use of the plur. fem. for inanimate objects, see

Lehrg. p. 539, 540.—Arab. عَيْن id.

Many cities and places in Palestine were named from fountains in their vicinity, thus:

a) עַיִן גִּדִּי (fountain of the kid) *En-gedi*, a city in the desert of Judah on the Dead Sea, fertile in palm-trees, the Engadda of Pliny (H. N. 5, 17). Josh. 15, 62. 1 Sam. 24, 1. Ez. 47, 10. Cant. 1, 14. Anciently חַצְצוֹן-הַקֵּדָר q. v. [Still called عَيْن جدي *Ain Jidy*, with a beautiful fountain and ruins; see Bibl. Res. in Palest. II. p. 209, 214.—R.]

b) עַיִן-גַּנִּים (fountain of gardens) *En-gannim*, a city: α) In the plains of Judah, Josh. 15, 34. β) Of the Levites in the territory of Issachar Josh. 19, 21, 29; [perh. the *Ivvaia* of Josephus, now *Jenin* جنين; see Bibl. Res. in Palest. III. p. 155, 156.—R.]

c) עַיִן דּוֹר Ps. 83, 11 and עַיִן דּוֹר (fount of the dwelling) *En-dor* Josh. 17, 11. 1 Sam. 28, 7, in the tribe of Manasseh, four Rom. miles south of Mount Tabor; now اندور *Endôr*. See Bibl. Res. in Palest. III. p. 218, 225.

d) עַיִן חֲדָה (swift fountain) *En-had-dah*, a city of Issachar Josh. 19, 21.

e) עַיִן הַחֲזוֹר, *En-hazor*, a city of Naphtali, Josh. 19, 37.

f) עַיִן חֲרוֹד, see חֲרוֹד.

g) עַיִן מִשְׁפָּט (fountain of judgment) *En-mishpat*, i. q. קֹדֶשׁ q. v. Gen. 14, 7; comp. Num. 20, 13.

h) עַיִן עֲגֻלִּים (fountain of two calves, unless perh. ע is for עֲגֻלִּים two pools) *En-eglain*, a city on the northern part of the Dead Sea, Ez. 47, 10.

i) עַיִן simply: α) A city of the Levites in the territory of Simeon Josh. 15, 32, 19, 7, 21, 16. 1 Chr. 4, 32. β) A place in the north-eastern part of Palestine, Num. 34, 11.

Sometimes fountains themselves are designated by proper names:

aa) עַיִן שֶׁמֶשׁ (fountain of the sun) *En-shemesh*, on the border of Judah and Benjamin, east of Jerusalem, Josh.

15, 7, 18, 17. See Bibl. Res. in Palest. I. p. 493.

bb) עַיִן רֹגֵל (fountain of the scout; Targ. fuller's fountain) *En-rogel*, in the valley of the Kidron just south of Jerusalem, on the border between Judah and Benjamin, Josh. 15, 7, 18, 16. 2 Sam. 17, 17. 1 K. 1, 9. Josephus says it was in the king's gardens, Ant. 7, 14, 4. Now a deep well, called *Bir Eyûb*, the well of Job; see Bibl. Res. in Palest. I. p. 490 sq.

cc) עַיִן הַחֲנִיךְ (Dragon fountain) near Jerusalem, prob. i. q. Gihon, Neh. 2, 13. Bibl. Res. in Pal. I. p. 514.

dd) עַיִן-תַּפְּחוּהַ *En-Tappuah*, a fountain of the city הַפְּחוּהַ Josh. 17, 7, comp. v. 8.

Denom. are עֵינָה, עֵינָה, and the two following.

עֵינַיִם (two fountains) *Enajim*, Gen. 38, 21, and עֵינָם (on which form of the dual see Lehrg. p. 536) *Enam*, pr. n. of a place in the tribe of Judah, Josh. 15, 34.

עֵינָן (having eyes) *Enan*, pr. n. m. Num. 1, 15, 2, 29. Comp. הָעֵינָן under הָעֵינָן.

\* עָרָה to languish, to faint, to fail, comp. the kindr. roots עָרָה, עָרָה; once Jer. 4, 31.—Hence עָרָה, pr. n. עֵרָפָה.

עָרָה adj. (ר. עָרָה) f. עָרָפָה, *languid, faint, weary*, of one fatigued with travel or labour and oppressed also with thirst, e. g. espec. Gen. 25, 29, 30. Job 22, 7 where עָרָה stands in the other hemistich. Ps. 63, 2. Prov. 25, 25 cold waters for the fainting i. e. thirsty soul. Jer. 31, 25 I will give drink to the thirsty. Spoken also of wearied beasts of burden Is. 46, 1, where עָרָפָה is neut. *fessum*, i. e. wearied beasts, i. q. עָרָפָה; of the thirsty earth Ps. 143, 6. Is. 32, 2.

עֵרָפָה f. (ר. עֵרָפָה) 1. darkness. Am. 4, 13 עֵשָׂה שָׁחַר עֵרָפָה he maketh the morning darkness. With He parag עֵרָפָה Job 10, 22.

2. Ephah, pr. n. a) A tribe and region of the Midianites, Gen. 25, 4. Is. 60, 6. 1 Chr. 1, 33. Sept. *Ἰταφά* Is. l. c.

perh. i. q. Arab. عَيْفَة, which the Camoos explains to be 'a place near Pelusium.' b) A man 1 Chr. 2, 47. c) A woman 1 Chr. 2, 46.

**עִיפִי** (weary, languid, r. עִיָּה) *Ephai*, pr. n. m. Jer. 40, 8 Keri, where Cheth. עופי.

**עִיר** m. (r. עִיר) c. suff. עִירוֹ Gen. 49, 11, plur. עִירִים, *a young ass, ass's colt, foal*; Job 11, 12 פָּרָא עִיר *wild ass's colt*. Sometimes also of *a young ass*, full grown, Gen. 32, 16; as used for riding Judg. 10, 4, 12, 14. Zech. 9, 9; for bearing burdens Is. 30, 6; for ploughing Is. 30, 24. Comp. Gen. 32, 16. Arab. عَيْر an ass, either wild or domestic.—Strictly it would seem to signify a *wild* ass or colt, so called from its swift running, see the root עִיר lett. a; just as פָּרָא *wild ass*, from פָּרָא to run.

\* **עִיר** to be hot, heated, ardent, Arab.

**עָרָא** mid. Waw, to be hot, e. g. the day at noon. Also causat. for הָעִיר, to make hot, to heat, as a baker his oven; Hos. 7, 4 הַשֹּׁפֶת מֵעִיר וְגו' he ceaseth from heating after the kneading until it be leavened.—This idea of heat, being hot, is then often metaphorically applied:

a) To the *heat of running*, to run *holly* i. e. swiftly; whence עִיר an ass. Arab. عَار IV to run swiftly, of a horse; عَار mid. Ye, to run away, as a horse when the reins break, comp. הָלַק no. 2.

b) To the *heat of anger*, an ardent i. e. impetuous hostile attack; comp. Arab. عَار Conj. I, III, IV, to rush upon the enemy, and עָרָא mid. Ye, to be hot with jealousy. Hence עִיר II, and עִיר an enemy.

c) To *heat of mind*, i. e. *anxiety, terror*; see עִיר II. b.

**I. עִיר** f. (r. עִיר I) masc. perh. in the phrase עִיר נִכְרִי, also Num. 35, 2, 3. Deut. 3, 6; plur. once עִירִים for the sake of paronomasia Judg. 10, 4, elsewhere עִירִים, constr. עִירֵי, as if from a sing. עִיר.

1. *a city, town*, Sept. πόλις; not found in the kindred dialects. The signif. is of wide extent, embracing not only the idea of an *encampment*, but also that of small fortifications, as *watch-posts, watch-towers*; thus Num. 13, 19 and what the cities (הַעִירִים) they dwell in, הַבְּמַחֲצֵרִים אִם בְּמַחֲצֵרִים whether in camps or in strong-holds. 2 K. 17, 9 they built them *high-places* בְּכָל-עָרֵיהֶם in all their cities,

from the tower of the watchmen to the fenced city.

Is. 1, 8 עִיר נְצוּרָה *a tower of watch*, i. q. נְצוּרָה.

Gen. 4, 17 prob. a nomadic encampment defended by a ditch or wall against wild beasts. This usage leaves no doubt as to the etymology; and עִיר is pr. 'a place of watch or guard,' built with a wall or tower as a refuge for the keepers of the flocks, comp. עִיר Gen. 35, 2, also the מְנַדְלִים built by Uzziah in the desert 2 Chr. 26, 10; then, 'a place, enclosure, surrounded by a mound or wall,' to protect the nomades and their flocks from enemies or wild beasts, a nomadic *hamlet*; and finally a *town, city*, often not large, as may be gathered from the fact that in the land of Canaan there were 31 royal cities, while in the one tribe of Judah there are enumerated 124 towns, עִירִים, Josh. c. 15.—With the pr. n. of the city in appos. הָעִיר שׁוּשָׁן the city Shushan Esth. 3, 15, 8, 15; ע' שָׁכֶם Gen. 33, 18. Often with the genit. in various senses: ע' הוֹמָה *a walled city* Lev. 25, 29; ע' מְצוּר *a fenced city*, fortified, see מְצוּר; ע' מְקָלֶס; מְבָצָר, מְצוּר *a city of refuge*, see מְקָלֶס; ע' הַכֹּהֲנִים; מְקָלֶס *a city of the priests* 1 Sam. 22, 19; ע' הַמְּלִיכָה *a royal city* 2 Sam. 12, 26; ע' יְהוּדָה 1 K. 12, 17; also 2 K. 23, 19. Judg. 12, 7; ע' הַדָּמִים *city of blood*, slaughter, Nah. 3, 1. So עִיר הַקֹּדֶשׁ the holy city, Jerusalem, Neh. 1, 1. Is. 52, 1. Dan. 9, 24, comp. πόλις ἁγία Matt. 27, 53; also ע' יְהוּדָה Is. 60, 14, אֶלְהִים ע' Ps. 66, 3, 87, 3, and ע' הָעִיר עֹזֶזְזוֹ Ez. 7, 23, עִיר Is. 60, 6, all for Jerusalem. (But in Is. 32, 19 עִיר stands for Nineveh, the metropolis of the enemy.) With genit. of pers. the city of any one is either the capital of a king, as עִיר שִׁיחֵן עִיר Num. 21, 26, comp. Josh. 8, 1; or oftener one's paternal city, or that in which he dwells, as עִיר נָחֹר the city of Nahor i. e. Haran, where he dwelt Gen. 24, 10; the city of David i. e. Bethlehem, 1 Sam. 20, 6; and so Deut. 19, 12, 21, 19–21. Josh. 21, 6, 1 Sam. 8, 22, 28, 3, 1 K. 22, 36. Comp. Gr. πόλις Δαβὶδ i. e. Bethlehem, Luke 2, 4; πόλις αὐτῶν i. e. of Jesus' parents, Nazareth, Luke 2, 39, comp. John 11, 1. Judith 8, 3. With genit. of another city עִיר is put for the smaller towns and vil-



lages around that city, elsewhere בנות העיר; as חֲשֹׁבוֹנָה Josh. 13, 17. Jer. 34, 1. But עִירוֹ עִיר Is. 17, 2, see in עִירוֹ no. 1. —Proverbially Ecc. 10, 15 *the labour of the foolish wearieth him, because he knoweth not לָלֶכֶת אֶל-עִיר to go to the city*, i. e. cannot find his way to the city; the figure being taken from an awkward rustic who loses his way on the most beaten road; comp. Germ. 'er weiss sich nicht zu finden.' In Ps. 73, 20 בָּעִיר is for בְּהִעִיר inf. Hiph. of עִיר I.—Spec. עִיר is also put:

a) For a part of a larger city, espec. as fortified by a separate wall; like Gr. πόλις see Passow, Engl. Old city, New city. So עִיר דָּוִד *the city of David*, i. e. the citadel on Zion, a part of Jerusalem, הַעִיר הַמְּבִלָּה 2 Sam. 5, 7. 9. 6, 10. 12. [Later the name *city of David* seems to have sometimes included the whole of Jerusalem; see Biblioth. Sacr. 1843, p. 97 sq. ib. 1846, p. 633 sq.—R.] עִיר הַמִּדְּבָרָה *the middle city*, the middle part of Jerusalem, 2 K. 20, 4 Cheth. where Keri has חֲצֵר. So עִיר הַמַּיִם *the water-city*, part of the city Rabbah, 2 Sam. 12, 27; עִיר בֵּית הַבַּעַל *the city of the house of Baal*, a part of Samaria so called from the temple of Baal, prob. the enclosure of the temple, 2 K. 10, 25.

b) As in Engl. *the city* for its inhabitants, the people of a city; 1 Sam. 4, 13 עִיר וְיָהוֹנָתָן *all the city cried out*. Is. 14, 31. Here too belongs the phrase עִיר הָאֲנָשִׁים *the city of men*, i. e. the multitude, crowd of men, Deut. 2, 34. 3, 6. Job 20, 48. (24, 12); also Judg. 20, 48 where read מִן הָאֲנָשִׁים for מִן הָאֲנָשִׁים. See Thesaur. p. 830, and עִיר II. b.

c) With genit. of a people or country, *the chief city, metropolis*; as עִיר יְהוּדָה *the city of Judah*, i. e. Jerusalem, 2 Chr. 25, 28; עִיר מִצְרָיִם 1 Sam. 15, 5; עִיר מִצְרָיִם Num. 22, 36.

Proper names of cities are: aa) עִיר הַמֶּלַח *the City of Salt* in the desert of Judah, near the Dead Sea, Josh. 15, 62.

bb) עִיר נָחָשׁ (city of serpents) *Ir-nahash*, the site of which is unknown, 1 Chr. 4, 12.

cc) עִיר שֶׁמֶשׁ (city of the sun) *Ir-she-mesh*, in the territory of Dan, Josh. 19, 51. Prob. the same with *Beth-shemesh*; see Bibl. Res. in Palest. III. p. 19.

dd) עִיר הַתְּמָרִים *the City of palm-trees*, i. q. יְרִיחוֹ Jericho, so called from the multitude of palm-trees growing there, see Plin. H. N. 5. 14. Tacit. Hist. 5. 6. Deut. 34, 3. Judg. 1, 16. 2 Chr. 28, 15.

ee) For עִיר הָהָרָם see under הָרָם.  
2. *Ir*, pr. n. of a man 1 Chr. 7, 12; for which in v. 7 עִירִי.

II. עִיר m. (r. עִיר) *heat*, i. e. a) *anger, wrath*; Hos. 11, 9 לֹא אָבִיא בְּעִיר I will not come in wrath. b) Of mind, *anxiety, anguish, terror*; Jer. 15, 18 הַפִּלְתִּי עָלַי פָּתָאֵם עִיר וּבְהִלּוּחַ Sept. ἐπέστυψα ἐπ' αὐτὴν ἐξάλειψης τὸ ὄμῶς καὶ σπουδήν. Here too we may refer Job 24, 12 מִיָּדָם וְנָאֲקִי, if with Syr. for מִיָּדָם *men* we read מִיָּדָם *the dying*, i. e. from anguish do the dying groan.

עִיר Chald. m. (r. עִיר) *a watcher*, a name for angels in the later Hebrew, as keeping watch over the affairs of men, Dan. 4, 10. 14. 20.—In the Syrian liturgies it is also used for the archangels, as of Gabriel; elsewhere ܥܝܪܐ and Gr. ἐγγεῖργοι of evil angels. In Lib. Henoch. Eth. ܥܝܪܐ watchers, is spoken of good angels 12, 2. 4. 92, 16; of fallen angels 10, 13. 12, 5. al. Suicer Thes. Eccl. art. ἐγγεῖργος. Castelli Lex. Syr. ed. Mich. p. 649.

עִיר see before r. עִיר, p. 774.

עִירָא (wakeful, r. עִיר I) *Ira*, pr. n. m. a) A priest under David, 2 Sam. 20, 26. b) Two of David's warriors 2 Sam. 23, 26. 28.

עִירָא pr. n. m. *Irad*, an antediluvian patriarch, son of Enoch and grandson of Cain, Gen. 4, 18.

עִירָא (fr. עִיר) *Iru*, pr. n. m. 1 Chr. 4, 15.

עִירָא (urbanus) *Iri*, pr. n. see עִיר I. 2.

עִירָא (urbanus) *Iram*, pr. n. of a patriarch or head of a tribe among the Edomites, Gen. 36, 43.

עִירָא and עִירָא m. (r. עִיר I) plur. עִירָא, *nakedness*, Deut. 28, 48. Ez. 16, 7 וְאַתָּה עִירָא וְעִירָהּ but thou shalt be nakedness and need. i. e. most naked and without help. v. 22. 39. 23, 29. Concr. *naked*, Gen. 3, 10. 11. Ez. 18, 7. 16; and so plur. עִירָא *naked* Gen. 3, 7.—The form is

like עִילִים i. q. עִילִים with Dag. in the third radical.

עִשׂ *Ursa major*, see in עִשׂ.

עִיר pr. n. see in עִיר.

עֵבֶבֶר (i. q. עֵבֶבֶר mouse) *Achbor*, pr. n. m. a) An Idumean, Gen. 36, 38. b) A courtier of Josiah, 2 K. 22, 12. 14. Jer. 26, 22. 36, 12.

עֵבֶבֶר m. a spider Job 8, 14. Is. 59, 5.

Arab. عَنَكَبُوت, Chald. עֵבֶבֶרְהָא. It seems to be compounded from עֵבֶב and

עֵבֶב agile, swift, and Arab. عكش to weave (as a spider), q. d. *swift weaver*. So Germ. *Spinne* from spinning; also Gr. ἀράχνη, comp. Semit. אָרַג to weave.

עֵבֶבֶר m. a mouse, espec. field-mouse, 1 Sam. 6, 4. 5. 11. 18; but an esculent species of dormouse seems to be meant Lev. 11, 29. Is. 66, 17. At least the Arab. عَكْبَر is i. q. يَرْبُوع jerboa, *mus jaculus* Linn. See Bochart in Hieroz. T. I. p. 1017, who holds this word to be compounded of the Chald. עֵבֶל to devour and עֵבֶר field, the *l* being elided;

better from עֵבֶב agile, swift, and עֵבֶר, to dig, pr. swift digger.

עֵבֶר (heated sand, Arab. عَكَّة, r. עֵבֶר) pr. n. *Accho*, a maritime city in the territory of Asher, Judg. 1, 31; perh. Mic. 1, 10, where עֵבֶר seems to be for עֵבֶר. On Phenician-Greek coins עֵב is to be read עֵב, see Monumm. Phœn. p. 269, 270. In Greek Ἐνν, Strabo 16. 2. 25; more fre-

quently *Ptolemais*; now עֵבָא *Akka*, also Fr. *St. Jean d'Acre*. See Reland *Palæstina* p. 534-542.

עֵבֶר (troubler, comp. Josh. 7, 26) *Achor*, pr. n. of a valley near Jericho, Josh. 15, 7. Is. 65, 10. Hos. 2, 17. R. עֵבֶר.

\* עֵבֶר obsol. root, Arab. عَكَ pr. to strike, to smite; fut. *I, to be hot*, spoken of the day, pr. to be struck by the sun; comp. נָכָה Hiph. no. 1. b. Hence pr. n. עֵבֶר.

\* עֵבֶר obsol. root, prob. i. q. עֵבֶר to trouble; comp. Josh. 7, 1 sq.—Hence pr. n. עֵבֶר and

עֵבֶר pr. n. (troubler) *Achan*, an Israelite who by his sacrilege brought defeat upon the people, Josh. 7, 1. 22, 20; in 1 Chr. 2, 7 written עֵבֶר *Achar*, id.

\* עֵבֶס in Kal not used, Arab. عكس, to bind back; عِكَاس a cord, halter, by which the mouth of the camel is bound to his fore foot. Hence עֵבֶס fetter, anklet; and from this again:

PIEL denom. to put on anklets as an ornament; or rather to make a tinkling with them, like females desirous of attracting notice, Is. 3, 16. See עֵבֶס lett. b.—Hence

עֵבֶס m. a fetter, ankle-band, see the root. a) For criminals, Prov. 7, 22 *he goeth after her suddenly* (the young man after the adulteress) *as the ox goeth to the slaughter-house, אֶל־מוֹסֵר אֹרִי, and as fetters for the punishment of the wicked.* Or we may here take עֵבֶס for עֵבֶס as one bound in fetters (goeth) to the punishment of the fool, i. e. of folly or crime, as also in Engl. 'a criminal to the punishment of his folly.' b) As an ornament of showy females, fastened upon the ankles, ankle-band, anklet, *periscelis*, περισκέλιος, plur. עֵבֶסִים Is. 3, 18. Comp. עֵבֶס Pi. This ornament was common among ancient nations, as also now in the east; comp. Schræder de Vestitu p. 1 sq.

עֵבֶס (anklet, from r. עֵבֶס) *Achsah*, pr. n. of the daughter of Caleb, Josh. 15, 16. 17. Judg. 1, 12.

\* עֵבֶר 1. pr. i. q. Arab. عَكَر, to trouble water, to make turbid, to disturb. Hence trop.

2. to trouble, i. e. a) to disturb, to put in confusion; Prov. 11, 29 *עֵבֶר בֵּיתוֹ he that troubleth his house*, i. e. lets his affairs get into confusion. 15, 27; comp. 15, 6. b) to afflict any one, Judg. 11, 35; often more strongly, i. q. to bring evil upon any one, Gen. 34, 30. Josh. 6, 18. 7, 25. 1 Sam. 14, 29 *עֵבֶר אָבִי אֶת־הָאָרֶץ my father hath brought evil on the land.* 1 K. 18, 17. 18. Prov. 11, 17 *עֵבֶר שָׂאֵרֵי הָאֲדָמָה the cruel man afflicteth his own flesh.*

NIPH. to be troubled, to be moved with



grief Ps. 39, 3. Part. fem. *the being troubled*, i. e. trouble, disturbance, Prov. 15, 6.

Deriv. עָבַר and the two following.

עָבַר (troubler, r. עָבַר) *Achar*, pr. n. m. 1 Chr. 2, 7; see in עָבָן.

עָבָר (afflicted, r. עָבַר) *Ochran*, pr. n. m. Num. 1, 13. 2, 27.

עָבַשׁ m. quadril. *an asp, adder*, Ps. 140, 4. Derived perh. from. r. עָבַשׁ to bend back, and עָבַב to lie in wait, i. e. *an animal coiling itself up and lying in wait*.

עָל m. עָלָה, like עָרָה from עָרָה (עָלָה) with disjunct. accent עָלָה.

1. Subst. *height, summit*; then for concr. *high, most high*; so of God Hos. 11, 7 יִקְרְאוּהוּ אֱלֹהֵי עֵל they call them unto the Most High (i. e. the prophets the people), but not one will exalt him. With a negat. partic. לֹא עָל the not-high, non-summus, i. q. לֹא אֱלֹהִים no-god, collect. no-gods, idols, or i. q. בְּלִבְעָל worthless-ness; so Hos. 7, 16 הֵשִׁיבוּ לֹא עָל they turn themselves to no-gods, i. e. to idols, or to wickedness.

2. Adv. *on high, highly*; 2 Sam. 23, 1 עָלָה *who was highly exalted*, elevated. With pref. מֵעָל *from on high*, from above, Gen. 27, 39. 49, 25; also simply *above* Ps. 50, 4, see in מִן no. 3. h.

עָל pr. constr. of the preced. article; Plur. constr. עָלִי (a form peculiar to the poets like עָלִי, עָלִי, c. suff. עָלִי, poet. עָלִי Ps. 5, 12. Job 20, 23).

A) Prep. very frequent and of wide extent, corresponding to the Greek ἐπὶ (ἐπὶ) and ὑπέρ, Lat. *super* and *in*, Germ. *auf* and *über*, Engl. *upon*, *over*. Chald. עָל, Syr. ܥܠ, id.—Its various uses and applications may be reduced to four classes.

1. i. q. ἐπὶ, *super, auf, upon*, where one thing is placed upon the upper part of another, so as to stand, rest, incline upon it, have it for a substratum, etc. Thus:

a) Of a state of rest, e. g. עָלָה עַל-כִּסֵּא to sit upon a throne; עָלָה עַל-הָהָר to stand upon a mountain; עָמַד עַל-רַגְלָיו to stand upon his feet Zech. 14, 12; to lie עָלָה עַל-הַמִּטָּה upon his bed 2 Sam. 4, 7; עָלָה עַל הַדֶּגֶל on or in the way Job 18, 10. Ps.

131, 2 כְּנָמַל עָלֶי אִמּוֹ as a weaned child upon his mother, i. e. upon her lap. Correctly therefore Ps. 15, 3 הֵל עָלָה לְשׁוֹנוֹ upon his tongue, where strictly speech arises; and so עָלָה עַל-פִּיךָ upon thy mouth, where we say 'upon thy lips,' e. g. Ex. 23, 13 לֹא תִשְׁמַע עַל-פִּיךָ nor let the name of their idols be heard upon thy lips. Ecc. 5, 1. Ps. 50, 16. Comp. Gr. ἀπὸ στόματι ἔχειν.—Here belongs too the phrase עָלָה עַל-בֵּית on or in a house, of which the following examples may be noted: Is. 32, 13 briars and thorns grow עָלָה עַל-כָּל-בֵּית מְנוּשׁ upon all the houses of joy, i. e. upon their ruins. 38, 20 we will sing with stringed instruments. . . . עָלָה עַל-בֵּית יְיָ in the temple of Jehovah, or as in Engl. up in the temple, this being on a lofty site; comp. Germ. auf der Stube, auf dem Saale, for up in the room, etc. Polish po izbie, on the parlour, this being higher than the ground floor. Similar is עָלָה עַל-הָאָדָם on the dust, not only upon the surface of the ground, but also in the sepulchre, where the dead repose not only on or in the dust, but mingle with it, Job 20, 11. 21, 26. See עָבַר.—We may perhaps refer to lett. b, and to no. 4 below, the following examples in which motion is implied: Hos. 11, 11 I will cause them to dwell עָלָה עַל-בֵּיתָם in their houses; Is. 24, 22 the captives are gathered into the dungeon and are shut up in the prison.—Spec.

a) עָלָה עַל-אֲדָמָה upon a land, where we say in a land, in a country, Am. 7, 17; so עָלָה עַל-אֲדָמָה נָכַר in a foreign land Ps. 137, 4; also 49, 12. 110, 6. Is. 9, 6. 14, 2; עָלָה עַל-אֶפְרַיִם in Ephraim, in his land, Is. 7, 2. Comp. Lev. 25, 18. Jer. 23, 8. Ez. 28, 25. 37, 25.

β) It designates clothing which one wears, has on him. Gen. 37, 23 the tunic עָלָה עַל-אֶשֶׁר עָלָה which was on him, which he wore. Deut. 7, 25. 22, 5. 2 Sam. 13, 18. Is. 9, 5. Ruth 3, 3. 15. 1 K. 11, 30. Thus we may explain the passage Job 24, 9: עָלָה עַל-קִנְיָ רָחֲבֵלִי (אֶשֶׁר) what is upon the poor (i. e. his clothes, rags) they take as a pledge. Comp. עָלָה עַל גְּזֵלָה על Lam. 2, 14. 4, 22, under art. גְּזֵלָה no. 2. In like manner the Arabs thus employ their عَلَى, see Schult. ad Job 24, 21. Hariri Cons. ed. Sch. IV. p. 46. Comp. Gr. χειρὶδες ἐπὶ χειρὶ Od. 24. 229.

γ) With words implying to be *heavy upon* any one, i. e. to be a burden, trouble to him; Job 7, 20 *I am a burden upon myself*. Is. 1, 14 *היו עלי לטרח* they are a burden upon me, i. e. a trouble to me. Comp. 2 Sam. 19, 36 where *אָל עַל*. Hence *עַל*, see r. *עָבַד* no. 1. Here too we may refer Gen. 48, 7 *מָתָה רָחֵל* Rachel died, a loss heavy upon me. Ecc. 6, 1.

δ) Hence of any *duty* or obligation resting upon any one as a burden, comp. Comm. on Is. 9, 5. So 2 Sam. 18, 11 *עָלַי לָהֶת* it lay on me to give, i. e. was my duty. Prov. 7, 14 *וְדָחַי שְׁלָמִים עָלַי* thank-offerings were upon me, i. e. were due from me. Gen. 34, 12 *הָרַבּוּ עָלַי מָאֹד מִהָרָץ וּמִהָרָץ* lay upon me never so much of dowry and gifts, etc. 1 K. 4, 7. Ps. 56, 13.

Ezra 10, 4. Neh. 13, 13. So Arab. *عَلَيَّ* I owe a thousand dinars, and *لِي عَلَيْكَ* thou owest me a thousand dinars; see De Sacy Gramm. Arabe I. § 1062. ed. 2.

ε) *הָיָה עָלַי*, Gr. *ἐν ἐν τῷ*, to live upon, e. g. *עַל-הַחֶלֶם* on bread Deut. 8, 3, *עַל-הַחֶרֶב* upon or by one's sword Gen. 27, 40. The idea is here that of a foundation, support, by which life is sustained. Comp. Is. 38, 16.

ζ) Trop. and rarely of *time when*, as the basis on which *τὰ πράγματα* as it were rest, or as a way on or in which they have their course. Prov. 25, 11 *עַל-הַצִּדִּיק* on i. e. at its proper time, timely, see *אָזְנָה*. So Arab. *عَلَى عَهْدِهِ*

in its time, Gr. *ἐν ἡμέραις* Od. 2. 284, *ἐν νύκτι*, *ἐν πολεμοῦ*, Germ. *auf den Tag*, Engl. *upon the day*, upon a time.

η) Of the *norm*, rule, standard, which is followed or imitated; since things measured or to be conformed to any model are laid upon the rule or pattern. Comp. the Greek *ἐν τῇ ὁδῷ* 'in the manner of beasts', Lat. 'hunc in modum,' Germ. 'auf die Art,' 'auf englisch,' i. e. in the English manner. Ps. 110, 4 *עַל-הַדָּבָר* after the manner of Melchizedek; *עַל-כֵּן* in this manner Esth. 9, 26; *עָלָה*, *καλεῖσθαι ἐν τῷ*, to be called after any one, see *קָרָא*. Often of the instrument after whose modulations a song is to be sung, Ps. 8, 1. 45, 1. 53, 1.

60, 1. 69, 1. Also of a song the measure of which is followed in other poems, Ps. 56, 1. Comp. the similar use of the Syr. *ܥܠܐ*, Eichhorn Praef. ad Jones de Poesi Asiat. p. xxxiii; also Russian *po tact*, after the time, measure.

b) Of motion *upon* or *over* the upper part or surface of any thing; either from a higher place downwards, *down upon*, *over*, or from a lower place upwards, *up upon*, *over*.—Hence

α) *upon*, i. e. *down upon*, as *עַל* to put upon any thing Lev. 1, 7; *עַל* to cast upon or over any thing Ps. 60, 10; to rain upon the earth Job 38, 26; *עַל-הַלְחֹת* to inscribe upon tablets Ex. 34, 1; *עַל-יָד*, *עַל-יָד*, *עַל-יָד* to give over upon i. e. into the hands of any one, see in *יָד* no. 1. ee. Trop. of punishment or calamity coming upon any one, as *חֲמָסִי עָלַי* my wrong be upon thee Gen. 16, 5; *עַל* 27, 13; so 38, 29. 42, 36; comp. *הוּא עָלַי* Ez. 13, 3; *עַל* to come upon, i. e. to happen to any one, see in *בּוֹא*. So after verbs of presenting, giving in charge, Engl. to give over to any one; as *עָלָה עַל*, *עָלָה עַל*, see these verbs; comp. *συναίρειν ἐν δυνάμει* Od. 22. 427; and also after verbs of speaking or deciding upon, i. e. against any one, as *עָלָה עַל*, see in *הָבַר* lett. g; *אָמַר עַל* Ez. 26, 2.—To this general sense we may refer Judg. 15, 8 *נָתַתְּ אֶת-הַיָּד עַל-רֵגְלֵי* he smote them leg upon thigh, Engl. 'hip and thigh;' also Am. 3, 15 *וְאֶת-הַיָּד עַל-הַיָּד* I will smite the winter-palace upon the summer-palace. Here the idea is to smite them limb upon limb, i. e. so that the scattered limbs fall one upon another; and in like manner palace upon palace, so that the ruins of one overwhelm and destroy another.

β) *upon*, i. e. *up upon*, *up into*; as *עָלָה עַל* to go up upon or into a mountain Is. 40, 9. 14, 8. 14; *עָלָה עַל-הַמֶּרְכָּבָה* to cause to come up into a chariot 1 K. 20, 33; *עָלָה עַל-עֵץ* to hang upon a tree Gen. 40, 19. 2 Sam. 4, 12; and so *עָלָה עַל* to come up upon or into the heart or mind, see in *עָלָה* no. 1 fin.

γ) Trop. it marks something *super-added*; comp. Gr. *μῆλος ἐπὶ μῆλῳ* Od. 7. 120, *ἐπὶ τοῖσιν*, Lat. *vulnus super vulnus*, Engl. wound upon wound. So *עָלָה עַל*



to add *upon* or to any thing, see רָסָה; על יְהִשָּׁב to be reckoned *upon* or to any thing 2 Sam. 4, 2; יָבֹר על־יָבֹר ruin *upon* ruin Jer. 4, 20, comp. Ez. 7, 26. Job 6, 16. Is. 32, 10 יָמִים על־שָׁנָה *days upon years*, or as in Engl. *a year and a day*, for an indefinite period of time. Gen. 28, 9 *he took Mahalath . . . על־נָשָׁיו upon i. e. in addition to his other wives.* 31, 50.

δ) Where any thing is *subjoined*, which might be an obstacle or hindrance, על is equivalent to *even upon*, i. e. *notwithstanding*; Job 34, 6 כֹּל־מִשְׁפָּטִי על־יָבֹר *notwithstanding my right.* Also c. infin. *although*, Job 10, 7 על־דִּמְעָה *although thou knowest.* See below in B. no. 1.

2. The second class comprises those significations and phrases in which is contained the idea of *impending, suspension, being above or over* any thing, yet so as not to be in contact with it, i. q. Gr. ὑπέρ, Germ. über, Engl. *above, over, upon.* Spoken of rest in a place, e. g. Job 29, 3 *when his candle shined over (around) my head.* Ps. 29, 3 *the voice of the Lord is heard upon (over) the waters.* Also after verbs of motion, Gen. 19, 23 *the sun was risen על־הָאָרֶץ upon (over) the earth.* 1, 20. Job 31, 21. Spec.

a) Of power, dominion *over* men, as על מַשָּׁל על, מַשָּׁל על, מַשָּׁל על to set *over*, מַשָּׁל על־הַפֶּתַח *the prefect of the palace*, marshal, see פֶּתַח no. 3. Comp. Gr. ὁ ἐπὶ τῶν πραγμάτων *one over affairs*, a supervisor, prefect.

b) After verbs signifying *to cover, to protect*, i. e. pr. to cover *over* any one, see the verbs גָּנַן, כָּסָה, סָכַח, עָנָה, and Lehrs. p. 818; though the cover or veil may not be *over* or *above* the thing covered, but *around* or *before* it. Ex. 27, 21 *the curtain which is over i. e. before the law.* 1 Sam. 25, 16 חֹמֶה הָיוּ עֲלֵינוּ *they were a wall over us*, i. e. before us, they protected us. Ez. 13, 5. Zech. 12, 2. After verbs signifying to protect, and also those implying to defend, to intercede, it may be rendered *for*, Lat. *pro*, (comp. Gr. ἀνύμειν ὑπέρ, θύμειν ὑπέρ,) as על לָחֶם to fight *for* any one Judg. 9, 17; על נֶמֶר id. Dan. 12, 1; על כָּפֹר to make expiation *for* any one; על הַחַפְּזָל to intercede *for* any one, in order to avert punishment.

c) Often it expresses the idea of *surpassing, going beyond* in any thing, comp. Lat. *super omnes, supra modum*, Engl. *over, above.* Ps. 89, 8 *terrible above all them that are round about him.* Job 23, 2 כָּבֵדָה עַל־אֲנַחְתִּי *my hand (i. e. the hand of God upon me) is heavier than my groaning.* Ecc. 1, 16. Ps. 137, 6. Gen. 49, 26. Comp. Arab. Kor. 37, 153 'I have preferred the daughters على البنين *above the sons.*' Also Gen. 48,

22 *I give thee a portion of land על־אֶחָיָךְ above thy brethren*, i. e. a portion larger than to thy brethren. Hence i. q. *over and above, besides, beyond*, Ps. 16, 2 נִבְחָרְתִּי בָּל עֲלֶיךָ *all my good is nothing besides thee*, i. e. I prefer thee to all other good. So of time, *over, beyond*, Lev. 15, 25 *if the menstrual flux continue על־בְּקָהּ beyond the time of her uncleanness.*

d) Trop. of the cause *for, on account of, because of* which any thing is done, Gr. ὑπὲρ οὗ. Ps. 44, 23 *for thee (עֲלֶיךָ), for thy sake, we are slaughtered.* Job 34, 36. Ruth 1, 19. Hence על זֶה Lam. 5, 17, על זֶה Jer. 4, 28, and על כֵּן (see בֵּן), *for this cause, on this account*; על דְּבָר (propter rem), על אֲדוּרָה (propter causas), *on account of, because of*; על מַה *on what account?* i. e. *wherefore?* With inf. על אֲמַרְךָ *because of thy saying*, because thou sayest, Jer. 2, 35. Job 32, 2. Often also of the cause (qs. the foundation) both of joy and sorrow, see עֲנָה, הִתְעַנָּה, סָפַד, הִתְעַנָּה; of laughing and weeping, see שָׂחַק, בָּכָה; of anger Job 19, 11; of compassion Ps. 103, 13, etc. etc.

e) As marking the *object* of discourse, *upon, concerning, of*; Judg. 9, 3 וַיְדַבֵּר עִמָּם *and his mother's brethren spake concerning him.* 1 K. 5, 13. Gen. 41, 15 שָׁמַעְתִּי עֲלֶיךָ *I have heard concerning thee.* Also of an oath Lev. 5, 22; of confession Ps. 32, 5; of a prophecy 1 K. 22, 8. Is. 1, 1; of strife Gen. 26, 21; comp. על דָּבָר to *have* *concerning* any thing Job 37, 16.

3. The third class consists of those examples in which על after verbs of rest implies *proximity and contiguity*, Lat. *ad, apud*, Germ. *an, bey*, Engl. *at, by, near*; yet so that this notion springs out of the primary idea of being *upon, over* any thing. So espec.

a) Where a thing actually impends over another, e. g. when one stands by a fountain or well, על-ערן, *over* which one really impends or inclines, Gen. 16, 7; על מים *by* the waters, as being lower than the surface of the ground, Num. 24, 6; על הים *by* the sea Ex. 14, 2, 9; על פיר *at or on* the bank of the Nile Is. 19, 7, על נהר *at* the river Ex. 2, 5, comp. Gr. ἐπὶ ποταμοῦ, Lat. *super* fluvium Liv. i. e. Engl. *upon* the river, Dutch Keulen op den Rhyn, Russ. pomorski supermarinus, i. e. maritime; על הנמלים *by* the camels sc. lying down, so that a man standing was above them, Gen. 24, 30; על הנהר Prov. 23, 30; על אבוס *at* or *over* the crib Job 39, 9; על הנהם *at* meat, at table, 1 Sam. 20, 24; על המשפט *at* judgment, pr. at the table of the judges, Is. 28, 6; in all which cases the head is above the place named. Comp. ἐπὶ τῷ δαίτῳ Xen. Cyr. 1. 3. 12, *super* cœnam, ἐπὶ ἑξῆς, 'to sit *over* one's books.'—Here too belongs על עמר *על*, *to stand at or by* a person, e. g. lying down 1 Sam. 4, 20. 2 Sam. 1, 9. 10. 20, 11; or sitting on the ground, Gen. 18, 8; or on a seat, as a judge Ex. 18, 13. 14, or a king Judg. 3, 19. 1 Sam. 22, 6. 7. 17. Also *to stand at or by* an altar, sacrifice, על נצב Num. 23, 3. 6. 15. 1 K. 13, 1. Here too some refer the phrase על רי עמר and the like; but these belong rather to lett. b, c, below.—So where one inclines or leans upon or over a person or thing; Gen. 45, 15 *he kissed all his brethren* ויבהך עליהם *and wept upon them*, bending over them. Judg. 14, 16. Gen. 45, 14. Is. 60, 14.

b) Different is it with phrases like: על פני *at* the face, in front of a person or thing, i. e. *before* him, see in פנה (פנים); על רי, *at or on* the side, i. e. *by, near*, see in רי no. 5; על ימין *on* the right, *at* the right of any one, see in ימין no. 1; על אחריה *at* the rear of it, behind it, Ez. 41, 15; comp. Gr. ἐπὶ δεξιᾷ, ἐπὶ ἀριστερᾷ, Il. 7, 238. 12, 240; Engl. *on* the side, etc. The *superficies* of a thing is not only its upper surface, but every other external part; and by the same figure we speak of what is on the side, for *at* or *by* the side. Hence על simply is put for רי *על*, i. q. *at, by, near*, e. g. על נצב, עמר, *to stand by*

or *near*, even where a person so standing is in no way higher than the other, as 1 Sam. 22, 9. Zech. 4, 14. Here belong the phrases: על רי הריצב Job 1, 6. 2, 1. Zech. 6, 5, על רי עמר 1 K. 22, 19, spoken of angels and other attendants of Jehovah, who stand *before* him seated upon his lofty throne, comp. Is. 6, 1. Also Job 30, 4 *who pluck up* purslain *by the bushes*, i. e. around and under them. על פתח *at the door*. Ez. 46, 2 על השער *by the post of the gate*. Job 29, 7 על-העיר *by the city*. Comp. below in על no. 2.

c) Sometimes the idea *at, by, near, at the side of*, is extended so as to include *several or all sides*, and becomes thus i. q. *round about, around*, like בער. Ex. 14, 3 סגר עליהם המדבר *the desert hath closed around them*, hath shut them in; comp. סגר בער 1 Sam. 1, 6. Is. 35, 10 everlasting joy ראשם על upon their head, i. e. circumsused around their head. Job 13, 27 see in ר. הקה Hithp. So too Job 26, 9. 36, 30, unless we refer these to the idea of covering over; see above in no. 2. b.

d) Kindred is the idea of accompaniment, *with, together with*; comp. also the sense of *adding*, no. 1. b. γ. So of men and beasts; Ex. 35, 22 *the men with* (על) *the women*. Gen. 32, 12 *אם על בנים* *the mother with the children*. Job 38, 32. Of things, Num. 9, 11 *על מצות וגו' with unleavened bread and bitter herbs shall they eat it*, sc. the paschal lamb. Ex. 12, 8. 9. Deut. 16, 3. So *אכל על הדם* *to eat flesh with the blood* 1 Sam. 14, 32. Lev. 19, 26; comp. *אכל עם* Deut. 12, 23. Of attendant circumstances, as על ילי *with sacrifice* Ps. 50, 5; על נבל *with the lyre* Ps. 92, 4; על אור *with sunshine* Is. 18, 4.—For Judg. 15, 8 and Am. 3, 15, see above in no. 1. b. α, fin.

e) Hence arise various phrases, in which על *with* refers to that which one has *with* or *within* himself; so that in the same connection it might be ב or בקרב. So espec. in phrases pertaining to the heart, soul, spirit, (לב, נפש, רוח,) or their affections or changes, etc. Jer. 8, 18 *לבבי עלי* *my heart within me is sick*. Hos. 11, 8 *לבבי עלי* *my heart is turned within me* (comp. בקרבי id. Lam. 1, 20). Neh. 5, 7. Ps. 131, 2



אֲנִי מַשְׁכֵּן עָלַי נַפְשִׁי Lam. 3, 20. Ps. 42. 6 *why art thou cast down, O my soul, and why disquieted within me?* v. 7. 12. 43, 5. Ps. 142. 4 בָּהֶחֱשֵׁה עָלַי רוּחִי 143, 4. Jon. 2, 8; comp. Ps. 107, 5.—Here too we may refer Ps. 42, 5 נִפְשִׁי עָלַי נִפְשִׁי *I pour out my soul within me* sc. in tears. Job 30, 16. Also 1 Sam. 4, 19 בִּירֵי-צִירָתָהּ עָלֶיהָ צִירָתָהּ *for her pains turned themselves within her*, i. e. began to cause writhings within her. Dan. 10, 16.

f) With abstract nouns על forms a periphrase for adverbs, as על נֶשֶׁקֶר *with falsehood*, i. e. *falsely*. Lev. 5, 22; על רַחֵר *abundantly*, plentifully, Ps. 31, 24; על נֶחֱלָה *lightly*, slightly, Jer. 6, 14. 8, 11; על רַצִּיץ *with acceptance*, acceptably sc. before God Is. 60, 7, i. q. לְרַצֵּץ 56, 7. Jer. 6, 20. Comp. ἐπ' ἰσῶ i. q. ἰσως, ἐπὶ μέγα, ἐπὶ πολὺ, Arab. على بیان evidently.—But these phrases may also be referred to על no. 1. a. η.

4. Under the fourth class are included those significations and those examples in which על implies *motion* and especially rapid motion *upon* i. e. *towards* any place or object, and thus approaches to the force of the particle אֶל, for which indeed ٱ is everywhere put in Syriac and Chaldean, they being without אֶל. This springs out of the signification of *rushing down upon* any thing (see in no. 1. b. α), downward motion being usually more rapid, and is expressed in Greek by ἐπὶ or κατά, *down upon*, especially in compounds as καθίημι; Lat. in, ad; Germ. auf etwas hin, auf etwas los; Engl. upon, to, towards, etc. So Job 27, 22 רָשַׁלְתָּ עָלָיו *to cast upon him* sc. arrows, to shoot at him. Also בָּנִי עָלַי *to his face* (elsewhere בָּנִי, see פָּנִים) Job 21, 31; עַל מְקוֹמוֹ *to his place* Ex. 18, 23; עַל יְמִינוֹ *to the right hand* Gen. 24, 49; עַל קִרְבוֹ *into his inward parts*, i. e. into him, 1 K. 17, 21. Hence עָלַי and עָלַי in the same verse Is. 36, 12; נָפַל עָלַי (also נָפַל אֶל) *to fall away to any one*; עָלַי בָּהֶב (also אֶל בָּהֶב) *to write to any one* 2 Chr. 30, 1; נָהָר עָלַי Is. 29, 12 i. q. נָהָר אֶל v. 11. So after verbs of going to 2 Sam. 15, 20; of coming to ib. v. 4; of fleeing to Is. 10, 3; of sending to Neh. 6, 3; of putting forth the hand to Is. 11, 8; of inclining oneself

to or towards, עָלַי הִשְׁתַּחֲוִיתָ Lev. 26, 1; of speaking, as פָּה עָלַי לֵב *to speak to the heart* i. e. kindly, to comfort, see in הִבֵּר lett. e; of announcing Is. 53, 1; שׁוּב עָלַי, see in שׁוּב no. 4. c; of love (see עָנָה) and desire Cant. 7, 11; and also 2 Sam. 14, 1 הַמֶּלֶךְ עָלַי אֲבִשְׁלוֹם לֵב the king's heart was upon (towards) Absalom, i. e. he loved him.—Spec.

a) In a hostile sense, upon, against, contra; Judg. 16, 12 פָּלְשְׁתִּים עָלֶיךָ the Philistines are upon thee, i. e. assail thee. Ez. 5, 8 הִנְנִי עָלֶיךָ lo, I am against thee i. e. will assail thee (elsewhere ה' אֶלֶיךָ). Job 16, 4. 9. 10. 19, 12. 21, 27. 30, 12. 33, 10. Is. 9, 20. Also לָקוּם עָלַי *to rise up against any one*; עִיר עָלַי *to encamp against a city*, to besiege it; סָבַב עָלַי *to surround any one* sc. in a hostile manner; חָשַׁב עָלַי *to take counsel against any one*, etc.

b) More rarely in a sense of kindness, to, towards, e. g. עָשָׂה הֵדָר עָלַי 1 Sam. 20, 8.

c) In writers of the silver age of the Hebrew (see על Chald.) it is not unfrequently used for אֶל and ל, as marking the dative, e. g. Esth. 3, 9 אֶם עָל הַמֶּלֶךְ *if it seem good to the king*, if it please him, comp. Ezra 5, 17. So not rarely in the book of Job, as 33, 23 וְאִם עָלִי i. q. וְאִם לִי *if there be to him*, if he have, etc. 22, 2 בְּרִי הַכֹּסֵף עָלֵי *even when he is profitable to himself*. 6, 27. 19, 5. 30, 2. 33, 27. 38, 10; comp. Ez. 27, 5. Prov. 29, 5.

d) In a few examples על approaches to the force of עַד, with which it is sometimes interchanged in Mss. as Is. 10, 25 עַד עַל הַבְּלִיָּה *even to their destruction*; here 2 Mss. have עַד. Ps. 19, 7 וְהַיָּרְחַי עַד *and his circuit unto the ends of them*, where 18 Mss. read עַד. Job 37, 3.

NOTE. Less correctly are referred to this class such phrases as עָלַי הַשָּׁמַיִם *toward heaven* Ex. 9, 22, וְהָיָה עָלַי Is. 17, 7, נָהָר עָלַי Mic. 4, 1, and others of the like kind; all of which belong rather to no. 1. b. β.

B) Conjunct. for אֲשֶׁר 1. although comp. A. 1. b. δ. Job 16, 17 הֵיטֵב עָלַי *although there is not injustice in my hands*. Is. 53, 9.—Arab. على id. see Thesaur. p. 1028.

2. on account that, because, see in A. 2. d; c. præter. Gen. 31, 20. Ps. 119. 136.

Ezra 3, 11. More fully אֲשֶׁר על Deut. 29, 24. 2 Sam. 3, 30; על Deut. 31, 17. Ps. 139, 14.

C) With other Prepositions :

I. על pr. *as according to*, as is fitting, comp. in על A. 1. a. η. As prep. *according to*, Is. 63, 7; repeated, Is. 59, 18 מִעַל גְּמִלוֹת בְּעַל רִשְׁמֵם *according to their deeds, accordingly* (for בְּעֲלֵיהֶן) *will he repay*. Comp. 2 Chr. 30, 18.—Far more frequent is

II. מִעַל, Arab. من على, although not frequent in Arabic, e. g. 1 K. 13, 15 Vers. Arab.

1. Pr. *from upon, from above*, spoken of what is removed *from* the place *upon, above, over* which it was, Germ. *von oben weg*; whether it falls or is borne *downwards*, or is removed in any other manner. Thus Gen. 24, 64 *she alighted from the camel*; so to fall from a seat, מִעַל הַפֶּסֶס 1 Sam. 4, 18; to shoot from the wall, מִעַל הַחוֹמָה 2 Sam. 11, 20; or even to be lifted upwards, מִעַל הָאָרֶץ Ez. 1, 19. Gen. 48, 17 *he removed his hand from his head*, on which he had laid it. נָטָא רֹאשׁ מִעַל *to take off the head of any one* Gen. 40, 19. Am. 7, 11. Judg. 16, 20 *Jehovah was departed from him*, i. e. the spirit of God which had rested upon him. Spec. a) Of those who *put off* or *lay aside* a garment (comp. על A. no. 1. a. β) Gen. 38, 14. 19. Is. 20, 2; a shoe, sandal, Josh. 5, 15; a ring from the finger Gen. 41, 42, comp. Deut. 8, 4. 29, 4; hence of the skin, Job 30, 30 עוֹרִי שָׁחַר מִעַלִּי *my skin turns black and falls off from me*. v. 17. Trop. Judg. 16, 19 *his strength went from him*, i. e. in which he was clothed, see לָבַשׁ. b) So of those who are relieved from any cause of disquiet, any burden upon them, comp. על A. no. 1. γ. Ex. 10, 28 לָךְ מִעַלִּי *depart from me*, as being a vexation and burden upon me. Gen. 13, 11. 25, 6. 2 Sam. 19, 10 *he (David) is fled out of the land from Absalom*, to whom he had become a burden. c) Of those who read *from upon* the page of a book, *out of* a book, Jer. 36, 11. Is. 34, 16.

2. *from at, from by, from near* any person or thing, comp. על no. 3. Gen. 17, 22 *and Jehovah went up from with Abraham*. 35, 13. Num. 16, 26.

Hence after verbs of passing by or away Gen. 18, 3; of removing Jer. 2, 5. Job 19, 13; of turning oneself away Is. 7, 17. Jer. 32, 40. Hos. 9, 1.

3. על nearly i. q. מִתַּחַת לְ (comp. לְ i. q. תַּחַת) *above* Neh. 12, 37; *above, over*, any thing Gen. 1, 7. Ez. 1, 25. Jon. 4, 6. 2 Chr. 13, 4. Neh. 12, 31. So too *at, by, near, by the side of*, 2 Chr. 26, 19.—Also לְ being omitted (as מִתַּחַת לְ for מִתַּחַת) *above* Neh. 3, 28. Ecc. 5, 7 גְּבוּהַ מִעַל לְ שֹׁמֵר *for one high above the high watcheth*, i. e. above the most powerful there is still a higher power which watches him. Ps. 108, 5. Esth. 3, 1; *at, by, near*, Jer. 36, 21.

עֲלֵיהֶן, עֲלֵיָא, עֲלֹהֵי על Chald. c. suff. עֲלֹהֵי, i. q. Heb.

1. *upon*, Dan. 2, 10. 29. 46. 48. 49, 3, 12. al.

2. i. q. Heb. no. 2, ὑπέρ, *above, over*, Dan. 5, 23. 6, 4; espec. in the sense of surpassing Dan. 3, 19. Trop. *for, on account of, because of*, hence על הֵנָּה *therefore* Ezra 4, 15; also of the object of discourse, *upon, concerning*, Dan. 6, 13, 7, 16, 19.

3. Often i. q. אֶל, *to, unto* any person or thing, e. g. after a verb of approaching Dan. 7, 16; of entering 2, 24; of returning 4, 31; of sending Ezra 4, 11. 17. 18; of writing, 4, 7. Also i. q. לְ as mark of the dative, Dan. 6, 19 *sleep fled to him*, i. e. *his sleep fled*; hence also על נָבַע Ezra 5, 17. 7, 18, and על נָבַע Dan. 4, 24, *it seems good to any one*, i. e. pleases him. In a hostile sense, *against*, Dan. 3, 29. Ezra 4, 19.

עֹל m. (ר. עֹל II) once עֹל Jer. 5, 5, c. suff. עֹלִי, *a yoke*, the curved piece of wood upon the neck of draught animals, by which they are fastened to the pole or beam, Num. 19, 2. Deut. 21, 3. 1 Sam. 6, 7. Often trop. as the emblem of servitude 1 K. 12, 4. 9–11. Is. 9, 3. 10, 27. 14, 25. 47, 6. Jer. 5, 5; hence *to break the yoke*, to become free, Gen. 27, 40. Jer. 2, 20. al. An *iron yoke* is the emblem of severe bondage, Deut. 28, 48. Jer. 28, 14. Put also for calamity, suffering,

Lam. 1, 14. 3, 27. Arab. عُلَّ id.

עֲלָא Chald. *above, over*, followed by מִן Dan. 6, 3.



עֲלָא (yoke) Ulla, pr. n. m. 1 Chr. 7, 39.

עֲלָא Chald. emphat. see עֲלָ.

\* עָלַב obsol. root, i. q. Arab. غلب, *to be strong, to prevail*. Hence pr. n. אֲבִיר-עֲלָבִיר p. 5.

\* עָלַג obsol. root, i. q. לָגַג, *to stammer*; hence

עֲלֵג m. adj. *stammering, stuttering*,

Is. 32, 4. Arab. عِلَج barbarian.

\* עָלָה fut. יַעֲלֶה, apoc. יַעֲלֵ, inf. constr. יַעֲלֶה.

1. *to go or come up, to ascend, to mount*, opp. יָרַד. Sept. ἀναβαίνω. Arab. علا *to ascend*, also *to be high*, غلا *to grow up high*, as a plant, *to be high* sc. in price; Syr. Pa. حَلَب *to lift up*, Ethpa. *to be lifted up, to go up*; Chald. Pa. *to exalt, to praise*, Ithpa. *to be exalted*. Comp. Lat. *alo* *to bring up*, whence *al-escio, altus*.—Constr. a) Absol. Gen. 44, 17, 46, 29, al. b) With מִן of place *whence* Josh. 4, 17, 10, 9. Cant. 4, 2; מִן-עֲלֵי of pers. spoken of God Gen. 35, 13, 14. Josh. 2, 8; מִן-עֲלֵי Ex. 24, 13, 15, 18, 34, 4. Deut. 17, 8, 1 Sam. 15, 34; לִי Is. 22, 1; בְּ Ps. 24, 3. Deut. 5, 5. Cant. 7, 9; acc. Gen. 49, 4 מִן-עֲלֵי אֲבִירָה *for thou didst ascend the bed of thy father*. Prov. 21, 22. Num. 13, 17. Judg. 9, 48. Prov. 30, 4; c. ה loc. Josh. 15, 3. d) The pers. *to whom* is put with עֲלֵי Ex. 19, 3; עֲלֵי Josh. 2, 8. But עֲלֵי oftener marks the pers. *against* whom one goes up, 2 K. 17, 3, 18, 25. Joel 1, 6. e) Inf. c. לֵי, *for doing something* Is. 57, 7.

Poetically, like other verbs of going, flowing, (see יָרַד, יַהֲלֹךְ,) it takes an acc. of thing implying abundance, sc. that of which a great quantity springs up e. g. upon a certain spot of ground, so that every thing seems changed into it. So a vineyard, Is. 5, 6 וַתֵּלֶךְ הַתֵּמָר וַתִּשְׂרֹחַ *and it grew up to thorns and prickles*, i. e. was wholly changed into them, as a burning house goes up in flame and smoke (comp. Judg. 20, 40. Jer. 48, 15). Is. 34, 13. Prov. 24, 31 *and lo, it was all grown up to thorns*. So Am. 8, 8, 9, 5

וַתֵּלֶךְ הָאָרֶץ וַתִּשְׂרֹחַ *and it (the land) shall go up wholly like the Nile*, sc. in inundation, shall be wholly overwhelmed.

Persons are said *to go up, to ascend*, not only upon a mountain, wall, roof, bed; but also in other less obvious relations, e. g. α) From a lower region to a higher, comp. in יָרַד no. 1. a-d; so of God ascending into heaven Gen. 35, 13. Job 36, 33 see in r. נָגַד Hiph. no. 2. b. Josh. 4, 17, 19, 10, 7, 9, 33. Judg. 1, 1, 2, 3, 16, 2, 1. Gen. 46, 29 where Joseph goes from the capital near the Nile to the land of Goshen. Spec. of those who *go up* to Palestine, e. g. from Egypt Gen. 13, 1, 44, 24, 50, 5. Ex. 1, 10, 2 K. 23, 29; from Assyria 2 K. 17, 3. Is. 36, 1, 10; from Babylonia 2 K. 24, 1. Ezra 2, 1, 7, 6. Neh. 7, 6, 12, 1; out of all lands Hos. 1, 11. Zech. 14, 16, 17. But as to Assyria the usage is not constant, and in Hos. 8, 9 Israel is said *to go up* to Assyria (comp. הִעָלָה 2 K. 17, 4), just as the Greeks used ἀναβαίνειν of a journey to the interior of Asia, whence the Ἀναβασις or expedition of the younger Cyrus; and this physically speaking is perhaps correct. β) Of those who *go up* into deserts, since these are often high regions, Job 6, 18; comp. Josh. 16, 1. Matt. 4, 1. So too those who *go up* to a sanctuary, since these were usually on hills and mountains, see in מִן-עֲלֵי no. 3, 4; Deut. 17, 8. Judg. 20, 3, 18, 31, 21, 5, 8, 19, 1 Sam. 1, 3, 10, 3. Ps. 122, 4; comp. Ex. 34, 24. Syr. سَلَف *to go up* to a convent. Also to a place of judgment Deut. 25, 7. Num. 16, 12, 14. Judg. 5, 4. Ruth 4, 1. Yet perh. the sanctuary and place of judgment were regarded as heights also in a sacred and moral sense; which would accord better with some passages, as Num. 1, c. Ruth 1, c. So too where Joseph is said *to go up* to the court of Pharaoh Gen. 46, 31; comp. سَلَف, ἀναβαίνω, of those who *go* to the metropolis, Mich. Chrest. Syr. p. 68. Raphel. Obs. ad N. T. e Polyb. p. 90. γ) *To go up against* is said also of those who *go* to attack or besiege a city, person, land; since cities and fortresses were situated on heights, Mic. 2, 13. Nah. 2, 2. Joel 1, 6, 1 K. 15, 17, 20, 22. Is. 7, 1, 6; comp. 1 Sam. 17, 23, 25.

Spoken of beasts, e. g. the males of cattle in gendering Gen. 31, 10–12. Also of things, e. g. a plant, *to shoot up, to grow up*, Gen. 40, 10. 41, 22. Deut. 29, 22. Is. 55, 13; grass Am. 7, 1; so of a horn Dan. 8, 3; and even of a person who *grows up* Gen. 49, 9. Also of a stream *going up*, rising over its banks Is. 8, 7; the wind, *to spring up*, Hos. 13, 15; flame Judg. 13, 20; smoke Gen. 19, 28; vapour Gen. 2, 6; the dawn, *to rise*, Gen. 19, 15. 32, 25. 27; a stench Joel 2, 20. So of a way leading *up* Judg. 20, 31; a border Josh. 15, 15 sq. 18, 12; a rising tract of country Josh. 16, 1; the lot coming up out of the urn Lev. 16, 9. 10. Josh. 18, 11; anger, which is often compared with smoke, Ps. 18, 9. 78, 21. 31. 2 Sam. 11, 20; a battle waxing fiercer 1 K. 22, 35; of tumult, clamour, Ps. 74, 23. Jer. 14, 2. So of clamour going up to the ears of Jehovah 2 K. 19, 28; a rumour id. Jon. 1, 2.—Metaph. *עָלָה עַל פַּ' to surpass, to excel*, Prov. 31, 29; in wealth, prosperity, Deut. 28, 43. Also *עָלָה עַל לֵב to come up to mind*, i. e. *to be remembered, mentioned*, Is. 65, 17. Jer. 3, 16. 7, 31. 19, 5. 32, 35; so ἀναβαίνειν ἐπὶ τὴν καρδίαν Acts 7, 23. Hiph. Ez. 14, 3. 4.

2. As intrans. *עָלָה to go or come up* is also used for various passive senses: a) i. q. *to be taken up*, e. g. from the ground. Am. 3, 5. Prov. 26, 9 חֹרֶן עָלָה בְּיַד שָׁכֹר a thorn that is taken up in the hand of a drunkard. Job 5, 26 בְּעֵלוֹת קֹרֶן שָׁכֹר as a shock of corn is taken up in its season sc. and carried to the garner. 36. 20 long not for the night לְעֵלוֹת עַמִּים whither the nations are taken away. b) *to be put or laid upon*, e. g. a yoke upon an animal Num. 19, 2. 1 Sam. 6, 7; a sacrifice upon the altar 1 K. 18, 36; so of bandages applied to a wound, see in אָרוּקָה. c) *to be put on, worn*, as a garment, Lev. 19, 19, comp. in עָל no. 1 a. β. So of flesh and sinews made to grow and cover the bones Ez. 37, 8; comp. in Hiph. no. 2. e. Of a razor, *to be drawn over* or applied to one's head Judg. 16, 17. d) *to be put upon record*, to be registered, recorded, 1 Chr. 27, 24; comp. בָּרַחַב, and see Hiph. no. 2. f.

NIPH. *עָלָה*, fut. *עֲלֶה* 1. *to be made*

*to go up*, i. e. *to be led or brought up* Ezra 1, 11.

2. *to lift up oneself, to rise up, to go up* in departing, etc. So the cloud of the divine presence Num. 9, 17. 21. 22. Ez. 9, 3; an army, i. q. *to break up*, Jer. 37, 5. 11, comp. 2 Sam. 2, 27. With כִּן *to get oneself up or away from a place* Num. 16, 24, 27.

3. *to be exalted*, of God, Ps. 47, 10; c. *עָל above* others Ps. 97, 9.

HIPH. *הֶעֱלָה*, once *הֶעֱלָה* Hab. 1, 15, with Vav conj. *וַהֲעֵלֶה* Deut. 27, 6; fut. *יֶעֱלֶה*, conv. *וַיֶּעֱלֶה*, which can be distinguished from Kal only by the context.

1. As referring to men and beasts, *to make go or come up, to cause to ascend, to lead or bring up*, Sept. ἀναβιβάζω, ἀνάγω. E. g. upon a roof Josh. 2, 6; into a chariot 1 K. 20, 33. 2 K. 10, 15; out of a pit Gen. 37, 28. Ps. 40, 3. Jer. 38, 3; from Sheol Ps. 30, 4; also to *evoke* from Sheol 1 Sam. 28, 11. So from a lower to a higher region of country 2 Sam. 2, 3. 2 K. 25, 6; from Egypt into the desert and into Palestine Gen. 50, 24. Judg. 6, 8. 1 Sam. 12, 6. 2 K. 17, 36. al. into Palestine as mountainous from other lands 2 Chr. 36, 17. Jer. 27, 22; comp. 39, 5. So an enemy, comp. in Kal no. 1. γ; Ez. 26, 3 against Tyre; Jer. 50, 9. 51, 27 against Babylon; or a crowd, mob, Ez. 16, 40. 23, 46. Also *to bring up* a young lion Ez. 19, 3; comp. Kal Gen. 49, 9. Further, *to take up and away, to take away* by death, Ps. 102, 25 אֶל הַעֲלֹנִי בַּחַצִּיר יָמִי take me not away in the midst of my days. Ellipt. Nah. 3, 3 פָּרֵשׁ בַּעֲלָה the horseman causing (his horse) *to rear*, i. e. showing off his horse by causing him to rear and prance.

2. As referring to things, and to whatever may be regarded as things, e. g. sacrifices, even if human, *to make go or come up, to cause to ascend*; and spoken of the sea or waves, *to cause to rise, to raise up*, c. acc. et ל Ez. 26, 3. Hence

a) *to bring up, to draw up*, as fishes from the water Hab. 1, 15. Ez. 32, 3; the cud as ruminating animals, Lev. 11, 4. 5.

b) *to carry up* to a loft 1 K. 17, 19. Neh. 10, 39; and so of things *carried or brought up* from a lower to a higher tract of country, 2 Sam. 21, 13; c. ל



of pers. 1 Sam. 2, 19; so the ark 1 Sam. 6, 21. 7, 1. 2 Sam. 6, 12. 15; the tribute carried or sent to Assyria 2 K. 17, 4, see in Kal no. 1. *α.* Hos. 8, 9.

c) *to put or lay upon*, e. g. the lights upon the candelabra, Sept. *ἐπιτίθημι*, Ex. 25, 37. 40, 4. So a sacrifice upon the altar, i. q. *to offer, to sacrifice*; Is. 57, 6 *הַעֲלִיתָ מִנְחָה*. 66, 3. Espec. of burnt-offerings, holocausts, which are hence called *מִנְחָה impositum*; as *הַעֲלָה* *to offer a burnt-offering* Lev. 14, 20. Job 1, 5. al. sēp. Sept. *ἀνατίθω, προσφέρω*. *הַעֲלָה עֹלָה בְּמִנְחָה* Gen. 8, 20. Num. 23, 2. 14; *עַל הַמִּנְחָה* Ex. 40, 29. 2 Chr. 1, 6. *לַעֲלֹה ה' ד'* *to offer any thing as a burnt-offering* Gen. 22, 2. 13; *עֹלָה ה' ד'* id. 1 Sam. 7, 9. 2 K. 3, 27. *לַעֲלֹה לַיהוָה* *to sacrifice to Jehovah* sc. as a burnt-offering Judg. 13, 19; *לִפְנֵי יי* 2 Sam. 6, 17.—Further, *הַעֲלָה מַס* *to impose a tribute*, q. d. *to raise a levy*, 1 K. 5, 27 [13]. 9, 15; *to lay on or apply bandages to a wound*, see in *אֲרָבָה*. Ellipt. 2 Chr. 32, 5 *וַיַּעַל עַל הַמִּגְדָּלוֹת* *and raised up upon the towers*, i. e. made them higher, repaired the towers the tops of which were broken down. Comp. the same ellipsis in *עַל יִסָּה* see no. 2.

d) *to put or cast upon*, e. g. dust upon the head, c. ֶזַח Josh. 7, 6. Ez. 27, 30. Metaph. *to send* disease upon any one, Deut. 28, 61.

e) *to bring up*, i. e. *to put or lay on*, e. g. sackcloth upon a person, to cause him to wear it, Am. 8, 10; *to overlay* with gold, as 1 K. 10, 17 *and with three minæ of gold did he overlay each shield*. Also *to bring up* flesh upon the bones, cause it to grow and cover them, Ez. 37, 6; *to put or fasten upon*, as ornaments 2 Sam. 1, 24. 2 Chr. 3, 5, 14.

f) *to put upon record, to register, to enrol*, 1 K. 9, 21. 2 Chr. 8, 8.

g) הֵעֵלָה עַל לֵב to bring up to mind, to remember, q. d. to bear in mind, e. g. idols, idol-worship, Ez. 14, 3. 4. Comp. Kal no. 1 fin.

HOPH. הִפָּלָה for הִפְּלָה, *to be made to go up*, i. e. a) *to be led away*, comp. Niph. no. 2. Nah. 2, 8 הִפְּלָהּ הִפְּלָהּ. b) *to be offered*, as sacrifice, comp. Hiph. no. 2. c. Judg. 6, 28. d) *to be put upon record*, *to be recorded*, *registered*, comp. Hiph. no. 2. f. 2 Chr. 20, 34.

HIṬHP. *to lift up oneself*, to be elated,  
Jer. 51, 3.—Chald. Ithp. id.

Deriv. עַל subst. על prep. עָלָה, עֲלֶיךָ, מְעַל, מַעֲלָה, מַעֲלִים, מַעֲלֵה; עָלוּ, עָלָיו, עָלֶיהָ, עָלֶיךָ; pr. n. אֶלְעָה, מַעֲלָה, שׂוֹמֵר, שׁוֹמֵר, שׁוֹמֵר; Chald. עָלוּ, עָלָיו, עָלֶיהָ.

**עֵץ** m. constr. **עֵצָה**, c. suff. **עֵצָהּ** Ps. 1, 3, plur. constr. **עֵצִי** Neh. 8, 15, *a leaf*, Gen. 8, 11. Lev. 26, 36. Josh. 13, 25. A leaf, green and flourishing, is the emblem of prosperity, Prov. 11, 28. Jer. 17, 8. Collect. *leaves, foliage* Ps. 1, 3. Is. 34, 4. Gen. 3, 7.—**רָעָה** in the sense of springing up, growing up.

עֲנָה Chald. f. (ר. עֲנָה) *a cause, occasion, pretext*, Dan. 6, 5. 6. Syr. ܐܢܗܐ, Arab. عِنَاة, id. Arab. عَلَّ Conj. II, to be a cause, to effect as a cause; V, to give a cause or pretext; VIII, to seek a cause or pretext. Syr. ܐܢܗܐ i. q. Arab. II; Ethpa. i. q. Arab. V. Bar Heb. p. 416.

עֲלָה and עוֹלָה f. (r. עָלָה) plur. עֲלוֹת, pr. 'what goes up;' hence

1. *an ascent*, i. e. *steps, a stair-way*, 1 K. 10, 5; plur. Ez. 40, 26. Comp. 2 Chr. 9, 4. See *Biblioth. Sacr.* 1846. p. 612.

2. *a burnt-offering, holocaust*, a sacrifice to be wholly consumed, comp. Ex. 29, 18, and כָּלִיל no. 3; so called as being *carried up* and *laid upon* the altar; see the root in Kal no. 2. b. Hiph. no. 2. c. Sept. ὁλοκαύτωμα, ὁλοκαύτωσις, Vulg. *holocaustum*. For the Mosaic rite, see Lev. 1. 3–17. 6, 9–13. The usual formula is עֹלָה, הָעֹלָה, עֹלָה, עֹלָה, Lev. 5, 10. Judg. 13, 16. Ez. 45, 23. The patriarchs seem also to have offered holocausts, Gen. 8, 20. 22, 3. 6; and human victims were likewise so offered, see Gen. 1. c. Judg. 11, 31; comp. Monumm. Phœn. p. 446, 453.—Often coupled with other kinds of sacrifices, e. g. with זֶבַח which included other bloody sacrifices, Ex. 18, 12. Num. 15, 3. 8. 2 K. 5, 17. 10, 24. Is. 56, 7. al. חֲטָאָה Ps. 40, 7; שְׁלֵם Ez. 46, 12.

NOTE. For עֲלָה, עוֹלָה *evil*, see in עוֹלָה.

עֹלָה Chald. f. emphat. עֹלָהָ, *holocaust*.  
burnt-offering, plur. עֹלֹת Ezra 6, 9.

**עֲלִיָּה** 1. By transpos. for עֲלִיָּה which is read in many Mss. *evil, wickedness, iniquity*, Hos. 10, 9. Comp. Eth. **ሀለዕ** i. q. **עֲלִי**.

2. *Alvah*, pr. n. of an Edomitic tribe Gen. 36, 40. 1 Chr. 1, 51 Keri, where Cheth. has **עֲלִיָּה**.

**עֲלִיָּמִים** m. plur. (denom. fr. **עָלָם**, **בְּחַיִּלִּים**, **זְקֻנִּים**) *youth, youthful age*, Ps. 89, 46. Job 33, 25. Poet. for youthful vigour, Job 20, 11 **עֲצֻמוֹתָיו מְלֵאוּ עֲלִיָּמִים** although *his bones are full of youth*, i. e. youthful strength, as Sept. Chald. Syr. well. So of the youth of a people Is. 54, 4.—Chald. **עֲלִיָּמִים**, Arab. **عَلَوَمَة**, id.

**עֲלִיָּן** (i. q. **עֲלִיָּן** tall, thick) *Alvan*, pr. n. of an Edomite Gen. 36, 23; also written **עֲלִיָּן** 1 Chr. 1, 40. R. **עָלָה**.

**עֲלִיָּקָה** f. (r. **עָלָק**) *ἄπ. λεγόμεν.* Prov. 30, 15, pr. *a leech, blood-sucker*, as correctly given by Sept. Vulg. Gr. Venet. Kimchi;

and so Arab. **عَلَقَ**, Syr. **حَلَقَ**, Chald. **עֲלִיָּקָה**; but spoken also of an imaginary female spectre which sucks human blood and is insatiable, like **الغولة**, *el-Ghūleh* of Arabian superstition in the Thousand and One Nights, and the vampyre of our own fables; thus **العَلوق** is rendered in the Camoos by this very word **الغول** *el-Ghūl*, which Bochart, Hieroz. II. 801, and A. Schulteis ad Prov. I. c. have wrongly interpreted *fate*. Hence in Prov. I. c. *the leech hath two daughters* crying, *Give, give*, i. e. insatiable.—On the superstitions of the Hebrews and other oriental nations concerning spectres, see our remarks in Comment. on Is. 34, 14.

\* **עָלָה** i. q. **עָלָם** and **עָלָה**, *to exult, to triumph*, (prob. primarily of a cry or shout of exultation, like *ἀλαλάζω*, **רָנָה**; and not of leaping and dancing, like the synon. **גָּדַל**.) 2 Sam. 1, 20. Ps. 68, 5; c. **בָּ** in any thing Ps. 149, 5. Hab. 3, 18. Trop. of the heart Ps. 28, 7; the reins Prov. 23, 16; also inanimate things, Ps. 96, 12. Sometimes in a bad sense, of insolent and wicked men, Ps. 94, 3. Is. 23, 12, comp. 5, 14. Jer. 50, 11.

Deriv. **עָלָה**, also

**עָלָה** m. one *exulting, rejoicing*, Is. 5, 14.

\* **עָלָה** obsol. root, Arab. **عَلَّطَ** *to be thick, dense*; and with the letters transposed **عَطَّلَ** *to be dark*; whence

**עָלָה** f. *darkness, evening twilight*, Gen. 15, 17. Ez. 12, 7. 12.

**עָלָה** m. *a pestle* Prov. 27, 22; from r. **עָלָה** in the sense *to be lifted*, comp. **עָלָה** no. 2. a.

**עָלָה** (ascent, summit, concr. the highest, r. **עָלָה**) pr. n. *Eli*, a high priest, predecessor of Samuel, 1 Sam. c. 1–4. 14, 3. Sept. *Heli*, Vulg. *Heli*.

**עָלָה** Chald. adj. emph. **עָלָה**, *supreme, most high*; **עָלָה** **עָלָה** *God the Most High*, Dan. 3, 26. 32. 5, 18. 21; and simpl. **עָלָה** *the Most High* 4, 14. 21. 7, 25, of the one only supreme God. In Cheth. everywhere **עָלָה**, after the analogy of Syr. **عَلَّاه**. R. **עָלָה**.

**עָלָה** adj. only in fem. **עָלָה**, *higher, upper*, Judg. 1, 15; plur. **עָלָה** Josh. 15, 19. R. **עָלָה**, after the form **עָלָה**.

**עָלָה** and **עָלָה**, see **עָלָה** and **עָלָה**.

**עָלָה** f. (r. **עָלָה**) 1. *an upper chamber, loft*, *ὑπερσώον*, Arab. **عَلِيَّة**,

Chald. **עָלָה** q. v. So of the upper chambers of an edifice or private house, 1 K. 17, 19. 23. 2 K. 4, 10; or of a palace Judg. 3, 20–25. 2 K. 1, 2. Jer. 22, 13. 14; of the temple 1 Chr. 28, 11. 2 Chr. 3, 9; sometimes over the gate 2 Sam. 19, 1; or built upon the flat roof, 2 K. 23, 12. Poet. for the heavens Ps. 104, 3. 13.

2. *ascent*, i. e. *stairs or way up to the temple*, 2 Chr. 9, 4; comp. 1 K. 10, 5. See Biblioth. Sac. 1846. p. 612.

**עָלָה** m. adj. f. **עָלָה**, plur. **עָלָה**. R. **עָלָה**.

1. *high, higher, upper*, Gen. 40, 17; opp. **עָלָה**, 1 Chr. 7, 24. 2 Chr. 8, 5. **עָלָה** **עָלָה** *the upper pool*, i. e. situated on higher ground, 2 K. 18, 17; also Ez. 42, 5. Deut. 26, 19. 28, 1.—Once of a thing exposed in an elevated place as an example of punishment, corresponding to the Greek *παρὰυψιστος*,



1 K. 9, 8 יהיה עֲלִיּוֹן וְהָיָה חֹהֵן וְהָיָה עֲלִיּוֹן, Vulg. *et domus hæc erit in exemplum.*

2. *most high, supreme*, of God, as אֱלֹהֵי עֲלִיּוֹן Gen. 14, 18, יהוה עֲלִיּוֹן Ps. 7, 18, אֱלֹהֵי עֲלִיּוֹן 57, 3, and simpl. עֲלִיּוֹן 9, 3, 21, 8. al. sep.—The Phenicians and Carthaginians used the same word also for the gods, e. g. *Ἐλίσων* i. q. *ὑψιστος*, Philo Bybl. apud Euseb. Præp. Evang. 1. 10; also *Alonim valonuth* ועליונים [gods and goddesses, pr. *superi superæque* Plaut. Pæn. V. 1. 1; comp. also pr. n. *Abdalonimus*, עבד עליונים, servant i. e. worshipper of the gods.

עֲלִיּוֹן Chald. id. only in plur. majest. עֲלִיּוֹנִי the *Most High God* Dan. 7, 18. 22. 25. 27.

עֲלִיז m. (ר. עֲלִיז) one *exulting, rejoicing*, mostly in a bad sense, one *proudly exulting, insolently triumphing*, Is. 22, 2. 23, 7. 24, 8. 32, 13. Zeph. 2, 15. Is. 13, 3 נאחזי עֲלִיזִי my *proudly exulting warriors*. Zeph. 3, 11.

עֲלִיז m. ἄπ. λεγόμεν. Ps. 12, 7 *workshop, officina*. Others, *crucible*; so Chald. —R. עֲלִיז I. 3.

עֲלִיזָה f. (ר. עֲלִיז I. 3) Ps. 14, 1. 66, 5, plur. עֲלִיזוֹת, *work, deed, doing*, e. g. a) Of the glorious deeds of Jehovah Ps. 9, 12. 77, 13. 78, 11. 103, 7. Is. 12, 4. b) Of the actions of men 1 Sam. 2, 3; espec. in a bad sense, of evil deeds, Zeph. 3, 7 הִשְׁחִיחוּ כָל עֲלִיזוֹתָם *they pervert all their doings*, i. e. act perversely altogether. Ps. 141, 4. Ez. 14, 22. 20, 43. Zeph. 3, 11. Deut. 22, 14. 17.

עֲלִיזָה f. (ר. עֲלִיז I) i. q. עֲלִיזָה no. 1, *work, deed*, sc. of God, Jer. 32, 19.

עֲלִיצוֹת f. (ר. עֲלִיז) *exultation, rejoicing*, Hab. 3, 14.

עֲלִיז Chald. f. *an upper chamber, loft*, i. q. Heb. עֲלִיזָה, Dan. 6, 11.

\* I. עֲלִל i. q. Arab. عَلَّل, pr. *to drink again* after a first draught (for which the Arabs use the verb نَهَلَ), in order fully to quench thirst. Conj. II, *to drink again and again*, also to drink deep. This primary signification is carried over into various tropical applications implying *completion*; e. g. to the gleaning of fields or vineyards; to the second blow

by which one already struck is cut down and killed; to a stripping or after-milking; comp. Jauhari and Firzubadi in Alb. Schult. Orig. Hebr. I. c. 6, where this root is copiously treated of. In Hebrew עֲלִל has the following significations:

1. *to glean*, like عَلَّل Conj. II; see Poel no. 1, and עֲלִלָה.

2. *to quench thirst*, trop. of lust, see Hithpa. Judg. 19, 25. Also *to gratify one's desire, to indulge oneself in vexing*, abusing, deriding any one; and hence *to be petulant, saucy, mischievous*, comp. Po. no. 2, מְעִלֵל, מְעִלֵלָה, a petulant boy, abstr. הַמְעִלֵל.

3. *to perform a work, to accomplish, to execute*; hence *to do a deed*, see Hithpa. no. 2, Hithpo. and the nouns עֲלִיל, עֲלִילָה, מְעִלֵל.

Po. 1. *to glean a vineyard* Lev. 19, 10. Deut. 24, 21. Trop. of a people, to be utterly cut off, Jer. 6, 9.

2. *to vex, to do evil to any one*, with ל of pers. Lam. 1, 22. 2, 20 מִי עֲלִלָהָ בָּחַ עֵינַיָּי *whom thou hast thus vexed*. 3, 51 עֵינַיָּי עֲלִילָהָ לִּי *mine eye vexeth me*, i. e. pains me sc. from weeping. Pass. Lam. 1, 12 *like unto my sorrow*, לִּי אֲשֶׁר עֲלִילָהָ *which is brought upon me*, with which I am pained, vexed.—For Job 16, 15 see in עֲלִל II. Po.

3. *to vex, to tease, to be petulant, saucy*; hence Part. מְעִלֵל a boy, child, i. q. עֲלִיל, Is. 3, 12.

HITHPA. הִתְעַלֵּל 1. pr. *to quench thirst*, trop. of lust, c. א upon any one, Judg. 19, 25. Also *to gratify or indulge oneself in vexing*, abusing, deriding any one, *to mock*, Sept. well *ἐμταλίζω*, Vulg. *illudo*, 1 Sam. 31, 4. 1 Chr. 10, 4. Num. 22, 29. Jer. 38, 19.

2. *to exert one's might, to do wonders*, c. א Ex. 10, 2. 1 Sam. 6, 6.

HITHPO. *to do a deed, to work*, c. acc. Ps. 141, 4.

Deriv. עֲלִיל, עֲלִילָה, עֲלִילוֹת, עֲלִילָה, מְעִלֵל, מְעִלֵלָה.

\* II. עֲלִל i. q. Arab. عَلَّل 1. *to put in, to thrust in*, and intrans. *to go in, to enter*, like Chald. עֲלִל q. v.

2. *to bind on, to bind fast*, whence עֲלִלָה yoke, like Lat. *jugum* a jungendo, Gr. *ζυγόν* from *ζευγνύω*.

Po. *to cause to enter, to thrust in*; Job 16, 15 **עַלְלִי בְּדָמַי קַרְנִי** *I have thrust my horn into the dust*, i. e. my head.

**עַלְל** Chald. i. q. Heb. **עָלַל** II.

1. *to go in, to enter*, Syr. id. Spec. of one who is admitted to the private audience of a king, Dan. 2, 16. 24. Præt. **עַל** Dan. 1. c. fem. **עָלָה**, Cheth. **עָלָה** 5, 10. Part. plur. **עָלִין** 4, 4. 5. 8, Cheth. **עָלִין**.

2. Of the sun, *to go down, to set*, Dan. 6, 15. Comp. Heb. **בִּיא**.

APH. *to bring in, to introduce* any one, c. acc. pers. Dan. 2, 24. 6, 19; **בָּ** 2, 25. 5, 7. Præt. **הִעָל** (with **נ** inserted) Dan. 2, 25. 6, 19. Imp. **הַעֵל** 2, 24. Inf. **הַעֵלָה** 5, 7, and **הַעֵלָה** 4, 3.

HOPH. **הַעֵל** like the Heb. *to be introduced*, Dan. 5, 13. 15.

Deriv. **עָלָה**, **מַעֲלָה**.

**עַלְלוּת** see **עַלְלוּת**.

\* I. **עָלַם** *to hide, to conceal*; in Kal found only in Part. pass. **עָלָם** *hidden, secret*, e. g. sins, Ps. 90, 8.—Kindr. is **עָלָה**. The primitive idea is perh. that of *wrapping up*, comp. **עָלָה**.

NIPH. **נִעָלַם** (not **נִעָלָם**) *to be hidden, to lie hid*, with **מִן** of pers. *from whom*, Lev. 2, 2-4. 1 K. 10, 3. 2 Chr. 9, 2; **מַעֲלָם** Lev. 4, 13. Num. 5, 13. Job 28, 21.—Part. **עָלָם** *hidden* Ecc. 12, 14; plur. **עָלָם** *hidden men*, i. e. crafty, dissemblers, Ps. 26, 4. Fem. **נִעָלָה** *hidden, covered in darkness, forgotten*, Nah. 3, 11.

HIPH. **הִעָלַם**, rarely with comp. Sheva as **הִעָלָמוּ** Ez. 22, 26.

1. *to hide, to conceal*, c. **מִן** *from any one*, 2 K. 4, 27. Spec. a) **הִעָלַם עֵינָיו מִן** *to hide the eyes from any one*, i. e. to turn away from him, a gesture implying neglect, Ez. 22, 26; refusal of help Is. 1, 15, comp. Prov. 28, 27; or also connivance Lev. 20, 4. 1 Sam. 12, 3 c. **ב**. b) **הִעָלַם אָזְנוֹ מִן** *to hide the ear*, so as not to hear, Lam. 3, 56. c) Intrans. *to hide (oneself)* Ps. 10, 1; comp. Hiph. of **עָלַם**.

2. *to hide, to cover over with words*, i. e. *to chide, to rebuke*, (opp. to enlighten i. e. to praise,) Job 42, 3; comp. 38, 2.

HITHP. *to hide oneself*; of a stream, Job 6, 16 **הַשֶּׁלֶג הִתְעָלַם** *in which the snow hideth itself*, lies hid, i. e. the melting snow in spring, **עַל** here implying ap-

proach, see **עַל** no. 1. b. **י**. With **מִן** *to hide oneself from any person or thing, to turn away from*, Deut. 22, 1. 3. 4. Ps. 55, 2 **אַל-תִּתְעָלַם מִתַּחֲנִיתִי** *hide not thyself from my supplication*, i. e. turn not away. Is. 58, 7.

Deriv. **עָלָם**, **עֵלָם**, **מַעֲלָה**, Chald **עָלָם**, pr. n. **עָלָמוֹן**, **עָלָמָה**.

\* II. **עָלַם** or **עֵלָם** obsol. root, i. q.

Arab. **عَلِمَ** *pubes fuit et coeundi cupidus*,

spoken of young persons and of animals, Syr. **أَلَمَّ** id. The primitive idea seems to be that of *fatness, fulness*, so that **עָלָם** is kindr. with **חָלַם** q. v.—Hence **עָלָם** and **עָלָמָה**, **עָלָמִים**.

**עָלָם** Chald. m. emph. **עָלָמָא**; plur. **עָלָמִין**, emph. **עָלָמָא**; i. q. Heb. **עֵלָם**, *remote time, eternity, everlasting*, **אֵלָם**, of time past Ezra 4, 15; of time future Dan. 3, 33. 4, 31. 7, 27; whence Dan. 2, 20 **מִן-עָלָמָא אֲדָר-עָלָמָא** *from everlasting to everlasting*. So **עָלָמָא חַי** *who liveth for ever* sc. God Dan. 4, 31 [34].—For the Heb. **לְעוֹלָם**, **לְעוֹלָמִים**, *for ever*, is put **לְעָלָמִין** Dan. 2, 44. 6, 27; as also in the salutation **חַי עָלָמָא לְעָלָמִין** *O king, live for ever*, Dan. 2, 4. 3, 9. 5, 10. 6, 7. 22. So too **עָלָמָא** 2, 44, once **עָלָמָא** 7, 18; comp. in N. T. **εἰς τοὺς αἰῶνας τῶν αἰώνων** Rev. 1, 6. 18. Gal. 1, 5.

**עָלָם** m. (r. **עָלַם** II) *a youth, young man*, of marriageable age, 1 Sam. 17, 56. 20, 22, for which **נָעַר** in v. 21. Sept. **νεανίσκος**. Arab. **عَلِيمٌ**, **عَلَامٌ**, id.

**עָלָם**, see in **עָלָם**.

**עָלָמָה** fem. of **עָלָם**, *a girl, maiden, young woman*, sc. of marriageable age, like Arab. **عَلِيمَةٌ**, **عَلَامَةٌ**, Syr. **عَلَمَانَةٌ**, Chald. **עָלָמָה**, i. q. **נַעֲרָה**, and like Gr. **νεανίς** by which the Heb. **עָלָמָה** is rendered in Sept. Ps. 68, 26, and Aqu. Symm. Theod. Is. 7, 14.—Gen. 24, 43. Ex. 2, 8. Prov. 30, 19. Plur. **עָלָמִיּוֹת** Ps. 68, 26. Cant. 1, 3. 6, 8. Spoken of a bride, *a youthful spouse*, a wife recently married, Is. 7, 14, comp. **בְּרוּלָה** Joel 1, 8; see in art. **הִ** no. 2. e. p. 239. The primary idea in this word is not that of unspotted virginity, for which the He-



brews have the special word **בְּהוּלָה**, see Cant. 6, 8 and Prov. 1. c. so that in Sept. Is. 1. c. it is incorrectly rendered *παρθένος*; nor does it primarily signify the unmarried state, as Hengstenberg contends, Christol. des A. T. II. p. 69; but simply the being of marriageable age, the age of puberty. So too Gr. *παρθένος* II. 2, 514; *κοράσιον* Judith 16, 12; Lat. *puella* Virg. Geor. 4. 458; and even Heb. **בְּהוּלָה** Joel 1, 8. See Comment. ad Is. 1. c.—Hence **עַל עַלְמוֹת** *after the manner of maidens*, see **עַל** no. 1. a. η; i. e. with the female voice, i. q. our *treble*, *soprano*, opp. to the deeper voice of men, 1. Chr. 15, 20 (for which see under the root **נָצַח** I. Pi.) Ps. 46, 1. Forkel in his *Gesch. der Musik* I. p. 142, understands *virgin measures*, like the Germ. *Jungfrauweis* of the Meister-sänger; but against the context in 1 Chr. 1. c.

**עַלְמוֹן** (hidden, r. **עָלַם**) *Almon*, pr. n. a) A town in Benjamin Josh. 21, 18; called in 1 Chr. 6, 45 [60] **עַלְמֶת** *Allemeth*. b) **עַלְמוֹן-דִּבְלֶה-יָמָה** Num. 33, 46, a station of the Israelites in the desert south-east of the Dead Sea.

**עַלְמִית** a word found twice, but of doubtful authority. a) In Ps. 9, 1 it seems to be the same with **עַלְמוֹת** Ps. 46, 1, i. e. *with the female voice*, see under **עַלְמֶת**. Perhaps it should be so read. b) In Ps. 48, 15 the context requires it to be i. q. *Sept. εἰς τοὺς αἰῶνας*, Vulg. *in secula*, as if they had read it **עַלְמוֹת**.—Many Mss. and editions have it **עַלְמוֹת** *even unto death*, which in both cases is foreign to the context.

**עַלְמִי** Chald. gentile n. from **עָלַם** q. v. *Elamite*, Plur. **עַלְמִיָּא** *Elamites*, Ezra 4, 9.

**עַלְמַת** (covering, r. **עָלַם**) *Alemeth*, pr. n. m. a) 1 Chr. 7, 8. b) 8, 36. 9, 42.

**עַלְמַת** see **עַלְמוֹן** lett. a.

\* **עָלַם**, fut. **רָעַלַם**, i. q. **עָלַז** and **עָלַץ**, to *exult, to rejoice*, Job 20 18.

NIPH. **נָצַח** id. Job 39, 13 **נָצַח-רָנִים** *the wing of the ostrich exults*, i. e. moves itself joyfully, swiftly. Comp. Hom. II. 2. 462 *ἀγαλλόμεναι πτερυγύσσει*.

HITHP. *to make oneself joyful, to enjoy oneself*, Prov. 7, 18.

\* **עָלַץ** a very doubtful root, which some suppose to be i. q. **לָיַץ** *to sip up, to suck up*, and thence derive fut. Pi. **רָעַלְצוּ** *they suck up* Job 39, 30. More prob. it ought to read **לַעֲלַז** (changing **ר** into **ל**, a letter of the same form but larger) i. e. **לָעָלַז** or **לָעָלְצוּ** *they sip up eagerly*, præt. Pilel from **עָלַץ**, a form often used of rapid and eager motion. See in **לָיַץ**.

**עָלַץ** Chald. f. i. q. Heb. **עָלַץ**, a *rib*, plur. **עָלְצִין** Dan. 7, 5.

\* **עָלָה** in Kal not used, pr. *to cover, to wrap up*; Arab. **عَلَفَ** to lay up in a chest, casket, etc. Gr. *καλύπτω*. Comp. **עָלָה** no 1.

PUAL **עָלָה** 1. *to be covered over*, Cant. 5, 14.

2. *to be overcome, to be languid, to faint*, see the synon. **עָנָה**, **עָנָה**, Is. 51, 20. So of trees Ez. 31, 15, where **עָלָה** is for **עָלָה** and refers to **עָנָה הַשָּׂדֶה** by the rule in Heb. Gr. § 143. 3.

HITHP. 1. *to veil oneself* Gen. 38, 14.

2. i. q. Pu. no. 2, *to be overcome, to become languid, to faint*, e. g. from heat Jon. 4, 8; from thirst Am. 8, 13.

**עָלָה** see in **עָלָה** Pu. no. 2.

\* **עָלַץ** fut. **רָעַלַץ**, i. q. **עָלַז** and **עָלַם**, to *exult, to rejoice, to be joyful*, Prov. 11, 10. 28, 12. So **עָלַץ בְּיְהוָה** *to rejoice in Jehovah* Ps. 5, 12. 9, 3. 1 Sam. 2, 1; **יָרָה לְפָנֵי** id. Ps. 68, 4. With **לְ** *to exult over any one, to triumph*, Ps. 25, 2. Trop of things 1 Chr. 16, 32.

Deriv. **עָלִיצוֹת**.

\* **עָלַץ** obsol. root, Arab. **عَلَقَ**, to *adhere, to be affixed*, spec. of leeches; Syr. **عَلَقًا** viscous. Hence **עָלִיקָה** leech, q. v.

**עָלָה** see in **עָלָה**.

**עָם** in st. absol. with conj. acc. and in constr. but **עָם** with disj. acc. and with art. **הָעָם**; c. suff. **עָמִי**, **עָמִי**; Plur. **עָמִים**, constr. **עָמִי**; rarely **עָמִים** Neh. 9, 22, constr. **עָמִי** 9, 24. **עָמִיָּה** Judg. 5, 14, in the Aramæan manner (see below in

Chald. (עם); masc. rarely fem. (collect.) Ex. 5, 16. Judg. 18, 7. Jer. 8, 5. R. עַמִּים.

1. a *people, nation*, so called as being *congregated* together, or from their *common* interests, etc. q. d. *community, commonwealth*. Syr. Chald. Samarit. id.

Arab. عَم to be in common, عَامَّة the common people, plebs; see in r. עַמִּים. — Constr. with sing. and also as collect. with plur. both of verbs and adj. Ex. 5, 5. Judg. 2, 4. 7. 3, 18. 9, 37. 2 K. 14, 21. 21, 24. Is. 9, 1. 8. 65, 3. Often of a *people*, properly so called, "cætum juris consensu et utilitatis communione sociatum," Cic. ap. Augustin. Civ. Dei 2. 21; e. g. *the people of Israel* עַם יִשְׂרָאֵל 2 Sam. 18, 7; called also עַם יְהוָה Ex. 15, 16. Num. 11, 29. Judg. 5, 11. 1 Sam. 2, 24; עַם הָאֱלֹהִים Judg. 20, 2; עַם הַכֹּהֵן Is. 62, 12; also genr. of any other people, as עַם נָעַם, עַם נָעַם, every people Esth. 1, 22. 3, 12. 8, 9. Neh. 13, 24; *to become one people* Gen. 34, 16. 22, comp. 11, 6. Deut. 1, 28 *a people greater and taller than we*. 2, 10. 21. 20, 1. So עַם הָאָרֶץ *the people of the land*, i. e. the Canaanites Gen. 23, 12. 13. Num. 14, 9; the Egyptians Gen. 42, 6; עַם כְּמוֹשׁ *the people of Chemosh*, i. e. Moab, Num. 21, 29. Jer. 48, 46. So too plur. עַמִּים *nations* Gen. 17, 16. Ps. 45, 6. 18. 47, 4. Is. 2, 3. 10, 13. 14, 6. 17, 12. al. עַמִּי הָאָרֶץ Deut. 28, 10; עַמִּי הָאֲרָצוֹת Ezra 3, 3. — Sometimes עַם stands in a narrower sense, for any *number* or *multitude* of *persons*, even not associated, like Engl. *people, some people*, comp.

Arab. قَوْم a people, also some people. Num. 21, 6 *and there died much people of Israel*. 1 Sam. 9, 24 *I have invited the people*, i. e. the guests, thirty persons, v. 22. Judg. 3, 18. Ps. 18, 28 *עַם הַצָּר* *the afflicted ones*; comp. עַמִּי גִי Gen. 20, 4. See below in lett. c.

With a genit. in various ways, e. g. *the people of a king*, who are ruled by him, Ex. 7, 28; *the people of Jehovah*, of Chemosh, who worship them, see above, and comp. Ex. 6, 7. Lev. 26, 12. Deut. 27, 9. al. So of private persons, e. g. *my people*, among whom I belong, am a citizen, Lev. 17, 10. 23, 30. Num. 5, 27. Esth. 2, 10. 20. Ruth 1, 10. al. the

*people of Mordecai*, the Jews, Esth. 3, 6. Hence עַמִּי בְנֵי *the children of my people*, my countrymen, my fellow-citizens, Gen. 23, 11; poet עַמִּי בַת id. see in בַת no. 5. Lam. 2, 11. 3, 48. 4, 3. 6; comp. אָרֶץ no. 3. — Also *the people of a city*, its inhabitants, Gen. 19, 4. 47, 21; עַם יְרוּשָׁלַם 2 Chr. 32, 18, comp. Lam. 1, 1 *הָעִיר* *the city full of people*, thronged with inhabitants. So עַם הָאָרֶץ *the people of a land*, its inhabitants, 2 K. 11, 18–20. 15, 5. 16, 15. 25, 19. al. put sometimes for *the common people* in distinction from the kings and nobles Ez. 7, 27. Hence the Rabbinic עַם אֶרֶץ for a plebeian, boor, opp. to one learned. — Once עַם לֹא-עַם *a non-people*, i. e. not God's people, gentiles, barbarous enemies, Deut. 32, 21; parall. גֹּי נָכַל.

Spec. עַם is used in a narrower and also wider sense:

a) Of a *single tribe, race*, e. g. עַם זְבוּלֹן Judg. 5, 18; though here it may be taken as *men, soldiers*, see in lett. b. Plur. עַמִּים often of *the tribes* of Israel, Gen. 49, 10. Deut. 32, 8. 33, 3. 19. Is. 3, 13. Hos. 10, 14. Ps. 47, 2. 10. Comp. the Athenian ἑταῖοι. — Also of *one's family, kindred*, as 2 K. 4, 13 *עַמִּי אֲנֹכִי* *I dwell among mine own family*; and espec. plur. עַמִּי פ' *one's kindred, friends*, Lev. 19, 16. 21, 1. 4. So in the phrases *אֶל-עַמִּי* *to be gathered to his kindred*, i. q. אֶל-אֲבוֹתָיו, see in אָסַף Niph. no. 1; also *נִכְרַת מֵעַמִּי* *to be cut off from his people, kindred*, Gen. 17, 14. Lev. 7, 20. 21; see in פָּרַח Niph. no. 2.

Comp. Arab. عَم uncle, and the proper names עַמְיָהוּד, עַמְיָנָה, עַמְיָאֵל.

b) Of *common soldiers, men*, Hom. λαός, opp. to the leaders, chiefs; Judg. 8, 5 *הָעָם אֲשֶׁר בְּרָגְלִי* *the people (soldiers) that follow me*. 5, 2. 9, 36. 37. Fully עַם הַצָּבָא Num. 31, 32; *עַם הַמִּלְחָמָה* Josh. 8, 13. 10, 7. 11, 7.

c) Of *attendants, servants*, i. q. פ' *one's men, one's people*; Gen. 32, 8 *הָעָם אֲשֶׁר אִתּוֹ* *his servants*. 33, 15. 1 K. 19, 21. 2 K. 4, 41. Also of the *attendants, followers, train* of a prince, etc. Judg. 3, 18. Ecc. 4, 16. Cant. 6, 12 *מִרְכָּבוֹת עַמִּי* *the chariots of a princely train*; the — is here not suffix, but paragogic on the constr. state.



d) In a widersense for *the human race*, *all mankind*, q. d. *the people of the earth*. Is. 42, 5 נְשָׁמָה לָעָם עֲלֶיהָ that giveth breath to the people upon it sc. the earth. 40, 7. Ps. 45, 13 עֲשִׂירֵי עָם the richest of people, i. e. the Tyrians. So in irony, Job 12, 2 עָם אֲמַנָּה כִּי אֶחָד עָם no doubt but ye are all the world, and wisdom will die with you.

2. Poet. of animals, *a race*, *troop*, *flock*, Prov. 30, 25. 26. Ps. 74, 14; comp. גֹּזֵל no. 2. So Arab. <sup>5</sup>أَمَّةٌ and Gr. δῆμος.

עָם Chald. m. *a people*, Dan. 2, 44. 3, 29; emphat. עַמָּא Ez. 7, 13. 16. 25; עַמָּה 5, 12. Plur. emphat. עַמְמַיָּא Dan. 3, 4. 7. 31. 5. 19. 6, 26. 7, 14.—Syr. ܥܡܐ, plur. ܥܡܡܐ.

עַם pr. *conjunction*, *communion*, from the root עָמַם, but used only as a participle, viz.

A) Adv. *therewith*, *therewithal*, at the same time, Gr. σύν, μετά, Arab. مَعَ. 1 Sam. 17, 42 for he was red-haired עַם רִפְחָה and withal comely of aspect. 16, 12.—Usually

B) Prep. c. suff. עִמִּי (for which also עִמָּרִי is used, see עָמַר), עִמָּךְ (in pause and fem. עִמְךָ), עִמָּנוּ, עִמָּכֶם, עִמָּם Gen. 18, 16, and עִמָּדֶם Num. 22, 12. Syr.

ܥܡܐ, Arab. by transp. مَعَ, مَع.

1. *with*, Lat. *cum* (which indeed has the same origin, see in עָמַם), pr. of accompaniment, attendance, society; Gen. 13, 1 וְלוֹת עִמּוֹ and Lot with him. 18, 16. 1 Sam. 9, 24. 22, 5. Nah. 3, 12. Hence spec.

a) Of help, aid, Gen. 21, 22 אֱלֹהִים עִמָּךְ God is with thee i. e. aids thee. 1 Sam. 14, 45; hence after verbs of helping, as עֲזָר 1 Chr. 12, 21, הִתְחַזַּק q. v. etc.

b) Of mutual and joint action, as חָלַק עִם to divide *with* any one Prov. 29, 24; to inherit *with* any one Gen. 22, 10; to make a covenant *with* any one, see בָּרַח; also עִבֵּר רֵבֶר (see רֵבֶר) to talk *with* any one, and hence עִבֵּר רֵבֶר a word spoken *with* any one Job 15, 11. 2 Chr. 1, 9; עָבַד עִם to lie *with* any one Gen. 19, 32 sq. 30, 15.

c) In a hostile sense *with*, for *against*

as עָבַד עִם to fight or make war *with* any one; עָבַד עִם to wrestle *with*; רִיב עִם to strive *with* any one; also Ps. 55, 19 עֲשֵׂה לִּי בְרִבִּים הֵיוּ עִמָּדִי for *with many allies are they with me*, i. e. do they come against me. 94, 16 *who will help me* עָם מְרִעִים contending *with the wicked*? Job 9, 14. 10, 17. 16, 21. 17, 3.

d) With verbs of *doing*, i. e. to do *with* any one well or ill, to do him good or evil, to treat him well or ill, as עָשָׂה עִם Josh. 2, 12. Ps. 119, 65; עָשָׂה הַיָּטִיב עִם to do good to any one Gen. 32, 10; עָשָׂה רָצָה עִם to be on good terms *with* any one Ps. 50, 18; also הָמִים עִם 18, 24; שָׁלַם עִם, see שָׁלַם עִם Ps. 78, 37.

e) From the idea of accompanying, proceeds also that of a common lot, event, etc. Gen. 18, 23 wilt thou destroy the righteous *with the wicked*? i. e. as the wicked. v. 25. Job 3, 14. 15. 21, 8. Ps. 73, 5. Ecc. 2, 16 the wise dieth *with the fool*, as well as the fool, the same lot falls to both.—Hence

f) As referred to any kind of equality, likeness, etc. Job 40, 15 lo! behemoth (the hippopotamus) whom I have created עִמָּךְ equally *with thee*, as well as thee. 9, 26. Ps. 73, 25 לֹא חָפַצְתִּי בְּאָרֶץ עִמָּךְ so as *with thee I delight in nothing upon earth*. Coupled with verbs of likeness, עִמָּךְ to be compared *with*, i. e. to be like to any thing Ps. 143, 7.

g) Of likeness in respect to time; Ps. 72, 5 יִרְאֶה עִם שָׁמֶשׁ they shall reverence thee *with the sun* i. e. so long as the sun endures. Comp. Dan. 3, 33; also Ovid Amor. 1. 15. 16, "cum sole et luna semper Aratus erit."

2. *with*, i. q. *at*, *by*, *near*, spoken of nearness, vicinity, etc. עָם בְּאֵר *at* or *by* the well Gen. 25, 11; עָם שֵׁכֶם *by* or *near* Shechem (the city) 35, 4; עָם הַיְהוָה *by* i. e. before Jehovah, at his sanctuary 1 Sam. 2, 21; עָם פֶּנִּי *at* i. e. *before* the face of any one Job 1, 12. Hence, 'to dwell *with* any one,' i. e. in his house or family, Gen. 27, 44; *in* or *among* his people 23, 4; 'to serve *with* any one,' i. e. to be his servant Gen. 29, 25. 30.—Spec. 'with or by any one' is said:

a) For *in the house of* any one, *chez quelqu'un*; see the above examples, and also Gen. 24, 25 straw and provender

enough is **עִמָּנִי** *with us*, in our house. In the later Hebrew fully written **בְּבֵית פ'** 1 Chr. 13, 14.

b) For *in one's body*; Job 6, 4 *the arrows of the Almighty* are **עִמָּרִי**, Sept. *ἐν τοῖς σωματί μου*. Oftener

c) For *in one's mind*; Job 27, 11 **אֲשֶׁר אֶחְבֹּר עִם שְׁפִי לֹא אֶכְבֹּר** *what is with the Almighty will I not conceal*, i. e. what is in his mind, how he is disposed. 9, 35 **לֹא כֵן אֶנְבִּי עִמָּרִי** *not so am I with myself*, i. e. not so disposed in mind sc. that I should fear. Num. 14, 24. Also of purpose, intention; Job 10, 13 **וְדַעְתִּי בִּי וְאַתָּה יָכֵמָה** *I know that this is with thee*, that such is thy purpose. 23, 14. Of that which one knows, is acquainted with; Ps. 50, 11 *the beasts of the field are with me*, in my mind, i. e. I know them all; parall. **וְדַעְתִּי**. Job 15, 9. Of one's opinion, judgment, e. g. **צִדִּיק עִם אֱל** *to be just with God*, i. e. in the view of God, Job 9, 2. 25, 4; comp. Lat. "*apud me* multum valet hæc opinio," Arab. **عِنْدِي** 'with me' i. e. in my opinion.—In the later Hebrew more fully written **עִם לִבִּי**, like the Gr. *μετὰ φρεσίν*, Lat. *apud animum statuere, proponere*; Ecc. 1, 16 **עִם לִבִּי דִּבַּרְתִּי** *I communed with my heart*, thought within myself. Deut. 8, 5. Ps. 77, 7. 2 Chr. 1, 11; so of purpose 1 Chr. 22, 7. 28, 2. 2 Chr. 6, 7. 8. 24, 4. 29, 10; of that which one knows Josh. 14, 7. 1 K. 10, 2. 2 Chr. 9, 1.

d) Also *with men* is often said for *among them, in the midst of them*, as Gr. *μετ' ἑταίρων, μετ' ἑδδαύτων*, Lat. *apud exercitum, for in exercitu*; comp. Germ. *mit*, which comes from the same root with *Mitte* and Gr. *μετά*, also Engl. *mid, amid, amidst*. Is. 38, 11 **עִם יֹשְׁבֵי הָאָרֶץ** *with (amid) the inhabitants of the world*. 2 Sam. 13, 23 **עִם אֶפְרַיִם** *in the midst of Ephraim*.

e) Metaph. *notwithstanding*, comp. **בַּ** in B. no. 2. e. Arab. **مَعَ** De Sacy Gr. Arabe I. § 1094. ed. 2. So **עִם זֶה** i. q. in Engl. *with this*, for all this, i. e. *notwithstanding*, Neh. 5, 18.

NOTE. In many of its significations **עִם** accords with **אִתּוֹ** II; and hence Ewald proposes to derive the latter from **עִם**, i. e. **עִמָּתוֹ**, contr. **עִתּוֹ**, which is then changed to **אִתּוֹ**, Krit. Gramm. p. 608. But

that both their origin and primary force are different, is sufficiently shown above.

3. With **בֵּין** prefixed, **בֵּינָם** (Arab. **مِنْ عِنْد**), spoken of those who go from a person or place *with, at, by* whom or which they previously were, Fr. *d'avec*. Similar is **מֵאִתּוֹ** p. 586.—Spec.

a) *from with*, from one's vicinity, neighbourhood, after verbs of going away, departing, Gen. 13, 14. 26, 16; of dismissing Deut. 15, 12. al. **מֵעַם הַמִּזְבֵּחַ** *from near the altar* Ex. 21, 14. Deut. 23, 16. Judg. 9, 37. Job 28, 4.

b) *from one's house*, *de chez* quelqu'un, comp. **עִם** no. 2. a. **מֵעַם פַּרְעֹה** *from the house of Pharaoh* Ex. 8, 8. 25. 26. 9, 33. 10, 6. 18.

c) *from one's power*, i. e. *from any one*, after verbs of receiving, taking, 2 Sam. 3, 15; of demanding Ex. 22, 13; of buying 2 Sam. 24, 21. Often of God, from whom as the author and cause any thing proceeds; Ps. 121, 2 *my help cometh* **מֵעַם יְהוָה** *from Jehovah*. Is. 8, 18 *we are signs and wonders to Israel* **מֵעַם יְהוָה** *from Jehovah*, i. e. sent by him for this intent. 7, 11. 29, 6. 1 K. 2, 33. 2 Chr. 10, 15. Arab. **مِنْ عِنْد** *ex jussu, ex voluntate alic.*

d) *from one's mind*, heart, etc. 1 Sam. 16, 14 *the spirit of the Lord departed* **מֵעַם שָׁאוּל** *from with Saul*, from his mind and heart. Hence of a judgment or opinion proceeding from any one, Job 34, 33 *doth God retribute* **מֵעֵמָּה** *according to thy mind?* 2 Sam. 3, 28; of purpose or intent Gen. 41, 32. 1 Sam. 20, 33.

e) *from among*, comp. **עִם** no. 2. d. **מֵעַם אֶחָיו** Ruth 4, 10.

**עִם** Chald. i. q. Heb. *with, cum*, of accompaniment Dan. 2, 18. 43. 6, 22. 7, 13 *one like the Son of Man came* **עִם שְׁמַיָּא** *with the clouds of heaven*; comp. *μετὰ νεφελῶν ἀνέμωτο* Od. 2, 148. In a hostile sense, *with* i. e. *against* Dan. 7, 21, see Heb. **עִם** no. 1. c.—Of time during which any thing is done, comp. the Heb. no. 1. g. **עִם לַיְלָא** *Eng. by night*, Dan. 7, 2; so Arab. **عِنْد اللَّيْلِ**. Also **עִם דֶּר יוֹר** *with all generations*, i. e. so long as the generations of men shall endure, Dan. 3, 33. 4, 31.



\* I. עמד fut. יעמד 1. *to stand*; Chald. and Talm. to stand up, see in no. 4. Arab. and Eth. more freq. עמא

עמד a column; whence in the verb עמד Conj. I, II, IV, and עמד to make stand, to prop up, sc. by a column, etc. In the Syriac church *עמד* is 'to baptize,' perh. because the person to be baptized stood in the water; but see Castell. Lex. Syr. ed. Michaelis sub v.—Spoken of men Gen. 24, 30, 31, 41, 17. al. sēp. of beasts Gen. 41, 3; of things Deut. 31, 15. Josh. 3, 16, 11, 13. It implies not only that one already stands in a place, but also that he comes to stand there, q. d. to take a stand, to place oneself; as 1 K. 20, 38 *ויעמד למלכה* and he stood to meet the king on the way. 1 Sam. 17, 51 he ran and stood by the Philistine. Hab. 3, 11 the sun and the moon stood in (betook themselves into) their dwelling; so *עמד בפערץ* to stand in the breach, see in פערץ. The place in or upon which one stands is put with עמ Ps. 1, 1; oftener with על Hab. 2, 1. Jer. 6, 16. Ez. 11, 23. 2 Chr. 30, 16; also *עמד על רגליו* to stand upon one's feet Ez. 2, 1. Zech. 12, 12. But *עמד על* is further to stand near any one (see על A. 3. a), i. e. to come near, 2 Sam. 1, 9, 10; and then trop. a) to stand by or for, i. e. to succour, to defend, comp. על A. 2. b. Dan. 12, 1. Esth. 8, 11, 9, 16; comp. קים ל Ps. 94, 16. β) to stand over, i. e. to be set over, Num. 7, 2. γ) to stand upon, i. e. to confide in, Ez. 33, 26; so Syr. *עמד*. Also with *לפני*, once *את-פני* 1 K. 12, 6 where 2 Chr. 10, 6 *לפני*, to stand before any one Gen. 18, 22; usually i. q. to serve, to minister unto him, e. g. to a king or leader Deut. 1, 38. 1 K. 1, 28. 10, 8. Dan. 1, 5. Jer. 52, 12; comp. *עמד המלך במהיכל המלך* to stand in the king's palace Dan. 1, 4. So to stand before Jehovah, to act as his servant and minister, e. g. of the priests and Levites Deut. 10, 8. Judg. 20, 28, comp. Ps. 134, 1; the prophets 1 K. 17, 1, 18, 15. 2 K. 5, 16. Jer. 15, 19. Also i. q. to enter upon a service or ministry, Gen. 41, 46.—Once *עמד לפני* of sexual intercourse Lev. 18, 23.

2. *to stand*, i. e. to stand firm, to persist, to endure, opp. to fall, to perish. Ecc. 1, 4 *הארץ לעולם עמדה* the earth standeth for ever. Ps. 102, 27 they (the heavens) shall perish, but thou endurest. Ps. 33, 11 the decree of Jehovah standeth for ever. 19, 10. 111, 3. Ex. 18, 23. Am. 2, 15. Hos. 10, 9. Hence, to continue, not to die, Ex. 21, 22; of things, not to perish, Jer. 32, 14. Also *עמד במלחמה* to stand firm in battle Ez. 13, 5. With *לפני* to stand before any one, i. e. to bear up against him, to resist him, Ps. 76, 8. 130, 3. 147, 17. Nah. 1, 6; more rarely c. *בפני* Josh. 21, 44. 23, 9; *נגד* Ecc. 4, 13; *מן* Dan. 11, 8; simply Dan. 11, 25, 32. With עמ to persist, to persevere in any thing, Is. 47, 12. Ecc. 8, 3. 2 K. 23, 3; once c. acc. Ez. 17, 14 to keep the covenant and *לעמדה* to stand to it; comp. Esth. 3, 4 whether Mordecai's matters would stand, i. e. whether he would persist in that course.

3. *to stand*, i. e. to stand still, to stop, opp. to go on, to proceed. 1 Sam. 20, 38 haste, *אל תעמד* stop not, Gen. 19, 17, 45, 9. Jer. 4, 6. Of things, as the sun standing still in his course Josh. 10, 3; oil no longer flowing 2 K. 4, 6; the sea becoming calm Jon. 1, 15. Hence a) to stay, to remain in a place, c. עמ 2 K. 15, 20; *אז, על* of pers. Gen. 45, 1. 2 Sam. 20, 11; absol. Ez. 9, 28. Of things, Dan. 10, 17. Jer. 48, 11. Ecc. 2, 9. Often to remain in any state, condition, c. עמ Lev. 13, 5, 37. b) With *מן* to stop from doing any thing, to leave off, to desist. Gen. 29, 35 *והעמד מלכה* and left bearing. 30, 9.

4. *to stand*, i. e. to stand up, to rise up, to arise, i. q. קים Sept. *ἀνίσταμι*. Lev. 19, 16 *לא תעמד על דם רעהו* nor shalt thou rise up against the blood of thy neighbour. Elsewhere only in the later Heb. e. g. of one who rises up to speak 2 Chr. 20, 5, 24, 20; or for help Is. 47, 13. Dan. 12, 1; of a new king or prince Dan. 8, 23, 11, 2, 3, 20. Ecc. 4, 15; of one who rises from the dead Dan. 12, 13. Of things, to arise, e. g. deliverance Esth. 4, 14; war 1 Chr. 20, 4. Dan. 11, 31.—With על, to rise up against any one, Dan. 8, 25, 11, 14. 1 Chr. 21, 1. 2 Chr. 20, 23; comp. Ezra 10, 15.—Once, *to stand forth*, i. e. to exist, to be; Ps. 33, 9 *ויעמד יהוה* he (God) commanded, and it stood forth.

5. Pass. of Hiph. no. 1, *to be set, constituted, appointed*; Ezra 10, 14 **וַיַּעֲמְדוּ** **נָא שָׂרֵינֵינוּ** *let now our rulers be appointed*.

HIPH. **הָעֹמֵד**, fut. **וַיַּעֲמִיד** 1. Causat. of Kal no. 1, *to make stand, to set, to place*, e. g. a person (or thing Ex. 24, 11) in any place, with **בְּ**, **עַל**, **לְפָנַי**, according to the nature of the case; Gen. 47, 7. Lev. 14, 11. 16, 7. 27, 8. 11. Num. 3, 6. 5, 16. 18. 30. Is. 21, 6. Ps. 31, 9. al. Hence *to set up*, e. g. statues, idols, 2 Chr. 33, 19; a house, *to build up*, 2 Chr. 24, 13. Ezra 2, 68. 9, 9; doors Neh. 6, 1. 7, 1.—Trop. *to set up, to constitute, to appoint*, e. g. a) *To any office, to set over any charge*, 1 K. 12, 32. 1 Chr. 15, 16. 2 Chr. 11, 22. 19, 8. 31, 2. Esth. 4, 5. al. b) *to appoint, to establish*, c. acc. 2 Chr. 30, 5; acc. and dat. of pers. 2 Chr. 38, 8 (in 2 K. 21, 8 **נָתַן**). Ps. 30, 8. 105, 10; **עַל** of pers. Neh. 10, 33.

2. Causat. of Kal no. 2, *to make stand firm, i. e. to establish, to maintain, to preserve*, 1 K. 15, 4. 2 Chr. 9, 8. Prov. 29, 4; *to preserve alive* Ex. 9, 16. Trop. *to confirm*, i. q. **קָהַם**, 2 Chr. 35, 2. Dan. 11, 14 *to confirm the vision* sc. by the event.

3. Causat. of Kal no. 3, *to make stand still, to settle, to compose*, sc. the features, 2 K. 8, 11. Also *to set oneself, to stand, to stand still*, 2 Chr. 18, 34; parall. in 1 K. 22, 35 is Hoph.

4. Causat. of Kal no. 4, *to cause to arise, to raise up*, Job 34, 24; a prophet Neh. 6, 7; an army Dan. 11, 11. 13; a wind Ps. 107, 25.

HOPH. *to be set, placed*, Lev. 16, 10; *to remain* 1 K. 22, 35.

Deriv. **עָמַד**, **עֲמָדָה**, **עָמוּד**, **מַעְמָד**, **מַעְמָדָה**.

\* II. **עָמַד** ἂπ. λεγόμεν. in HIPH. but of doubtful authority; Ez. 29, 7 **וַיַּעֲמִידָם** **לָהֶם כָּל-מַחֲנֵיכֵם**, which is manifestly for **וַהֲמַדָּתָם** *and thou madest all their loins to shake*, tremble, comp. Ps. 69, 24. Syr. id. Sept. *συνέκλυσας*. But whether the letters are thus transposed by some special usage of the language, or merely by a corruption in this one passage, is uncertain. In any case this form is probably to be reckoned among the many licences or barbarisms in the language of Ezekiel.

**עָמַד** prep. i. q. **עִם**, found only with suff. of 1 pers. **עִמָּדִי** i. q. **עִמִּי** *with me* Gen. 21, 23. 31, 5; *by or with me*, in my house, etc. Gen. 29, 19. 27. Other examples see under **עִם**.—This form has no connection with the root **עָמַד** to stand, but belongs rather to an obsol. root **עִמַּד** i. q. **עָנַד** to bind, to connect, and

corresponds to the Arab. **عَمَدَ**. See in **עָמַד** no. 1.

**עָמַד** m. (r. **עָמַד**) only c. suff. **עֲמָדִי**, a word of the later Heb. i. q. **מָקוֹם**, *a stand, i. e. place where one stands*, Dan. 8, 17. 18. 10, 11. Neh. 8, 7. 9, 3. 13, 11. 2 Chr. 30, 16. 34, 31. 35, 10.

**עָמַד**, see in **עָמַד**.

**עֲמָדָה** f. *a station, domicil*, Mic. 1, 11. **עָמַד**.

\* **עָמָה** obsol. root, with the idea of *society, companionship, communion*, like r. **עָמַם**. Deriv. **עָמָה**.

**עָמָה** f. (r. **עָמַם**) 1. Pr. subst. *a gathering, conjunction, communion*; found only in constr. **עָמָה** Ecc. 5, 15, elsewhere **לְעָמָה**, c. suff. **לְעָמָהִי**; once **לְעָמָה** Ez. 45, 7; always as Prep. i. q. **עִם**, viz.

a) *together with*, i. e. *by, at, near*, Ex. 25, 27. 28, 27. 37, 14. 39, 20. Lev. 3, 9.

b) Spec. of persons or things which move along parall. to and near each other, so as to be *over against* each other; 2 Sam. 16, 13 and *Shimei went along on the hill's side* **לְעָמָהּ** *over against him* (the king), and *threw stones* **לְעָמָהּ** *over against him*, i. e. he kept along *by the side* of the king's train, and threw stones and cast dust, not directly at the king, comp. v. 6. Ez. 40, 18. 42, 7. —Also of things which take place at the same time; Ez. 1, 20 and *the wheels were lifted up* **לְעָמָהּ** *together with them*, i. e. at the same time with them. v. 21. 3, 13. 10, 19. 11, 22. Comp. **עִם** no. 1. g. Hence

c) *equally with, like, even as*; 1 Chr. 24, 31 *these cast lots* **אֶחָיָהם** *even as their brethren*. 26, 12. 16. Neh. 12, 24. Ecc. 7, 14. Emphat. Ecc. 5, 15 **כָּל-עָמָה** *altogether as*, in all points like as; comp. **כָּל-עִדּוּד** Job 17, 3.

d) *along with*, i. e. *besides*, Ez. 45, 6 comp. v. 1. 48, 13. 18. 21.



2. *Ummah*, pr. n. of a town in Asher, Josh. 19, 30.

**עמוד** m. (ר. עמד) plur. עמודים, constr. עמוד.

1. *a column, pillar*, Judg. 16, 25, 26. 1 K. 7, 2 sq. עמוד הענן *the column of cloud* Ex. 33, 9, 10, and עמוד האש *the column of fire* 13, 22. The pillars of heaven, i. e. lofty mountains, Job 26, 11; of the earth Job 9, 6. Ps. 75, 4.

2. *a stand, platform*, elevated place for standing, 2 K. 11, 14. 23, 3.

**עמון** i. q. בן-עמי (comp. Gen. 19, 33, viz. *son of my kindred*, i. e. born of incest; from עמ no. 1. a, with the syllable ון added, as קרמון from קרם, ראשון from ראש) *Ammon*, pr. n. of the son of Lot by his youngest daughter Gen. 19, 30 sq. Also for the *Ammonites* descended from him, who dwelt beyond the Jordan in the tract of country between the streams Jabbok and Arnon, 1 Sam. 11, 11; oftener בני עמון Num. 21, 24. Deut. 2, 37. 3, 16. al. For their country see Deut. 3, 16. Job 12, 2. Judg. 11, 13. In Ez. 25, 2-5 בנר-עמון is put for בני ארץ עמון, like the Lat. '*in Bruttios, Samnites*, profectus est,' i. e. into their territory. See Reland Palästina p. 103. Ersch and Gruber's Encycl. art. *Ammon*, Vol. III. p. 371.—The gentile n. is עמוני, f. עמונית, *Ammonite* Deut. 23, 4. 1 Sam. 11, 1. 2. 1 K. 14, 21. 2 Chr. 24, 26; plur. f. עמוניות 1 K. 11, 1. Neh. 13, 23, where Keri has עמניות.

**עמוס** (borne up, sustained, r. עמם) *Amos*, pr. n. of a prophet, Am. 1, 1. 7, 8 sq. 8, 2.

**עמוק** (deep, r. עמק) *Amok*, pr. n. m. Neh. 12, 7. 20.

**עמיאל** (servant of God, see in עמ no. 1. c) *Ammiel*, pr. n. m. a) Num. 13, 12. b) 2 Sam. 9, 4. 5. 17, 27. c) 1 Chr. 26, 5. d) 1 Chr. 3, 5; for which 2 Sam. 11, 3 אֶלְיָאם.

**עמיהוד** (one of the tribe of Judah, for עמי יהוד) *Ammihud*, pr. n. m. a) 2 Sam. 13, 37 Keri. b) Num. 1, 10. 2, 18. 1 Chr. 7, 26. c) Num. 34, 20. d) ib. v. 28. e) 1 Chr. 9, 4.

**עמיזבד** (kindred of the giver, i. e. *Jehovah*, comp. עמיאל, עמיהוד) *Ammizabad*, pr. n. m. 1 Chr. 27, 6.

**עמיהור** (kindred of nobles) *Ammihur*, pr. n. m. 2 Sam. 13, 37 Cheth. for עמיהוד lett. a.

**עמינדב** (kindred of the prince) *Amminadab*, pr. n. m. a) Ex. 6, 23. Num. 1, 7. Ruth 4, 19. 1 Chr. 2, 10. b) 15, 10. 11. c) 1 Chr. 6, 7.

**עמיק** Chald. adj. (ר. עמק) *deep, profound*; trop. *hidden, unsearchable*, Dan. 2, 22.

**עמיר** m. (ר. עמר) 1. pr. *a handful* of grain as cut down, before it is gathered into sheaves, Jer. 9, 22.

2. *a sheaf*, i. q. עמר, Am. 2, 13. Mic. 4, 12. Zech. 12, 6.—Chald. עמירא id.

**עמישדדי** (kindred i. e. servant of the Almighty, comp. עמיאל) *Ammishaddai*, pr. n. m. Num. 1, 12. 2, 25.

**עמית** f. (ר. עמה) 1. *society, companionship*; Zech. 13, 7 נָבֵר עֲמִיתִי *the man of my fellowship*, i. e. my companion.

2. Concr. i. q. רֵעַ, ὁ πλησίον, *neighbour, fellow-man*, Lev. 5, 21. 18, 20. 19, 11. 15. 17. 24, 19. 25, 14. 15. 17. In this signif. it is also joined (ad sensum) with a masc. Lev. 19, 17.

**\* עמל** fut. יַעֲמַל, *to labour*, with the idea of effort and exhaustion, *to toil*, Ecc. 5, 15; c. לָ to labour for any one, Prov. 16, 26; c. בָּ to labour in or upon any thing, Jon. 4, 10. Ecc. 2, 21. Ps. 127, 1.—Ecc. 1, 3 בָּכָל-עֲמָלוֹ שֶׁיַּעֲמַל *of all the labour wherewith he toileth*, 2, 19. 20.

5, 17. Arab. عَمِلَ *to labour, to make*.

Syr. عَمَلَ *to labour, to be fatigued*.

Deriv. the two following.

**עמל** m. (once f. Ecc. 10, 15.) 1. *labour, toil*, i. e. a) pr. Ecc. 1, 3 2, 11. 3, 13. 4, 8; trop. of the mind Ps. 73, 16. Meton. *fruit of labour*, Ps. 105, 44. Ecc. 2, 19. b) *travail, sorrow, anguish, misery*, including the idea of wearisome and painful effort, Sept. νόσος, μόχθος, κόπος, Gen. 41, 52. Deut. 26, 7. Job 3, 10. 4, 8. 7, 3. Ps. 7, 15. 73, 5. Often coupled with synonymous words, as אָנוּ וְעָמַל Ps. 10, 7. 90, 10; אָנוּ וְעָמַל Ps. 55, 11; עָמַל וְכָבֵד Ps. 10, 14, etc. Job 16, 2 מְנַחֵמֵי מַעֲמָלִי *miserable comforters*.

Is. 53, 11 מַעֲמַל נַפְשׁוֹ *from the travail* i. e. *sorrow of his soul*.—In Num. 23, 21. Is. 10, 1, it is sometimes rendered *iniquity, fault*, i. q. אָוֶן; but the signification, *sorrow, misery*, may well be adopted in both.

2. *Amal*, pr. n. m. 1 Chr. 7, 35.

עֲמִיל m. adj. (ר. עֲמַל) plur. עֲמִילִים.

1. *labouring, toiling*, with severe effort and exhaustion; often put with personal pronouns for a finite verb, Ecc. 2, 22. 4, 8. 9, 9. Hence *a labourer, workman*, Judg. 5, 26. Prov. 16, 26.

2. *sorrowful, wretched*, Job 3, 20. 20, 22.

עֲמִלֵּק *Amalek*, pr. n. 1. *The Amalekites*, a very ancient people Gen. 14, 7. Num. 24, 20, who inhabited the regions on the south of Palestine between Idumea and Egypt, comp. Ex. 17, 8–16. Num. 13, 30. 1 Sam. 15, 7; also to the eastward of the Dead Sea and Mount Seir, Num. 24, 20. Judg. 3, 13. 6, 3. 33; and who appear likewise to have settled down here and there in Palestine itself, whence *the mount of the Amalekites* in the territory of Ephraim Judg. 12, 15; comp. 5, 14. They often waged war with the Israelites; the latest mention of them is during the reign of Hezekiah 1 Chr. 4, 43.—In the genealogical traditions of

the Arabians, the عَمَالِيقُ, عَمَلِيقُ, are reckoned among the aborigines of that country. See Reland Palästina p. 78–82. D'Herbelot Biblioth. Orient. p. 214. J. D. Michaelis Spicileg. Geogr. Hebr. ext. T. I. p. 170–177. Ejusd. Supplem. p. 1927. Ersch and Gruber's Encycl. art. *Amalek*, Vol. III. p. 301.—The gentile n. is עֲמִלְקָרִי *Amalekite*, with the art. collect. Gen. 14, 7. Judg. 12, 15.

2. A grandson of Esau, the founder of an Arab tribe, Gen. 36, 16; comp. v. 12.

\* עָמַם 1. pr. *to bring together, to congregate, to conjoin*; whence עַם a people, עִם with, by, עָמָה conjunction.

Arab. عَمَّ to be common, to be in common. This root is very widely spread both in the Semitic and Indo-European languages. In the former comp. עָמַם to collect, whence עָמַם, עָמַם; כָּאֵם to cumulate; and preserving the guttural אָמַם,

עָמָה, קָם kinsman, father-in-law. In the latter comp. Lat. *cum, con, cumulus, cunctus*, (from *cungo* i. q. *jungo*.) Gr. κοινός (*κυνός*), γάμος, and with the palatal letter either softened into an aspirate or changed to a sibilant Sanscr. *sam*, Pers. هم, Gr. ἄμα, ὁμός, ὁμοῦ, (with *d* or *l* subjoined as a third radical ὁμιλος, ὁμαδος, comp. Heb. עָמָר, Lat. *simul*.) σύν, ξυνός, Mæso Goth. *sama, saman*, Fr. ensemble, Dan. *sam*, Anglosax. *samod* with, Germ. *sammt, zusammen, sammeln*. Comp. also, for the Slavic languages, Dorn über die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes p. 183.

2. *to shut up, to close*; hence *to hide, to conceal*; trop. *to overshadow, to surpass*, Ez. 31, 8. Impers. Ez. 28, 3 כְּלִסְתָּהֶם לֹא עֲצֻמָּהּ *no secret thing can they hide* as to thee, i. e. nothing can be hid from thee; see Heb. Gr. § 134. 3. b.—Arab.

عَمَّ to cover; to obstruct, to shut up; Pass. to be hidden, veiled with clouds, sc. the heavens. Chald. עֲמַע to obscure; Ithp. אֲחַמַּע to be obscured, to grow dark, as the eyes, etc.

HOPH. הוּעַם *to be obscured, to become dim*, e. g. the lustre of gold Lam. 4, 1.

Deriv. עָם, עַם, עָמָה, also pr. n. עַמּוֹן, עֲמִינָא, etc.

עֲמִינִים plur. and Chald. עֲמִינִין, *nations, tribes*, see in עַם.

עֲמַנוּאֵל (God with us) *Immanuel*, the symbolical and prophetic name of a child, Is. 7, 14. 8, 8. Sept. Ἐμμανουήλ.

\* עָמַם, once עָמַשׁ Neh. 4, 11, fut. רָעַמַם, *to take up, to lift up*, e. g. a stone Zech. 12, 3; *to bear, to carry*, Is. 46, 3. Spec. *to take up and place upon* a beast of burden, *to load*, absol. Is. 46, 1. Neh. 4, 11 [17]; with עַל of beast, the acc. of burden being omitted, Gen. 44, 13 וַיַּעַם וַיִּשֶׂא עַל-חֲמֹרֹו אִישׁ אֶת עֹלוֹ lit. *each one lifted the load upon his ass*, i. e. loaded his ass. Neh. 13, 15. Trop. Ps. 68, 20 וַיַּעַם-לָנוּ *if one lift (lay) a burden upon us, God is our deliverer*.

HIPH. הִעָמַם *to lift up* a load upon any one, *to load*, c. על 1 K. 12, 11. 2 Chr. 10, 11.

Deriv. מַעְמָסָה, and the pr. n. עָמוּס. עֲמָסִיר, עֲמָשִׁיר, עֲמָשָׂא, עֲמָסָה.



עמסיה (whom Jehovah bears, comp. Is. 46, 3) *Amasiah*, pr. n. m. 2 Chr. 17 16.

עמדר (people of duration) *Amad*, pr. n. of a town in the tribe of Asher, Josh. 19, 26.

\* עמיק to be deep, metaph. to be unsearchable, Ps. 92, 6. Comp. Gr. βαθύ-  
ῥατος, βάθος...σφαίρας καὶ γνῶσεως Θεοῦ

Rom. 11, 33.—Arab. عَمَق, more rarely by transpos. معق, Aram. حَمَق, Eth. ሀረፍ, id.

High. העמיק, to make deep, often followed by a finite verb. Is. 7, 11 העמק תאכלה make deep, ask, i. e. demand that a wonder shall come from the deep, from below. Also with inf. c. ה, so as to be taken in an adverbial sense, Jer. 49, 8. 30 העמיקו לשבת make deep to dwell, make deep your dwellings, dwell in the depths of the earth. Hos. 9, 9. Is. 29, 15 העמיקים להסתיר who hide deep. Things are also said to be deep which extend to a great length from the eye of the spectator, as Gr. βαθύς τόπος a deep tract i. e. of great length, βαθύτητα αὐλῆς a deep court II. 9. 142; as we also speak of the depth of a house from front to rear, comp. עמק. So Is. 30, 33 העמיק מרחיקה הררים deep and broad do they make the pile thereof. Metaph. העמיק כרה to turn deeply i. e. far away, to depart widely, Is. 31, 6. Hos. 5, 2.

Deriv. עמק, עמק, עמק, עמק, עמק, עמק, pr. n. עמק.

עמק adj. deep, profound, only in plur. constr. עמקי שפה a people deep of lip, i. e. of obscure speech, using a foreign language which cannot be understood, Is. 33, 19. Ez. 3, 5. 6.

עמק adj. (r. עמק) f. עמקה, plur. עמקים, עמקות.

1. deep, e. g. waters Prov. 18, 4. 20, 5; a pit 22, 14. 23, 27; the plague of leprosy as deeper than the skin Lev. 13, 3 sq. Plur. f. עמקות or עמקה deep things Job 12, 22.

2. Metaph. unsearchable, not to be found out, Ps. 64, 7. Ecc. 7, 24. Job 11, 8.

עמק m. (r. עמק) c. suff. עמקי, plur. עמקים, a valley, pr. a long low plain,

βαθὺς τόπος, (see the root in High.) adapted to the culture of grain Job 39, 10. Ps. 65, 14. Cant. 2, 1; and also convenient for battles Job 39, 21. So Num. 14, 25. Josh. 8, 13. Judg. 7, 1 sq. 1 K. 20, 28. Jer. 48, 8. al. With art. העמק once poet. for Jerusalem Jer. 21, 13; elsewhere of a valley or plain before mentioned, Judg. 1, 19. 34. 5, 15. 7, 1. 8. 12. Plur. עמקים seems once to be put for the inhabitants of valleys, 1 Chr. 12, 15 they put to flight כל-העמקים all (them of) the valleys; unless perhaps we may read כל-הענקים all the Anakim, just as in Jer. 47, 5 for עמקיה it is better with Sept. to read ענקיה (Askelon) the remnant of the Anakim, comp. v. 4; see also Josh. 11, 21.—It differs in usage from the words of kindred meaning עמק, עמק, עמק, in that each of these words is applied only to certain particular valleys or plains. So too עמק is used of the following valleys:

a) עמק האלה the Valley of Elah, i. e. of Terebinths, south-west of Jerusalem, leading out from among the hills to the great plain, the scene of David's triumph over Goliath, 1 Sam. 17, 2. 19. 21, 10. See Bibl. Res. in Palest. II. p. 349, 350.

b) עמק בָּכָא the Valley of Baca, i. e. of Weeping, see in בָּכָא no. 1.

c) עמק בְּרָכָה the Valley of Berachah, i. e. of Blessing, south of Bethlehem, 2 Chr. 20, 26. Now Wady Bereikût, see Bibl. Res. in Palest. II. p. 189. Biblioth. Sacr. 1843, p. 43.

d) עמק המלך the King's Dale, perh. towards the Dead Sea, Gen. 14, 17. 2 Sam. 18, 18.

e) עמק רִפְּאִים the Plain of Rephaim, i. e. of the Giants, beginning near the valley of Hinnom, south-west of Jerusalem, and stretching off as a plain south-west on the right of the road to Bethlehem, Josh. 15, 8. 18, 16. 2 Sam. 5, 18. 22. Josh. 17, 5. See Bibl. Res. in Palest. I. p. 323, 324.

f) עמק שִׁדִּים the Vale of Siddim, see in שִׁדִּים.

g) עמק קֶזֶז the Vale of Keziz, pr. n. of a city of Benjamin Josh. 18, 21.

Other valleys take their names from adjacent towns, as עמק בְּנֵי-נֵזֶן near Gibeon Is. 28, 1, comp. Josh. 10, 11; עֵקֶב a valley,

Ps. 60, 8; ע' הַרְעָאֵל, see p. 393; ע' הַרְרֹן Gen. 37, 14; ע' אֵילֹן the Vale of Ajalon, near that city, Josh. 10, 12; see Bibl. Res. in Palest. III. p. 63. Also from persons, as ע' הַרְשָׁפָה the Valley of Jehoshaphat, Joel 4, 2. 12; see p. 386. Bibl. Res. in Palest. I. p. 396.

עֲמָק m. (r. עֲמַק) depth, Prov. 25, 3. Chald. עֲמָקָא, Syr. ܥܡܩܐ, id.

\* עֲמַר in Kal not used. Arab. غمر

to overwhelm with water; Conj. II, III, to rush upon, to assault vehemently; Conj. VII, VIII, to be overwhelmed, submerged. Hence to Heb. עֲמַר, so far as we can judge from the verb and its derivatives, may be ascribed the following significations:

1. to heap together, to accumulate, kindr. with עֲמַר no. 3. Hence עֲמַר, עֲמַר, Pi. עֲמַר.

2. to overwhelm any one, to rush upon, as Arab. Conj. II, III. See Hithpa.

3. to overwhelm any thing, to submerge; comp. עֲמַר. Hence pr. n. עֲמַר.

PIEL denom. from עֲמַר, to heap together, to gather up grass or grain as cut. Ps. 129, 7 wherewith the mower filleth not his hand, וְיִחַצְנוּ מְעַמַּר nor the gatherer his arm.

HITHPA. הִתְעַמַּר, to rush upon any one, to lay hands upon violently, c. ב' ; comp. הִתְנַפֵּל c. הִתְנַפֵּל Gen. 43, 18. So of a female slave who has been her master's concubine, Deut. 21, 14 thou shalt not sell her . . . וְלֹא תִתְעַמַּר וְלֹא תִתְנַפֵּל nor shalt thou lay hands upon her sc. to chastise her. Of a slave stolen, Deut. 24, 7 if one steal a man of Israel וְהִתְעַמַּר בוֹ וְהִתְנַפֵּל בוֹ and lay hands on him and sell him; comp. Gen. 1. c.—Others by conject. to make merchandise of any one.

Deriv. עֲמַר, עֲמַר, pr. n. עֲמַרָה, עֲמַר.

עֲמַר Chald. m. wool, i. q. Heb. עֲמַר, Dan. 7, 9.

עֲמַר m. (r. עֲמַר) 1. a handful of grain, a sheaf, Lev. 23, 10–13. Deut. 24, 19. Job 24, 10. Plur. עֲמַרִים Ruth 2, 7. 15. Sept. δρόγμα. Targ. עֲמַרָא id.

2. an omer, a measure of things dry, equal to the tenth part of an ephah, or  $3\frac{1}{2}$  quarts (see Ex. 16, 36); Ex. 16, 16. 18. 22. 32. 33.—Not to be confounded

with the עֲמַר, which contained ten ephahs.

עֲמַרָה (prob. submersion, r. עֲמַר, comp. conflagration) Gomorrah, Sept. Γόμορρά, pr. n. of one of the four towns in the vale of Siddim, submerged in the Dead Sea. Where all are enumerated, Gomorrah is put second, Gen. 10, 19. 14, 2. 8. Deut. 29, 22; but oftener only two are mentioned, Sodom and Gomorrah, Gen. 13, 10. 14, 10. 11. Is. 1, 9. 10. Jer. 23, 14. 50, 40. Zeph. 2, 9. al.

עֲמַרִי i. q. עֲמַרָה perh. pupil of Jehovah, comp. Arab. غمر untaught, inexperienced) Omri, pr. n. a) A king of Israel, r. 929–918 B. C. the founder of Samaria, 1 K. 18, 16 sq. 2 K. 8, 26. Mic. 6, 16. Sept. Ἀμφι. b) 1 Chr. 7, 8. c) 9, 4. d) 27, 18.

עֲמַרְם (kindred of the Lofty One i. e. of God) Amram, pr. n. m. a) The father of Moses Ex. 6, 18. 20. Num. 3, 19; whence patronym. עֲמַרְמִי Amramite, Num. 3, 27. 1 Chr. 26, 23. b) Ezra 10, 34.

עֲמַשׁ, see in עֲמַשׁ.

עֲמַשָּׂא (burden, r. עֲמַשׁ) Amasa, pr. n. m. a) 2 Sam. 17, 25. 19, 14. 1 Chr. 2, 17. b) 2 Chr. 28, 12.

עֲמַשָּׂי (burdensome, r. עֲמַשׁ) Amasai, pr. n. m. a) 1 Chr. 6, 10. 20. b) 15, 24. c) 2 Chr. 29, 12.

עֲמַשָּׂי pr. n. m. Neh. 11, 13; prob. a wrong orthography arising out of the two forms עֲמַשׁ and עֲמַשָּׂי. Comp. סִינְעָה and סִינְעָה.

\* עֲנַב obsol. root of uncertain signif. Talmud. to conjoin, whence Simonis derives עֲנַב cluster; but as עֲנַב signifies rather berry, this etymology is unapt. Better therefore עֲנַב to roll up or together, to become globular, like עֲנַב whence עֲנַב (globule) star; comp. also עֲנַב to roll up, ע and ע being interchanged.—Hence pr. n. עֲנַב, and the two following.

עֲנַב (q. d. grape-town) Anab, pr. n. of a town on the mountains of Judah south of Hebron, Josh. 11, 21 (where some edit. עֲנַב). 15, 50. Still called 'Anab, עֲנַב; see Bibl. Res. in Palest. II. p. 194, 195.



**עֵנֵב** m. (r. עֵנֵב) Deut. 32, 14, c. suff. **עֵנֵבִים** v. 32, elsewhere only plur. **עֵנֵבִי**, constr. **עֵנֵבִי** (Dag. euphon.) Lev. 25, 5; *a grape*, plur. *grapes*, i. e. the berries, not the clusters; **עֵנֵבִים** being distinguished from **אֶשְׁכַּל** cluster, as Gen. 40, 10 **וְהַבְשִׁילֹהוּ אֶשְׁכַּל עֵנֵבִים**, see in **אֶשְׁכַּל** no. 1. Num. 13, 23 **אֶשְׁכַּל עֵנֵבִים** clusters of grapes. Hence **עֵנֵב דָּם** Deut. 32, 14, and **עֵנֵבִים דָּם** the blood of grapes i. e. wine Gen. 49, 11; so Num. 6, 3. Deut. 23, 25. Hos. 3, 1. Gen. 40, 11. Num. 6, 3.

al. Chald. **עֵנֵב** id. Arab. **عَنْب** grapes, **عَنْبَة** a grape.

\* **עֵנֵב** in Kal not used, *to live delicately and effeminately*; Arab. **غَنِجَ** to delight, to entice, spoken of females who draw attention by ogling and other coquettish gestures.

Pual *to be delicate, tender*, part. fem. **מְעֵנֶנֶת** Jer. 6, 2.

Hithp. 1. i. q. Pu. Deut. 28, 56.

2. *to delight oneself, to rejoice in any thing*, espec. **עַל יְיָ** Is. 58, 14. Ps. 37, 4. Job 22, 26. 27, 10; c. **בֵּין** Is. 66, 11; also *to enjoy oneself*, c. **עַל** Ps. 37, 11; **בְּ** Is. 55, 2.

3. In a bad sense, *to sport over any one*, i. e. *to mock, to deride*, c. **עַל** Is. 57, 4. Deriv. **מְעֵנֶנֶת** and the two following.

**עֵנֵב** adj. f. **עֵנֵבָה**, delicate, soft, effeminate, Deut. 28, 54. 56. Is. 41, 1.

**עֵנֵב** m. *delight, pleasure*, Is. 13, 22. 58, 13. R. **עֵנֵב**.

\* **עֵנֵב** *to bind on*, only twice in the verb, Job 31, 36. Prov. 6, 21. Hence subst. **מְעֵנֶנֶת**. Kindred are **עֵנֵב** with, by, and Heb. **עָמַר**.

\* I. **עֵנֵב** fut. **יַעֲנֵב**, conv. **יַעֲנֵב**; pr. a verb **לָא** i. q. Arab. **غنى**.

1. *to chant, to sing*; Arab. **غنى** Conj.

II, v, id. **غَنَّا** song. Syr. Pa. **حَنَب** to sing. Comp. Lat. *cano*, Pers. **خواندن** to sing, to call, to read; old Germ. *han* to sing, whence *Hahn* cock.

a) Pr. Ex. 15, 21 and *Miriam sang unto them*; Vulg. *præcinebat*. 1 Sam.

18, 7. Ezra 3, 11. With **לָא** *to sing of any one, to celebrate in song*, 1 Sam. 21, 12. 29, 5. Num. 21, 17. Ps. 147, 7. In all these passages the LXX have **ἐξύχω**, implying *to strike up, to begin to sing*. Comp. Piel.

b) i. q. *to cry aloud, to shout*, which is often expressed by words implying singing, as Lat. 'actor canit, cantat,' i. e. declaims, cries aloud; 'gallus canit,' comp. Engl. chanticleer. Ex. 32, 18 *there is a shout of battle in the camp*, . . . **אִין קוֹל עֲנוּת גְּבוּרָה וְאִין קוֹל עֲנוּת חֲלוּשָׁה קוֹל עֲנוּת אֲנָכִי** not the shout of victory, not the outcry of defeat, but the voice of singing do I hear; hence it appears that the signif. *to sing* belongs more to Piel. Of the shouting of soldiers in battle Jer. 51, 14; of the wailing cry of jackals Is. 13, 22.

2. *to strike up* with the voice, *to begin to speak, to speak*, which approaches nearly to **עֵנֵב** i. e. **ἐξύχω**, in no. 1. a. Deut. 21, 7 **וְהֵנִי וְהֵאמְרוּ** and they shall speak and say. 26, 5. 27, 14. Job 3, 2 **וַיִּשֶׁן וַיֹּאמֶר** then spake Job and said. Cant. 2, 10. Is. 14, 10. Zech. 3, 4. al. sæp. comp. Gen. 31, 36. With acc. of pers. *to speak to any one* Zech. 1, 11.—So Chald. **עֵנֵב** very freq. in the book of Daniel, see below; and hence in N. T. **ἀποκρίνομαι** id. Matt. 11, 25. 22, 1. 28, 5. al. see the Lexicons.

3. More freq. *to answer, to respond*; pr. of one who answers to another calling (**קָרָא**), q. d. 'to call back,' which the Hebrews did by the word **יַעֲנֵב**. So Job 19, 16 **לְעַבְדִּי קָרָאתִי וְלֹא יַעֲנֵב** I called to my servant, but he answereth not. 5, 1. Prov. 1, 28. Hence of men who answer when God calls, Is. 50, 2. 60, 4. 66, 12. Jer. 7, 13. Job 14, 15. Of God as answering the cries and invocations of men, after the cry **יַעֲנֵב**, Job 35, 12. Is. 46, 7. Mic. 3, 4; **יַעֲנֵב** Job 30, 20; **קָרָא** Is. 58, 9. Jon. 2, 3. Ps. 22, 3. 91, 15. al. So the phrase **עַר יַעֲנֵב**, see in **עַר** I. 1; also **יַעֲנֵב בָּאֵשׁ** *to answer with fire* 1 K. 18, 24.—Mostly simpl. *to answer, to reply* to one speaking; construed: a) Absol. Prov. 15, 28. 26, 5; very often in the formula: **וַיַּעֲנֵב וַיֹּאמֶר** and Abraham answered and said Gen. 18, 27. 31, 36. 43. 40, 18; or with **לְאָמַר** Gen. 41, 16. 42, 22. al. β) With acc. of pers. **ἀντιβιβάζω τινα**, Job

1, 7. Gen. 23, 5. 45, 3. 1 Sam. 28, 15. al.  
 γ) Acc. of thing *with which one answers*,  
 Job 15, 2. 32, 17. Prov. 18, 23; or *to*  
 which, Job 40, 2 *the reprover of God*  
 יַעֲנֶנּוּ *let him answer this*. Hence δ)  
 With two acc. of pers. and thing, 1  
 Sam. 20, 10. Mic. 6, 5. Ps. 119, 42. Jer.  
 23, 37; comp. Job 9, 3.

Spec. to answer is also said:

a) Of those who respond to the re-  
 quests or entreaties of any one, who  
 hear and *grant* his requests; hence often  
 of God as listening to the prayers of  
 men, i. q. *to hear and answer*, 1 Sam. 9,  
 17. Ps. 3, 5. 4, 2. 13, 4. 20, 10. 27, 7. 34,  
 5. 118, 21. Is. 30, 19. al. sæp. comp. above  
 in no. 3. Sept. εἰσακούω, ἐπακούω. With  
 an adjunct of place whence one hears  
 and sends help, Ps. 20, 7 מִשְׁמַיִר  
 יַעֲנֶנּוּ *he will hear (and help) him from*  
*his holy heavens*. So of the place whence  
 one calls, Ps. 22, 22 עֲנֵה־נִי  
 מִקְרִי *hear me calling from the horns of the*  
*wild buffaloes*, comp. Jon. 2, 3; com-  
 monly taken as constr. prægn. *hear*  
*(and deliver) me from the horns of*  
*the buffaloes*. [The parallelism here  
 requires the latter interpretation. R.]  
 On this animal see Bibl. Res. in Palest.  
 III. p. 206.—With acc. of pers. and ב  
 of thing, *to answer with any thing*, Ps.  
 65, 6. Also with acc. of thing, Ecc.  
 10, 19 הַכֶּסֶּם יַעֲנֶה אֶת־הַכֹּל *money an-*  
*swereth with all things*, i. e. imparts all,  
 procures all. Hos. 2, 23. 24.

b) Of God as *answering* by an oracle,  
*to give response, to announce future*  
*things*; so after קָרָא Jer. 33, 3; שָׁאַל  
 1 Sam. 14, 37. 28, 6. So genr. Jer. 23,  
 35. 42, 4. Gen. 41, 16 אֱלֹהִים יַעֲנֶה אֶת־  
 פַּרְעֹה *God responds the peace of*  
*Pharaoh*, i. e. announces to him prospe-  
 rity; comp. Deut. 20, 11. 1 Sam. 9,  
 17.—Trop. Job 20, 3 רֹחַ מְבִינִי יַעֲנֵנִי  
*my spirit from my understanding re-*  
*sponds to me*, i. e. my spirit, in which is  
 wisdom, suggests to me what to say.

c) In a forensic sense, *to answer*, i. e.

α) Of a judge giving his response or sen-  
 tence, Ex. 23, 2. β) Of a witness an-  
 swering the inquiries of the judge; hence  
*to bear witness, to testify*, Deut. 19, 16.  
 31, 21. Job 16, 8; c. ב *concerning* any  
 one, i. e. either *for* any one Gen. 30, 33.  
 1 Sam. 12, 3; or also *against* any one

2 Sam. 1, 16. Ex. 20, 16. Num. 35, 30.  
 Deut. 19, 18. Is. 3, 9. Jer. 14, 7. Job 15,  
 6. Ruth 1, 21. al. sæp. comp. ב *הַיָּדִי*.  
 More fully ב *עֲנֶה עַד* Ex. 20, 16. Deut. 5,  
 18.—With acc. of that which one testi-  
 fies, Deut. 19, 16. 18.

d) Further, *to answer* is likewise i. q.  
*to contradict*, Sept. ἀνταγορίζομαι, Job  
 16, 3; with acc. of pers. 9, 14. 15. 32; *to*  
*refute*, Job 31, 35 *behold my words!* שִׁבְרִי  
 יַעֲנֵנִי *may the Almighty answer me*, i. e.  
 refute my accusation; acc. of thing Job  
 32, 12. Also *to give account*, with acc.  
 of thing Job 33, 13; comp. 9, 3.

4. i. q. Arab. عني *to signify, to intend*,  
*to aim at*; hence מַעֲנֶה, מַעֲנֵן, also יַעֲנֵן  
 pr. purpose, intent, aim.

NIPH. 1. *to be answered*, i. e. a) *to*  
*be heard and answered* Job 19, 7. Prov.  
 21, 13. b) *to be refuted* Job 11, 2.

2. i. q. Kal no. 3, *to answer*, c. הָ Ez.  
 14, 4. 7.

PIEL *to chant, to sing*, i. q. Kal no. 1,  
 where see. Ex. 32, 18 see in Kal no. 1.  
 Ps. 88, 1. Is. 27, 2.

Deriv. מַעֲנֶה, מַעֲנֵן, יַעֲנֵן, and pr. n.  
 עֲנֵה, עֲנֵה, עֲנֵהוּ, עֲנֵהוּ.

\* II. עָנָה for עָנִי, a verb לָא; comp.  
 the derivatives, עָנִי, עָנָה.

1. *to bestow labour upon, to exercise*  
*oneself in any thing*, c. בָּ Ecc. 1, 13. 3,  
 10.—Syr. حنأ, Arab. عَنِ curae ha-

buit rem; عَنِ lassus fuit.—Spec. perh.  
*to till the ground, subegit terram*, whence  
 מַעֲנֵה, מַעֲנֵה, furrow.

2. *to labour*, i. e. *to suffer, to be afflict-*  
*ed, oppressed, humbled*, Ps. 116, 10. 119,  
 67. Zech. 10, 2. Hos. 5, 5. Is. 25, 5  
 יַעֲנֵה יַמֵּי עֲרִיצִים *the song of the tyrants*  
*shall be brought low*, suppressed. With  
 מֵן, 31, 4 יַעֲנֵה לֹא וּמִהַמּוֹנִים *and will not*  
*be depressed at their multitudes*, will not  
 lose courage.

NIPH. 1. *to be afflicted*, Ps. 119, 107.  
 Is. 53, 7 וְהָיָה נַעֲנֵה *and he was afflicted*.

2. Reflex. *to humble oneself before* any  
 one, to submit to him, c. מִפְּנֵי Ex. 10, 3,  
 where לְעֵנֹת is for לְהַעֲנֹת.

PIEL עָנָה, fut. יַעֲנֵה, *to oppress, to afflict*,  
*to humble*, Sept. ταπεινώ, κακόω. So of  
 single persons as oppressed and afflicted,  
 Gen. 16, 6. 31, 50. Ex. 22, 22. Ps. 89, 23.



119, 75. Job 30, 11; also whole nations Gen. 15, 13. Ex. 1, 11. 12. Num. 24, 24. Deut. 26, 6. 2 K. 17, 20. Ps. 90, 15. Is. 60, 14. Nah. 1, 12. al. Referred to the body, Judg. 16, 5, 19; to the mind, Deut. 8, 2. So Ps. 105, 18 **יָצַדְתָּ בְּרַגְלִי** *they afflict his feet with fetters*. 102, 24 God *afflicted* (weakened) *my strength in the way*, mid-way of my life. 88, 8 *thou hast afflicted* (overwhelmed) *me with all thy waves*. Job 37, 23 **לֹא יַעֲזֶבָה** *he will not afflict*; so the common reading, but it is better to read with Sept. Vulg. Syr. and several Mss. of De Rossi **לֹא יַעֲזֶבָה** *he will not respond*, i. e. will not give account; see in **עָנָה** I. 3. d.—Spec. a) **אִשָּׁה יַעֲזֶבָה** *to humble a woman*, i. e. to have carnal intercourse with her, often by force; Gen. 34, 2. Deut. 22, 24. 29. Judg. 19, 24. 20, 5. 2 Sam. 13, 22. Ez. 22, 10. 11. Lam. 5, 11. b) **עָנָה נַפְשׁוֹ** *to afflict one's soul by fasting*, i. q. *to fast*, Lev. 16, 29. 31. 23, 27. 32. Num. 29, 7. 30, 14. Is. 58, 3. 5. 10; more fully **עָנָה בְּצִיּוֹת** *נַפְשׁוֹ* Ps. 35, 13. Sept. *ταπεινω τὴν ψυχῆν*, and so Eccles. 2, 17. 7, 17. Judith 4. 9.

PUAL 1. *to be made to labour, to labour and toil*, i. q. Kal no. 1. Inf. עָבַד, *his labour, toil*, Ps. 132, 1.

2. *to be oppressed, afflicted*, Ps. 119, 71.  
Is. 53, 4.

HIPH. 1. Causat. of Kal no. 1, *to cause to labour*; i. e. *to occupy, to employ, to busy*; Ecc. 5, 19 *he shall not much remember the days of his life* (i. e. its shortness), *because God occupieth him with the joy of his heart*. Others: *because God will (hear and) answer him with joy of his heart*.

2. *to oppress, to afflict, to humble*, i. q.  
Piel, 1 K. 8, 35. 2 Chr. 6, 26. Ps. 55, 20.

HITHP. הִתְעַצָּה 1. Pass. *to be afflicted, to suffer*, 1 K. 2, 26. Ps. 107, 17.

2. Reflex. *to humble oneself, to submit oneself*, Gen. 16, 9; לִפְנֵי Dan. 10, 12. Ezra 8, 21.

Deriv. עָנִי, עָנִי, מְעַנֶּה, מְעַנֵּה, עָנָה, עָנָה, עָנָה.  
מְעַנֶּה, מְעַנֵּה, also pr. n. עָנִי.

I. **פְּנָה** or **פְּנֵה** Chald. plur. **פְּנֵי**; part. **פְּנֵה**, plur. **פְּנֵי**, i. q. Heb. **פְּנֵה** I.

1. to begin to speak, to speak, mostly with ענה דניאל ואמר Daniel

*spake and said* Dan. 2, 20. 3, 9. 14. 24. 28. 4, 16. 27. 5, 7. 10. 13. 6, 17. *al*. So with ל of pers. Dan. 2, 15. 3, 9; תָּרַם, 6, 14; also אָמַר being omitted c. ל 2, 47.

2. *to answer*, after a question, e. g. **עֲנֵה** **וְאָמַר** Dan. 2, 5. 7. 8. 26. 3, 16. 25. 6, 13. 14; c. **קָרַם**, 2, 10. 27.

II. עָנָה Chald. *to be oppressed, afflicted*, i. q. Heb. עָנָה II. 2. Part. עֲנִיָּה, plur. עֲנִיִּים *the afflicted* Dan. 4, 24.

**אֲנָה** *Anah* (ר. אֲנָה I or II), pr. n. a) A son of Seir, and also an Edomitish tribe descended from him, Gen. 36, 20. 29. b) A son of Zibeon and grandson of Seir, Gen. 36, 2. 14. 24.—In vs. 2. 14, *Anah* is called the *daughter* of Seir; but from v. 24 it obviously should read בֶּן *son*, with the Samar. and Sept.

עָנָו m. adj. (r. עָנָה II) sing. Num. 12,  
3 where Keri עָנָו; plur. עָנָוִים, constr.  
עָנָוִי.

1. *oppressed, afflicted, wretched*, but everywhere with the accessory idea of humility, meekness, i. e. *the humble, the meek*, who prefer to suffer wrong rather than do wrong, comp. espec. Ps. 25, 9. 37, 11. 69, 33; and who therefore enjoy God's favour, Ps. 10, 17. 22, 27. 34, 3. 147, 6. Is. 29, 19. Am. 2, 7. al. פְּנֵי הָאֵרֶץ Ps. 66, 10. Is. 11, 4. Zeph. 2, 3. Chald.

2. Simpl. *meek*, once Num. 12, 3. Sept. *πραῦς*.

NOTE. In five passages Keri has עָנִים for Cheth עָנִים, Ps. 9, 13, 10, 12. Prov. 3, 34, 14, 21, 16, 19. Vice versa, twice Keri has עָנִים for Cheth. עָנִים, Ps. 9, 19. Is. 32, 7.

עָנוּב (bound together, r. עֲנוּב) *Anub*,  
pr. n. m. 1 Chr. 4, 8.

**עֲנָוָה** pr. fem. of עָנָו, used as abstr.  
1. *humility, modesty*, Prov. 15, 33, 18,  
12, 22, 4. Zeph. 2, 3.

2. As attributed to God, *mildness, clemency*, Ps. 18, 36.

**עֲנָה** f. i. q. **עֲנָה** no. 2, *mildness, clemency*, of a king Ps. 45, 5.

עֵזֶק, see in עֵזֶק no. 2.

עֲנָה f. (r. עָנָה II) *affliction*; Ps. 22,  
25 עֲנֵה עֲנֵה *the affliction of the afflicted*.  
Others, following Sept. Vulg. Chald.

render it *the cry of the afflicted*, comp. שָׁעַף in the other member; but עֲנָה is never used for *the wailing cry* of the miserable, see the root no. 1. b.

עָנִי m. adj. (r. עָנָה II) f. עֲנִיָּה Is. 10, 30, plur. עֲנִיִּים, constr. עֲנִי, *afflicted, distressed, wretched*, from whatever cause: whether poverty, see below in lett. a; the oppression of the wicked, persecution, extortion, Is. 3, 14, 15, 10, 2. Job 36, 6. Ps. 12, 6; solitude, abandonment, as orphans, exiles, strangers, Lev. 19, 10, 23, 22. Is. 58, 7. Ps. 25, 16. Zech. 7, 10; or wars and the harassing of enemies, Is. 14, 32. It sometimes takes also the accessory idea of innocence and piety, Ps. 22, 25, 34, 7, 35, 10; and sometimes that of meekness, e. g. as opp. to pride Ps. 18, 28, or as coupled with נָחַה רוּחַ Is. 66, 2; but this idea belongs more to עָנָה. Hence spec. a) *poor, needy*, Deut. 24, 12, 14, 15. Job 24, 9. Prov. 31, 20. b) *humble, lowly, meek*, Zech. 9, 9. Sept. *πρᾶνς*.—Put often with synonyms, as עָנִי וְאֶבְיֹן Ps. 37, 14, 40, 18. al. עָנִי וְרָשָׁע Ps. 82, 3; עָנִי וְרָלָּ Zeph. 3, 12, comp. Is. 26, 6; נָחַה וְעָנִי Ps. 25, 16; עָנִי וְגֵר Lev. 19, 10, 23, 22; עָנִי וְזָכָא Ps. 69, 30; עֲנִיִּים מְרֻרִים Is. 58, 7.—Sing. as collect. Ps. 10, 2, 9, 14, 6. With genit. עֲנִי הָעָם Ps. 72, 4. Is. 10, 2, 14, 32; עֲנִי פ' *the poor of any one*, i. e. his poor brethren, fellow-citizens, Deut. 15, 11; עֲנִי יְיָ *the poor of Jehovah*, whose hope and help is God, Ps. 74, 19. Is. 49, 13. Sept. usually *πτωχός, πένης*, sometimes *ταπεινός, πρᾶνς*.—Chald. עָנִי, id.—See in עָנִי note.

עָנִי m. (r. עָנָה II) in pause עָנִי, c. suff. עָנִי, *affliction, distress, misery*, of whatever kind; so both of persons and of nations Ex. 3, 7, 17. 4, 31. 2 K. 14, 26. Ps. 44, 25; whether from the oppression of enemies or of the powerful Gen. 16, 11, 31, 42. Ps. 9, 14; or from calamities inflicted of God Job 10, 15, 30, 16, 27, 36, 8; or from any other cause, 1 Sam. 1, 11.—Ps. 25, 18, 31, 8, 107, 41, 119, 50, 92, 153. Lam. 1, 7, 9, 3, 19. al. עָנִי i. q. עֲנִיִּים Prov. 31, 5. עָנִי לֶחֶם *bread of affliction*, i. e. the unleavened bread eaten with the passover, Deut. 16, 3.

עָנִי (for עֲנִיָּה depressed, r. עָנָה II) *Unm*, pr. n. m. 1 Chr. 15, 18, 20. Neh. 12, 9.

עָנִיָּה (whom Jehovah answers, r. עָנָה I) *Anaiiah*, pr. n. m. Neh. 8, 4, 10, 23.

עָנִי Num. 12, 3 Keri for עָנִי q. v.

עָנִי (contr. for עֲנִיִּים fountains) *Anim*, pr. n. of a town in Judah, Josh. 15, 50. Perh. the mod. *الغوين el-Ghuwein*, dimin. 'little fountain'; it being coupled in Josh. 1. c. with Anab and Eshtemoh; see Bibl. Res. in Palest. II. p. 625.

עָנִי m. (r. עָנָה II) a word found only in Ecclesiastes.

1. *labour, toil*, Ecc. 3, 10. Hence *business, employment*, comp. עָנָה II. no. 1. Ecc. 2, 26. 1, 13 עָנִי רַע *an evil business* profitless, in which there is little good.

2. *thing, affair*, as in Chald. Ecc. 4, 8 עָנִי רַע *an evil thing*. 5, 2 עָנִי רַב *much ado*; in the other member is רַב דְּבָרִים *by many words*. 5, 13 עָנִי רַע *by some evil event*, untoward accident. 2, 23 עָנִי רַע *his vexation* is *his affair*, his portion. 8, 16.

\* עָנָה obsol. root, Arab. عَنَكَ *to be deep and hard to pass*, e. g. sand; also

I, V, *to shut a gate*; عَنَكَ gate. Hence עָנָה.

עָנִי (two fountains, for the dual in עָנִי—see Lehrs. p. 536) *Anem*, pr. n. of a city of Issachar 1 Chr. 6, 58 [73]; for which in the parallel passages, Josh. 19, 21, 21, 29, is עֵיִן-עָנִי fountain of gardens, see p. 773. b.

עָנִיִּים Gen. 10, 13. 1 Chr. 1, 11, *Anamim*, pr. n. of an Egyptian tribe which cannot be made out; see Bochart Phaleg. IV. 30. Mich. Spicil. I. p. 160. The-saur. p. 1052.

עָנִיִּיִּל *Anammelech*, pr. n. of an idol of the Sepharvites or Sipparenes, 2 K. 17, 31. The name seems to be made up from עָנִי i. q. صنم image, statue, and מֶלֶךְ being interchanged, and מֶלֶךְ king; or, according to Hyde de Rel. vett. Persarum p. 131, from غنم herd, and מֶלֶךְ, i. e. the group or constellation Cepheus, which the Orientals call كواكب الفرق الراعي والغنم the shepherd and his flock.—The first part of this name occurs also in the name

Ενμεσσαύ, Tob. 1, 2, 13, 15, 16.



\* עָנַן in Kal not used, pr. prob. to cover, like the kindr. עָנַן, עָנַן. Hence עָנַן cloud.

PIEL denom. from עָנַן, to cloud, i. e. to make or gather clouds, Gen. 9, 14; where עָנַן is for עָנַן, see Heb. Gr. § 10. n.

POEL עָנַן, fut. יַעֲנֶנּוּ Lev. 19, 26, part. מַעֲנִיָּה plur. מַעֲנִיָּה Deut. 18, 10, 14, without the מְ also עֹנִיָּה Is. 2, 6, Jer. 27, 9; once f. עָנָה for מַעֲנִיָּה (though it can also be Kal), to act covertly, to use covert arts, to practise magic, sorcery, Lev. 19, 26, Deut. 18, 10, 14. 2 K. 21, 6. 2 Chr. 33, 6. Is. 2, 6. 57, 3. Jer. 27, 9. Mic. 5, 11. Several of the ancient versions understand by it some special kind of divination, e. g. Sept. κληδονίζουαι; Vulg. observans somnia, also augurans, divinans; Syr. sometimes fascinans oculis, as if עָנַן were derived from עָנַן. But it seems rather to imply some kind of divination connected with idolatry.—Comp. the roots לָהֵט, לָהֵט II. See The-saur. p. 1053.

Deriv. the five following.

עָנַן m. (r. עָנַן) constr. עָנָן, plur. עָנָנִים.

1. a cloud, collect. clouds, so called as covering the heavens; Arab. عَنَانٌ

clouds, عَنَانَةٌ a cloud. Gen. 9, 13. 14. 16. Job. 7, 9. 26, 8. 9. Ps. 97, 2. 105, 39. al. יוֹם עָנָן וְצֶלְפָלַיִם a day of clouds and darkness Joel 2, 2. Zeph. 1, 15. Ez. 34, 12. עֲמֹד עָנָן a pillar of cloud, see in עֲמֹד. Once plur. עָנָנִים clouds Jer. 4, 13. A numerous army is compared to a cloud Ez. 30, 18. 38, 9; a morning cloud is the emblem of transiency, Hos. 6, 4; comp. Job 7, 9.

2. Anan, pr. n. m. Neh. 10, 27.

עָנָן Chald. a cloud, plur. constr. עָנָנִי Dan. 7, 13.

עָנָה f. (r. עָנַן) noun of unity corresponding to collect. עָנָן, a cloud Job 3, 5. Theod. well surrepticia. Comp. אָנָה.

עָנָנִי (apoc. for עָנָנִי) Anani, pr. n. m. 1 Chr. 3, 24.

עָנָנִי (whom Jehovah covers i. e. protects, r. עָנַן) Ananiah, pr. n. a) A man Neh. 3, 23. Gr. Ἀνανίας. b) A town in the tribe of Benjamin, Neh. 11, 32.

\* עָנַן obsol. root, prob. to cover, like עָנַן, comp. עָנַן, עָנַן, espec. עָנַן.—Hence the four following.

עָנַן m. a branch, bough, Ez. 17, 8. 23. 31, 3. Mal. 3, 19. Constr. עָנַן Lev. 23. 40. Plur. c. suff. עָנָנִים Ps. 80, 11. Syr. عِنَاب branch, عِنَاب mane.

עָנַן Chald. id. c. suff. עָנָנִי Dan. 4, 18.

עָנַן (r. עָנַן) a branch, bough, once c. suff. עָנָנִים Ez. 36, 8.

עָנַן m. full of branches Ez. 19, 10. R. עָנַן.

\* עָנַן to adorn with a necklace or collar, from the primary idea of choking, throttling, which is expressed by the kindr. roots אָנַן, הָנַן, where see. Arab.

عَنْق IV to ornament a dog with a collar, عَنْقُ neck, Germ. Nacken, Upper Germ. die Anke, Engl. neck.—Once trop. Ps. 73, 6 עָנָנֵינוּ יִצְחָקָהּ pride surroundeth them like a neck-chain, i. e. clothes their neck, the collum resupinum being to the poet the seat of pride.—Hence עָנַן.

HIPIH. עָנַן prob. to lay upon the neck or shoulders in order to bear. Deut. 15, 14 of a manumitted slave, הִצִּינֵק thou shaltlade him liberally out of thy flock, etc. Sept. Vulg. dabis viaticum. Others apply here the signif. of giving, as if pr. to adorn with a neck-chain and so with gifts.

עָנַן m. 1. a collar, neck-chain, necklace, Cant. 4, 9; plur. עָנָנִים and עָנָן Prov. 1, 9. Judg. 8, 26.

2. עָנַן Anak Josh. 15, 13, once עָנָן Josh. 21, 11, (pr. long-necked, a giant,

comp. Arab. عَنَّي long-necked,) pr. n. of a son of Arba (אַרְבֵּעַ), the progenitor of a race of Canaanites celebrated for their great stature, called עָנָן the sons of Anak Num. 13, 33, also עָנָן Josh. 15, 14; עָנָן Num. 13, 22. Josh. 15, 14; עָנָן Deut. 9, 2; עָנָן Anakim Deut. 2, 10. 11. 21 Josh. 11, 21. 22. 14, 12. 15. The seat of the tribe before the invasion of the Hebrews was in the vicinity of Hebron, Josh. 11, 21. They were nearly extirpated by the Hebrews, so that only a few re-

mained afterwards in the cities of the Philistines. Compare the interpreters and critics on Jer. 47, 5.

**ענר** (i. q. **ענר**, *anér*?, *anér*, pr. n. a) A Canaanite, Gen. 14, 13, 24. b) A Levitical city in Manasseh, elsewhere **ענקה**, 1 Chr. 6, 55 [70]; where prob. also it should read **ענקה** or **ענקה**.

\* **ענש** fut. **ענש**, to impose a fine, to amerce; found elsewhere only in the Rabbinic dialect. The primary idea seems to be that of imposing, comp. the kindr. **ענש**, **ענש**; or better that of urging, comp. **ענש**.—With **ל** Prov. 17, 26; with two acc. to amerce one in money Deut. 22, 19. 2 Chr. 36, 3 where it is money exacted by war; in wine Am. 2, 8. Impers. Prov. 21, 11 **בְּעֵשׂ-לֵץ** when they amerce the scorner, sc. the judges.

NIPH. to be amerced, Ex. 21, 22; genr. to be punished Prov. 22, 3. 27, 12.

Deriv. is **ענש**.

**ענש** Chald. m. a fine, mulct, Ezra 7, 26.

**ענש** m. a fine, mulct, exacted from any one, 2 K. 23, 33. Prov. 19, 19.

**ענח** (an answer sc. to prayer, from r. **ענה**, like **פנה** from r. **פנה**) *Anath*, pr. n. m. Judg. 3, 31. 5, 6.

**ענח**, see **ענח** p. 482.

**ענתות** (answers sc. to prayers, *ser-vile* being retained, see Lehrs. p. 528) *Anathoth*, pr. n. a) A city of the priests in Benjamin Josh. 21, 18. 1 K. 2, 26. 1 Chr. 6, 45. Neh. 11, 32; the birth-place of the prophet Jeremiah, Jer. 1, 1. 11, 21. 23. 32, 7. 9; three Roman miles from Jerusalem towards the north-east, Jerome in Jer. 1, 1, comp. Joseph. Ant. 10, 7. 3. Now **ענא** 'Anāta; see Bibl. Res. in Palest. II. p. 109. Gentle n. **ענתות** *Anathothite* 2 Sam. 23, 27. b) Of men: α) 1 Chr. 7, 8. β) Neh. 10, 20.

**ענתותיה** (answers from Jehovah) *Anathothijah*, pr. n. m. 1 Chr. 8, 24.

**עסס** m. (r. **עסס**) pr. 'what is trodden out,' and so put for *new wine*, the product of the same year, like new wheat, Joel 1, 5. 4, 18. Am. 9, 13; intoxicating Is. 49, 26. Also from pomegranates Cant. 8, 2.

\* **עסס** to tread down, to tread in pieces, Mal. 3, 21.—Chald. **עסס**, Pa. inf. **עסס** to tread grapes.

**ענר** a fictitious root, whence some derive **ענר** Is. 15, 5; but see r. **ענר** no. I. Pilp.

**ענר** see in art. **ענר**.

\* **ענר** obsol. root, Arab. **عفا** to cover the earth with herbage; Syr. **حفل** to flourish. Comp. **ענה**, **ענה**. Hence **ענר** Heb. and Chald.

**ענר**, see in **ענר**.

**ענר** m. plur. **ענרים** (comp. Lehrs. p. 575. Heb. Gr. § 91. 6. 6), *boughs, foliage of trees*, Ps. 104, 12.

**ענר** Chald. id. Dan. 4, 9. 11. 18.—Syr. **حفل** branch, top of a tree, **حفل** foliage.

\* **עפל** in Kal not used, pr. to swell, to become tumid, whence **עפל** tumulus,

hill. Arab. **عَفَل** to have a tumor or hernia.

PUAL to be tumid; metaph. to be inflated, elated, proud, Hab. 2, 4; see in art. **עפל** no. 1.

HIPH. to act tumidly, i. e. proudly, presumptuously. Num. 14, 44 **וַיַּעֲבִירוּ וַיֵּלְכוּ** they acted presumptuously in going up, i. e. they went up presumptuously, neglecting God's warning. The same is expressed in Deut. 1, 43 thus: **וַיַּחֲזִיקוּ וַיַּעֲבִירוּ**.—Hence

**עפל** m. a hill, 2 K. 5, 24. Mic. 4, 8 **וַיֵּלֶךְ בַּת צִיּוֹן** the hill of the daughter of Zion, i. e. Mount Zion. Is. 32, 14. Spec. with the art. **הַעֲפֵל** *Ophel*, pr. n. of a hill or ridge on the east of Mount Zion, surrounded and fortified by a separate wall 2 Chr. 27, 3. 33, 14. Neh. 3, 26. 27, 11, 21. Josephus *Ophla* B. J. 6. 6. 3. See Bibl. Res. in Palest. I. p. 394.

2. Plur. **עפלים** (**עפלים**) *tumors, hemorrhoids*, in Cheth. Deut. 28, 27. 1 Sam.

5, 6 sq. Arab. **عَفْل** tumor in ano viro-rum vel in pudendis mulierum; see Schröder Orig. Heb. cap. 4. p. 54, 55. H. A. Schultens ad Meidanii Prov. p. 23.—Keri has instead of it **עפלים** q v



\* עָפָר obsol. root, Arab. and Syr. to become mouldy; hence

עֹפְרִי gentile n. *Ophni, Ophnite*, once Josh. 18, 24, where הָעֹפְרִי (עָפָר) is a town of Benjamin.

עֵפָפִים m. dual, (r. עֹפֶה, Pilp. עֵפָפִה, Heb. Gr. § 54. n. 4.) only constr. עֵפָפִי, c. suff. עֵפָפִי, the eye-lashes, pr. the flying, the fluttering, Job 16, 16. Like the eyes there is ascribed to them sleep Ps. 132, 4. Prov. 6, 4; weeping Jer. 9, 17; sight Ps. 11, 4. Prov. 4, 25; pride Prov. 30, 13; beauty 6, 25.—Poet. עֵפָפִי שָׁחַר the eye-lashes of the dawn, for the rays of the morning sun Job 3, 9. 41, 10. Comp. *ἑμέρας βλέφαρον* Soph. Antig. 103, 104. The Arab poets compare the sun to an eye, to which they ascribe eye-lashes; *حواجب الشمس*; see Schult. ad Job p. 61. [Better, עֵפָפִים for the eyelids with the eyelashes as a whole, like Lat. *palpebrae*; hence, as closing or revealing the eyes and giving to them expression, they are put for the eyes themselves in parallelism; as in all the passages above cited, except Job 3, 9. 41, 10. In these the poetic allusion is specially to the eyelashes, as a figure to represent the first rays of dawn; so too the Arabic.—R.

\* עָפָר in Kal not used, prob. a verb of colour, i. q. Arab. عَفِرَ to be whitish, light-reddish, like sand, the gazelle; hence עָפָר עָפָר dust, earth, from the colour (as אֲדָמָה from אָדָם), עָפָר a fawn, עָפָר lead, also from its whitish colour.

PIEL עָפַר denom. from עָפָר, to dust, to throw dust at, 2 Sam. 16, 13.

Deriv. עָפַר, עָפָר, and pr. n. עָפָר, עָפָרִי, עָפָרִי.

עָפָר m. (r. עָפָר) constr. עָפָר, c. suff. עָפָרִי, plur. עָפָרוֹת, constr. עָפָרוֹת.

1. dust, dry earth, Gen. 2, 7. 26, 15.

Arab. عَفْر id. Put also for clay, mire, with which walls are cemented or built Lev. 14, 42. 45; rubbish Hab. 1, 10. Ps. 102, 15; fine dust as driven by the wind, i. q. אֶבֶן, Ps. 18, 43; and which mourners cast upon their heads Josh. 7, 6. Job 2, 12. Lam. 2, 10. Ez. 27, 30; עָפָר הָאֶרֶץ

the dust of the earth Ex. 8, 12. 13. Is. 40, 12. Am. 2, 7. Hence עָלַ עָפָר upon the dust or sand, where the ostrich leaves her eggs for warmth, Job 39, 14; then upon the earth, in orbe terrarum, Job 19, 25. 41, 25; upon the ground 22, 24. Is. 47, 1; or also in the grave, sepulchre, Job 20, 11. 21, 26; for which is also said עָלַ עָפָר 7, 21. עָפָר to go down into the dust, i. e. into the sepulchre, Ps. 22, 30. עָפָר שָׁכְנֵי עָפָר those who dwell in the dust, the dead, Is. 26, 19; עָפָר מְוֵתָה id. Dan. 12, 2; עָפָר מְוֵתָה the dust of death, i. e. the grave, Ps. 22, 16. עָפָר שׁוֹב אֶל-עָפָר to return to dust Gen. 3, 19. Ps. 104, 29; עָלַ עָפָר id. Job 34, 15. Hence עָפָר put for the dead as dissolving into dust, Ps. 30, 10. Ecc. 12, 8. Also עָפָר אָכַל to eat dust, spoken of the serpent Gen. 3, 14. comp. Is. 65, 25; to lick the dust, hyperbol. of those who prostrate themselves in the dust, Mic. 7, 17; but trop. Lam. 3, 29 to put the mouth in the dust, is to bow in silence and await God's help. עָפָר עָפָר dust and ashes, a proverbial expression for the lowness and frailty of human nature, Gen. 18, 27, comp. Ps. 103, 14.—Spoken also of a multitude, Num. 23, 10 עָפָר וְעָקֵב the dust of Jacob, i. e. a people like the dust of the earth innumerable, comp. Gen. 13, 16.—Plur. עָפָרוֹת lumps, clods of earth; Prov. 8, 26 רֵאשׁ עָפָרוֹת הָאֵרֶץ the first clod of the earth. Job 28, 6 עָפָרוֹת זָהָב lumps of gold in mines.

עָפָר (i. q. عَفْر a calf, young animal)

Epher, pr. n. m. a) A son of Midian Gen. 25, 4. b) 1 Chr. 4, 17. c) 5, 24.

עָפָר m. (r. עָפָר) a fawn, i. e. a young deer, roe, gazelle, Cant. 2, 9. 17. 4, 5. 7, 4.

8, 14.—Arab. عَفْر and عَفْر young of the wild goat, Steinbock.

עָפְרָה (female fawn) Ophrah, pr. n. a) A town in the tribe of Benjamin Josh. 18, 23. 1 Sam. 13, 17; fully Mic. 1, 10 לְעָפְרָה בֵּיתָה (house of the fawn). [Perh. the mod. *Tayibeh*. see Bibl. Res. in Palest. II. p. 124. Biblioth. Sac. 1845. p. 398 sq. Prob. i. q. עָפָרִי 2 Chr. 13, 19, where see.—R. b) A town in Manasseh Judg. 6, 11. 8, 27. 9, 5. c) A man 1 Chr. 4, 14.

**עֶפְרוֹן** (fawn-like) *Ephron*, pr. n. a) A city on the border of Benjamin 2 Chr. 13, 19, where Keri **עֶפְרוֹן**. [It was the *Ἐφρού* of John 11, 54, and prob. identical with **בְּרָה** lett. a, where see more. Biblioth. Sac. 1845. p. 398.—R. b) A mountain on the confines of the tribes of Judah and Benjamin, Josh. 15, 9. c) A descendant of Heth, a Hittite Gen. 23, 8. 25, 9.

**עֶפְרוֹן** (the two fawns) see **עֶפְרוֹן** lett. a.

**עֶפְרָה** f. (r. **עָפַר**) in pause **עֶפְרָה** Num. 31, 22, *lead*, so called from its whitish colour, comp. **פָּסָה**, **זָהָב**. Ex. 15, 10. Ez. 22, 18. 20, 27, 12. Zech. 5, 7. al. **אֶבֶן הַנֶּחֱמָה** the leaden weight Zech. 5, 8.

**עֶפְרָה** Job 10, 22, see in **עֶפְרָה**.

**עֵץ** m. (r. **עָצָה**) c. suff. **עֵצִי**; plur. **עֵצִים**, constr. **עֵצַי**, c. suff. **עֵצָיו**.

1. a tree, Eth. **ሀሽ** id. Arab. **عَصَا** a staff, rod, also a bone; comp. Gr. *ῥαβδος* branch, *ἄστυς*, Sanscr. *asthi*, Lat. *hasta*, Germ. *Ast*. For the idea *wood* the Arabs

often employ the kindred form **עוֹץ**. Chald. **אָז** and **אָז** id.—E. g. **עֵץ הַחַיִּים** the tree of life (see **חַי**) Gen. 2, 9. 3, 1. 18, 4. 8. Ps. 1, 3. al. sēp. Often collect. **עֵצֵי פְרִי** fruit-trees, Gen. 1, 11. Is. 10, 19. Ps. 74, 5. Plur. **עֵצִים**, Judg. 19, 8 sq. 1 K. 5, 13. Ps. 104, 16. al.

2. *wood*, Ex. 15, 25. Is. 40, 20. 44, 19. **עֵץ וְאֶבֶן** wood and stone Deut. 4, 28. **עֵץ אֲרִז** cedar-wood Lev. 14, 4 sq. **כָּל-עֵץ** all wood i. e. all idols Ez. 21, 15, comp. Jer. 2, 27. Spec. a wooden post, a stake, gibbet, cross, Gen. 40, 19. Deut. 21, 22. Josh. 10, 26. Esth. 2, 23. 5, 14. Plur. **עֵצִים** wood i. e. sticks of wood, as prepared for fuel, Gen. 22, 3. 9. Lev. 1, 7. 4, 12; of materials for building, wood, timber, Ex. 25, 10. 1 K. 5, 24. 10, 12. Is. 60, 17. Comp. art. **עָצָה** I.

\* **עָצָה** 1. to work, to form, to fashion, see Piel no. 1. The primary idea lies perhaps in cutting, carving, both wood and stone, comp. **חָצַב**, **קָצַב**, **חָצַב**, hence also the idea of cutting, wounding, giving pain, etc. In the kindred languages there are secondary significations, as Arab. **غَضِبَ** to be angry.—Hence **עָצָה** and **עָצָה** a carved image, idol, **עָצָה** earthen vessel.

2. to suffer pain, to be afflicted, as with painful toil; see **עָצָה**, **עָצָה**, **עָצָה**, **עָצָה**. Also in mind, in Kal trans. to pain, to afflict, to grieve, 1 K. 1, 6. 1 Chr. 4, 10. Part. pass. f. Is. 54, 6.

NIPH. **נִעְצָה**, to be pained: a) In body. to hurt oneself, with **אֶ** of instrum. Ecc. 10, 9. b) In mind, to be afflicted, grieved Gen. 45, 5. 1 Sam. 20, 3; c. **אֶל** 1 Sam. 20, 34; **עַל** 2 Sam. 19, 3.

PIEL. 1. to form, to fashion, comp. Kal no. 1, Job 10, 8. Sept. *ἐπλασύν με*. 2. to pain, to afflict, to grieve, comp. Kal no. 2, Is. 63, 10. Ps. 56, 6.

HIPH. 1. i. q. Kal no. 1, to labour; and thence to serve an idol, to worship, like synon. **עָבַד**, Jer. 44, 19 **לְהַעֲבִידָהּ** to worship her sc. the queen of heaven; Vulg. *ad colendum eam*. Others to fashion her i. e. her image; comp. Kal no. 1.

2. i. q. Piel no. 2, to grieve, i. e. to provoke to anger sc. God, Ps. 78, 40.

HITHP. 1. to grieve oneself Gen. 6, 6. 2. to be angry, wroth, Gen. 34, 7. See Hiph. no. 2.

Deriv. **עָצָה**—**עָצָה** and **מִנְעָה**.

**עָצָה** Chald. part. pass. **עָצִיב** grieved afflicted, Dan. 6, 21.

**עָצָה** m. (r. **עָצָה** no. 1) only in plur. **עָצָה**, constr. **עָצָה**, **עָצָה**, **עָצָה**, 1 Sam. 31, 9. 2 Sam. 5, 21. Hos. 4, 17. 8, 4. Is. 10, 11. Mic. 1, 7. al.

**עָצָה** m. (r. **עָצָה**) 1. an earthen vessel, vas fictile, Jer. 22, 28. See the root in Kal no. 1.

2. labour, hard and painful, toil, travail, Prov. 10, 22.—Plur. **עָצָה** labours; **לֶחֶם הָעָצָה** the bread of labours i. e. obtained by labour Ps. 127, 2; genr. what is obtained by labour Prov. 5, 10. With suff. **עָצָה** your labours, i. e. those which you exact from your servants, Is. 58, 3; see in **נָשָׂא**.

3. pain, e. g. of a woman in travail Gen. 3, 16; comp. Engl. *labour* id. Also pain of mind, anger; Prov. 15, 1 **דְּבַר עָצָה** a word of anger, i. e. spoken in anger, bitter, harsh.

**עָצָה** m. (r. **עָצָה**) c. suff. **עָצָה** 1. an image, idol, i. q. **עָצָה**, Is. 45, 5. Ps. 139, 24 **דֶּרֶךְ עָצָה** idol-way, i. e. idol-worship, idolatry.

2. labour, sorrow, Is. 14, 3; pain of a woman in travail 1 Chr. 4, 9



עֲצָבוֹן m. (r. עֲצַב) constr. עֲצָבוֹן.

1. labour, hard and painful, toil, *train*, Gen. 3, 17. 5, 29.

2. pain, sorrow; Gen. 3, 16 עֲצָבוֹנָהּ thy sorrow and thy pregnancy, Hendiadys for 'the sorrow of thy pregnancy.'

עֲצָבָהּ f. (r. עֲצַב) in pause עֲצָבָה, constr. עֲצָבָה as if from a form עֲצָבָה; plur. constr. עֲצָבוֹת, c. suff. עֲצָבוֹתָם.

1. an idol, plur. עֲצָבוֹתָם i. q. עֲצָבִים; Ps. 16, 4 many are their idols, etc. [But as עֲצָבוֹת elsewhere signifies only sorrows, it is better so to take it here, as Engl. Vers. many are their sorrows, etc. —R.]

2. pain, as of body Job 9, 28; of mind Ps. 147, 3 מִחַבֵּשׁ לְעֲצָבוֹתָם he bindeth up their sorrows, i. e. heals the wounds of their minds. Prov. 10, 10. With לֵב 15, 13.

\* עֲצַד obsol. root, to cut, to cut down; Arab. عَصَد to cut, to cut down a tree. Hence מִעֲצָד axe.

\* עֲצָה 1. to make fast, firm; and hence to close, to shut, e. g. the eyes, Prov. 16, 30. Arab. غَصَا IV, id. Eth. ሀጸፀ to shut a door.

2. Intrans. to be hard, firm; Arab. عَصِيَ fut. I, to be obstinate, stubborn; Conj. VIII, to be or grow hard; comp. in רָעָץ.

Deriv. עָץ עָצָה I, עָצָה, and pr. n. עֲצָיוֹן.

עֲצָה m. (r. עֲצָה) Lev. 3, 9, the backbone, spine, according to Onkelos and Arabs Erpen. or else according to Saadiah and Bochart in Hieroz. I. p. 497,

os coccygis, Arab. الْعَصْفُص, i. e. the lower joint or vertebra of the spine. In either case so called from its hardness and firmness; see the root. Arab. عَصَا is the thigh-bone; plur. wing-bones of birds.

I. עֲצָה fem. of עָץ, collect. wood, i. q. עֲצָיִם, spoken of building materials, timber, Jer. 6, 6; of fragrant wood, עֲצָה נֶפֶשׁ Prov. 27, 9.

II. עֲצָה f. (for רָעָצָה, r. רָעָץ) constr. עֲצָה, c. suff. עֲצָתִי; plur. see in no. 4; counsel, i. e.

1. purpose, plan, Is. 19, 3. 29, 15. Jer. 18, 23. Hos. 10, 6. Job 5, 13. 21, 16. Ps. 14, 6. 33, 10. 11. al. עֲצָה עָצָה to execute counsel, to carry out a purpose, Is. 30, 1. Spec. of the divine counsels, purposes, עֲצָה רַי Is. 5, 19. 14, 26. 19, 17. Jer. 49, 20. Ps. 107, 11. Is. 46, 11 אִישׁ עֲצָתִי the man of my counsel, whom I use as an instrument for executing my purposes. Also emphat. עֲצָה id. Job 33, 2. 42, 3.

2. counsel which one gives or takes, advice, 2 Sam. 16, 20. 1 K. 1, 12. al. Ps. 119, 24 אֲנֹשֵׁי עֲצָתִי my counsellors. הִלְכָה בְּעֲצָה פ' to walk in the counsel of any one, to live according to his advice, Ps. 1, 1. 2 Chr. 22, 5. Of prophetic warnings, predictions, Is. 44, 26; comp. 41, 23 and רָעָץ no. 2. b.

3. counsel as a quality of mind, i. e. deliberation, prudence, wisdom, espec. of God Is. 11, 2. Prov. 8, 14. 21, 30. Jer. 32, 19 הַגָּדֹל הָעֲצָה the great in counsel, i. e. of great wisdom. 1 Chr. 12, 19 בְּעֲצָה upon advisement, advisedly.

4. Plur. עֲצוֹת, once c. suff. עֲצָתָהּ Is. 47, 13; counsels Deut. 32, 28. Is. 25, 1; deliberations Is. 47, 13; anxious cares Ps. 13, 3.

עֲצוּמִים m. adj. (r. עֲצַם) plur. עֲצוּמִים.

1. strong, mighty, powerful, of a people Gen. 18, 18. Num. 14, 12. Deut. 9, 14. 26, 5. Joel 2, 2; of kings Ps. 135, 10; of waters Is. 8, 7. Plur. עֲצוּמִים the strong, the mighty, i. e. warriors, heroes, Prov. 18, 18. Is. 53, 12; once the strong members of a lion, i. e. the claws, teeth, Ps. 10, 10 נָפַל בְּעֲצוּמָיו הַלְכָאִים the unhappy fall into his mighty fangs; and others understand the whelps of the lion.—Arab.

عَظِيمٌ great.

2. strong in number, numerous, Num. 32, 1. Ps. 35, 18. Am. 5, 12. See the root, Kal no. 3.

עֲצָיוֹן גֶּבֶר (back-bone of a man, r. עֲצָה) Ezion-geber, pr. n. of a sea-port of Idumea on the Elanitic gulf of the Red Sea, not far from Elath (see אֵילֹת), Num. 33, 35. Deut. 2, 8; whence the ships of Solomon sailed to Ophir 1 K. 9, 26. 2 Chr. 8, 17; and where the fleet of Jehoshaphat was lost 1 K. 22, 49. 2 Chr. 20, 36. The Greek name was Βερενιαν

Jos. Ant. 8. 6. 4. Written in Arabic **عصيون** 'Asyūn. [A similar name still exists in connection with a small Wady north of Akabah. **الغضيان** *el-Ghūdyān*; but no traces of the city have yet been found. See Bibl. Res. in Palest. I. p. 250. Burckh. Travels in Syria p. 511.—R.]

\* **עָצַל** in Kal not used, Arab. **عطل** I, V, *to be at leisure, idle*; Conj. II, *to leave, to neglect*. The primary idea seems to be that of *laxness, languor*, comp. **הָרַל**, **חָטַל**, also **חָלַל**.

NIPH. *to be slothful, remiss*, Judg. 18, 9. Deriv. the three following.

**עָצֵל** m. adj. verbal, one *slothful, a sluggard*, Prov. 6, 6. 9. 13, 4. 15, 19. 20, 4. al. R. **עָצֵל**.

**עָצְלָה** f. (r. **עָצַל**) *sloth, indolence*, Prov. 19, 15. Dual **עָצְלָתָם** *double slothfulness*, i. e. great, excessive, Ecc. 10, 18; referring perhaps to the languor and sloth of both hands.

**עָצְלוּת** f. *sloth, indolence*, Prov. 31, 27. R. **עָצַל**.

\* **עָצַם** 1. pr. *to bind up, to bind fast, to tie up*, e. g. the eyes, Is. 33, 15; see Piel. Arab. **عصم** IV, *to tie up a leather bottle or skin*; more commonly **عصب**

*to bind up*. Kindr. are **צָמַם**, **צָמַר** (צָמַר), also **חָמַם**, **חָמַר**.—From the idea of binding up (see **קָשַׁר**, **קָשַׁר**), comes

2. Intrans. (once mid. **עָצַמְוּ** Ps. 38, 20,) *to be strong, mighty, powerful*, Gen. 26, 16. Ps. 38, 20; *to become strong*, etc. Ex. 1, 7. 20. Dan. 8, 8. 24. 11, 23.—

Arab. **عَظَّمَ** *to be great, of great moment*, **عَظِيمٌ** *greatness*, **عَظِيمٌ** *great*.

3. *to be strong in number, to be numerous, many*, Ps. 38, 20. 40, 6. 13. 69, 5. 139, 17. Is. 31, 1. Jer. 15, 8. 30, 14. 15. See **עָצַם** no. 2.

PIEL **עָצַם** 1. i. q. Kal no. 1, *to shut up the eyes of any one*, Is. 29, 10.

2. Denom. from **עָצַם** *to gnaw or crunch the bones*, Jer. 50, 17. Comp. **נָרַם**.

HIPH. *to make strong* Ps. 105, 24.

Deriv. **עָצָם**, **הָעָצָם**, and the five here following

**עָצָם** f. but with masc. Ez. 24, 10. Ps. 22, 18; in pause **עָצָם**, c. suff. **עָצָמִי**; plur. **עָצָמִים**, constr. **עָצָמִי**, c. suff. **עָצָמִי**; also plural **עָצָמוֹת**, constr. **עָצָמוֹת**, c. suff. **עָצָמוֹתִי**. R. **עָצָם**.

1. *a bone*, so called from its hardness and strength, comp. the root no. 2; Arab.

**عَظْمٌ**. Gen. 2, 23. Ex. 12, 46. Num. 9, 12. Job 30, 30. **עָצָמִי וְבָשָׁרִי** *my bone and my flesh*, see in **בָּשָׁר** no. 4. Plur. **עָצָמִים** constr. **עָצָמִי** Ps. 6, 3. 31, 11. 32, 3; once of the bones of the dead Am. 6, 10. Of- tener plur. **עָצָמוֹת** Ps. 22, 15. 18. 42, 11. 51, 10. Is. 38, 13. Job 4, 14. Prov. 14, 30; mostly of the bones of one dead (comp. **רֵרוֹת**, **רֵרוֹת**), Ex. 13, 19. Josh. 24, 32. 2 Sam. 21, 12. 13. 14. 2 K. 23, 14. 18. 20. al.

2. *a body, bodily form*, Lam. 4, 7.

3. With genit. it is used instead of the pronoun *self, self-same, ipse*, comp. synon. **נָפָרָם** no. 3, and Arab. **عين** *eye, ipse, self*; but only of things, e. g. **בְּעָצָם הָיָה הַיּוֹם הַזֶּה** *in the self-same day*, that very day, Gen. 7, 13. 17, 23. 26. Lev. 23, 21. 28. al. Ex. 24, 10 **בְּעָצָם הַשָּׁמַיִם** *as the heaven itself, the very heaven*. Job 21, 23 **בְּעָצָם הָמוֹן** *in his very wholeness*, in the midst of health and prosperity.

4. **Azēm**, pr. n. of a city in the tribe of Simeon, Josh. 15, 29. 19, 3. 1 Chr. 4, 29.

**עָצָם** m. (r. **עָצַם**) c. suff. **עָצָמִי**.

1. *strength*, Deut. 8, 17. Job 30, 21.

2. Collect. *the bones, body*, i. q. **עָצָם** no. 2, Ps. 139, 15.

**עָצָמָה** f. (r. **עָצַם**) constr. **עָצָמָה**.

1. *strength* Is. 40, 29. 47, 9.

2. *number, multitude*, Nah. 3, 9.

**עָצְמוֹן** (strong, r. **עָצַם**) **Azmon**, pr. n. of a place on the southern border of Palestine, Num. 34, 4. 5. Josh. 15, 4.

**עָצְמוֹת** f. plur. (r. **עָצַם**) *strong defences, bulwarks*, trop. of arguments with which disputants defend their cause, Is. 41, 21; comp. Job 13, 12.—Talmud. **אֵרָעָם** *to dispute, to contend with arguments*; Arab. **عَصَبَةٌ** *defence, guard*.

\* **עָצָן** obsol. root. prob. of a like force with **עָצָה**, **עָצָה**, *to be hard, firm, strong*.—Hence



צֶדֶן *ar. λεγόμεν.* 2 Sam. 23, 8, prob. a  
spear; comp. Arab. غُصْن branch. See  
this passage in full under art. צֶדֶן.

\* עָצַר fut. יַעֲצֹר, more rarely יַעֲצֹר  
1 K. 18, 44. 2 K. 4, 24.

1. *to shut up, to close.* The primary idea lies in *surrounding, enclosing*, with a fence, wall; comp. the similar roots **חָצַר**, **חָצַר**, **חָצַר**, and the remarks there made. Arab. **عَص** to prohibit, to refuse; **غَض** to hold back, to restrain, like the Heb. no. 2.—E. g. *to shut up* the heavens, so that it cannot rain, Deut. 11, 17. 2 Chr. 7, 13; the womb, so as not to bear, Gen. 16, 2. 20, 18 (where it is construed with **בָּצַר** q. v. no. 1), comp. Is. 66, 9. Also *to shut up* in a place Jer. 20, 9; espec. in prison 2 K. 17, 4. Jer. 33, 1. 36, 5. 39, 15. With **מִפְּנֵי**, 1 Chr. 12, 1 **עָצָרוּ מִפְּנֵי שָׂאוֹל** *shut out from the presence of Saul*, not permitted to see Saul's face; others: *shut up at home because of Saul*, through fear of him, comp. **عَص** IV to keep oneself at home.—For the phrase **עָצָרוּ מִפְּנֵי**, see in **עָזַב** no. 1. a.

2. *to hold back, to hinder, to detain* a person anywhere, 1 K. 18, 44. Judg. 13, 16; c. **חָזַק** 2 K. 4, 24; c. **חָזַק** Job 12, 15 **חָזַק** **הַמַּיִם** *he holdeth back, withholdeth, the waters.* 4, 2 **חָזַק** **הַמַּיִם** *to withhold words.* 29, 9. 1 Sam. 21, 6 **חָזַק** **הַמַּיִם** *women have been kept from us.*—A peculiar formula not unfrequent in the later Hebrew is **חָזַק** **כֹּחַ**, *to retain strength, to be strong,* Dan. 10, 8. 16. 11, 6. 2 Chr. 13, 20; c. **חָזַק** *to have strength for any thing, to be able,* 1 Chr. 29, 14. 2 Chr. 2, 5. 22, 9; and so **כֹּחַ** being omitted 2 Chr. 20, 37. 14. 10.

3. *coërcuit imperio*, i. e. *to rule, to reign*, c. 1 Sam. 9, 17.

4. *to collect, to heap up*, i. q. אָצַר q. v. hence אֲצִיר *wealth*; *to assemble* persons, see Niph. no. 3, and אֶצְרָה.

NIPH. 1. *to be shut up*, e. g. the heavens 1 K. 8, 35. 2 Chr. 6, 26.

2. *to be restrained, hindered, stayed*, Num. 17, 13, 15 [16, 48, 50]. 2 Sam. 24, 21, 25. Ps. 106, 30.

3. *to be assembled* (from the idea of constraining, compelling, see *עָצָרָה*), espec. to a festival, *עָצָרָה*. 1 Sam. 21.

8 נִסְעָר לְפָנֵי יְהוָה assembled before Je-  
hovah.

Deriv. the three following, and מַעְצָר  
מַעְצוֹר.

עֵצֶר m. (ר. עֵצֶר) *treasures laid up*  
*wealth, riches*, i. q. אוֹצְרוֹת. *Judg.* 18, יֵרֶשׁ  
 עֵצֶר . . . יוֹרֶשׁ אֵין *no possessor of wealth*,  
 comp. עֵצֶר no. 4; *Vulg.* *magnarum*  
*opum*; *Sept. Vatic.* *αγαθόνόμος ἐμπιέσων*  
*θησαυγούς*.—Several ancient intpp. give  
 it by *dominion, rule*, see עֵצֶר no. 3. But  
 the expression refers to a people, and  
 not to a ruler.

עָצָר m. (ר. עָצַר) 1. *a shutting up, closure*. Prov. 30, 16 רָחֵם עָצָר *the shutting up of the womb*, i. e. a barren womb. 2. *constraint, oppression, vexation*, Ps. 107, 39. Is. 53, 8.

עֲצָרָה f. (ר. עָצַר no. 4) 2 K. 10, 20. Is. 1, 13. Joel 1, 14; elsewhere עֲצָרָה, in pause נִצְרָה 2 Chr. 7, 9; plur. c. suff. נִצְרוֹתֵיכֶם; *an assembly*, Jer. 9, 1 [2] עֲצָרָה בְּנֵרִים *an assembly of wicked men*. Usually, *the assembly, congregation* of the people for celebrating public rites πανηγυρις, Joel 1, 14. 2 K. 10, 20. Am. 5, 21. Is. 1, 13; espec. as held on the seventh day of the passover, and on the eighth day of the festival of tabernacles, i. q. מִקְרָא קֹדֶשׁ, Lev. 23, 36. Num. 29, 35. Deut. 16, 8. 2 Chr. 7, 9. Neh. 8, 18. Comp. Arab. جُمُعَة assembly, more fully يوم الجمعة day of assembly, i. e. Friday, as a festival or holyday of the Muhammedans.—Iken and Michaelis find the primary idea in *restraint from labour*; see Iken Diss. philol. theol. p. 49 sq. J. D. Michaelis Suppl. h. v. The contrary is shewn by Jer. 9, 1 [2].

\* עָקַב fut. יַעֲקֹב Jer. 9, 3; c. suff.  
יַעֲקֹבֵנִי Gen. 27, 36.

1. Prob. *to be high*, like a vault, mound, or the like; kindr. with קָבַב. Hence עֶקֶב hill, עֶקֶב heel.

2. Denom. from עָקַב, *to take, or seize by the heel*; Hos. 12 4 יָבִטֵּן עָקַב אֶחָד in the womb he took his brother by the heel; comp. Gen. 25, 26. So Arab.

هَقَب has meanings borrowed from هَقَب<sup>3</sup> heel, e. g. to hit in the heel.—Spec. is order to trip or throw one down; hence

3. Trop. *to circumvent, to deceive, to defraud*, Gen. 27, 36. Jer. 9, 3. Chald. עֲקַב to lie in wait for, pr. to follow at one's heels, to track. Comp. עֲקַב no. 3, עֲקַב no 2, עֲקַבָּה.

PIEL *to leave behind*, pr. at one's heels, e. g. the lightnings behind the thunders Job 37, 4. Arab. عَقِب to leave behind, to defer, to procrastinate; Chald. עֲקַב to delay.

Deriv. עֲקַבָּה—עֲקַבָּה, and pr. n. עֲקִיב, עֲקִיבָה, עֲקִיבָה.

עֲקַב m. (r. עֲקַב no. 1) constr. עֲקַבָּה Gen. 25, 26; plur. עֲקַבִּים, constr. עֲקַבִּי Cant. 1, 8, עֲקַבִּי Dag. euph. Gen. 49, 17, and עֲקַבִּי Ps. 77, 20; c. suff. עֲקַבִּי, עֲקַבִּיָּה.

1. *the heel of the foot*; Arab. عَقَب, Syr. حَمَل, id. Chald. עֲקַבָּה id. also *end* of a thing. a) Of men Gen. 3, 15, 25, 26. Ps. 41, 10. Job 18, 9.—Meton. *steps, footsteps*; Ps. 56, 7 עֲקַבִּי הִשְׁמַרְוּ *they watch my heels*, i. e. my steps; so Cant. 1, 8, and עֲקַבִּי Ps. 77, 20. 89, 52 *they have reproached the footsteps (עֲקַבִּי) of thine anointed*. Comp. עֲקַב no. 3.—*To make bare the heels of a woman*, to show her disgrace, the heels of a modest woman being covered by her train, Jer. 13, 22.

b) Of a horse, *the hoof*, Gen. 49, 17. Judg. 5, 22.

2. Metaph. *the rear of an army*, Josh. 8, 13. Gen. 49, 19.

3. Adj. verbal from the root no. 3, *a liar-in-wait, tracker*, Ps. 49, 6.

עֲקַבָּה m. (r. עֲקַב no. 1) fem. עֲקַבָּה.

1. *a hill, acclivity*, Is. 40, 4. Arab. عَقَبَة, 'Akabab, a steep pass. Ethiop. ሂቀብ.

2. Adj. *fraudulent, deceitful*, e. g. the heart, Jer. 17, 9.

3. Adj. denom. from עֲקַב no. 1. a. Hos. 6, 8 עֲקַבָּה מַדָּם *tracked with blood*, i. e. full of bloody footsteps, the traces of blood.—This adj. עֲקַב, f. עֲקַבָּה, imitates those which mark colours and the like, e. g. אֲדָם, נָקֵד, עֲקֵד.

עֲקַב m. (r. עֲקַב) 1. *the end, the last* of any thing; Arab. عَقَب, Chald. עֲקַבָּה. Hence as adv. *even to the end, ever, for ever*, Ps. 119, 33, 112.

2. *recompense, reward, wages*, as the end and result of labour; comp. λου-σθήναι reward, from λούσθαι last. Ps. 19, 12. Prov. 22, 4.—Hence עֲלֵי-עֲקַב Ps. 40, 17, 70, 4, and עֲקַב Is. 5, 23, as Prep. pr. *in reward of*, i. e. *on account of, because of, propter*. Also with a relat. particle as Conjunct. e. g. עֲקַב אֲשֶׁר Gen. 22, 18, 26, 5, and עֲקַב בִּי Am. 4, 12, *propterea quod, because*; and so simpl. עֲקַב Num. 14, 24. Deut. 7, 12, 8, 20.

עֲקַבָּה f. or better עֲקַבָּה f. *fraud, craft, subtility*, 2 K. 10, 19. R. עֲקַב no. 3.

עֲקַבָּה see in עֲקַב.

\* עֲקַד fut. יַעֲקֹד, *to bind*, Gen. 22, 9. Chald. id. Arab. عَقَد nexuit, nodavit. Kindred roots are אָבַד, אָבַד, q. v. Hence

עֲקֹד adj. plur. עֲקֹדִים, *banded, i. e. marked with bands or stripes, striped ring-streaked*, comp. עֲקֹד no. 3; espec. on the feet, *pie-footed, white-footed*, Gen. 30, 35, 39, 40, 31, 8, 10, 12. Symm.

λευκόποδες. Saad. مَجَلَّة white-footed, from عَجَلَ band, fetter.

עֲקֹד see עֲקַד הַרְעִים in art. בִּיח no. 12. ii.

\* עֲקָה obsol. root, Arab. عَقَا *to retain, to detain*. The primary idea seems to lie in *compressing*; see עֵק, עֵק. Hence מַעֲקָה.

עֲקָה f. *oppression* Ps. 55, 4. R. עֵק.

עֲקִיב (insidious i. q. עֲקַב) Akkub, pr. n. m. a) 1 Chr. 3, 24. b) 9, 17. Ezra 2, 42. Neh. 7, 45, 8, 7, 11, 19, 12, 25. c) Ezra 2, 45.

\* עֲקַל in Kal not used, *to twist, to wrest, to pervert*. Chald. עֲקַל to pervert; Syr. عَقَل part. perverse. Arab. عَقَلَ to bind together sc. the feet.

PUAL part. מַעֲקָל *perverted*, Hab. 1, 4. Deriv. the two following.

עֲקַלֵּל m. adj. (r. עֲקַל) *winding, crooked*, only plur. Judg. 5, 6 אֲרֻחוֹת עֲקַלֵּל *winding ways*, i. e. devious and unfrequented, by-paths. So without subst. עֲקַלֵּל id. Ps. 125, 5. Syr. عَقَل id.



**עֲקֻלָּהּ** adj. (from a lost subst. **עֲקֻלָּהּ** and adj. ending **וֹן**) *winding, tortuous*, epithet of a serpent Is. 27, 1. R. **עֲקֻלָּהּ**.

\* **עֲקַל** obsol. root, perh. i. q. **עֲקַל** and Aram. **עֲקַס**, to twist, to wrest. Hence

**עֲקָן** *Akan*, pr. n. m. Gen. 36, 27; for which **יַעֲקָן** *Jaakan*, 1 Chr. 1, 42. See also **בְּאֵרוֹת בְּנֵי יַעֲקָן** p. 110.

\* **עָקַר** 1. to pluck up, to root out, e. g. a plant, Ecc. 3, 2.—Syr. and Chald. id. The primary syllable is **קַר** with the idea of digging, digging out; comp. the kindr. roots **קִיר**, **קָרַר**; also **בִּיר**, **בָּרַח**, **אָבַר**.—Hence

2. i. q. Arab. **عَقَر** and **عَقَّر**, to be sterile, used both of male and female, but pr. to have the testicles extirpated, comp. under the root **קָרַס**.

**נִיפְחָ** to be rooted up, destroyed, e. g. a city Zeph. 2, 4.

**פִּיֵּל** to hamstring, to hough, e. g. a horse, i. e. to cut the sinews of the hind feet, by which the animal is rendered wholly useless and unable to stand, Josh. 11, 6. 9. 2 Sam. 8, 4. 1 Chr. 18, 4; of a bullock Gen. 49, 6. Sept. *νεφροκοπεῖν*. This was often and is still done in war by the victors, when unable to carry off with them the horses captured.—Arab.

**عَقَر** id.

Deriv. the six following.

**עָקַר** Chald. to pluck up, to root out. **ΙΤΗΡΕ** pass. Dan. 7, 8.

**עָקָר** m. adj. (r. **עָקַר**) f. **עָקָרָה**, **עָקָרָהּ**, sterile, spoken of both male and female; for the primary idea see the root no. 2. Of a male Deut. 7, 14; of females Gen. 11, 30. 25, 21. 29, 31. Deut. 7, 14. al.—Syr. and Arab. id.

**עָקָר** m. (r. **עָקַר**) 1. pr. a rooting up, concr. a plant rooted up and transplanted to another soil. Hence metaph. of a person sprung from a foreign family resident in the Hebrew territory, Lev. 25, 47.

2. *Eker*, pr. n. m. 1 Chr. 2, 27.

**עָקָר** Chald. m. a stump, trunk of a tree, Dan. 4, 12. 20.

**עָקָרִים** m. plur. **עָקָרִים** 1. a scorpion Ez. 2, 6. Arab. **عَقْرَبٌ** id. Syr.

**عَاقِلٌ** id. Comp. Gr. *σχορπίος*, the guttural being changed to a sibilant, as in **עָקָל** *σκόλιος*. As a quadriliteral it seems to be compounded from **עָקַר** to wound, and **עָקָב** heel.—See also **בְּעֻלַּת עָקָרִים** p. 598.

2. a scourge, armed with knots, points, etc. 1 K. 12, 11. 14. 2 Chr. 10, 11. 14. So Lat. *scorpio* according to Isidorus, Origgen. 5, 27, i. e. 'virga nodosa et-aculeata.'

**עָקָרֹן** (eradication, r. **עָקַר**; comp. Zeph. 2, 4) *Ekron*, pr. n. of one of the five chief cities of the Philistines, situated in the northern part of their territory, Josh. 13, 3; assigned first to the tribe of Judah, Josh. 15, 45, and then to Dan, Josh. 19, 43, but occupied by neither.—Josh. 15, 11. 19, 43. Judg. 1, 18. 1 Sam. 5, 10. 2 K. 1, 2. al. Sept. *Ἀκαρών*, *Ἀκαρών*. Now **عَاكِر** *Akir*, a large village; see Bibl. Res. in Palest. III. p. 23.—Gentile n. **עָקָרֹנִי** *Ekronite* Josh. 13, 3. 1 Sam. 5, 10.

\* **עָקַשׁ** not used in Kal, to twist, to pervert, to wrest. Arab. **عَقَشَ** and **عَقَّشَ** id. This signif. of twisting or bending lies both in the syll. **עַק**, as **عَاكِلٌ** to bend or twist back, **עָקַד**, **عَقَدَ** nexuit, **עָקַל**, **عَقَلَ**, **عَقَل**; and also in the syll. **קַשׁ**, as **קָשָׁה**, **קָשָׁה**.

**פִּיֵּל** to pervert, Mic. 3, 9. So to pervert one's ways, i. q. to act perversely, Is. 59, 8. Prov. 10, 9.

**נִיפְחָ** to declare perverse, i. e. guilty, parall. with **הִרְשִׁיעַ** Job 9, 20 though *I be perfect*, **וַיְדַעֲשֵׁנִי** he will declare me perverse, guilty; here **וַיְדַעֲשֵׁנִי** is for **וַיְדַעֲשֵׁנִי**, Heb. Gr. § 52. n. 4.

**נִיפְחָ** pass. to be perverted, perverse. Part. **נִיפְחָשׁ** *whose ways are perverse*, Prov. 28, 18.

Deriv. **עָקָשִׁים**, **עָקָשִׁית**, **עָקָשׁ**.

**עָקָשׁ** m. adj. (r. **עָקַשׁ**) plur. **עָקָשִׁים**, constr. **עָקָשִׁי**.

1. *perverse* לִבָּב עָקָשׁ a perverse mind Ps. 101, 4; and vice versa **עָקָשׁ-לִבָּב** a man of perverse mind Prov. 11, 20. 17, 20. **עָקָשׁ-שִׁפְתָיו** one perverse of lips i. e. speaking falsely Prov. 19, 1. Absol. false, deceitful, Deut. 32, 5. Ps. 18, 27. Prov. 8, 8.

2. *Ikkesch*, pr. n. m. 2 Sam. 23, 26.

עָרַשׁוּת f. (ר. עָרַשׁ) with פֶּה, *perverse-ness of mouth*, i. e. false speech, deceitful words, Prov. 4, 24, 6, 12; comp. 19, 1.

I. עָר m. (ר. עיר I) *a city*, spec. as fortified, whence plur. עָרִים used as plural of עִיר q. v. In sing. only as pr. n. עָר Ar, Num. 21, 15. Deut. 2, 29; fully עִיר מוֹאָב Ar Moab Num. 21, 28. Is. 15, 1; also עִיר מוֹאָב *city of Moab*, Num. 22, 36, i. e. the metropolis of Moab, situated on the southern bank of the Arnon; Gr. Ἀγοῖαπολις (which some neglecting the etymology have interpreted *Urbs Martis*), Abulfeda ماب and الربة; still called *Rabba*. See Reland Palæstina p. 577. Burckhardt's Trav. in Syria, p. 374, 377. Bibl. Res. in Palest. II. p. 569. —Twice put for the country of Moab, Deut. 2, 9, 18.

II. עָר m. (ר. עיר) *an enemy*; c. suff. עָרָה 1 Sam. 28, 16. Plur. עָרִים Is. 14, 21. Ps. 139, 20.

עָר Chald. i. q. Heb. no. II, *an enemy*, Dan. 4, 16.

עָר (waking, r. עיר I) *Er*, pr. n. a) A son of Judah, Gen. 38, 3, 46, 12. b) 1 Chr. 4, 21. —Another עָר see in r. עיר I. 1.

\* I. עָרַב 1. Pr. a) *to interweave, to braid*; comp. אָרַב to knot, to braid, Egypt. אָרַב constringere; hence עָרַב woof. b) *to mix, to mingle*, as Syr. חָרַב, Chald. עָרַב; see Hithp. no. 1, עָרַב no. 2.

2. *to exchange commodities, to barter, to traffic*, by exchange of merchandise, Ez. 27, 9, 27. Hence מַעְרָב.

3. *to become surety for any one*, with acc. of pers. pr. *to exchange with him, to stand in his place*. Chald. Syr. Sam. id. E. g. a) *to be surety for one's life*, to pledge oneself for the life of another, Gen. 43, 9, 44, 32. b) *For another's debt, to give security for the payment*, Prov. 11, 15, 20, 16, 27, 13; c. לְ Prov. 6, 1; לְפָנַי 17, 18. Poet. Job 17, 3 עָרַבְנִי עִמָּךְ *be surety for me with thee*, i. e. in the cause which I have with thee. Is. 38, 14 עָרַבְנִי *be surety for me*, O Lord! i. e. take me under thy protection. Ps. 119, 122. —Deriv. עָרַבָה, הַעְרָבָה.

4. *to pledge, to give in pledge*, with acc. of thing; Arab. عَرَب Conj. II, IV,

to give a pledge. Neh. 5, 3. Metaph. עָרַב אֶת-לִבּוֹ *to pledge his life*, i. e. to expose it to pressing danger, Jer. 30, 21. Deriv. עָרַבּוּ.

HITHP. 1. *to mingle oneself, to intermeddle*, with אֶ of thing, Prov. 14, 10.

2. *to intermingle in social life, to have intercourse with any one*, spec. to be familiar with, c. אֶ pers. Ps. 106, 35; לְ Prov. 20, 19; עִם 24, 21; by marriage, c. אֶ Ezra 9, 2. Also to make an engagement, c. אִתּוֹ *with any one*, sc. by way of wager, 2 K. 18, 23. Is. 36, 8.

Deriv. מַעְרָב, עָרַבָה, עָרַבּוּ, מַעְרָבָה.

\* II. עָרַב 1. *to be black*; Arab.

عَرَب id. غَرِيب jet-black, crow-black.

Hence עָרַב raven.

2. Trop. *to be or grow dark, to draw towards sunset or evening*, Judg. 19, 9. Metaph. Is. 24, 11 עָרַבָה כָּל-שִׁמְחָה *all joy is darkened, gone down*. Syr. حَارَب

the sun sets, حَارَب sunset; Eth. ሀረቀ the sun sets; Arab. عَرَب id. whence

عَرَب, مَغْرَب, the occident, west.

HITHP. *to do at evening*; Inf. הַעְרַב 'doing at evening,' as adv. *evening, at evening*, 1 Sam. 17, 16. Comp. הַעֲרִיב in the morning.

Deriv. מַעְרָב, עָרַב, עָרַבָה, II. מַעְרָבָה.

\* III. עָרַב or עָרַב, i. q. חָרַב, *to be arid, sterile*. Eth. by transp. ሀረቀ id. Hence עָרַבָה, and pr. n. עָרַב Arabia.

\* IV. עָרַב fut. יַעְרֵב 1. Intrans. *to be sweet, pleasant*, (perh. well tempered, well mixed? comp. no. I. 1. b,) with לְ of pers. e. g. sleep, Prov. 3, 24. Jer. 31, 26; a desire accomplished Prov. 13, 19; sacrifices, gifts, Jer. 6, 20. Hos. 9, 4. Mal. 3, 4; c. עִל Ps. 104, 34. Ez. 16, 37 אֲשֶׁר עָרַבְתָּ עֲלֵיהֶם *to whom thou hast been pleasant*. Comp. adj. עָרֵב sweet.

2. From the notion of *sweetness* is derived perhaps the signif. of *sucking*, comp. מַצָּה, מַצֵּץ. Hence עָרַב gad-fly as *sucking the blood of men and beasts*; comp. Arab. عَرَب which in the Camoos, p. 125. l. 11, is explained by اكل comedit.

Deriv. עָרַב, עָרַבָה.



**ערב** Chald. PA. *to mix, to mingle*.  
Part. pass. **מְעַרְב** *mixed*, Dan. 2, 43.  
ITHPA. pass. Dan. 2, 43.

**ערב** m. adj. (r. **ערב** IV) *sweet, pleasant*, Prov. 20, 17. Cant. 2, 14.

**ערב** m. (r. **ערב** IV) a species of fly, *gad-fly*, exceedingly troublesome to man and beast, so called from its *sucking* the blood; see the root no. 2. Ex. 8, 17. 18. 20. 25. 27 [21. 22. 24. 29. 31]. Ps. 78, 45. 105, 31. Sept. *κυνόμυια* *dog-fly*, which Philo describes as so named from its impudence, Phil. de vita Mosis, T. II. p. 101 ed. Mangey.—The Rabbins almost unanimously interpret it of a *mixture*, *conflux* of noxious insects, as if from **ערב** I, to mix; and so Aqu. *πύμυια*, Jerome *omne genus muscarum*, Engl. *divers sorts of flies* Ps. II. cc. But that **ערב** denotes some certain species of insect is clear from Ex. 8, 17. 18 [21. 22]. Oedmann (Verm. Sammlungen II. p. 150) understands by it the *blatta orientalis*, Dutch and Germ. *Kakerlacke*, Engl. *cockroach*, which however devours things rather than stings men, contrary to the express words in Ex. 8, 17.

**ערב** 2 Chr. 9, 14. Jer. 25, 24, and **ערב** Is. 21, 13. Ez. 27, 21, pr. n. *Arabia*, **عَرَب**, so called from being *arid* and *sterile*; see r. **ערב** III. The gentile n. is **עֲרָבִי** *Arab, Arabian*, Is. 13, 20. Jer. 3, 2, of nomadic tribes in both passages; also **עֲרָבִי** Neh. 2, 19. 6, 1; Plur. **עֲרָבִים** *Arabs, Arabians*, 2 Chr. 21, 16. 22, 1, and **עֲרָבִיאִים** 2 Chr. 17, 11.—The name *Arabia* among the Hebrews did not include the vast peninsula to which geographers have given this name, but only a tract of country not very extensive, on the east and south of Palestine as far as to the Red Sea; perh. the same assigned by ancient writers to the Ishmaelites, see in **יִשְׁמָעֵאל**. Hence in Jer. 25, 24 this name is coupled with other Arabian tribes. So too Eusebius, of the Midianites: *νεῖται ἐπὶ τὰς τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαυακῶν τῆς ἐρηθρῆς θύλαστος ἐπὶ ἀνατολῆς*. The Arabia of the N. T. extended no further, Gal. 1, 17. 4, 25. See Comm. on Is. 21, 13.

**ערב** m. (r. **ערב** I) also **ערב** see in no. 2.  
1. *the woof, weft*, in weaving, Lev. 13, 48–59. See the root no. 1. a.

2. Simpl. **ערב** Ex. 12, 38. Neh. 13, 3, elsewhere c. art. **הָעֶרֶב**, pr. *mixture*, see the root no. 1. b; hence coner. *a mixed multitude, mingled mass*, of strangers and foreigners who follow a migrating people or an army. So of strangers who joined themselves to the Israelites Ex. 12, 38. Neh. 13, 3; of Solomon's foreign troops, auxiliaries, 1 K. 10, 15 **מְלָכֵי הָעֶרֶב**; or those of Egypt Ez. 30, 5. Jer. 25, 20. 24 where **מְלָכֵי הָעֶרֶב** and **מְלָכֵי עֶרֶב** are coupled; also those of the Chaldeans Jer. 50, 37. Sept. *ἐπίμικτος, σμίμικτος*. Vulg. *promiscuum vulgus, vulgus*. Chald. **עֶרְבְּרִין** id. Comp. also

Arab. **غَرِيب** stranger; though this pertains to r. **ערב** II.

**ערב** m. (r. **ערב** II) but f. 1 Sam. 20, 5; in pause **ערב** Gen. 24, 63; plur. **עֲרָבִים**, constr. **עֲרָבֵי** see in no. 2; also **עֲרֻבוֹת** Jer. 5, 6. Dual see below.—For **הָעֶרֶב** c. art. *mixture*, see in **ערב** no. 2.

I. *evening, even-tide*, see the root no. 2. Gen. 1, 5. 8. 13. 19. 23. Lev. 23, 32. al. **מִנְחָתָה עֶרֶב** *the evening sacrifice* Dan. 9, 21. Ezra 9, 4. *At evening, in the evening*, is **בְּעֶרֶב** Gen. 19, 1. 29, 23. Ex. 12, 18. al. Poet. **לְעֶרֶב** Gen. 49, 27. Ps. 59, 7. 15. 90, 6. Job 4, 20; and so in the later books 1 Chr. 16, 40. 2 Chr. 2, 3. Ezra 3, 3. Ecc. 11, 6; acc. **עֶרֶב** Ex. 16, 6; **לַעֲרֵב עֶרֶב** Gen. 8, 11. 24, 11. Zech. 14, 7; **עֶרֶב יוֹם** *evening of the day*, at evening, Prov. 7, 9; **לְפָנֹת עֶרֶב** *at the turning of evening*, towards evening, Gen. 24, 63. Deut. 23, 12.—Also **זְאֵבֵי עֶרֶב** *evening wolves*, see in **זֶאֶב**; and so Plur. once **זְאֵבֵי עֲרֻבוֹת** Jer. 5, 6. **עֶרֶב בֹּקֶר** *evening and morning, νύκθήμερον*, a day and night, i. e. the civil day of 24 hours, Dan. 8, 14.

DUAL **עֲרָבִים** *the two evenings*, only in the formula **בֵּין הָעֲרָבִים** *between the two evenings* Ex. 16, 12. 30, 8, as marking the interval of time during which the paschal lamb was to be killed Ex. 12, 6. Lev. 23, 5. Num. 9, 3. 5, and the evening sacrifice offered Ex. 29, 39. 41. Num. 28, 4. This, according to the opinion of the Karaites and Samaritans, as also

Aben Ezra (which moreover is favoured by Deut. 16, 6), was the interval between sunset and dark. But the Pharisees and Rabbinites (comp. Jos. B. J. 6. 9. 3) held the first evening to commence with the declining sun, Gr. *δελή προῖα*, and the second evening with the setting sun, Gr. *δελή ὀψία*; hence according to them the paschal lamb was to be killed from the ninth till the eleventh hour, Jos. l. c. A third opinion is that of Jarchi and Kimchi, who hold the *two evenings* to be the time before and after sunset, so that the sunset divides them. Of all these the first is best supported. The Arabs have the like expression; and also the Syrian church; see Thesaur. p. 1065.

II. Only in plur. עֲרָבִים, constr. עֲרָבֵי, *willows, osiers*, perh. so called from their ash-coloured leaves. Comp. مَغْرَبٌ one

having white eyelashes, عَرَبٌ whiteness of the eyelashes, silver, also a willow. Syr. ܥܪܒܐ, plur. ܥܪܒܐ, id.—Is. 44, 4. Job 40, 22. Ps. 137, 2, where the *salix Babylonica* Linn. is to be understood, with pendulous boughs, the emblem of grief and mourning, Engl. *weeping-willow*. Is. 15, 7 *נַחַל הָעֲרָבִים* the *Brook of Willows* (comp. Job 40, 22) in Moab, i. e. *وادي الاحسي* *Wady el-Ahsy*, which forms the boundary between the district of Kerak or Moabitis, and of Jebel or Idumea; see Burckhardt's *Travels in Syria*, etc. p. 400. *Bibl. Res. in Palest. II.* p. 488, 555.—The more ancient name was *זֶרֶד* *Zered*, q. v.

עֲרָב m. (r. עֲרַב II) plur. עֲרָבִים.

1. *a raven*, so called from its black colour. Chald. עֲרִיבָא, Syr. ܥܪܒܐ, Arab. عَرَاب.

Corresponding in sound are Sanscr. *kārawa* and *kurawa*, Lat. *corvus*, old Germ. *hraban*, whence *Rabe*, Engl. *raven*.—Gen. 8, 7. 1 K. 17, 4. 6. Is. 34, 11. Ps. 147, 9. al. Sometimes it would seem to have a wider sense and to comprehend kindred species of birds, espec. *the crow*, see Lev. 11, 15. Deut. 14, 14.

2. *Oreb*, pr. n. of a prince of the Midianites, Judg. 7, 25. 8, 3. Ps. 83, 12. From him the name was transferred to a rock beyond Jordan, Judg. 7, 25. Is. 10, 26.

עֲרָבָה f. (r. עֲרַב III) c. ה. loc. הָעֲרָבָה; plur. עֲרָבוֹת, constr. עֲרָבוֹת.

1. *an arid tract, sterile region, desert*, Job 24, 5. 39, 6. Is. 33, 9. 35, 1. 6. 40, 3. 41, 19. 51, 3. Jer. 2, 6. 17, 6. 50, 12. 51, 43. Sept. ἔρημος, also ἄβατος, ἄειφος, γῆ διψῶσα.—With the art. הָעֲרָבָה the *Arabah*, as pr. n. for the low desert tract or plain of the Jordan and Dead Sea, shut in by mountains, and extending from the lake of Tiberias to the Elanitic Gulf; see Josh. 12, 3 *בְּעֵרְבֵי כְנָזִיחַ*. Deut. 1, 1 *בְּעֵרְבָה מִזֵּל סוּחַ* in the *Arabah over against the Red Sea*, i. e. at the opposite end or part. 2, 8. So Deut. 1, 7. 3, 17. 4, 49. 11, 30. Josh. 12, 1. 3. 8. 8, 14. 11, 2. 8. 16. 15, 2. 2 Sam. 2, 29. 4, 7. 2 K. 25, 4. Jer. 39, 4. 52, 7. Ez. 47, 8. Hence the Dead Sea is called *the Sea of the Arabah* Deut. 3, 17. 4, 49. Josh. 3, 16. 12, 3. 2 K. 14, 25. [The Greek name for this tract was *Αὐλών*, described by Eusebius as extending from Lebanon to the desert of Paran; Onomast. art. *Αὐλών*. Abulfeda speaks of it under the name *el-Ghōr* الغور, and says correctly that it stretches between the lake of Tiberias and Ailah or 'Akabab. At the present day the name *el-Ghōr* is applied to the northern part, from the lake of Tiberias to an offset or line of cliffs just south of the Dead Sea; while the southern part, quite to the Red Sea, is called *Wady el-Arabah* العربية, the ancient Hebrew name. The extension of this valley to the Dead Sea appears to have been unknown to the early geographers; and in modern times was first discovered by Burckhardt; see his *Travels in Syr.* p. 441 sq. *Bibl. Res. in Palest. II.* p. 594–600.—At Jericho the valley is broader; and is called in plur. עֲרָבוֹת וְחָתוּ Josh. 5, 10. 2 K. 25, 5; also, east of the Jordan, עֲרָבוֹת מוֹאָב, Vulg. *campestris Moab*, Num. 22, 1. 26, 3. al. *נַחַל הָעֲרָבָה* the *brook of the Arabah*, see in נַחַל no. 1, p. 663.—R.

2. *Arabah*, pr. n. of a town in Benjamin; fully הָעֲרָבָה, see בֵּית no. 12. kk.

עֲרָבָה f. 1. *surety, security*, Prov. 17, 18. R. עֲרַב I. 3.

2. *a pledge*. 1 Sam. 17, 18 *וְאַתָּה תִּקַּח וְעָרַבְתָּם תִּקָּה* and *bring from them a pledge, token*. R. עֲרַב no. I. 4.



עֲרֹבֹן m. (r. עָרַב I. 4) *a pledge, earnest*,  
Gen. 38, 17. 18. 20. Arab. عَرَبَانٌ,

عَرَبُونٌ, id. Hence ἀρρόβιον, *arrhabo*,  
i. e. *a pledge, earnest*, a mercantile term  
which the Greeks and Romans appear  
to have adopted from the Phenicians as  
the founders of commerce.

עֲרָבִי, עֲרָבִי, *an Arab, Arabian*, see  
עֲרָב.

עֲרַבְתִּי *Arbathite*, gentile name from  
עֲרָבָה no. 2. 2 Sam. 23, 31.

\* עָרַב fut. יַעֲרֹב 1. *to rise, to ascend*,  
Arab. عَرَج id. مَعْرَج place of ascent,  
staircase, ladder. Ethiop. ሀርገ id. See  
עֲרֹבָה.

2. With עָל and אֶל *to look up towards*  
any thing, *to long for*, Gr. ὀρέγμαι; comp.  
נָשָׂא נָפֶשׁ עַל. Arab. Conj. II, institut,  
intentus fuit rei. Ps. 42, 2. Joel 1, 20.—  
The assertion of the Hebrew interpret-  
ers, that עָרַב is strictly used for the cry  
of the stag and is transferred to domestic  
animals in Joel 1. c. (the Syriac version  
also having عَرَج in both passages,) is  
not supported by the usage of the kin-  
dred languages; although one might  
compare the Gr. onomatop. ὀρέω, ὀρέγῃ.  
See too the deriv. עֲרֹבָה. More also  
is given by Bochart, Hieroz. P. I. p.  
883.

\* עָרַב obsol. root, Arab. عَرَب *to flee*;  
comp. kindr. חָרַב. Hence עֲרֹד, Chald.  
עֲרָר, wild ass, onager.

עֲרָד *Arad*, pr. n. a) A Canaanitish  
city in the southern part of Palestine, so  
called prob. from the wild ass, Num. 21,  
1. 33, 40. Josh. 12, 14. The name is  
still preserved in Tell 'Arād عَرَاد, a  
hill far south of Hebron adjacent to the  
desert; see Bibl. Res. in Palest. II. p.  
473, 622. b) A man 1 Chr. 8, 15.

עֲרָד Chald. m. i. q. עֲרֹד, *a wild ass*,  
*onager*, Dan. 5, 21.

\* עָרָה *to be naked*, in Kal not used.

Arab. عَرَى id. The primary idea of  
the root seems to lie in *plucking out*  
(comp. אָרָה), e. g. plants, hair, etc. hence

to be bald, bare, naked, of plants, trees,  
etc. comp. מַעֲרָה, מַעֲרָה. Kindr. is עָרַם  
and perhaps עָרָה II.

PIEL עָרָה, fut. conv. נַהֲפֵר, imper. plur.  
עָרֵה.

1. *to make naked, to uncover*, e. g. the  
pudenda Is. 3, 17; a shield sc. from its  
covering 22, 6. Zeph. 2, 14 עָרָה עָרָה  
*the cedar-work they have uncovered*, i. e.  
they have torn off the wainscotings of  
cedar and laid the walls bare.

2. *to lay naked, bare*, as the founda-  
tion of an edifice, i. e. *to demolish, to*  
*raise*, Ps. 137, 7. Inf. עֲרֹה Hab. 3, 13.  
Comp. גָּלָה, גָּלָה, Ez. 13, 14. Mic. 1, 6.—  
Hence

3. *to empty a vessel, to pour out*, in  
doing which its bottom is laid bare,  
uncovered; Gen. 24, 20. 2 Chr. 24, 11.  
Ps. 141, 8 אֶל-הָעֵר עָרָה עָרָה *do not empty out*  
*my life*, i. e. let not my blood be shed.  
Comp. Hiph. no. 2.

HIPH. הָעָרָה 1. *to make naked, to un-*  
*cover*, e. g. the pudenda, Lev. 20, 18. 19.

2. *to pour out*, comp. Pi. no. 3. Is. 53,  
12 הָעָרָה לְמוֹתוֹ עָרָה *he poured out his life*  
*unto death, or in death, gave himself up*  
*to death*. Arab. أَسَالَ نَفْسَهُ animam  
suam effudit, h. e. tradidit. Syr. عَرَا  
لَفَحَمَهُ, Gr. παραβάλλεσθαι, whence pa-  
rabolanus.

NIPH. pass. of Hiph. no. 2, *to be poured*  
*out*, trop. of the Spirit, Is. 32, 15.

HITHP. 1. *to make oneself naked*  
Lam. 4, 21.

2. *to pour oneself out*, trop. *to spread*  
*oneself abroad*, of a flourishing wide-  
spreading tree, Ps. 37, 35.

Deriv. מַעֲרָה, עָרָה, עָרָה, מַעֲרָה, מַעֲרָה,  
הַעֲרָה, and pr. n. מַעֲרָה.

עָרָה f. (r. עָרָה) plur. עֲרוֹת Is. 19, 7,  
*naked places*, without trees (see מַעֲרָה,  
מַעֲרָה), here of the meadows or grassy  
places on the banks of the Nile. Arab.

عَرَاءَ, open place.

עֲרֹבָה f. (r. עָרַב) Cant. 5, 13. 6, 2.  
Ez. 17, 7. 10, areola, bed, of a garden  
or vineyard, raised in the middle. So  
the ancient versions.—Others a ladder,  
trellis, a frame for training plants up-  
wards; comp. Arab. مَعْرَج ladder.

**עָרוֹר** m. (r. עָרָה) *a wild ass, onager*, Job 39, 5. Chald. id. in Targg. for Heb.

**פָּרָה** Syr. id. Arab. عَرَس ass.

**עָרָה** f. (r. עָרָה) 1. *nakedness*, Ez. 16, 8. Hos. 2, 9 [11]. Metaph. **עָרָה הָאָרֶץ** *the nakedness of the land*, i. e. the exposed part, where it is unfortified, easy of access, Gen. 42, 9. 12. Arab. عَرَاة, εἶδος ἐκτεθειμένη Hom. Il. 12. 399.

2. *pu'denda*, espec. as exposed, *nakedness*, Gen. 9, 22. 23. Ex. 20, 26. Lev. 20, 17. Ez. 16, 37. 23, 29. Lam. 1, 8. **גָּלָה עָרָהָּ** *to uncover the nakedness of a woman*, either in ignominy Is. 47, 3; or for carnal intercourse with her, see in **גָּלָה** Pi. no. 1. a. **עָרָה אָבִיו** *the nakedness of his father*, i. e. of his father's wife, see in **גָּלָה** Pi. no. 1. a. **בָּשָׂר עָרָהָּ** *the flesh of nakedness*, the privy-member, Ex. 28, 42.

3. *shame, uncleanness, filthiness*. **עָרָה דָּבָר** *any filthy thing*, excrement, Deut. 23, 15; a foul blemish found in a woman, 24, 1. See in Thesaur. p. 1068.—Hence *ignominy, disgrace*; Is. 20, 4 **עָרָה מִצְרַיִם** *the shame of Egypt*. 1 Sam. 20, 30.

**עָרָה** Chald. f. pr. *an emptying out*; hence *damage, detriment*, sc. of the king, Ezra 4, 14. See Heb. עָרָה Pi. no. 3.

**עָרוֹם** m. adj. (r. עָרָם I) also **עָרָם** 1 Sam. 19, 24. Job 1, 21. Is. 58, 7, fem. **עָרְמָה**, plur. **עָרְמִים**; *naked*, Job 1, 21. Ecc. 5, 14. Mic. 1, 8. Am. 2, 16. Adv. *naked*, without clothing, Job 24, 7. 10. Is. 20, 4. But *naked* is also put: a) i. q. *poorly clad, ragged*, Job 22, 6. Is. 58, 7; comp. Gr. γυμνός James 2, 15, Lat. nudus Seneca de Benef. 5. 13. Arab. مسلخ undressed, ill-clothed. b) Of one who has laid aside his outer garment and goes about in his tunic (**בְּתוֹנִי**), 1 Sam. 19, 24. Is. 20, 2. Comp. John 21, 7. Virg. Georg. I. 229 and Voss's note. Aurel. Vict. c. 17.

**עָרוֹם** m. adj. (r. עָרָם I. 2) 1. *crafty, cunning, subtle*, Gen. 3, 1. Job 5, 12. 15, 5.

2. In a good sense, *shrewd, prudent, wise*, Prov. 12, 16. 23. 13, 16. 14, 8. 15. 18. al.

**עָרוֹם**, see **עָרָם**.

**עָרוֹר**, also **עָרָר** Is. 17, 2, from r. עָרָר, like קָלוּקָל from קָלָל.

1. *ruins, rudera*, see the root Po. Pilp. and Hithpal. Jer. 48, 6. Is. 17, 2.—Vulg. in Jer. l. c. *myrica*; others *juniper*, comp. Arab. عَرَج juniper; Bibl. Res. in Palest. II. p. 506. In Is. l. c. **עָרֵי אֲרֹעַר** is usually rendered *cities of Aroer*; but Aroer was not a metropolis, nor does it suit the context.

2. *Aroer*, pr. n. a) A city on the northern bank of the brook Arnon, Deut. 2, 36. 3, 12. 4, 48. Josh. 12, 2. 13, 9. 16; subject to Moab Jer. 48, 19; and with a different form **עָרְעוֹר** Judg. 11, 26. Its ruins still bear the ancient name, **עֲרָעִיר** 'Arà'ir; see Burckhardt's Travels in Syria, etc. p. 372. Bibl. Res. in Palest. III. App. p. 170. b) Another city situated further north over against Rabbath-Ammon Josh. 13, 25, on the brook Gad i. e. a branch of the Jabbok 2 Sam. 24, 5; founded by the Gadites Num. 32, 34. Judg. 11, 33. c) A city of the south of Judah, 1 Sam. 30, 28. Its site still bears the name 'Arà'arah **עֲרָעָרָה**; see Bibl. Res. in Palest. II. p. 618.—Gentile n. **עָרְעִיר** Aroerite 1 Chr. 11, 44.

**עָרוֹץ** m. (r. עָרָץ, after the form זָכוֹל) in other Mss. **עָרוֹץ** after the form מָלֵא, *terror, horror*. Job 30, 6 **בְּעָרוֹץ בְּהָלִים** *in a horror of valleys*, i. e. in horrid valleys, chasms.

**עָרָה** f. (r. עָרָה) *nakedness*, i. q. **נָקָה** Hab. 3, 9 **עָרָה תֵּעָרָה** *with nakedness was made naked*, i. e. quite naked, the verbal noun being put for the inf. absol. Elsewhere concr. Ez. 16, 7 **אַתָּה נָקָה** *thou wast naked and nakedness*, utterly naked, bare. v. 22. 39. 23, 29. Mic. 1, 11.

**עָרַר** (for **עָרָה** watching i. e. worshipping Jehovah, r. עָוַר I) **עָרַר**, pr. n. of a son of Gad, Gen. 46, 16.

**עָרִיסָה** f. (r. עָרָם) only in plur. **עָרִיסוֹת** Num. 15, 20. 21. Neh. 10, 38. Ez. 44, 30, *groats, grils, coarse meal, ptisana*. Talmud. **עָרִיסָה** ptisana of barley, barley-groats, pearly barley; also a drink made from it. Syr. **أَرْبَان** id.—Sept. Vulg. in Num. **φίσημα**, *pulmentum*; in Neh. and Ez. **αἶτος**, *cibus*.



**עָרִיסִים** m. plur. (r. עָרַךְ I) pr. 'the distilling.' Poet. for *the clouds*, and meton. *the heavens*, Is. 5, 30.—Syr. and Vulg. *caligo*; comp. quadrilit. עָרָבֵל.

**עָרִיץ** m. adj. (r. עָרַץ, Kamets impure for עָרִיץ) plur. עָרִיצִים, constr. עָרִיצִי; pr. *terrible, inspiring terror*; hence

1. *powerful, mighty*, of God Jer. 20, 11; of powerful nations Is. 25, 3.

2. In a bad sense, *violent, fierce, lawless, a tyrant*, Ps. 37, 35. Is. 13, 11. 25, 4. 5. Job 6, 23. 15, 20. 27, 13. al.—Ez. 28, 7 עָרִיצִי גוֹיִם *the violent of the nations*. 30, 11. 31, 12. 32, 12.

**עָרִירִי** m. adj. (r. עָרַר) plur. עָרִירִים, *destitute, forlorn*; hence *childless*, Gen. 15, 2. Jer. 22, 30; plur. עָרִירִים Lev. 20, 20. 21. Sept. *ἄτεκνος*.

\* **עָרָךְ** fut. יַעֲרֹךְ *to place in a row, to set in order, to arrange*, Gr. *τάσσω, τάτω*. Comp. kindr. אָרָךְ *to extend* in a straight line, and in the Indo-European tongues: Germ. *Reihe* (Reige, Riege), *reihen*, intens. *rechen*; Lat. *rego* (not for *reago*, as some suppose), *regula, rectus*, also *rigeo* *to be stiff, rigor* right line.—E. g. wood upon the altar Gen. 22, 9. Lev. 1, 6; bread upon the sacred table 24, 8, comp. מִצְרָכָה no. 1. Also *to put in order, to prepare*, e. g. a table for a banquet, *to spread*, Prov. 9, 2. Is. 21, 5. 65, 11; an altar Num. 23, 4; the sacred candelabra Ex. 27, 21. Lev. 24, 3. 4; arms for battle Jer. 46, 3. Also Is. 30, 33 עֲרֹךְ מִצְחָמֹל תִּפְתָּח *for the place of burning is already long arranged, prepared*. 2 Sam. 23, 5 עֲרֹכָה בְּכָל בְּרִית עוֹלָם *an everlasting covenant ordered in all things*, i. e. confirmed in all ways.—Spec. in phrases:

a) **עָרָךְ מִלְחָמָה** *to set the battle in array, to draw up an army*, Judg. 20, 20. 22; with אַחַד לְקָרְאָה *against* any one 1 Sam. 17, 2. Gen. 14, 8. Part. עָרָכִי **עֲרֹךְ מִלְחָמָה** 1 Chr. 12, 33. 35; and עֲרֹךְ מִלְחָמָה *id.* Judg. 20, 30. 33. 1 Sam. 4, 2. 17, 21; c. עָלָי, לִי, *against* any one, 2 Sam. 10, 9. 10. 17. Jer. 50, 9. 14. Part. pass. עָרוּךְ *arrayed* sc. for battle, Jer. 6, 23. 50, 42.—With acc. Job 6, 4 יַעֲרֹכֵנִי *they set themselves in array against me*.

b) **עָרָךְ מִלֵּים** *to set in order words*, i. e. to utter words, c. אֵל *against* any one Job 32, 14; also without **עָרָךְ מִלֵּים**, Job 37, 19 **לֹא נִעְרָךְ מִפְּנֵי חֹשֶׁךְ** *we cannot set in order (words) by reason of darkness*, i. e. ignorance. 33, 5. With לִי, *to direct words to any one* Is. 44, 7, and ellipt. Ps. 5, 4 בֹּקֶר אֶעֱרָךְ־לָהּ *in the morning I will direct to thee* sc. my words, my prayer.

c) **עָרָךְ מִשֹּׁפֶט** *to set in order a cause* before a judge, to array it before him, Job 13, 18; c. לִפְנֵי 23, 4, comp. Ps. 50, 21.

2. With לִי, *to place together with any thing, along side of it, to compare*. Is. 40, 18 מִהֲדַמּוֹת תַּעֲרֹכֵנִי *what likeness will ye compare unto him?* Ps. 89, 7. 40, 6 עֲרָךְ אֵין *nothing can be compared to thee*. Job 28, 17. 19, where in both verses עֲרָךְ is dative for לָהּ.

3. *to estimate* by comparing with money, i. e. *to value, to esteem*; comp. חָשַׁב. Job 36, 19 תִּשְׁעָרָה שׂוּעָךְ *will he set value on thy riches?* i. e. will he regard them?

Hiph. i. q. Kal no. 3, *to estimate, to value*, Lev. 27, 8 sq. 2 K. 23, 35.

Deriv. מִצְרָכָה, מִצְרָכָה, and

**עָרָךְ** m. c. suff. עָרָכִי 1. *a row, pile*, of the shew-bread Ex. 40, 23.

2. *preparation, equipment*, pr. a putting in order, a *suit*, espec. of clothes, arms, etc. Judg. 17, 10 עֲרָךְ בְּגָדִים *equipment of clothing*, i. e. all necessary clothing. Sept. Vat. well, *στολή ἱματίων*, since *στολή* is the word appropriate to this idea, comp. Lat. *stola*; Alex. *ζεύγος ἱματίων*, whence Vulg. *vestem duplicem*, which L. de Dieu ad h. l. seeks to defend.—Of the *armature* (qs. *stola*) of the crocodile Job 41, 4.

3. *estimation, valuation*; **בְּעָרְכָךְ** *according to thy estimation* Lev. 5, 15. 18. 25. 27, 27. Num. 18, 16. 2 K. 23, 35. 12. 5. Lev. 27, 12 בְּעָרְכָךְ הַכֹּהֵן *according to thy estimation, of the priest I mean*; and so also the formula is to be taken in v. 2, בְּעָרְכָךְ נִפְשֹׁתָם *according to thy (the priest's) estimation shall the persons be to Jehovah*; comp. on this passage De Wette and Dettinger, in Theol. Studien u. Kritiken 1831. p. 303. 1832, p. 395, 396.—Hence, *estimate, price* at which a thing is estimated, Lev. 27, 3 *thy estimate (price) shall be fifty shekels*. v. 4–7. 13. 15. 19. 25.—Job 28, 13. Ps. 55, 14

**אָנזש פֿערר** *a man after mine own price*, i. e. whom I equal to myself, my own equal.

\* **ערל** 1. *to be uncircumcised*; see adj. **ערל**. Arab. **عَرَل** id.

2. Denom. from **ערלה**, q. d. *to foreskin*, i. e. *to remove as foreskin, as an unclean thing*, spoken of the first fruits of a young tree, Lev. 19, 23.

NIPH. *to show oneself uncircumcised*, to show one's foreskin, Hab. 2, 16; spoken of a drunken heathen, who shamelessly uncovers his nakedness.

Deriv. the two following.

**ערל** m. adj. constr. **ערל** Ez. 44, 9, and **ערל** Ex. 6, 12, plur. **ערלים**; *uncircumcised*, Gen. 17, 14. Ex. 12, 48. Often spoken of other nations in contempt, and with the idea of uncleanness, profaneness; as the Philistines, Judg. 15, 18. 1 Sam. 14, 6, 17, 26, 36, 31, 4; of other gentiles Is. 52, 1. Ez. 28, 10, 31, 18, 32, 19, 21, 24 sq. Metaph. **ערל שפתיים** *uncircumcised of lips*, i. e. dull of speech, (**נקיר נמלל** Onk.) stammering, one whose lips still have as it were the foreskin, and are therefore too thick and large to bring out words easily and fluently, Ex. 6, 12, 30. So likewise Jer. 6, 10 **ערלה אזנם** *their ear is uncircumcised*, shut up by a foreskin; also **לבם ערל** *their uncircumcised heart*, to which the precepts of religion and piety cannot penetrate, Lev. 26, 41. Ez. 44, 9. Comp. Acts 7, 51.

**ערלה** f. (r. **ערל**) constr. **ערלה**, plur. **ערלות**, constr. **ערלות** 1 Sam. 18, 25.

1. *the foreskin, prepuce*, Sept. **ἀγοβρωτία**. Arab. **عُرْلَة**, Syr. **ܥܪܠܬܐ**, 1 Sam. 18, 25. 2 Sam. 3, 14. **בשר הערלה** *membrum præputiatum* Gen. 17, 11, 24. Lev. 12, 3. Metaph. **ערלה-לב** *the foreskin of the heart*, see in **ערל** ult. Deut. 10, 16. Jer. 4, 4. Comp. Kor. Sur. 2, 82, 4, 154.

2. Trop. *foreskin of a tree*, i. e. the fruit of the first three years, which by the law was to be regarded as unclean, Lev. 19, 23. Comp. r. **ערל** no. 2.

3. Plur. **הערלות** *Foreskins-hill*, pr. n. of a place near Gilgal, Josh. 5, 3.

\* **ערם** or **ערם** 1. *to make naked*; hence **ערם** (**ערום**), **עירם**, naked, **מערמים**. Kindr. are **ערה**, **עור** II, perh.

**ערה**. Arab. **عَرَم** to make naked; also to bark a tree. Intrans. **عَرَم** to be shameless, malignant, i. e. bearing one's malignity naked before him.

2. *to be crafty, cunning*, once inf. absol. **ערום** 1 Sam. 23, 22.—Syr. Pe. Pa. Ethpe. id. **ܚܪܡܬܐ**, Chald. **ܥܪܡܐ**, cunning. This signif. either connects itself with

Arab. **عَرَم** to be malignant, see above; or comes from the primary idea of smoothness, baldness.

HIPH. 1. *to make crafty*. Ps. 83, 4 **יַעֲרִימוּ סוֹר** *they make crafty their counsel*, i. e. they take crafty counsel.

2. *to act cunningly, craftily*, 1 Sam. 23, 22. In a good sense *to act prudently, discreetly*, Prov. 15, 5, 19, 25.

Deriv. **ערום**, **עירם**, **עירם**, **עירם**, **מערמים**, perh. **ערמון**.

\* **ערם** II. in Kal not used, kindr. with the verbs **אָרם**, **הָרם**, **רָאם**, **רָמם**, *to be high*. Syr. Pa. *to heap up*. Arab. **عَرَم** V, *to be heaped up*, Saad. Ex. 15, 8; **עֲרֵמָה** heap of grain on the threshing-floor.

NIPH. *to be heaped up*, as waters Ex. 15, 8.

Deriv. **ערמה**.

**ערם** *naked*, see **ערום**.

**ערם**, see in **עירם**.

**ערם** m. *craftiness, cunning*, Job 5, 13. R. **ערם** I.

**ערמה** f. (r. **ערם** I) 1. *craftiness, guile*, Ex. 21, 14. Josh. 9, 4.

2. *prudence*, Prov. 1, 4, 8, 5, 12.

**ערמה** f. (r. **ערם** II) constr. **ערמת** Tsere. impure, plur. **ערמות**, once **ערמים** Jer. 50, 26; *a heap*, e. g. of rubbish Neh. 3, 34; of grain Cant. 7, 3; of sheaves Ruth 3, 7. Neh. 13, 15. Hagg. 2, 16. 2 Chr. 36, 6 sq.

**ערמון** m. *the plane-tree, platanus orientalis*, perh. so called from shedding its bark; comp. Arab. **عَرَم** in r. **ערם** I



Gen. 30, 37. Ez. 31, 8. See Celsii Hierobot. T. I. p. 513.

ערן (q. d. Vigilantius, i. q. ער with an adj. ending) *Eran*, pr. n. m. Num. 26, 36. Patron. ערני *Eranite*, ib. R. עור I.

\* ערס obsol. root, i. q. גרס, to break into coarse pieces, to pound coarsely. Hence Talmud. גרוסות, גרוסות, pounded beans, polenta from beans, bean-groats. See the deriv. עריסה.

ערוער Judg. 11, 26, see in ערוער no. 2. a.

ערי m. adj. (r. ער) 1. Pr. naked, bare; then destitute, forlorn, Ps. 102, 18. Perh. Jer. 17, 6 like one forlorn in the desert, where there is none to help. But see in no. 2.

2. ruins, Jer. 17, 6; like ערוער Jer. 48, 6. Others as in no. 1.

ערי and עריער, see in ערוער.

\* I. ערה fut. ירעה, i. q. רעה, to drop, to distil, (comp. נטה, נטה,) Deut. 33, 28; metaph. of speech ibid. 32, 2.

Deriv. עריפים.

\* II. ערה 1. Prob. primarily to pull, to pluck, which is the force of the primary syllable רה, רב, comp. רפה, רפה, ריב, and with the palatal or guttural

prefixed ערה, הרה, הרה. Hence عُرف mane of a horse (something to be pulled

out), عُرف to pull out a horse's forelock; also Heb. ערה neck, prob. so called from the mane. In the Indo-European tongues comp. Lat. *rapio*, *carpo*, Germ. *raffen*, *raufen*. The signif. of mane and top, vertex, is found also in Gr. *λόφος*, mane, then neck, back or ridge, *κορυφή*, *κόρυμβος*, *κορυμβή* vertex.

2. Denom. from ערה, to break the neck of an animal Ex. 13, 13. 34, 20. Deut. 21, 4. 6. Is. 66, 3. Trop. of altars, to break down, to destroy, Hos. 10, 2.

Deriv. the two following.

ערה m. neck, nape, the back of the neck, e. g. of a beast Lev. 5, 8; Arab.

عُرف mane. So of a man Gen. 49, 8. Job 16, 12. al. sæp. In phrases: a) נהן ערה to present or turn the nape or back, the back of the neck being thus put

genr. for the back, 2 Chr. 29, 6; also ערה-אל to turn the back to any one, i. e. to turn away from him, Jer. 2, 27. 32, 33, comp. 18, 17. b) פנה ערה Josh. 7, 12, הפנה ערה Jer. 48, 39, and הפה ערה Josh. 7, 8, to turn the nape or back sc. in flight, to flee, Syr. اَعْتَبَ سِي, and Pers.

پشت دادن. Here belongs Ex. 23, 27 וְנָתַתִּי אֶת-כָּל-אֹיְבֶיךָ אֵלֶיךָ עֶרְךָ and I will give thee all thine enemies, their back, i. e. I will make them turn their backs, put them to flight. Ps. 18, 41. c) קשה ערה stiff-necked, i. e. stubborn, obstinate, see קשה; comp. Is. 48, 4, and Lat. 'tantis cervicibus est,' Cic. Verr. III. 95.

ערה (mane, forelock, or acc. to Simonis i. q. ערה fawn) *Orpah*, pr. n. f. Ruth 1, 4. 14. R. ערה II.

ערפל m. quadrilit. thick clouds, darkness, gloom, Ex. 20, 21. 1 K. 8, 12. Ps. 18, 10. Job 22, 13. Is. 60, 2. al. Often coupled with a synonym. word, as ערפל ונדרל Deut. 4, 11. 5, 19; יום ערפל Joel 2, 2. Zeph. 1, 15.—Syr. ܥܪܦܠ id. ܥܪܦܠ to be dark. It seems to be made up from the trilaterals ערה cloud, and אפל to be dark. Comp. *ὀσφρός* obscure, dark, *ὀσφρη* darkness espec. of the night.

\* ערץ fut. יערץ 1. to terrify, to frighten, to inspire terror and trembling. Arab. عرس Conj. VIII, the skin trembles, is tremulous. عَرَّاصٌ a quivering

lance. Greek perh. *ἀγύσσω*.—Is. 2, 19. 21. Job 13, 25. Is. 47, 12 וְיַעֲרִיצֵךְ אֹיְבֶיךָ thou mayest terrify sc. thine enemies, make them afraid; the ancient versions render: 'thou mayest be strong, mayest prevail.' With מן of place whence; Ps. 10, 18 that man may no more terrify them out of the land.

2. Intrans. to fear, to be afraid, to tremble, Deut. 1, 29; c. בְּפָנַי before any one Deut. 7, 21. 20, 3. 31, 6; c. acc. Job 31, 34.

NIPH. part. יַעֲרִץ terrible, fearful, i. q. נירא, Ps. 89, 8.

HIPH. 1. Causat. to cause to fear, to make afraid, particip. c. suff. מַעֲרִיצֶכֶם Is. 8, 13.

2. to fear, c. acc. Is. 8, 12. 29, 23.

Deriv. מערצה, ערין, ערוין.

\* עָרַק to gnaw; Arab. عَرَق I, V, to gnaw a bone. Syr. حָנַפ id.—Job 30, 3 for want and famine אָמַשׁ צָהָה אֶתְרָקִים הַיַּבָּשׁוֹת they gnaw the dry land, the darkness of desolate wastes; Vulg. *rodebant in solitudine*. This expresses hyperbolically the deepest misery; comp. 'to embrace the rock' Job 24, 8, 'to embrace dunghills' Lam. 4, 5, also 'to lick the dust' see in לָקַח Pi. Job 30, 17 עָרָקִי *my gnawers take no rest*, i. e. my gnawing pains; Vulg. *qui me comedunt, non dormiunt*.—But Chald. עָרַק is to flee, often in Targg. for Heb. וָנָס and בָּרַח; and so Syr. حָנַפ, Arab. عَرَق

and עָרַק to go away, to depart through a region. This signif. most ancient intpp. apply in Job 30, 3, viz. *they flee into a dry land*, i. e. into the desert; Sept. φεύγουσιν ἄνδρον, Targ. בָּאֲרָעָה עָרָקִין; see in אָמַשׁ no. 2. In Job 30, 17 they render with Sept. τὰ ρεύματά μου, or rather: *my arteries take no rest*, cease not to throb; comp. عُرُوق nerves, veins, עָרָקָה ligament. But neither of these suits the context.

עָרָק gentile n. *Arkite*, Gen. 10, 17. 1 Chr. 1, 15, i. e. an inhabitant of the city *Arka* or *Arke*, Gr. Ἀρκη, in Phenicia, the ruins of which are still found to the northward of Tripolis, and are called عَرَا and عَرَكَة 'Arka, 'Arkeh. See Burckhardt's Travels in Syria, etc. p. 162. Bibl. Res. in Palest. III. App. p. 183.

\* עָרַר i. q. עָרָה II and עָרָה, to make oneself bare, to be naked; in Kal once imper. with He parag. עָרָה make thyself bare, Is. 32, 11. Hence trop. to be destitute, forlorn, forsaken, whence עָרָר, עָרָרָה.

Po. עָרָר to lay bare, e. g. the foundation of an edifice, i. e. to demolish, to rase, Is. 23, 13.

PILP. עָרָר and HITHPALP. הִתְעָרָר Jer. 51, 58, to be laid bare, e. g. the walls of a city, i. e. to be utterly demolished, rased. Comp. עָרָה Ps. 137, 7. Hab. 3, 13.—Hence עָרָרָה.

Deriv. see in Kal and Pilp.

\* עָרַשׁ obsol. root, Arab. عَرَش to erect a house or tent; II to roof, to arch; whence عَرِش roof, vault, throne with a canopy; comp. بָּשָׂא.—Hence

עָרַשׁ f. Cant. 1, 16, in pause עָרֶשׁ Am. 3, 12, c. suff. עָרֶשֶׁי plur. constr. עֲרֶשֶׁת Am. 6, 4; a bed or couch, (pr. with a canopy, curtains, comp. Cant. l. c.) Deut. 3, 11. Ps. 132, 3; whether for sleeping Prov. 7, 16; for sickness Ps. 6, 7. 41, 4. Job 7, 13; or for reclining, a couch, divan, Am. ll. cc.—Syriac עָרִישָׁא, Chald. עָרִישָׁא, id. Arab. عَرِش 'husband' is secondary, q. d. bed-fellow, see אָרַשׁ.

\* עָרַשׁ obsol. root, Syr. حָנַפ to make fat, to fatten. Hence pr. n. רִעְרֶשְׁתָּה.

\* עָשַׁב obsol. root, pr. to shine, to be bright; then to be green as a plant. Kindred is אָזַב whence אֵיזוֹב hyssop; also by transp. זָהַב, עָזַב, Arab. عَشَب seems to be denom. e. g. Conj. II, IV, to yield green pasture, XII to be covered with green herbage, sc. the earth.—Hence

עָשַׁב m. c. suff. עֲשָׂבִים Is. 42, 15, plur. constr. עֲשָׂבוֹת (Dag. euph.) Prov. 27, 25, green herb, plant, collect. green herbs, growing in the fields הַשָּׂדֶה Gen. 2, 5. 3, 18. Ex. 9, 22. 10, 12. 15; ע' הָאָרֶץ Job 5, 25; and on mountains Is. 42, 15. Prov. 27, 25; growing up and setting seed Gen. 1, 11. 12. 29; and serving as food for man Gen. 1, 30. 3, 18. Ps. 104, 14; and for beast Deut. 11, 15. Ps. 106, 20. Jer. 14, 6; comprehending therefore vegetables, greens, and sometimes all green herbage Am. 7, 2 comp. v. 1; including also grain Ex. 10, 12. 15. Men are said to flourish as a green herb Ps. 72, 16. 92, 8. Job 5, 25; also to wither פָּעַשַׁב Ps. 102, 5. 12. Hence too those seized with fear and turning pale, χλωροί, are compared to the herb of the field which grows yellow and withers, 2 K. 19, 26. Is. 37, 27. Sept. χόρτος, βοτάνη. Chald. עֲשָׂבָא, Syr. حَسَب, id. Arab.

عُشْب green fodder, عَشْب a field green with herbage.



**עֲשֶׂה** Chald. m. Dan. 4, 12 [15], emph. **עֲשֶׂהָ**, green herb, herbage, as the food of cattle, Dan. 4, 22. 29. 30 [25. 32. 33]. 5, 21.

\* **עֲשֶׂה** fut. **עֲשֶׂהָ**, apoc. **עֲשֶׂה**, conv. **עֲשֶׂה**, rarely **עֲשֶׂהָ** 1 K. 16, 25. al. **עֲשֶׂהָ** 1 K. 14, 9. 17, 15. al. **עֲשֶׂהָ** Ez. 20, 14. Dan. 8, 27; but never in Pentat. Inf. constr. **עֲשֶׂהָ**, absol. **עֲשֶׂהָ** Jer. 22, 4.

1. *to work, to labour, to do.* The primary idea lies prob. in *forming, shaping, cutting*; so that **עֲשֶׂה**, **עֲשֶׂהָ**, is perhaps formed by softening the letters from **עֲצֵב**, comp. **קָצַב**, **קָצָה** and **צָרַב**, **שָׁבַב**. Of the same origin may also

be Arab. **عَسَى** to be apt, convenient, pr.

to be adapted. So Lat. *facere* is prob. à *figendo*; comp. Germ. *machen*, Engl. *to make*, with *μαχανή*, Lat. *machina*, *machinari*.—Prov. 31, 13 **בְּחַפְצָהּ בְּיָדֶיהָ וְהָעֵשׂ בְּחַפְצָהּ** *and she worketh with willing hands*. Ruth 2, 19 **וְאֵנָּה עֲשִׂיתִי** *and where hast thou wrought?* 1 K. 20, 40 **עֲשֶׂה עֲבָדְךָ** *and thy servant was busy (had to do) here and there*. So of God Job 23, 9. With **בְּ** of that *in* or *on* which one works, Ex. 5, 9. Neh. 4, 15; so of a material, as **עֲשֶׂה בְּזָהָב וּבְעֶסְקָה** Ex. 31, 4. 5. 2 Chr. 2, 13.

2. *to make, to do, to produce by labour.* Spec.

a) *to make, i. q. to form, to construct, to prepare, to build*, Ex. 25, 13 sq. 26, 4 sq. 27, 1 sq. 28, 2 sq. So of the ark of Noah Gen. 6, 14. 8, 6; an altar 13, 4. 2 K. 16, 11; bricks Ex. 5, 16; garments Gen. 3, 7. 21. 37, 3; idols Deut. 4, 16; arms 1 Sam. 8, 12; gardens and pools Ecc. 2, 5. 6, comp. **הַבְּרִיקָה הַעֲשִׂיָּה** *the made pool* as opp. to natural, Neh. 3, 16. So i. q. *to build or erect* booths Gen. 33, 17; a gibbet Esth. 5, 14. 7, 9; cities 2 Chr. 32, 29; a house for any one, trop. 2 Sam. 7, 11; landmarks Prov. 22, 28, Sept. **ῥιζομηται**. With **עַל** and **לְ**, *to make upon or unto*, Ex. 25, 11. 24–26. Also **עֲשֶׂה** *to do work, to do labour*, opp. to rest, Ex. 20, 9. Deut. 5, 13. **עֲשֶׂה הַמְּלָאכָה** *the doers of the work*, i. e. the workmen, labourers, 2 K. 12, 12. 22, 5. 9. Neh. 11, 12. al.—Where the material is indicated, of which a thing is made, a double accusative is employed; Ex. 30, 25 **וְעֲשִׂיתָ אֹתָם שֶׁשֶׁן בְּשִׁיחַת כֹּהֵשׁ** *and thou shalt*

*make them (the spices, i. e. of them) an oil of holy unction*. Is. 40, 6. Hos. 8, 4. So too even where the acc. of material is put last (comp. **בְּנָה**, **וָצַר**, Lehrg. p. 813), Ex. 33, 3 **כָּל-כֵּלָיו עָשָׂה נְחֹשֶׁת** *all its vessels he made of brass*. 25, 39. 30, 25. 36, 14. 37, 24. Sometimes the thing thus made out of any material is put with **לְ**, e. g. Is. 44, 17 **עֲשֶׂה לְאֵל שְׁאִרְתּוֹ** *the rest of it he makes into an idol*, i. e. of the rest he makes an idol. In the same way Ex. 27, 3 **כָּל-כֵּלָיו הַעֲשֶׂה נְחֹשֶׁת** *all its vessels shalt thou make of brass*. v. 19.—Here too belongs Gen. 6, 14 **קָנִים עֲשֶׂה חֲמֻצֹת** *chambers shalt thou make the ark*, i. e. in the ark, thou shalt divide it up into rooms.

b) Of God, i. q. *to create*, as the heavens, earth, men, Gen. 1, 7. 16. 2, 2. 3, 1. 5, 1. 6, 6. Ps. 96, 5. 104, 19. Hence part. **עֹשֶׂה** as subst. *creator*, c. suff. **עֹשִׂי** *my creator*, Job 35, 10; **עֹשֶׂה הוּא** *his creator* 4, 17. Is. 17, 7. 27, 11. Hos. 8, 14. So also **עֲשֶׂה נִפְלְאוֹת** *to do wonders*, wonderful works, Ps. 78, 4. 12. 98, 1. Neh. 9, 17; **ע' נִפְלָא** id. Is. 25, 1; **ע' גְּדֻלּוֹת** id. Ps. 71, 19; **עֲשֶׂה אוֹת לְ** *to make i. e. show a sign to any one*, Judg. 6, 17.

c) *to make* is also put i. q. *to produce out of oneself, to yield*; spoken also of animals, e. g. *to make milk*, i. e. to yield milk, of a cow Is. 7, 22; *to make fat* sc. upon the loins, spoken of a man growing fat Job 15, 27; comp. 'corpus facere' Justin; Ital. *far corpo*; Gr. *μεγάλην ἐπιγούριδα θέσθαι* Od. 17. 225; *τρίχας γεννῆναι*, 'sobolem facere' i. e. procreate, Plin. In like manner trees are said *to make fruit*, i. e. to bear, to yield, (comp. Gr. *ποιεῖν κῆπον*,) Gen. 1, 11. 12. 2 K. 19, 30. Is. 37, 31. Ez. 17, 23; branches (comp. 'caulem facere' Colum.) Job 14, 9. Ez. 17, 8; so of fruits or grain as yielding meal Hos. 8, 7; of the earth as yielding fruits, a vineyard grapes, Gen. 41, 47. Hab. 3, 17. Is. 5, 2. 4. 10.—The Hebrews often express the same idea by the conjug. Hiphil; see Heb. Gramm. § 52. 2, note.

d) *to make, i. e. to get by labour, to acquire*; as in Engl. *to make money*, Lat. *pecuniam facere*, Gr. *ποιεῖν βίον* *to make a living*. E. g. property, wealth, Gen. 31, 1. Deut. 8, 17. 18. Jer. 17, 11; wages Is. 19, 10 **עֲשִׂי שִׂכָּר** *those making*

wages, i. e. hired labourers.—So Gen. 12, 5 the slaves which they had got, acquired, bought Ecc. 2, 8. Also to make or get for oneself a name, renown, Gen. 11, 4; a new heart Ez. 18, 31.

e) to make ready, to prepare, to dress e. g. food (comp. Engl. 'a made dish') Gen. 18, 7. 8. 27, 17. Judg. 13, 15. 1 Sam. 25, 18. 2 Sam. 12, 4. 13, 10; so a feast, banquet, Gen. 19, 3. 21, 8. Esth. 5, 12.—Also to dress the beard, i. e. to trim and comb it, not to shave, (comp. Lat. 'facere barbam' Lamprid. Fr. 'faire la barbe,') 2 Sam. 19, 25; to dress the feet, i. e. to wash and anoint them, ibid. to trim and pare the nails Deut. 21, 12. Trop. עָשָׂה אָוֶן to prepare iniquity, spoken of the heart Is. 32, 6. Also of God as making ready future things Is. 37, 26.

f) to dress or prepare a victim or sacrifice to be offered to God; hence to sacrifice, to offer; Ps. 66, 15. Ex. 29, 36 עָשָׂה הַחֹטֶאת פֶּר הַחֹטֶאת thou shalt offer a bullock as a sin-offering. v. 38. 39. 41. Lev. 9, 7. 15, 15. 16, 9. Judg. 6, 19. 1 K. 18, 23. Hos. 2, 10 לְבַעַל עֲשׂוּ זָהָב gold which they offered to Baal. So the acc. of the sacrifice being omitted, עָשָׂה לַיהוָה to offer, to sacrifice, to Jehovah, Ex. 10, 25; comp. 2 K. 17, 32 לָהֶם וַיַּהֲרִי עֲשִׂים who sacrificed for them. Comp. Gr. ἱεῖν ἑῷ, ἱεῖν θεῷ, and without acc. θεῖν θεῷ Il. 2. 400. ib. 8. 250. Od. 14. 251.

g) to make one any thing, i. e. to make into, to cause to become any thing; c. dupl. acc. 1 Sam. 17, 25 and will make his father's house free in Israel. With acc. and לְ, (comp. in lett. a, fin. and נָתַן no. 3.) Gen. 12, 2 אֶעֱשֶׂה לְגוֹי גָּדוֹל I will make thee a great nation. Ex. 32, 10. Jer. 10, 13. 51, 16.—Hence i. q. to constitute, to appoint, to an office, etc. 1 Sam. 12, 6 יהוה אֶת־מֹשֶׁה עָשָׂה אֶת־מֹשֶׁה who appointed Moses. עָשָׂה כֹּהֲנִים to appoint priests 1 K. 12, 31. 2 Chr. 13, 9; comp. 2 K. 21, 6. 2 Chr. 33, 6. With לְ, to appoint to or over any thing, Jer. 37, 15. 1 Sam. 8, 16.

h) עָשָׂה מִלְחָמָה to make war with any one, Gr. πόλεμον ποιῆσθαι, Fr. 'faire la guerre,' Gen. 14, 2. Deut. 20, 12. Josh. 11, 18. Also לְ עָשָׂה שָׁלוֹם to make peace with, to grant it to any one, εἰρήνην ποιῆσθαι τινί, Is. 27, 5, where Schnurrer's view is to be preferred; see Comment.

on Is. in loc. So to make a covenant with any one Is. 28, 15.

i) Emphat. to effect, to execute, to accomplish a thing proposed, a purpose; hence עָשָׂה עֲצָה to execute counsel Is. 30, 1. Job 5, 12; עָשָׂה נְדָרִים to accomplish vows, i. e. to perform or pay them, Judg. 11, 39; עָשָׂה שְׁפָטִים to execute judgments (punishments) upon any one, Ez. 5, 8. 10. 11, 9. 30, 14. 19; עַ' הָרוֹן to execute anger 1 Sam. 28, 18. Ecc. 2, 2 and of joy I said עָשָׂה מַה־הִיא what doth it effect? i. e. what good.—Often without acc. Dan. 8, 24 וַיְהַצֵּלֶּה וַיִּשְׁפֹּר and he shall prosper and accomplish his purpose. 11, 17. 28. 30. Is. 10, 13. So of God Ps. 22, 32. 37, 5. 52, 11.

k) i. q. to keep any stated day, to hold, to celebrate, e. g. the sabbath, the paschal festival, Ex. 12, 48. Num. 9, 10. 14. Deut. 5, 15. Also to pass or spend time Ecc. 6, 12; comp. ποιῆν χρόνον Acts 15, 33. So with adv. עָשָׂה טוֹב to spend one's life well, εὖ πράττειν, Engl. to do well Ecc. 3, 12.

l) to do i. e. to perform the laws of God, his precepts, will, etc. Lev. 20, 22. Deut. 15, 5. Ps. 103, 20. 21; also to do i. e. to practise right, justice, מִשְׁפָּט עַ' מִשְׁפָּט Gen. 18, 19. 25. Ps. 9, 17. Is. 58, 2. Jer. 22, 15. 23, 5. 33, 15; (but עָשָׂה פ' מִשְׁפָּט is to maintain one's right Ps. 9, 5;) virtue Num. 24, 18; good Ps. 37, 3. Contra, to do or commit wrong, הָמָס, עָוֶל, Is. 53, 9. Ez. 3, 20. 18, 26. 33, 18; wickedness, נִבְלָה Gen. 34, 7. Deut. 22, 21; fraud Dan. 11, 23; falsehood 2 Sam. 18, 13; rapine Ez. 22, 13. Also עַ' הַטוֹב פ' (הַיָּשָׁר) to do what is good (right) in one's eyes, what is pleasing to him, Is. 38, 3. 1 K. 11, 38; contra, comp. Ps. 51, 6. Absol. in a bad sense, to do or commit any thing wrong, Gen. 40, 15. With לְ, אַז, of pers. to whom one does kindness or wrong; e. g. עָשָׂה חֶסֶד עִם to do kindness with or to any one, see in חֶסֶד no. 1; עָשָׂה טוֹבָה אַז Jer. 33, 9; עַ' עָשָׂה רָעָה לְ, עַם Num. 5, 30 אֶת־כָּל־הַחֹרֶה הַזֶּה וְעָשָׂה לָהּ אֶת־כָּל־הַחֹרֶה הַזֶּה and shall do unto her all this law, i. e. whatever this law requires.—Sometimes that which one has thus done to another is omitted, and can be gathered only from the context; whether evil Gen. 27, 45. Ex. 14, 31; or good Gen. 30, 30. Ex.



13, 8. Deut. 11, 7. Often it is taken only in a bad sense, as Gen. 19, 8 *only unto these men אל תעשו דבר do ye nothing*, do them no harm. 22, 12. Ps. 56, 5. So *מהי זאת עשית לי why hast thou done this unto me?* Gen. 12, 18. 20, 9. 26, 10. 29, 25. Ex. 14, 11. Judg. 15, 11; *מה עשית כה רי לי וכה יוסרם*, see in *מה* no. 1. Instead of *ל* is found also *עם* Ruth 2, 19, *את* v. 11, and accus. Is. 42, 16.

m) *עשה לך to do with any one, to deal with him*, according to one's own pleasure; (fully *ברצוני* Dan. 8, 4. 11, 3. 36;) Jer. 18, 23 *במה עשה ברהם* in the time of thine anger deal thou with them sc. according to thy pleasure. Dan. 11, 7.

n) Once *עשה מרעה 1 Chr. 4, 10, pr. to do so as to abstain from evil*, i. q. *to abstain from evil*. Others less well, *to do me from evil*, i. e. to keep me from harm.

3. Often *עשה* is so put as to express the simple idea of a verb of action, *to do*, *to act*, rendered definite only by the context or the circumstances. Gen. 3, 13 *מהי זאת עשית why hast thou done this?* v. 14 *כי עשית זאת because thou hast done this*. Gen. 6, 22 *ונעש נח ככל אשר צוה אלהים and Noah did according to all that God commanded him*. Ps. 115, 3 *he doeth whatsoever he will*. Gen. 8, 21. 18, 5. 17. 29. 30. 20, 5. 6. 10. 21, 26. 22, 16. 27, 19. 1 Sam. 14, 43. Ps. 7, 4. 50, 21. al. sæp. 2 Sam. 12, 2 *אתה עשית thou didst it in secret*, i. e. didst act secretly. Is. 46, 4 *עשיתי ואני אשא I have done it, and I will bear*, i. e. as I have borne, so I will bear. Comp. the Attic use of *ποιεῖν*, see Passow h. v. no. 2. f. So of a way of acting, Prov. 13, 16 *כל־יָרוּם וְנֶשֶׁה בְּדַעַת every prudent man acteth with understanding*. Jer. 8, 8. —Sometimes it is pleonastically inserted before another verb, by way of emphasis. Gen. 31, 26 *why hast thou done (this) and deceived me?* (Mark 11, 5 *τί ποιῶντε λύοντες*;) Gen. 41, 34 *let Pharaoh do (this, let him follow my counsel) and appoint*, etc. 1 K. 8, 32. —With *ל* of thing, *to do to or with a thing, to deal with it*; Lev. 4, 20 *and he shall do with the bullock as he did with the bullock for a sin-offering*. Deut. 31, 4. Josh. 8, 2. Is. 5, 4. 10, 11. Dan. 11, 39; also

c. *ב* id. Is. 5, 4; acc. Lev. 16, 15, comp. v. 14.

4. *to work over*, in an immodest sense, Ez. 23, 21; see in Piel.

NIPH. *נעשה*, f. *נעשתה*, part. *נעשה*, fut. *נעשה* (once *תעשה* c. matr. lect. against all rule Ex. 25, 31), apoc. *העש* Esth. 5, 6. al. *to be made, to be done*, Num. 15, 24. Esth. 4, 1. Ecc. 1, 9. 13. 4, 3. 8, 9. 9, 3. 6. al. Fut. of what ought not to be done, Gen. 20, 9. Lev. 4, 2. 13. 22. 27. 5, 17. Impers. in the same sense, Gen. 34, 7 *וְכֵן לֹא יַעֲשֶׂה and thus it ought not to be done*. Also impers. *it must not be so done*, i. e. according to custom, Gen. 29, 26. —Spec. pass. of Kal no. 2. lett. a, *to be made* 1 K. 10, 20; of lett. b, *to be created* Ps. 33, 6; of lett. e, *to be made ready, prepared*, as food Num. 6, 4. Neh. 5, 18; of lett. f, *to be dressed and offered*, as a sacrifice Lev. 7, 9; of lett. i, *to be done, executed*, as counsel 2 Sam. 17, 23, punishment Dan. 11, 36; of lett. k, *to be kept, celebrated*, as a festival 2 K. 23, 23. Esth. 9, 28; of lett. l, *to be wrought, committed*, as wickedness Deut. 13, 15. 17, 4. Mal. 2, 11. —With dat. *ל* *נעשה* *to be done to any one, to happen to him*; Ex. 2, 4 *to see what would be done unto him*. Lev. 24, 19. Obad. 15. Num. 15, 11. Deut. 25, 9. 1 Sam. 17, 26. 27. Esth. 6, 9. Is. 3, 11.

PIEL *עשה* *to work over*, i. e. *to handle, to squeeze* the breasts of an immodest woman, i. q. *מָנַה*, Ez. 23, 3. 8; and so in Kal v. 21. So Gr. *ποιεῖν* and Lat. *facere, perficere, conficere mulierem*, are put by euphemism for sexual intercourse, Juv. 7. 240. Petron. 87. Suet. Ner. 29.

PUAL *to be made, created*, Ps. 139, 15.

Deriv. *מעשה*, and the pr. names, *בעשור*, *רעשאל*, *מעשר*, *מעשרה*, *מעשרה*, *עשור*, *עשוראל*.

\* II. *עשה* obsol. root, *to be hairy, rough, shaggy*, Arab. *عَتَا* hairy, *عَتَا* hairiness. Hence pr. n. *עשו*.

*עשהאל* (whom God created, constituted, r. *עשה*) *Asahel*, pr. n. m. a) 2 Sam. 2, 18. 23, 24. 1 Chr. 27, 7; and in separate words 1 Chr. 2, 16. b) 2 Chr. 17, 8. 31, 13. c) Ezra 10, 15. —For the letter ה quiescent in the middle of a word, see Lehrg. p. 48.

**עֵשָׂו** pr. n. (i. e. hairy, rough, Gen. 25, 25, r. עֵשָׂה II) *Esau*, the son of Isaac and twin-brother of Jacob; also called **אָדָם**, which name however is used more of his posterity than of himself. On the other hand, **בְּנֵי עֵשָׂו** Deut. 2, 4 sq. **בֵּית עֵשָׂו** Obad. 18, and **עֵשָׂו** Jer. 49, 8. 10. Obad. 6, spoken of the *Esauites* i. e. the Idumeans, is mostly poetic. **הַר עֵשָׂו** *the mountain of Esau*, i. e. of the Idumeans, Mount Seir, Obad. 8. 9. 19. 21.

**עֶשְׂדֹר** m. (denom. from עֵשָׂר) *a ten, a decad*, e. g. a) Of days, like שְׁבֹעַ a se'nnight, Gen. 24, 55. Also for the last day of the ten, i. e. *the tenth day* sc. of the month, Ex. 12, 3. Lev. 16, 29. Num. 29, 7. Josh. 4, 19. Jer. 52, 4. 12. al. Comp. Gr. *δεκάς, ἐννέα, τετράς*, for the tenth, ninth, fourth day of the month; also Ethiop. **ሀሁር**, **፲፱**, for the tenth, fifth day, etc. See Ludolf's Gramm. p. 100. b) Of the cords or strings of an instrument; hence for *a ten-stringed instrument, decachord*, Ps. 92, 4; fully, by appos. **נָבֶל עֶשְׂדֹר** *a ten-stringed lyre* 33, 2. 144, 9. Sept. *δεκάχορδον*.

**עֲשִׂיאל** (created of God) *Asiel*, pr. n. m. 1 Chr. 4, 35.

**עֲשִׂיָּה** (whom Jehovah created, constituted) *Asaiah*, pr. n. m. a) 1 K. 22, 12. 14. 2 Chr. 34, 20. b) 1 Chr. 4, 36. c) 6, 15. 15, 6. 11. d) 9, 5.

**עֲשִׂירִי** adj. ordinal (from עֵשָׂר) *the tenth* Gen. 8, 5. Num. 7, 66. al. sep. Ellipt. for *the tenth month*, i. e. Tebeth, Gen. 8, 5. Jer. 52, 4. al. comp. *December*.—Fem. **עֲשִׂירִיָּה** Is. 6, 13 and **עֲשִׂירִיָּה** *the tenth part, a tenth*, Ex. 16, 36. Lev. 5, 11. al.

\* **עִשְׂק** in Kal not used, Chald. and Talmud. **עִשְׂק** *to have to do with any person or thing, to strive with*.

HITHP. *to strive, to quarrel*, once c. **עָם** Gen. 26, 20.—Hence

**עִשְׂק** (quarrel) *Esek*, pr. n. of a well near Gerar, Gen. 26, 20.

\* **עֶשֶׂר** f. in pause **עֶשְׂרִי** Josh. 21, 5; masc. **עֶשְׂרָה**, constr. **עֶשְׂרֹת**; *ten*, a cardinal number. Arab. **عَشْرَة** f. and **عَشَرَ** m. Syr. **ܥܫܪ** f. and **ܥܫܪܐ** m. Etymologists agree in deriving this form from

the *conjunction* of the ten fingers; comp. Arab. **عشر** to be joined together, associated; also **عَشر**, **أَشر**, and by transp. **عرس**, all which contain the idea of conjunction.—Every where coupled only with a noun plural; in 1 Sam. 17, 17 **עֶשְׂרָה זָהָם** the word **זָהָם** is omitted. E. g. a) Fem. **עֶשְׂרֹת נָשִׁים** 2 Sam. 15, 16; **עֶשְׂרֹת אֶחָדָה** Gen. 45, 23; **עֶשְׂרֹת** Ex. 26, 16; and with the numeral after, **עֶשְׂרִים עֶשְׂרִי** Josh. 15, 57. 1 Chr. 6, 46. b) Masc. Gen. 18, 32. **עֶשְׂרֹת נָפְרִים** 1 Sam. 25, 5; and so Gen. 24, 10. Neh. 5, 18. Deut. 4, 13; with the num. after, **עֶשְׂרִים עֶשְׂרָה** Gen. 32, 16.—Sometimes *ten* is put as a round number, Gen. 31, 7. Job 19, 3.

PLUR. **עֶשְׂרֹת** *tens, decads*; hence **שָׂרֵי עֶשְׂרֹת** *rulers of tens* Ex. 18, 21. Deut. 1, 15. Sept. *δεκάραρχοι, δέκαρχοι*. Arab.

**عَشْرَات** *tens*.—Plur. **עֶשְׂרִים** see in **עֶשְׂרִי**.

Deriv. **עֶשְׂרֹן**, **עֶשְׂרִי**, **עֶשְׂרִי**, **עֶשְׂרִי**, **עֶשְׂרִי**, the denom. verb **עֶשְׂרָה**. Other forms of the cardinal itself here follow.

**עֶשֶׂר** m. and **עֶשְׂרָה** f. id. 1. *ten*, Engl. *teen*, used only in those numbers which are compounded with *ten*; as masc. **עֶשֶׂר אֶחָד** *eleven*, **עֶשְׂרִי אַרְבָּעָה** *fourteen*, **עֶשְׂרִי שֵׁשָׁה** *sixteen*; also as ordinals, *eleventh, fourteenth, sixteenth*; with art. **הָעֶשְׂרִי** *the twelve* Josh. 4, 4. Fem. **עֶשְׂרִי אֶחָד** *eleven*, **עֶשְׂרִי שֵׁשׁ** *sixteen*; also ord. *eleventh, sixteenth*, etc.

2. PLUR. **עֶשְׂרִים** (from sing. **עֶשְׂרָה**) a) Card. *twenty*, of both genders, used with nouns sing. and plur. and either before or after them, Gen. 31, 41. Lev. 27, 5. al. b) Ord. *the twentieth*, Num. 10, 11. 1 K. 15, 9. 16, 10.

**עֶשֶׂר** Chald. f. and **עֶשְׂרָה** m. *ten*, Dan. 7, 7. 20, 24. **עֶשְׂרִי תָרִי** *twelve* Dan. 4, 26. Ezra. 6, 17. Plur. **עֶשְׂרִין** *twenty* Dan. 6, 2.

**עֶשֶׂר** fut. **יַעֲשֶׂר** (denom. from **עֶשְׂרִי**) c. acc. *to take the tenth part of any thing, to tithe*, 1 Sam. 8, 15. 17.

PIEL *to give the tenth part, to pay tithes*. Neh. 10, 38 and *the tithes of our fields* (must we bring) *to the Levites* **וְהָם הַלֵּוִיִּם** *for they, the Levites, must* (in turn) *pay tithes*. With acc. of that of which the tithe is paid, Deut. 14, 22.



dat. of him to whom it is paid, Gen. 28, 22.

HiPH. like Piel. to give tithes, inf. with pref. בעשר, לעשר, Neh. 10, 39. Deut. 26, 12.

עֲשָׂרָה, see עָשָׂר.

עֲשָׂרָה, see עָשָׂר.

עֲשָׂרֹן m. (denom. from עָשָׂר) plur. עֲשָׂרִים, a tenth, tenth part, a measure of things dry, spec. for grain and meal, Lev. 14, 10. 21. 23, 13. 17. al. sæp. Sept. δέκατον, more fully Num. 15, 4 δέκατον τοῦ οἴφι, Vulg. decima pars Ephī, the tenth part of an ephah, or about  $3\frac{1}{2}$  quarts, i. q. עָמָר; and this appears to be correct, comp. Lev. 5, 11. 6, 13. Num. 5, 15. 28, 5; et ibi Sept.

I. עֵשׂ m. a moth, Job 4, 19. 13, 28. Is. 50, 9. Hos. 5, 12. al. Arab. عَشَّة. R. עֵשֶׂת.

II. עֵשׂ m. (ר. עֵשֶׂת) Job 9, 9, and עֵרֶשׁ f. Job 38, 32, the constellation which we call the Great Bear, Ursa Major, the Wain, from the Greeks and Romans. In Job 38, 32 בְּנֵיהָ its sons are the three stars in the tail of the bear. The word עֵשׂ does not itself signify a bear, but is made by aphæresis from נֶעֱשֶׂת, Arab.

נֶעֱשֶׂת a barrow, bearer, (from r. נָעַשׂ to take up, to bear,) the Arabic name of this constellation. The same three stars in the tail are also called בְּנֵי נָעַשׂ, i. e. daughters of the Bearer. See Bochart Hieroz. II. p. 114. Niebuhr Arabien p. 115.—Alb. Schultens ad Job. l. c. regards the Heb. עֵשׂ as i. q. Arab.

עָסַי night-watcher, from r. עָסַ and עָסַ to go about by night, and supposes this constellation to be so called because it never sets. But the former etymology is preferable. Comp. Michaelis Suppl. p. 895 sq.

עֹשֶׂק m. an oppressor Jer. 22, 3, i. q. עֹשֶׂק 21, 12. R. עֹשֶׂק.

עֲשׂוּקִים m. plur. (ר. עֲשֹׂק) oppressions, injuries, acts of violence, Ecc. 4, 1. Am. 3, 9. Job 35, 9. But in Ps. 103, 6. Jer. 50, 33, it is part. pass. plur. the oppressed.

עֲשׂוֹת m. adj. (ר. עֲשֹׂה) bright; Ez. 27, 19 בְּרָזֶל עֲשׂוֹה bright iron, perh. polished steel; others, wrought iron, from the root no. 2. Sept. σιδερος ἐργασμενος, Vulg. fabrefactum.

עֲשְׂוֹת Ashvath, pr. n. m. 1 Chr. 7, 33.

עֲשִׂיר m. (ר. עָשָׂר) plur. עֲשִׂירִים, constr. עֲשִׂירִי; rich, viz.

1. Adj. אִישׁ עֲשִׂיר a rich man 2 Sam. 12, 4.

2. Subst. one rich, a rich man; plur. עֲשִׂירִים the rich; Prov. 10, 15. 14, 20. 18, 11. Jer. 9, 22. Ecc. 10, 20. Ps. 49, 3. 45, 13 עֲשִׂירֵי עָם the richest of people.—Spec. a) In a good sense, honourable, noble, Ecc. 10, 6; opp. עָלָה. b) In a bad sense, proud, impious, ungodly, since riches are the source of pride, and pride to a Hebrew is synonymous with impiety; so Is. 53, 9 and they put with the wicked (אֶרְצֵי עֲשִׂירִים) his sepulchre, and with the ungodly (אֶרְצֵי עֲשִׂירִים) his tumulus; here the parallelism demands that עֲשִׂירִי and רָשָׁעִים be synonymous. See also עָנִי and עָנִי (in הָלַל no. 3). הוֹלֵלִים comp. Is. 2, 7. Mic. 7, 12. Matt. 19, 23.

\* עֲשֵׂן fut. יַעֲשֵׁן plur. in pause יַעֲשֵׁנוּ Ps. 104, 32; to smoke, as mountains Ex.

19, 18. Ps. 104, 32. 144, 5. Arab. عَنَّ id. Kindr. is הָנָן, whence אֶחָזֶן furnace. In the Indo-European tongues compare Sanser. ātman mind (pr. breath, spirit); Gr. ἀτμός vapour, smoke, ἀτμή, ἀτμός; Goth. athma, breath, Germ. Athem.—Metaph. spoken of the divine wrath Deut. 29, 19. Ps. 74, 1. 80, 5.

Deriv. the two following.

עֲשֵׂן m. (ר. עָשָׂה) constr. עֲשֵׂן Josh. 8, 20. 21, also עֲשֵׂן as if from עֲשֵׂן Ex. 19, 18; c. suff. עֲשֵׂנָה.

1. smoke, Gen. 15, 17. Is. 4, 5. 6, 4. Nah. 2, 14. Prov. 10, 26. עֲשֵׂן עֲשֵׂן a column of smoke Judg. 20, 40; עֲשֵׂן id. Is. 9, 17; עֲשֵׂן id. Cant. 3, 6. A people suddenly dispersed is compared to smoke driven away Hos. 13, 3. Ps. 68, 3. Is. 51, 6.—Poet. smoke is also put: a) For vapour caused by the breathing and snorting of an enraged animal, Job 41, 12 [20]; comp. 'fumantem nasum viri ursi' Martial 6. 64. 28. Hence of the divine wrath, Ps. 18, 9 בָּאָסָם עֲשֵׂן עָלָה there went up a smoke out of his nostrils

Is. 65, 5. b) For a cloud of dust, as indicating the approach of a hostile army, Is. 14, 31; comp. 'fumantes pulvere campos' Virg. *Æn.* 11. 909.

2. *Ashan*, pr. n. of a city in Simeon, Josh. 15, 42. 19, 7. 1 Chr. 4, 32. 6, 44. Called also עָשָׂן q. v.

עָשָׂן m. adj. (r. עָשָׂן) plur. עָשָׂנִים, smoking Ex. 20, 15. Is. 7, 4.

\* עָשָׂן fut. יַעֲשֶׂן 1. to oppress, to treat with violence and injustice; Arab.

عَسَقَ I, V, to urge, to press, عَسَقَ

injustice, violence.—E. g. the poor and needy, Ps. 119, 121. 122. Am. 4, 1. Jer. 7, 6. Prov. 14, 31. 22, 16. 28, 3. Ecc. 4, 1; a king his subjects 1 Sam. 12, 3. 4; a victor the vanquished Is. 52, 4. Jer. 50, 33. Ps. 105, 14. Hos. 5, 11; God a man Job 10, 3. More fully עָשָׂן עַל עַזְרָא Ez. 18, 18. 22, 29. Part. act. עֹשֶׂן an oppressor Ps. 72, 4; pass. עָשׂוּן oppressed Deut. 28, 29. 33. Often coupled with עָשָׂן q. v.—Metaph. Prov. 28, 17 עָשָׂן עַל דָּמָא אִישׁ בְּדָמָא אִישׁ a man oppressed with life's blood sc. shed by him, i. e. sinking under the burden of this guilt.

2. to defraud any one, to extort from him by fraud and violence, with acc. of pers. Lev. 19, 13. Deut. 24, 14; also acc. of thing Mal. 3, 5 עָשָׂן שֶׁכֶּר שֶׁכֶּרֶת who wrest his wages from the hireling. Absol. Hos. 12, 8.—Both senses (no. 1 and 2) occur together in Mic. 2, 2 עָשָׂן וְיָבִירוּ they oppress a man and (wrest away) his house sc. by fraud and violence; comp. עָשָׂן.

3. to be proud, insolent, trop. of a river overflowing its banks, Job 40, 18 [23]. Comp. synon. عَجْر, ظلم, بغا.

Pual part. fem. מְעֻשָּׂה violated, e. g. a virgin, metaph. of a captured city Is. 23, 12.

Deriv. עָשָׂן, עָשָׂן, עָשָׂן, עָשָׂן, מְעֻשָּׂה, pr. n. עָשָׂן.

עָשָׂן (oppression) *Eshek*, pr. n. m. 1 Chr. 8, 39.

עָשָׂן m. 1. violence, injury, violent act, Is. 59, 13. Spec. oppression of the poor and needy, by fraud, extortion, pilage, Ez. 22, 7. 12. Ps. 73, 8. Jer. 6, 6. 22, 17. With genit. of the oppressor Ps. 119, 134; of the oppressed Ecc. 5, 7.

2. Any thing extorted, got by fraud and violence, Lev. 5, 23. Ps. 62, 11; genr. unjust gain Ecc. 7, 7.

3. distress, straits, i. q. עָשָׂה, Is. 54, 14.

עָשָׂה f. (r. עָשָׂה) oppression which one suffers; hence distress, straits; Is. 38, 14 עָשָׂה לִי distress is upon me; read *ōshkal-li* notwithstanding the Metheg, as in בְּהִיָּהם, שְׁמִירָה, see Lehrs. p. 43.

עָשָׂה fut. יַעֲשֶׂה to be rich, Job 15, 29.

Hos. 12, 9. Aram. عَاشَر, id.—The primary idea seems that of being right, straight, so as to be kindr. with עָשָׂה, עָשָׂה; hence the idea of happiness, and then of riches.

PIEL to build, pr. to erect, from the primary force of the root; and once 1 K. 22, 49 Cheth. יְהוֹשָׁפָט עָשָׂה אֲנִיּוֹת *Jehoshaphat built ships*; Keri עָשָׂה, and thus 2 Chr. 20, 36. 37.

HIPH. הִעֲשִׂיר, fut. c. suff. יַעֲשִׂרָה 1 Sam. 17, 25.

1. to make rich, to enrich, c. acc. pers. Gen. 14, 23. Ez. 27, 33. Trop. Ps. 65, 10 הַיָּדֹשֶׁת רַבָּה תַעֲשִׂרָהּ *thou dost abundantly enrich it*, the earth, i. e. with copious gifts dost adorn it. With two acc. 1 Sam. 17, 25. Absol. 1 Sam. 2, 7. Prov. 10, 4. 22.

2. Intrans. to enrich oneself, to become rich, (pr. to make riches, see Heb. Gr. § 52. 2, note.) Ps. 49, 17. Prov. 21, 17. With acc. of that with which one is enriched, Dan. 11, 2.

HITHP. to feign oneself rich, Prov. 13, 7.

Deriv. עָשָׂה, also

עָשָׂה m. riches 1 Sam. 17, 25. 1 K. 3, 11. 13. Ecc. 4, 8. Prov. 22, 1. al. sæpe.

\* עָשָׂה i. q. בָּלַח, to fall in, to fall away, e. g. a) Of garments falling in pieces from use or from being moth-

eaten; comp. עָשָׂה, moth. b) Of the countenance falling away, pining, wasting, from disease or care, Ps. 6, 8. 31, 10.

11. Arab. عَاشَ to fall away, to pine.

\* עָשָׂה 1. to shine, to be bright, smooth. Jer. 5, 28 שָׁמֵן עָשָׂה they are waxen fat, they shine. i. e. their skin shines with fatness. Hence עָשָׂה.

2. to make shining, i. e. smooth; hence



to work, to forge, to form, see deriv. עֲשָׂה. Comp. חָלַק.—Hence

3. Trop. of the mind, which forms, fashions, moulds any thing by revolving it, see עֲשָׂהוּ, עֲשָׂהוּ; also

HITHP. to bethink oneself, recogitare as Vulg. well; c. לְ Jon. 1, 6. Chald. אֶחְשָׁה to excogitate.

עֲשָׂה, Chald. to think, to have in mind, to purpose, c. inf. et לְ Dan. 6, 4. See Heb. עָשָׂה no. 3, and Hithpa.

עֲשָׂה f. (r. עֲשָׂה no. 3) something wrought, artificial work, Cant. 5, 14. The fem. gender comes prob. from regarding the ה as a mere ending; see Lehrs. p. 474.—Plur. עֲשָׂהִי see in its order.

עֲשָׂתוֹ f. (r. עֲשָׂה no. 3) thought, opinion; Job 12, 5 לְעֲשָׂתוֹ שָׁאֵן in the thought of one at ease, i. q. בְּעֵינָי. Some Mss. and printed editions read עֲשָׂתוֹ plur. constr. of עֲשָׂה, which however ought then to be עֲשָׂתוֹ; but the more accurate exhibit Shurek.

עֲשָׂתִי a word of doubtful origin, which joined with a number denoting ten, i. e. עֲשָׂתִי m. and עֲשָׂתִי f. signifies eleven, e. g. masc. Num. 7, 72. 29, 20; fem. with plur. Ex. 26, 7. 8. 36, 14. 15, with sing. 2 K. 25, 2. Jer. 1, 3. al. Also as an ordinal the eleventh, masc. Deut. 1, 3. Zech. 1, 7; fem. Jer. 39, 2. Ez. 26, 1. Simonis explains it, after Kimchi, as if plur. constr. of עֲשָׂה, thus: "cogitationes ultra decem, i. e. numerus cogitationes sive mente concipiendus, cum præcedentes numeri ad digitos numerarentur." This is unsatisfactory enough, though a better solution is still wanting.

עֲשָׂתוֹת f. plur. thoughts, counsels, Ps. 146, 4. Chald. id. R. עֲשָׂה.

עֲשָׂתוֹת f. 1 K. 11, 5. 33. 2 K. 23, 13, Ashoreth, elsewhere plur. עֲשָׂתוֹת Ash-tarothe, i. e. Astarte, ἡ Ἀστάρτη, pr. n. of a female divinity worshipped by the Sidonians 1 and 2 K. ll. cc. by the Philistines 1 Sam. 31, 10; and after their example by the Hebrews in the days of the Judges and Solomon, Judg. 2, 13. 10, 6. 1 Sam. 7, 3. 4. 12, 10. 1 and 2 K. ll. cc. with great observance and in connection with Baal, Judg. l. c. 1 Sam. 12, 10. The plur. עֲשָׂתוֹת, which is thrice

coupled with הַבְּעֵלִים Judg. 10, 6. 1 Sam. 7, 4. 12, 10, seems to denote statues of Astarte, comp. בְּעֵלִים, אֲשֶׁרֶת, Gr. Ἐqual; and so too in 1 Sam. 31, 10 בֵּית עֲשָׂתוֹת the temple of Astartes (since there may have been several images in the same temple), and Judg. 2, 13 לְבַעַל וּלְעֲשָׂתוֹת. But some explain these passages as instances of the 'pluralis excellentiæ.' Sept. Ἀστάρτη, plur. Ἀστέριαι and Ἀστέριαι.—The extent of this worship among the Phenicians and Carthaginians is shown by the frequent occurrence of this name in the pr. names both of men and women; as עַבְד עֲשֶׁרֶת servant of Astarte, Gr. Ἀβδαστάρτης, Lat. Bodostor, Bostor; רַבִּי עֲשֶׁרֶת served of Astarte, Delæastartus, etc.—Greek and Roman writers compare this name partly with their Juno, as August. Quæst. ad Jud. 7, 16 'Juno sine dubitatione a Punicis Astarte vocatur;' more commonly with Venus and Luna, as Lucian de Dea Syr. Ἀστάρτη δ' ἐγὼ δοκέω Σεληνὴν ἱμεῖναι. Philo Bybl. ap. Euseb. l. 10 τὴν δὲ Ἀστάρτην Φοινίκης τὴν Ἀφροδίτην εἶναι λέγουσι. Cic. Nat. 3, 23 'quarta [Venus] Syria Tyroque concepta, quæ Astarte vocatur.' The latter is the more correct; for as בַּעַל was sometimes held to be the god of the sun (see בַּעַל הַשֶּׁמֶשׁ in בַּעַל no. 5), though usually the planet Jupiter and god of fortune, so Astarte also sometimes represented the moon, and again Venus, i. e. the planet Venus, the goddess of love and fortune, who in a like respect is called likewise אֲשֶׁרֶת and מְנִי q. v. See also Mover's Phænizien p. 601 sq.—As to the figure of this idol it can only be affirmed that it was horned; since the city Ashtaroth of Bashan, so named from the worship of Astarte, is once called עֲשָׂתוֹת קַרְנַיִם Gen. 14, 5; and these horns accord well both with the goddess of the moon, and also with the mythus respecting Astarte in Philo Bybl. ap. Euseb. l. c. and Sanchun. Fragm. ed. Orelli p. 34: Ἀστάρτη δὲ ἡ μέγιστη καὶ Ζεὺς Δημῆστος καὶ Ἀδωδο; (הַדָּה) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνου γέννη. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παρυσήμον κεφαλὴν ταύρου· περιστοιχισα δὲ τὴν οἴκου μένην, εὗρεν ἀεροπετῆ ἄστειρα, ὧν καὶ ἀνελόμενῃ ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφίξεσθαι.

See also Tacit. Hist. II. 3.—As to the etymology of the name, so long sought for in vain, it would seem that עֲשְׁתָּרוֹת is for אֶסְתֶּר Pers. ستاره *star*, καὶ ἑσπερία *the star of Venus*, like Syr. ܡܠܟܬܐ; see art. אֶסְתֶּר p. 76. Hence the name Ἀστὴρ-ἄστῃ, by which Astarte is called, Herodian 5. 6. 10, gives the etymology well.—See more in Thesaur. p. 1082 sq.

PLUR. עֲשְׁתָּרוֹת, constr. עֲשְׁתָּרוֹתָ 1. *As-tartes*, images of Astarte; see above.

2. עֲשְׁתָּרוֹת צֹאן *Astartes of the flock*, Venuses, prob. for *females, ewes*, as propagating the flock, Deut. 7, 13. 28, 4. 18. 51. Kimchi נקבות הצאן, Gr. Venet. well *ovis ewes*.

3. Plur. *Ashtaroth*, pr. n. of a city of Bashan, Deut. 1, 4. Josh. 9, 10. 12, 4. 13, 12. 31. 1 Chr. 6, 56. Once עֲשְׁתָּרוֹת קַרְנִים *Ashteroth-karnaim*, i. e. *horned*, Gen. 14, 5; so called from the horned images of Astarte, with which the city prob. abounded; see in no. 1. The ancient full name seems to have been בית עשתרות (*house of Astartes*), whence by contraction בְּעִשְׁתֶּרֶת Josh. 21, 27; see this art. p. 149. It was assigned first to Manasseh, and then to the Levites, Josh. 13, 31. 1 Chr. 6, 56. Often coupled with אֶדְרַי *Edrei*, from which according to Eusebius it was six Roman miles distant. The *Kagraiv* of 1 Macc. 5, 43 seems to be the same. [A large mound or acropolis, called *Tell 'Ashtereh*, now marks the site of Ashtaroth; it is in the midst of a vast plain, 7½ miles S. S. W. of Nōwa towards Mezāreib, from which it is 5 miles distant. It is also about 6 miles distant from Der'a the ancient Edrei. See Newbold in Journ. of Lond. Geogr. Soc. 1846. p. 333. Reland. Palæst. p. 598.—R.]

עַתָּה pr. for עֶרֶת fem. of עֵר (ר. עֵרָה) as לַעַת for לָרָה, אַתָּה for אֶרֶת; c. Makk. עֶרֶת, c. suff. עֶרֶת; usually fem. as in הָעֶרֶת, but sometimes masc. Ez. 7, 7. 12. Cant. 2, 12, since the origin of the word appears to have been overlooked; see Lehrs. p. 474. Plur. עֶרֶת fem. Ez. 12, 27. Neh. 13, 31; oftener masc. 2 Chr. 15, 5. Dan. 11, 14. Ezra 10, 14. Neh. 10, 35.

1. *time*, in general; with genit. עַתָּה הָעֶרֶת *the time of evening*, even-tide, Josh.

8, 29; עַתָּה הָעֶרֶת *pruning-time* Cant. 2, 12; עַתָּה רָעָה *time of evil*, of calamity, Ps. 37, 19; Jer. 51, 6. Hagg. 1, 2. With inf. עַתָּה לָרָה *time of bearing* Job 39, 1. 2; Jer. 8, 7. So before a clause, Mic. 5, 2 עַתָּה יִלְדָּה יִלְדָּה *the time when she that travaileth bringeth forth*. Job 6, 17. Deut. 32, 35. 2 Chr. 20, 22. 28, 22. Also מֵעַתָּה (עַד) אֵל *from time to time* 1 Chr. 9 25. Ez. 4, 10. 11.—With prepositions:

a) בְּעֶתָּה, c. art. בְּעֶתָּה, *in or at a time*; הָעֶתָּה *at that time* Gen. 21, 22. 38, 1. Num. 22, 4, and so always in the Pent. see in הָעֶתָּה; in the other books הָעֶתָּה. So בְּעֶתָּה קָצִיר *in the time of harvest* Jer. 50, 16; בְּעֶתָּה לְרָחֵם Gen. 38, 27; בְּכָל-עֶתָּה *at all times*, always, Ps. 10, 5. 34, 2. 62, 9. al. sæp.

b) לְעֶתָּה *at a time*, espec. of the time of day, of life, etc. לְעֶתָּה עָרֵב Gen. 8, 11. 24, 11. 2 Sam. 11, 2. al. לְעֶתָּה הַשָּׁמֶשׁ Josh. 10, 27. 2 Chr. 18, 34; לְעֶתָּה זָקֵנָה *in the time of old age* 1 K. 11, 4. 15, 23, לְעֶתְרוֹת בָּיּוֹם, i. q. יוֹם בָּיּוֹם, *day by day*. 1 Chr. 12, 22.

c) עַתָּה *about or at a time*, see in בְּ B. 3; as עַתָּה מִנְּחָה עָרֵב *at the time of the evening oblation* Dan. 9, 21. With the art. עַתָּה (for בְּעֶתָּה) *at this time*, now, Num. 23, 23. Judg. 13, 23. 21, 22. Job 39, 18. עַתָּה מָחָר *about this time to-morrow*, Ex. 9, 18. 1 Sam. 9, 16. 20, 12. 1 K. 19, 2. al. more fully עַתָּה הַיּוֹמָה מָחָר Josh. 11, 6. עַתָּה חַיָּה, see in חַיָּה no. 3. p. 309.

d) Accus. עַתָּה, *at or in the time*; Ps. 4, 8 הֶגְגָּם וְיֵינָם מֵעַתָּה *more than in the time when their corn and their wine were abundant*. Absol. *at the time*, now, i. q. עַתָּה, Ez. 27, 34. Sept. νῦν, Vulg. nunc.—Spec.

2. *time of the year, season*, Gr. ὥρα; Cant. 2, 12. Jer. 50, 16, see above in no. 1. עַתָּה חַיָּה, see above in no. 1. c. Ezra 10, 13 הָעֶתָּה גְּשָׁמִים *the season of rains*, i. e. the rainy season; see Bibl. Res. in Palest. II. p. 97.

3. *time or season of life*, espec. *youth*, spoken of a marriageable virgin, Ez. 16, 8 וְהָיָה עִתָּה לֹהֵב *lo, thy time was the time of love*. So Ps. 81, 16 *their youth should have endured for ever*. Comp. Gr. ὥρα, e. g. ἐς γάμον ὥρην ἀπύκτισται Hdot. 6, 61; εἰς ἀδρός ὥραν ἡκουσα κόρη Plat. 4. *a fit time, proper season*, like Gr. αἰώος; often with suff. as בְּעֶתָּה מָחָר *the*



*rain in its season*, i. e. at the proper time, Deut. 11, 14. 28, 12; of fruit Ps. 1, 3; so Ps. 104, 27. Job 38, 32. Prov. 15, 23. Ecc. 7, 17. 10, 17. Acc. **לֹא עַתָּה** *not in time*, out of time, untimely, Job 22, 16; and so **עַתָּה בְּתִימָה**, betimes, Hos. 13, 13 *he is a foolish son* וְגו' **כִּי עַתָּה לֹא בְּעֶמְדוֹ** *for he standeth not betimes in the matrix*, i. e. doth not break forth from the womb at the right time, while there is yet strength to bear; comp. Is. 37, 3.

5. *the time of any one*, i. q. *day of any one*, see in **יוֹם** no. 1. b; i. e. the time of the end, the last and fatal day, time of destruction, Is. 13, 22. Jer. 27, 9. Ez. 22, 3. 30, 3. Ecc. 9, 12. Absol. Ecc. 9, 11.

6. *a set time, a certain period*, which will have an end, opp. **עוֹלָם**. Ecc. 3, 1 **לְכָל־חַפְצֵי יְהוָה לְכָל־חַפְצֵי** *to every thing there is a time*, i. e. it endures but for a time, is not permanent; comp. 8, 6. So **בְּיָמֵי עַתָּה** *for a time*, i. e. a fixed period, which will come to an end, Dan. 11, 24.

PLUR. **עֵתִים**, **עֵתוֹת**, see above init. *times*; i. e. a) As computed by those learned in such matters; e. g. **יָדְעֵי הָעֵתִים** Esth. 1, 13, and **יָדְעֵי בִינָה לְעֵתִים** 1 Chr. 12, 32, *knowing of times*, i. e. astrologers. b) As connected with the *vicissitudes* of men and things, 1 Chr. 29, 30. Dan. 9, 26. Is. 33, 6. Hence i. q. *destiny, lot*, Ps. 31, 16. Also *times* of judgment, of divine wrath, Job 24, 1; comp. in no. 5. c) As implying repetition, Neh. 9, 28 **רַבּוֹת עֵתִים** *many times*, repeatedly; comp. Chald. **זְמַן** no. 2.

Denom. **עֵתָה**, **עֵתִי**, perh. pr. n. **עֵתִי**.

**עַתָּה קָצֵן** (time of the judge) with **ה** local **קָצֵן**, *Ittah-kazin*, pr. n. of a city in Zebulun, Josh. 19, 13.

\* **עֵתֵד** in Kal not used; Chald. Pa. **עֵתֵד** *to set, to place, to prepare*; Ithpa. *to set oneself, to stand*, i. q. **הִתְנַצַּב**. Syr. Pe. and Pa. *to set, to arrange*. Arab.

**עָתֵד** *to be prepared, ready*; II, IV, *to prepare, to arrange*. Kindr. are **עָתֵד**, **עָתֵד**.

PIEL *to make ready, prepare*, Prov. 24, 27.

HITHP. *to be ready, destined*, for any thing, c. **ל** Job 15, 28.

Deriv. **עֵתֵד**, **עֵתֵד**, **עֵתֵד**.

**עֵתָה** adv. (from **עַתָּה** time, with **ה** paragog. demonstr.) in pause **עֵתָה** Milêl Gen.

32, 5, like **עֵתָה**, **עֵתָה**; pr. *at the time*. Hence.

1. *at this time, now*, as opp. both to time past and future, Josh. 14, 11. Hos. 2, 10. Is. 48, 7; and so Gen. 22, 12. 29, 32. Job 3, 13. 4, 5. Ps. 12, 6. 20, 7. al. sæp. Also *now, already*, Job 6, 3; and poet. i. q. *presently, shortly*, Job 7, 21. 8, 6. **מֵעַתָּה וְעַד עוֹלָם** *from this time even for ever*, Is. 9, 6. **עַד עַתָּה** *until this time*, until now, Gen. 32, 5. 46, 34. **עַתָּה זֶה** *just now*, this moment, see in **זֶה** no. 3. b. **עַתָּה זֶה** *yea now*, see in **זֶה** no. 3 ult. **עַתָּה לֹא** *not now*, no more, Is. 29, 22. Freq. is **עַתָּה וְעַתָּה** *and now*, therefore, Gen. 3, 22. 4, 11. 21, 23. 41, 23. Neh. 5, 5. al.

2. Sometimes the notion of time is dropped, and then like Gr. *νῦν, nûn*, it is used by way of emphasis, incitement, *now, come now*, mostly with imperat. Gen. 31, 13. Is. 30, 8. Mic. 4, 14; **עַתָּה הִנֵּה** 1 K. 1, 18. 2 K. 18, 21. Also with interrog. Is. 36, 5 *come now, on whom dost thou trust?* v. 10 *and now (עַתָּה) have I then come up without Jehovah?*

**עֵתוֹד** m. *a he-goat*; Arab. **عَنْوَد** a young goat, pr. well-formed, of perfect age, robust; comp. **عَتَد** a horse ready for the course; others, robust, of perfect stature.—Only plur. **עֵתוֹדִים**, **עֵתוֹדִים**, Gen. 31, 10. 12. Num. 7, 17. Ps. 50, 9. 13. Prov. 27, 6. Is. 1, 11. al. Put for the leaders of the flock Jer. 50, 8. Poet. of the leader of a people, a prince, Is. 14, 9. Zech. 10, 3.

**עֵתֵד** m. (r. **עֵתֵד**) i. q. **עֵתֵד**, viz. a) *ready, prepared*, Esth. 8, 13 Cheth. b) Plur. **עֵתוֹדוֹת** *things prepared*, i. e. acquired, *treasure*, Is. 10, 13 Keri.

**עֵתִי** (perh. i. q. **עֵתִי** opportune) *Attai*, pr. n. m. a) 1 Chr. 2, 35. 36. b) 12, 11. c) 2 Chr. 11, 20.

**עֵתִי** m. adj. (from **עַתָּה**) *timely, fit, opportune*, Lev. 16, 21.

**עֵתֵד** m. adj. (r. **עֵתֵד**) 1. *ready, prepared*, c. **ל** Esth. 3, 14. 8, 13. Job 15, 24. Syr. and Arab. id.

2. *practised, skilful*, c. inf. Job 3, 8. Comp. **عَتَد** Conj. V, artis peritissimus fuit; see Schult. ad l. c.

3. Plur. **עֵתוֹדוֹת** a) *things prepared for any one*, i. e. things impending, des-

tined, Deut. 32, 35. b) *things prepared* i. e. acquired, *treasures, riches*, τὰ ὑπάρχοντα, Is. 10, 13 Cheth.

עָתִיד Chald. *ready*, Dan. 3, 15.

עֲתִיָּה (perh. i. q. עֲשִׂיָּה) *Athaiah*, pr. n. m. Neh. 11, 4.

עֲתִיק m. adj. (ר. עֲתִיק) *splendid*, spoken of garments, Is. 23, 18 מְבִשֶּׁת עֲתִיק, Targ. כְּסוֹ דִּרְקָר. It is here the splendour of the sacerdotal vestments, handed down from antiquity and preserved with the highest care and veneration; see in r. עֲתִיק no. 4.—Arab. عَاتِق old, antique, put for that which is superexcellent, of ancient name and honour.

עֲתִיק m. adj. (ר. עֲתִיק) 1. *taken away, taken off*, sc. from the mother's breast, weaned, Is. 28, 9.

2. *ancient, old*, 1 Chr. 4, 22. See the root, no. 2.

עֲתִיק Chald. m. adj. *ancient, senex*, Dan. 7, 9. 13. 22. Syr. ܥܬܝܩ id. See r. עֲתִיק no. 2.

\* עֲתִיק obsol. root, Arab. عتك *to turn in, to take lodging*. Hence

עֲתִיק (lodging-place) *Athach*, pr. n. of a place in the tribe of Judah 1 Sam. 30, 30.

\* עֲתִיל obsol. root, Arab. عتل *to treat with violence*. Hence the two following.

עֲתִילִי (for עֲתִילִיָּה q. v.) *Athlai*, pr. n. m. Ezra 10, 28.

עֲתִילִיָּה (whom Jehovah afflicts, r. עֲתִיל) *Athaliah*, pr. n.

1. Masc. a) 1 Chr. 8, 26. b) Ezra 8, 7.

2. Fem. a queen of Judah, the daughter of Ahab and Jezebel, 880–877 B. C. 2 K. 11, 1; elsewhere עֲתִילִיָּה id. 2 K. 8, 26. 11, 2. 2 Chr. 22, 2. 23, 21. 24, 7.

\* עֲתִים a root ἄν. λεγόμεν. in NIPH. Is. 9, 18 *through the anger of Jehovah* נִפְחָה אֶרֶץ *the land is consumed*, burned; parallel. 'the people are food for fire.' Sept. συγκαίνεται. Cod. Alex. συγκαυθήσεται. Targ. חֲרוּבָה is burned. This sense is required by the context; and is confirmed by Arab. عتم suffocating heat, and Eth. መጋጠጥ angry, heated with

anger.—The Rabbins render it, *the land is darkened*, comp. Arab. عتم to be darkened; but against the context.

\* עֲתִין obsol. root, kindr. with עֲתִל, i. q. Arab. عتن *to treat with violence*.

Comp. عُتُون lion. Hence the two following.

עֲתִנִּי (for עֲתִנִּיָּה lion of Jehovah) *Othni*, pr. n. m. 1 Chr. 26, 7.

עֲתִנִּיָּאל (lion of God) *Othniel*, pr. n. of one of the judges of Israel, Josh. 15, 17. Judg. 1, 13. 3, 9. 1 Chr. 4, 13. Gr. Γοθονιῆλ Judith 6, 15. R. עֲתִנִּי.

\* עֲתִק fut. יִעָתֵק 1. *to be taken away, removed*, Job 14, 18. 18, 4. See יִעָתֵק no 1, and Hiph.

2. *to be advanced in years, to grow old*, Job 21, 7. Ps. 6, 8 *mine eye groweth old*; comp. Lam. 3, 4. Arab. عَتَق to be antique, old. Syr. ܥܬܩ to grow old. Chald. id. See יִעָתֵק no. 2.

3. *to be set free, manumitted*, from the idea of taking away; comp. Is. 28, 9.

Arab. عَاتِق fut. I; عَاتِق manumitted, free, عَتَق freedom. Hence Heb.

עָתֵק in a bad sense, licentious, impudent.

4. From the idea of age in no. 2, comes the signif. *to be antique*, and thus *to be venerable, noble, splendid*, in the manner of antique wealth, or old wine, transmitted from one's ancestors and preserved untouched; see Schult. ad Prov. 8, 18. Hence עָתֵק, עֲתִיק.

HIPH. Causat. of Kal no. 1, *to take away, to remove*, Job 9, 5. Spec. a) Of tents, *to break up, to remove*, e. g. a nomadic camp, Gen. 12, 8. 26, 22. b) *to transfer, to transcribe*, from one book into another, hence i. q. *to collect* proverbs, Prov. 25, 1. Sept. ἐξεγράφαντο, Vulg. transtulerunt. Talmud. to copy, to translate. c) *to take away from any one*. Job 32, 15 הֵעֲתִיקוּ מֵהֶם מִלִּים they took from them words, impers. for 'words were taken from them,' they could say nothing.

Deriv. עָתֵק, עֲתִיק, עֲתִיק, עֲתִיק.

עָתֵק m. adj. pr. 'free, licentious,' i. e. bold, impudent, wicked, see the root no



3. דַּבֵּר עֲתָק *to speak impudently*, i. e. arrogantly, wickedly, Ps. 31, 19, 75, 6. 94, 4. 1 Sam. 2, 3.

עֲתָק m. adj. (r. עֲתָק no. 4) *splendid*; Prov. 8, 18 הוֹן עֲתָק, Vulg. *opes superba*.

\* I. עֲתָר fut. וְעֲתָר 1. i. q. קָטַר, *to burn incense* to a divinity; Syr. ܥܬܪܐ *to smoke with perfume*, ܥܬܪܐ fume, incense; Arab. عطر *to breathe odours*. Hence עֲתָר no. 1.

2. *to pray* as a suppliant, *to supplicate* God; the prayers of the righteous being likened to incense, comp. Rev. 5, 8, and μύρουσιν τῆς προσευχῆς Tob. 12, 12. Acts 10, 4. With לְ and אֵל Gen. 25, 21. Ex. 8, 26. 10, 18. Judg. 13, 8. Job 33, 26.

NIPH. *to let oneself be entreated by any one*, c. dat. i. e. *to hear and answer prayer*; Gen. 25, 21 וַיִּשְׁמָע לֵוי יְהוָה and *Jehovah heard him*. 2 Sam. 21, 14. Is. 19, 22. 2 Chr. 33, 13. 19. Ezra 8, 23. Inf. absol. נִעְתָּר 1 Chr. 5, 20.

HIPH. i. q. Kal no. 2, *to pray, to supplicate*, c. אֵל Ex. 8, 4. 25. 9, 28. Job 22,

27; לְ Ex. 10, 17. With לְ and בָּעֵר *to entreat for*, i. e. in behalf of any one, Ex. 8, 5. 24.

Deriv. עֲתָר.

\* II. עֲתָר in Kal not used, i. q. Chald. עֲתָר and Heb. עֲשֵׂר, *to be rich, abundant*.

NIPH. id. Prov. 27, 6 *abundant are the kisses of an enemy*; opp. faithful are the wounds of a friend.

HIPH. *to make abundant, to multiply*; Ez. 35, 13 וַיַּעֲתֶרְהֶם עַל־דְּבָרֵיהֶם *ye multiply your words against me* sc. impiously. Comp. גָּדוֹל no. 2.

Deriv. עֲתָרָה and pr. n. עֲתָר.

עֲתָר m. (r. עֲתָר I) constr. עֲתָר, plur. c. suff. עֲתָרֵי.

1. *incense, fragrant smoke*, Ez. 8, 11. So correctly Sept. Vulg. Syr.—Others render it *abundance*; comp. r. עֲתָר II.

2. *a suppliant, worshipper* of God, Zeph. 3, 10.

עֲתָר (abundance) *Ether*, pr. n. of a place in Simeon, Josh. 15, 42. 19, 7.

עֲתָרָה f. *abundance, riches*, Jer. 33, 6. R. עֲתָר II.

## פ

פֶּאֶ the seventeenth letter of the Hebrew alphabet, as a numeral denoting 80. The name פֶּאֶ probably signifies *mouth*, i. q. פֶּה. It was pronounced like *φ, ph*; but with Dag. lene פּ also as *π, p*; see Lehrs. p. 20, 21. It is interchanged chiefly with the other labials *b* and *m*, where see

פֶּה adv. *here*, see פֶּה.

\* פָּאֵה a root not used in Kal, *to breathe, to blow*; like the kindr. פָּעָה (פָּהָה), also פּוּא, פּוּה, פּוּיָה, all which are onomatopoetic, and imitate the sound of one blowing from his lips.—Hence ἄπ. λεγόμεν.

HIPH. Deut. 32, 26 אֶפְאַיְהֶם *I will blow them away*, i. e. scatter them like the wind. Sept. διασπερῶ αὐτούς.—Simonis compares here Arab. فَا which has the signif. of *splitting, separating*,

and so of *wounding, dispersing*; but less well. See more in Thesaur. p. 1086.

Deriv. פֶּאֶה, פֶּה, פָּהָה, פִּרְפִּיּוֹת, and words compounded with פֶּי.

פֶּאֶה f. (from masc. פֶּאֶה, פֶּה, r. פֶּאֶה) constr. פֶּאֶה, plur. פֶּאֶה.

1. Pr. *the mouth*, then *the face*, like Lat. *os*. Syr. ܦܥܐ id. Like other feminines it is everywhere transferred to inanimate objects, i. q. *side*; hence

a) Of the *side* or *quarter* of the heavens; as פֶּאֶה רֵם *the west side*, the west, Ex. 27, 12. Josh. 18, 14; פֶּאֶה צָפוֹן *the north side* Ex. 26, 20. 27, 11; פֶּאֶה נָגֵב *the south side* Ex. 27, 9. Num. 34, 3; פֶּאֶה קָרִים *the east side* Ez. 48, 2. Often with ה local, as פֶּאֶה רֵמָה *the side westward*, to the west, Ez. 48, 16; פֶּאֶה צָפוֹנָה Josh. 15, 5; פֶּאֶה נָגֵבָה Josh. 18, 15; פֶּאֶה נָגֵב הַיְּמָנִית *the south side*

southward Ex. 26, 18; **פֶּאֶר קֶרֶחַ** Num. 35, 5; **קֶרֶחַ מִזְרָחָה** **פֶּאֶר** the east side eastward Ex. 38, 13. At or on the side of is **לְפָאֶר** in Ex. and Josh. 11. cc. but **מִפְּאֶר** in Ez. 45, 7. 48, 2 sq.

b) Genr. side, quarter, parts; Lev. 13, 41 if any one have lost his hair **מִפְּאֶר פְּנֵי** from the side towards his face, i. e. from his forehead, in front. Neh. 9, 22 **וַתְּחַלֵּקם** **לְפָאֶר** and didst distribute them (the Israelites) into various quarters, i. e. districts of the promised land. Jer. 48, 45 **פֶּאֶר מוֹאָב** the parts of Moab. Parall. in Num. 24, 17 is dual constr. **פְּאֵרֵי מוֹאָב** q. d. the two sides of Moab, the whole region; comp. **בְּרֶגְלֵי**, **בְּרֶגְלֵי**, all borrowed from the human body and transferred to tracts of country. Symm. *αλματα*.—Hence

2. the extreme part, extremity, corner, e. g. of a field Lev. 19, 9. 23, 26; of the sacred table Ex. 25, 26. 37, 13; of a couch or divan, the place of honour, Am. 3, 12.—Lev. 19, 27 **לֹא תִקַּשׁ פֶּאֶר רֹאשְׁךָ** **יֵצֵא** ye shall not round off (cut in a circle) the extremity of your head of hair; and then is subjoined: **וְלֹא תִשְׁחַרְחֹרֵץ אֶת פֶּאֶר זַנְתְּךָ** nor shalt thou mar the extremity (corner) of thy beard; and this again is thus expressed in Lev. 21, 5 **פֶּאֶר זַנְתְּךָ** **לֹא יִגְלַחוּ** nor shall they shave off the extremity (corner) of their beard. Here the **פֶּאֶר** doubtless refers to the extremities of the hair or locks along the forehead, temples, and behind the ears, which are not to be rounded off in cutting. By the same analogy **פֶּאֶר הַזָּקֵן** is put for the extremities or corners of the beard running up from the mustachios and beard towards the ears; these the Hebrews were forbidden to cut off; [and in this same respect, at the present day, the Jews in the East are distinguished from the Muhammedans, who trim this part of the beard.—R.] To the extremities of the hair or locks, **פֶּאֶר**, **רֹאשׁ**, is also to be referred the phrase **קָצְצֵי פֶּאֶר** clipped as to the locks, having the locks clipped, rounded off, Jer. 9, 25. 25, 23. 49, 32. This is said with a sort of contempt of the Arabs of the desert, who are described by Herodotus as wearing their hair cut in this manner, Hdot. 3. 8. The Jewish intpp. here render **פֶּאֶר** parts, as in no. 2.

\* **פָּאֵם** obsol. root. 1. to fill the mouth with food, to swallow with effort.

Arab. **فَام** id. also to satiate oneself.

Eth. **ተፋከሪ** to have in the mouth a morsel, lump, etc. **ፋከሪ** morsel. It is one of the roots ending in *m* which express sounds made with the lips closed. Kindred is **ፈከ** intellexit, pr. imbutus est.—Hence **פִּימ** for **פִּימ** mouth.

2. Arab. **فَيْم** to be fat; apparently of the same family with Sanscr. *pina* fat, *πιμελής*, *πιμελή*, *opimus*, *pinguis*.—Hence **פִּימָה** fat.

\* I. **פֶּאֶר** in Kal not used. 1. to be beautiful, adorned; see **הַפְּאֶרֶת**, **פֶּאֶרָה**, **פֶּאֶרָה**. Kindr. is prob. **פָּחַר** to excel in glory, to glory.

2. i. q. Arab. **فار** mid. Waw, to boil, to be hot, to glow; **فَوْرَة** fervid heat, **فَوَارَة** foam of a boiling pot; kindr. **פֶּצַר** to burn? Hence **פֶּצַר**, **פֶּצַר**.

NOTE. These two significations have perh. no mutual connection; that of beauty belonging properly to this root with mid. **פ**, and the other being prob. borrowed from a root **פִּי**.

PIEL **פֶּאֶר** to adorn, to beautify, to honour, e. g. the sanctuary, Is. 60, 7. 13; the people of God Is. 55, 5. Ezra 5, 27; the poor with succour Ps. 149, 4; comp. *ornare beneficiis*.

2. Denom. from **פֶּאֶרָה**, to bough, to go over the boughs sc. in order to glean, Deut. 24, 20.

HITHP. 1. to be adorned, honoured, e. g. a people from Jehovah Is. 60, 21. 61, 3; of Jehovah, to glorify himself in bestowing favours on his people, c. **פ**. Is. 44, 23. 49, 3.

2. to vaunt oneself, to glory, c. **פֶּל** against any one, Judg. 7, 2. Is. 10, 15.

Deriv. **פֶּאֶרָה**, **פֶּאֶרָה**, **הַפְּאֶרֶת**, **הַפְּאֶרֶת** (פֶּצַר).

\* II. **פֶּאֶר** to dig, to bore, espec. in the earth; kindr. with **בָּאֶר**. Arab. **فَار** to dig down and hide in the earth. Hence **פֶּצַר** for **פֶּאֶרָה** (Arab. **فَارَة**) a mole or rat,



and pr. n. פֶּאָרֶן. To this root also we may refer

HITHPA. הִתְפַּאֵר *to explain or declare oneself*; compare similar tropical significations under פֶּאֶר no. 2, and נָקַב no. 2. Ex. 8, 9 [5] הִתְפַּאֵר לְפָנַי לְמַתִּי וְגו' *declare unto me when, etc.* where the particule על by a delicate idiom implies command; Sept. well *τάσαι πρός με*, Vulg. *constitue mihi, quando, etc.*—The Rabbin and many moderns render: *Glory over me, when shall I entreat for thee?* i. e. as they explain it, thou shalt have from me this honour, viz. to appoint a day when, etc. But this is far-fetched and arbitrary.

פֶּאָר m. (r. פֶּאֶר I) c. suff. פֶּאָרָה; plur. פֶּאָרִים, constr. פֶּאָרִי Ex. 39, 28, but פֶּאָרֶק Ez. 24, 23; *a head-dress, tire, turban*; worn by females, Is. 3, 20; priests, פֶּאָרִי מִגְּבֵעָה, Ex. 39, 28. Ez. 44, 18; *a bridegroom*, Is. 61, 10; by others in gala dress, Is. 61, 3. Ez. 24, 17. 23.

פֶּאָרָה f. (by Syr. for פֶּאָרָה, r. פֶּאֶר I) only plur. פֶּאָרוֹת Ez. 17, 6, c. suff. פֶּאָרֵתִי Ez. 31, 5. 6, and by transp. פֶּאָרֵתִי v. 8. 12. 13, *green branches, foliage*, pr. the ornament of a tree, Ez. 44. cc. Comp. in Syr. قَانٍ fruit.

פֶּאָרָה f. (by Syr. for פֶּאָרָה, r. פֶּאֶר I) *a bough, branch*, adorned with foliage, Is. 10, 33. Several Mss. read פֶּוֹרָה.

פֶּאָרוֹר m. (for פֶּאָרוֹר, r. פֶּאֶר I) *heat, glow*, and hence *a pot*, see פֶּרוֹר. Then *glow, flush* of countenance; Joel 2, 6 פֶּאָרוֹר קָבְצוּ פָּנֵיהֶם *all faces gather a glow*, are flushed with anxiety. Nah. 2, 11. Comp. for the same thing Is. 13, 8 פָּנֵי לְהָכִים פָּנֵיהֶם; also Ps. 10, 2. 39, 4.—Others: *all faces withdraw their ruddiness*, i. e. grow pale with fear; comp. Joel 2, 10 and 4, 15 אָפְסוּ נִגְהֶם *the stars withdraw their brightness*. But then it should be פֶּאָרוֹרֶם; and פֶּאָרוֹר without suff. implies a quality not natural to the countenance.

פֶּאָרֶן (prob. region with caverns, r. פֶּאֶר II) *Paran*, pr. n. of a desert region inhabited by nomadic tribes 1 K. 11, 18; lying between Mount Sinai, Palestine, and Idumea. So מִדְּבַר פֶּאָרֶן Gen. 21, 21. Num. 10, 12. 13, 3. 26. Deut. 1, 1. 1 Sam. 25, 1. In the north-eastern part,

next to the 'Arabah, there is a broad tract of mountains, הַר פֶּאָרֶן Hab. 3, 3. Deut. 33, 2; see Bibl. Res. in Palest. I. p. 275. II. p. 508, 609. Once spec. Gen. 14, 6 אֵיל פֶּאָרֶן אֲשֶׁר עַל-הַמִּדְבָּר *the oak or terebinth of Paran which is by the desert*, Sept. *τερεβινθος τῆς Παράν*, prob. a noted tree on the borders of Edom. The desert of Paran in its widest sense included also that of Zin in the Ghôr and 'Arabah south of the Dead Sea, Num. 13, 26, comp. 20, 1; and was also not far distant from Carmel and Maon, 1 Sam. 25, 1. Josephus mentions a valley Pharan, apparently towards Idumea, with many caverns, B. J. 4. 9. 4.—This Paran has of course no connection with the Pharan of Eusebius, three days east of Ælana, Onomast. art. *Παράν*; nor with the Faran or Feiran in the peninsula of Sinai; though it has often been confounded with them. See Bibl. Res. in Palest. I. p. 186, 552.

פֶּגֶל m. plur. פֶּגִּים *unripe figs*, which hang on the tree over winter, *grossi, grossuli*, Cant. 2, 13. Sept. *ὄλυνθοι*. R. פֶּגֶג.

\* פֶּגֶג Arab. فَحَج VII *to be unripe*, e. g. fruit; Syr. فَعَل unripe, sour. The primary idea seems to be that of *cold*, transferred to late fruits; comp. kindr. פֶּגֶג.

פֶּגֶל m. (r. פֶּגֶל) *filth, uncleanness, abomination*, i. q. שִׁקָּץ; so פֶּגֶל בֶּשֶׂר *meat of pollution*, unclean, Ez. 4, 14; plur. מֶרֶק פֶּגִּים *broth of unclean meats* Is. 65, 4. Concr. for *abominable, unclean*, Lev. 7, 18. 19, 7.

\* פֶּגַל obsol. root, Talm. Pi. *to make stink, to render fetid*; Hithp. *to be fetid, to stink*. Arab. and Eth. (ג and ח being interchanged) فحل the food stinks, *פֶּגַל* to be unclean.—Hence פֶּגֶל.

\* פֶּגַע fut. יִפְגַּע, imp. פֶּגַע. 1. *to strike upon or against, to impinge*, Lat. *pepigat* from *pango* or *pago* which is a root of the same family. Comp. also the kindr. *pax* for *pacs, paciscor*, Gr. *πηγνύω*, Germ. *pochen*, and the kindr. *bocken, Bock*, from striking, pushing, Engl. *buck*. Kindr. in termination is the root פָּגַע; comp. פָּגַע and פָּגַע.—

With **ב** to strike upon any person or thing, to fall upon, to light upon, either with purpose or accidentally, either with violence or gently; e. g. a) In a hostile sense, to fall upon, 1 Sam. 22, 17. 18. Josh. 2, 16. Judg. 18, 25; espec. in order to kill, hence to kill, to slay, Judg. 8, 21. 15, 12. 2 Sam. 1, 15. 1 K. 2, 25. 29. 31 sq. Once with acc. of pers. and **ב** of thing, Ex. 5, 3 **בְּרָדָהּ** *lest he fall upon us with pestilence*. b) In a kind sense, to assail with petitions, to urge, to entreat any one, c. **ב** Ruth 1, 16. Jer. 7, 16. 27, 18. Job 21, 15; also with **ל** of him for whom one asks or intercedes, Gen. 23, 8. c) to light upon, to meet with any one, c. **ב** Gen. 32, 1 [2]. Num. 35, 19. 21; comp. Gen. 28, 11. Also c. acc. Ex. 23, 4. 1 Sam. 10, 5. Am. 5, 19. d) to reach unto, to border upon, c. **ב** Josh. 16, 7. 17, 10. 19, 11. 22. 26. 27. 34; c. **אֵל** Josh. 19, 11.

2. to strike a league with any one, to make peace with him, Lat. *paciscor* (see above), c. **אִתּוֹ** with; pr. 'to strike hands with,' in ratifying a covenant; see **סָפַק** I, Hithp. So in two passages of Isaiah, which have been variously explained by interpreters, Is. 64, 4 **וַיַּשֵּׁשׁ אֶת-יְהוָה וַיַּשֵּׁשׁ אֶת-יְהוָה** *thou makest peace with him who rejoiceth to do justice*, i. e. with the just and upright man thou art in league, thou delightest in him, he is **אִישׁ בְּרִיָּה** *I will take vengeance* **אֲדָם** *and I will not make peace with man*, i. e. will make peace with none before all are destroyed.

Hiph. **הִפְגִּישׁ**, fut. **יִפְגֹּשׁ**.

1. Causat. of Kal no. 1. a, to cause to fall upon any one, to lay upon. Is. 53, 6 **הִפְגִּישׁ בּוֹ אֶת עֲוֹן כָּלֵנוּ** *he hath laid on him the iniquity of us all*.

2. Causat. of Kal no. 1. b, to cause to supplicate. Jer. 15, 11 **אֶת־... הִפְגִּישְׁתִּי בָּהּ** *I will cause the enemy to come as a suppliant to thee*. So Chald. L. de Dieu, Rosenm.

3. Intrans. a) i. q. Kal. no. 1. a, to fall upon. Part. **מִפְגִּישׁ** *an assailant, enemy*, Job 36, 32. b) i. q. Kal no. 1. b, to assail with prayers, to entreat, to supplicate, c. **ב** Jer. 36, 25; c. **ל** of him for whom one intercedes Is. 53, 12. Part. **מִפְגִּישׁ** *an intercessor, defender*, Is. 59, 16.

Deriv. **מִפְגָּשׁ**, also the two following.

**פָּגַע** m. 'what lights upon any one,' incident, event, chance, Ecc. 9, 11; with **רָע** *an evil occurrence* 1 K. 5, 18 [4].

**פַּגְיָאֵל** (event of God) *Pagiel*, pr. n. of a phylarch of the tribe of Asher, Num. 1, 13. 2, 27. R. **פָּגַע**.

\* **פָּגַר** in Kal not used. PIEL to be faint, weak, exhausted, 1 Sam. 30, 10. 21.—Talmud. Pi. to be languid, lazy. Syr. **ܦܓܪܐ** (and **ܦܓܪܐ** being interchanged) to be attenuated, weak.—Hence

**פָּגַר** m. in pause **פָּגַר**; plur. **פָּגָרִים**, constr. **פָּגָרִי**, a corpse, carcass, of man Is. 14, 19. 34, 3. Jer. 31, 40. Ez. 6, 5. 43, 7. 9; of beasts Gen. 15, 11. With **מֵת** added 2 K. 19, 35. Is. 37, 36. Comp. Syr. **ܦܓܪܐ**, also of a living body.—Sing. collect. 1 Sam. 17, 46. Am. 8, 3. Metaph. **פָּגָרִי גִזְלֵיכֶם** *the carcasses (ruins, fragments) of your idols*, Lev. 26, 30.

\* **פָּגַשׁ** fut. **יִפְגֹּשׁ**, to strike against, to light upon, kindr. with **פָּגַע** and **פָּגַר**, comp. **יִפְגֹּשׁ**. a) In a hostile sense, to fall upon, to attack any one, c. acc. Ex. 4, 24. Hos. 13, 8. b) By chance, to fall in with, to meet, c. acc. Gen. 32, 18. 33, 8. Ex. 4, 27. 1 Sam. 25, 20. 2 Sam. 2, 13. Is. 34, 14; c. **ב** Prov. 17, 12.

Niph. recipr. to meet together, i. e. one another, Ps. 85, 11. Prov. 22, 2. 29, 13.

PIEL i. q. Kal. lett. b, to light upon any thing, to meet with, poet. Job 5, 14.

\* **פָּדָה** fut. **יִפְדֶּה**. 1. Pr. to cut, to cut in two or in pieces; Arab. **فَدَا** id. Hence **פְּדִיָּה**.—Spec. 'to cut loose,' whence

2: to ransom, to redeem, Ex. 13, 13. 15. 34, 20. Lev. 27, 27. With **ב** of price, as Ex. 34, 20 **וְהָמֹר הַפְּדָה בְּשֶׁה** *the firstling of an ass thou shalt redeem with a lamb*. Poet. to redeem from death, Ps. 49, 8.

3. With **מִן**, to let go free, to set free, e. g. God his people from servitude Deut. 7, 8. 13, 6. Mic. 6, 4. Ps. 130, 8; any one from straits 2 Sam. 4, 9. 1 K. 1 29. Ps. 25, 22; from death Job 5, 20 from the hand (**מִיַּד**, **מִפְדָּה**) of enemies the wicked, Jer. 15, 21. 31, 11. Job 6, 23 from the power of Sheol Hos. 13, 14 **פָּדָה נַפְשׁ פ'** c. inf. Job 33, 28; absol. **פָּדָה נַפְשׁ פ'**



*to preserve the life of any one* Ps. 34, 23. 71, 23. Sometimes retaining the figure of a *redemption*, it is put for the deliverance of Israel out of Egypt, 2. Sam. 7, 23. 1 Chr. 17, 21; and from Babylon Is. 35. 10. 51. 11.

4. *to let go, to dismiss*, as the priest a firstling, Num. 18, 15. 17.

NIPH. pass. of no. 2, Lev. 19, 20. 27, 29; of no. 3, Is. 1, 27.

HIRH. הִרְהַ, causat. of Kal no. 1, Ex. 21, 8.

20. HOPH. pass. inf. absol. הִפְּיֵה Lev. 19,

Deriv. פֶּדִיּוֹם—פֶּדְהָאֵל.

**פֶּדֶה־אֵל** (whom God delivers) *Peda-*  
*hel*, pr. n. m. Num. 34, 28. R. פֶּדֶה.

**פְּדָחֲזוּר** (whom the rock i. e. God delivers) *Pedahzur*, pr. n. m. Num. 1, 10. 2, 20. R. פְּדָה.

**פָּרִי** m. (r. פָּרָה) only in plur. פְּרִיִּים, *price of redemption, ransom*, Num. 3, 46 sq. 18, 16.—Elsewhere פְּרִיִּים as part. pass. plur. *the delivered, rescued*, Is. 35, 10. 51, 11. See the root no. 3 fin.

פָּדוֹן (deliverance, r. פָּדָה) *Padon*, pr.  
n. m. Ezra 2, 44. Neh. 7, 47.


**פְּרֻדָּה** f. (ר. פָּרָה) 1. *division, distinction*, Ex. 8, 19 [23]. Sept. διαστολή, Vulg. *divisio*, Aben Ezra הפרש. Comp. Muntinghe in Diss. Lugdd. p. 1154.

2. *deliverance*, Ps. 111, 9. 130, 7. Is. 50. 2.

**פְּדִיָּה** (whom Jehovah delivers) *Pe-*  
*daiah*, pr. n. m. a) The father-in-law  
of king Josiah 2 K. 23, 36. b) 1 Chr. 3,  
18. c) Neh. 3, 25. d) 11, 7. e) 8, 4.  
13, 13.

פְּדַיָּה (id.) *Pedaiah*, pr. n. m. 1 Chr. 27, 20.

פְּדִיּוֹם m. Num. 3, 49, and פְּדִיָּן Ex.  
21, 30. Ps. 49, 9, *price of redemption*,  
*ransom*, λύτρον. R. פֶּדָה.

\*  obsol. root of uncertain primary signification. From it have come:

1. Arab. **فَدَن** *to build high*; hence **فَدَن** a high tower; see Heb. **אַפְסַר**.

2. Arab. فِدَانٌ and فِدَانٌ a yoke of oxen, a plough, a measure of land, *Fed-*

*dān*; also Syr. **دَنْ**, Chald. **ܕܢܐ**, *id.* But Syr. **دَنْ** a valley, plain, depressed region; a signif. not obviously allied to the preceding.—Hence

**פֶּדָן** Gen. 48, 7, i. q. Syr. **ܦܕܢܐ**, *a plain, low region, fully* **פֶּדָן אֶרֶם** *the plain of Syria, Padan-Aram, i. e. Mesopotamia* with the desert on the west of the Euphrates, opp. to the mountainous region along the Mediterranean; Gen. 25, 20. 31, 18. 33, 18. 35, 9. 46, 15. With **ה** local **פֶּדָנָה אֶרֶם** Gen. 28, 2. 5. 6. 7. In Hos. 12, 13 **אֶרֶם שִׁדָּה** id. whence it appears that **פֶּדָן** is nearly equivalent to **שִׁדָּה**.

\* פָּרַע i. q. פָּרַח to deliver; once Job 33, 24 פָּרַח מִבְּרֵית הַמָּוֶת deliver him from going down to the pit; comp. in v. 28 פָּרַח in a like connection. In other roots too the forms לָצֵד and לָח are kindred and stand side by side; comp. קָצַע and קָצַע, קָצַע and קָצַע. Five Mss. here read פָּרַח loose or dismiss him; but less adapted to the context, while the ד is also sustained by the parall. v. 28.

\* פָּרַךְ *obsol.* root, prob. to *nourish*, to *fatten*; comp. Arab. فَدَّنَ to fatten animals, *r* and *n* being interchanged; and more frequently بَدَنَ to become fat, thick, بَدْنٌ fat, fatness. In the Indo-European tongues comp. Germ. *Futter*, Engl. *food*, *fodder*, later Lat. *fodrum*; also *fett*, Engl. *fat*, Icel. *feitr* from the root *foeden* to nourish. The primary radical syllable is *fad*, which in many forms takes *r*, comp. *pita*, *pater*; *pigeo*, *piger*, פָּגַר.—Hence

פֶּדֶר m. in pause פֶּדֶר, c. suff. פֶּדֶרוֹ, *fat*,  
grease, Lev. 1, 8. 12. 8, 20. Sept. *σταῖον*.

פֶּה m. (r. פָּאָה; for פֶּה, as שֶׁה for שֵׁה) constr. פִּי for פָּאִי; c. suff. פִּי  
Arab. فَيّ, פִּיךְ, f. פִּיךְ; פִּי and פִּיךְ, f.

Deut. 21, 5, פִּיחָם; פָּרַחם; פִּינוּ; פִּיחָם; poet. פִּימוֹ Ps. 17, 10; plur. in signif. no. 3 פִּים 1 Sam. 13, 21, and פִּיזוֹת Prov. 5, 4.

1. *the mouth*, so called from breathing and blowing, see the root and Ps. 135, 17, comp. רִיחַ פִּיר Ps. 33, 6; like אָף nose from אָנַף. Arab. فَمٌّ, فَمِيَّةٌ, فَمَةٌ, فَمَةٌ.

constr. פה, פי, פו, id.—Spoken of the mouth of man and beast, e. g. of the lion Ps. 22, 22 (whence poet. Job 36, 16 פה from the mouth i. e. jaws of the enemy); of the crocodile Job 41, 11, 13; and of the beak of birds Gen. 8, 21; Is. 10, 14. As the instrument of speech Ex. 4, 11, 12. Num. 22, 28 (of Balaam's ass). Ps. 37, 30, 115, 5, 135, 16. Is. 1, 20. al. sæp. So of eating or devouring Is. 9, 11. Ez. 2, 8, 3, 27, 4, 14. Dan. 10, 3; of tasting Gen. 25, 28; of kissing Cant. 1, 2; of laughter Job 8, 21; of breathing, see above. So פה פה heavy-mouthed, i. e. slow of speech Ex. 4, 10; פה חלק a smooth mouth i. e. flattering Prov. 26, 28; פה מרמה a mouth of deceit Ps. 109, 2.—As phrases may be noted: a) To speak with any one פה אל-פה mouth to mouth, i. e. in person, without mediator or interpreter, Num. 12, 8; comp. פיהו את-פיהו Jer. 32, 4; פיהו 34, 3; also בפיו 1 K. 8, 15. b) פה אחד with one mouth, with one voice or accord Josh. 9, 2. 1 K. 22, 13. 2 Chr. 18, 12. Syr. ܡܢ ܦܝܗ. c) Job 19, 16 I *entreat him* פה במו with my whole mouth, i. e. with all my strength of voice; and so בפיו Ps. 89, 2, 109, 30; also in acc. Ps. 66, 17 קראתי פה אליו I cry unto him with my whole mouth; see for this acc. Heb. Gr. § 135. 1. n. 3. d) פה פה to put in one's mouth sc. words, to suggest what one shall say, Ex. 4, 15. Num. 22, 38, 23, 5, 12. 2 Sam. 14, 19. Is. 59, 21; פה פה id. Deut. 18, 18. Ps. 40, 4. Jer. 1, 9. Also i. q. Deut. 31, 19. Further, to be פה פה in one's mouth, i. e. so as to be often spoken of, as a law Ex. 13, 9; comp. Ps. 5, 10, 38, 15. Diff. is 2 Sam. 17, 5 let us hear מה-בפיו what is in his mouth, i. e. what he has to say. e) פה פה upon the mouth, Gr. εἰς στόμα, εἰς στόμα, where we say in or into the mouth; Nah. 3, 12 they (the figs) fall על-פה into the mouth of the eater. Mic. 3, 5. So that which is spoken is said to be על-פה upon the mouth, where we say upon the lips, see in על A. 1. 2 Sam. 13, 32 על-פה upon the lips of Absalom hath this been purposed, i. e. he has often spoken of it, has not concealed it. But פה פה to lay the hand upon the mouth, i. q. to be silent, Judg.

18, 19. Job 21, 5, 40, 4. Mic. 7, 16; comp. פה פה Prov. 30, 32. f) פה פה to write from the mouth of any one, at his dictation, Jer. 36, 4, 27, 32, 45, 1. g) פה פה the breath of the mouth of Jehovah, for the wind Job 15, 30; for his powerful and creative word or command, fiat, Ps. 33, 6.

Further, the mouth is also put by meton. aa) For a speaker, spokesman, Ex. 4, 16 פה פה לה, comp. 7, 1 where it is פה פה. Jer. 15, 19. bb) For voice, sound, Am. 6, 5 פה פה to the sound of the lyre. cc) For speech, discourse; Ps. 49, 14 their followers בפיהם delight in their sayings. dd) For command, precept, order; פה פה according to the command of any one, by order of, Gen. 45, 21. Ex. 17, 1. Lev. 24, 12. Num. 3, 16. Josh. 19, 50. Job 39, 27; more rarely פה פה Josh. 15, 13, 17, 4, 21, 3; פה פה 1 Chr. 12, 23. Also פה פה to keep the commandment of any one Ecc. 8, 2; contra, פה פה (מה) פה פה to rebel against a command, see in פה פה. In like manner פה פה to transgress the command of Jehovah Num. 14, 41, 22, 18, 24, 13. 1 Sam. 15, 24. Prov. 8, 29. So perh. Ps. 17, 3 פה פה, see in art. פה פה. ee) For counsel, opinion, decision, e. g. of a judge Deut. 21, 5. So in the phrase פה פה to ask the opinion or counsel of any one Gen. 24, 57. Josh. 9, 14. Is. 30, 2. Also of testimony, as פה פה at the mouth of two witnesses, i. e. by their testimony, Deut. 17, 6, 19, 15; פה פה Num. 35, 30.

2. a mouth, i. e. an aperture, orifice, entrance; e. g. of a sack Gen. 42, 27, 43, 12, 21, 44, 1; of a well Gen. 29, 2, 3, 8; of an ephah Zech. 5, 8; of the laver 1 K. 7, 31; of a cavern Josh. 10, 18, 22, 27, and hence of Sheol Ps. 141, 7. Is. 5, 14; also of any garment which surrounds the neck, Ex. 39, 23. Job 30, 18. Ps. 133, 2; פה פה id. Ex. 28, 32. So of a city, Lat. ostium, Prov. 8, 3. Hence פה פה entrance to entrance, i. e. from one end to the other, 2 K. 10, 21, 21, 16; פה פה id. Ezra 9, 11.—So Arab. فم, Ethiop. አፋ, Gr. στόμα, id.

3. mouth of the sword, i. e. the edge, as biting and devouring like the mouth



comp. r. אָבֵל no. 2. Syr. **ܦܡܬܐ** **ܦܡܬܐ**, Eth. **ፈፋ**, *edge of the sword*.—So in the phrases: **הִכָּה לְפִי הָרֶבֶב** *to smite with the edge of the sword*, see in **נִכָּה** Hiph. no. 2. d, and **לְ** no. 3. e. fin. **הָרֶג לְפִי הָרֶבֶב** Gen. 34, 27; **לְפִי הָרֶבֶב** Josh. 6, 21. 11, 11. 1 Sam. 15, 8; **הָמָס לְפִי הָרֶבֶב** *to discomfit with the edge of the sword*, Judg. 4, 15; **חָלַשׁ לְפִי הָרֶבֶב** id. Ex. 17, 13; also **נָפַל לְפִי הָרֶבֶב** Josh. 8, 24. Judg. 4, 16. Here **הִכָּה לְפִי הָרֶבֶב** etc. does not differ from **בְּהָרֶב הִכָּה** Josh. 11, 10, except as being more vivid. Sept. **πατάσσω ἐν στόματι τῆς ῥομφαίας**.—Plur. **פִּיִּם** *edges of cutting instruments* 1 Sam. 13, 21; **פִּיּוֹת** id. Prov. 5, 4.

4. *a portion, part*, pr. *a mouthful, morsel*, comp. **יָד** no. 7. Deut. 21, 17 **פִּי שְׁנַיִם** *the portion of two*, i. e. *a double portion*. 2 K. 2, 9; also *two parts* of three, two thirds, Zech. 13, 8; comp. **יָד** l. c.

5. i. q. fem. **פָּאָה**, *the side or extremity of any thing*. Is. 19, 7 **עַל-פִּי יָאֵר** *on the side of the Nile*, not 'at the mouth of the Nile.'

6. With prepositions it assumes almost the nature of a particle:

a) **כְּפִי** α) *according to the command of*, 1 Chr. 12, 23. β) *according to the mention or notation of*, i. e. *in proportion to, according to*, Ex. 16, 21. Lev. 25, 52 **כְּפִי שְׁנַיִר** *according to his years*. Num. 6, 21. 7, 5. 8. 35, 8. γ) i. q. β, **כְּמִוִּי**, *as, like*; Job 33, 6 **אֲנִי כְּפִי לֹאֵל** *I am, as thou, of God* sc. created. δ) **כְּפִי אֲשֶׁר** Conj. *according as, even as*, Mal. 2, 9; and without **אֲשֶׁר** ellipt. *so as, so that*, Zech. 2, 4.

b) **לְפִי**, i. q. **כְּפִי**, see **לְ** no. 13. α) *by or according to the command of*, i. q. simpl. *according to*; Gen. 47, 12 **לְפִי הַשָּׂה** *according to the number of the children*. Lev. 25, 16. 27, 16. Num. 26, 54. Prov. 12, 8. Hos. 10, 12 *sow ye in justice, and reap according to your piety*. β) With infin. *according to*, Ex. 16, 16. 18. 12, 4; also *when*, i. q. **לְ** c. inf. Num. 9, 17. Jer. 29, 10; see in **לְ** lett. C. no. 7.

c) **עַל-פִּי** α) *upon the mouth*, where we say *in or into the mouth*, see in no. 1. c. β) *on the side*, see no. 5. γ) *at the sound of*, see no. 1. bb; *according to the command of, by order of*, see no. 1. dd;

*by the testimony of*, see no. 1. ee. Hence δ) i. q. **כְּפִי**, **לְפִי**, *according to*, Num. 26, 56. Lev. 27, 18. Deut. 17, 10. Ex. 34, 27. Gen. 43, 7 **עַל-פִּי הַדְּבָרִים הָאֵלֶּה** *according to these things*, as things were, truly. **עַל-פִּי אֲשֶׁר** *according as*, Lev. 27, 8.

**פֹּה** or **פֹּי**, once **פֹּא** Job 38, 11, (perh. contr. from **פֹּה** i. q. **בֹּה** *in this or that* sc. place, like **כֹּה** for **בֹּה**) Adv. of place.

1. *here, in this place*, Gen. 19, 12. 22, 5. 40, 15. Josh. 18, 6. 8. al. **מִפֹּה**, **מִפֹּי**, *from here, hence*, Ez. 40, 21. 26. 34. 37. **מִפֹּה-מִפֹּה** *hence—hence*, on this side—on that side, Ez. 40, 10. 12. 21. 41, 2. For **אִפֹּה** see in its place.

2. *hither*, 1 Sam. 16, 11. Ezra 4, 2.

**פִּוּאָה** (perh. Arab. **فوهة** *mouth*) *Puah*, pr. n. m. a) A son of Issachar 1 Chr. 7, 1; for which Gen. 46, 13 and Num. 26, 23 **פִּוּאָה** *Puvah*. b) Judg. 10, 1.

\* **וַיִּפֶּג** fut. **יִפֹּג**, with Vav conv. **וַיִּפֶּג**.

1. *to be cold*, without vital warmth. Syr. and Arab. id. The primary idea is 'that of breathing, blowing, cooling', see Heb. **פִּיחַ**, the palatal and guttural being interchanged.—Gen. 45, 26 **וַיִּפֶּג** **לְבֹ** *but his heart was cold*, did not warm with joy, was not moved. Trop. *to be torpid, sluggish, slack*, Ps. 77, 3. Hab. 1, 4 *friget lex*.

NIPH. *to be torpid, languid*, Ps. 38, 9.

Deriv. **הַפִּיגָה** and

**פִּוּגָה** f. *remission, pause*, Lam. 2, 18.

**פִּיד**, see r. **פִּיר**.

**פִּוּחַ** see in **פִּוּאָה**.

\* **פִּוּחַ** fut. **יִפֹּחַ**, i. q. **נִפַּח** q. v. *to puff, to blow, to breathe*. Arab. **فاح**

and **فاح** *to breathe odours, to be fragrant*. Syr. **ف** *to blow*, Pa. *to refresh, to cool*, sc. the air by a breeze.—Cant. 2, 17 **עַד שִׁפֹּחַ הַיּוֹם** *until the day breathes*, i. e. until the breeze comes and the heat remits, until evening. Cant. 4, 6. Comp. **פִּוּחַ** no. 2, and **פִּוּג**.

HIPH. 1. With acc. *to blow upon*, as a wind Cant. 4, 16.

2. *to breathe out words, to utter*, e. g. falsehood Prov. 6, 19. 14, 5. 19, 5. 9; also in a good sense, *to speak the truth* 12, 17.

3. to *pant*, i. e. to *hasten*, Hab. 2, 3. Comp. פָּנָה Ecc. 1, 5.

4. With בּ to *blow* into a flame, to *kindle up* a fire, Ez. 21, 36. Trop. c. acc. Prov. 29, 8 to *kindle up* a city, i. e. to excite sedition.

5. to *puff at*, i. q. to *rail at* any one, c. בּ Ps. 10, 5; לּ Ps. 12, 6 רָפִיחַ לוֹ (אָשֶׁר) whom they *puffed at*, i. e. the oppressed.

Deriv. פִּיחַ.

\* פּוֹט obsol. root, Syr. Aph. to *despise*, to *afflict*. See פּוֹטִיאל.

פּוֹט *Phut*, pr. n. of a warlike African people, descended from Ham, Gen. 10, 6. Jer. 46, 9. Ez. 27, 10. 30, 5. 38, 5. Nah. 3, 9. Sept. and Vulg. usually *Libya*, with which also Josephus agrees, Ant. 1. 6. 2. *Phut* then prob. comprised the Libyans next to Egypt, while לִיבִיִּים was a more general term, Nah. 3, 9. See Thesaur. p. 1093.

פּוֹטִיאל (afflicted of God) *Putiel*, pr. n. m. Ex. 6, 25.

פּוֹטִיפָר Egyptian pr. n. *Potiphera*, the father-in-law of Joseph, and priest of Heliopolis, Gen. 41, 45. 50. 46, 20. Sept. Πετεφρῆ, Πετεφρῆ, i. q. ΠΕΤΕΦΡΗ qui Solis est, Soli proprius; see Champollion Précis du Système Hiéroglyphique, Tableau général, p. 23. Pl. 12. Found in various forms on Egyptian monuments; see Rosellini Monum. Storici I. p. 117. Thesaur. p. 1094.

פּוֹטִיפָר (contr. for פּוֹטִי פָרַע) *Potiphar*, pr. n. of the chief of Pharaoh's body-guard, Gen. 37, 36. 39, 1.

\* פּוֹי obsol. root, uncert. but perh. i. q. Talmud. Pa. פִּיחַ, to *paint*, to *lay on colours*.—Hence

פּוֹי m. i. q. Gr. φῦκος, Lat. *fucus*, i. e. *paint*, *dye*, with which the Hebrew women tinged their eye-lashes; prepared from antimony (stibium) or minium; see in r. פּוֹי. Sept. στίβιον, Vulg. *stibium*. 2 K. 9, 30. Jer. 4, 30. Comp. pr. n. פּוֹי. Is. 54, 11 with *eye-paint* (stibium) will I lay thy stones, i. e. I will use it as cement in laying thy walls. 1 Chr. 29, 2 אֲבִנֵי־פִיחַ stones of *paint*, used in building the temple; prob. a more costly kind of stones, or species of

marble, used for ornamenting and as it were *painting* the walls or pavements.

פּוֹל m. (r. פָּלַל) a *bean*, 2 Sam. 17, 28. Ez. 4, 9. Mod. Arab. فول, فول, id.—The etymology is to be referred to the idea of *rolling*, from its round form; comp. Lat. *bullā*, Belg. *bol* a bean, *peul*, *pæul*, chick-pea, *bolle* onion.

פּוֹל *Pul*, pr. n. 1. A people and region in Africa as yet unknown, Is. 66, 19; where it is coupled with לִיד. Vulg. *Africa*. Bochart, Phaleg. IV. cap. 26, with little probability understands *Phila*, a large island of the Nile between Egypt and Ethiopia, called by the Egyptians Πυλακ i. e. border, far country, see Champollion l'Egypte I. p. 158. See Thesaur. p. 1094.

2. A king of Assyria who preceded Tiglath-pileser, about 774–759 B. C. 2 K. 15, 19. 1 Chr. 5, 26.—The name may signify elephant, i. q. Sanscr. *pūl*, Pers. پیل; or better lord, king, i. q. Sanscr. *pāla*, Pers. بالا, lofty, highest. The same syllable is found in *Nabopolassar*.

פּוֹל and פּוֹל Chald. m. c. suff. פּוֹלָה Dan. 7, 5, more correctly without Dagghesh; contracted for פּוֹלָה, פּוֹלָה, r. פּוֹלָה, as מוֹל for מוֹלָה; i. q. Heb. פֶּה, *mouth* Dan. 4, 28. 6, 23. 7, 5. 8. 20; *an aperture*, *entrance*, Dan. 6, 18. Syr. فُتْ id. Arab. فَم, فَم, فَم.

\* פּוֹן perh. i. q. Arab. اَفْل or اَفْل, comp. אָפֵל.

1. to *set*, spoken of the sun, to become dark, see פּוֹנֵן.

2. to *be perplexed*, *distracted*. Once fut. Ps. 88, 16 אֶפְוֶנָה, Sept. ἐξηγοῦμαι, Vulg. *conturbatus sum*.

Deriv. pr. n. פּוֹנִי.

פּוֹנֶה spoken of a gate of Jerusalem 2 Chr. 25, 23; see in r. פּוֹנֶה B. no. 2. fin.

פּוֹנִי *Punite*, patronym. from a pr. n. פּוֹן, a person unknown, Num. 26, 23.

פּוֹנֵן (darkness, r. פִּין) *Punon*, pr. n. of a station of the Israelites in the desert after leaving Mount Hor, Num. 33, 42. 43. Prob. Gr. Φαινῶ, Lat. *Phenon*, celebrated according to Jerome for its mines



in which convicts were sentenced to labour, between Petra and Zoar; de Locis Heb. See Relandi Palæstina p. 952. The same is פִּינָן.

פוּעָה (i. q. פּוּאָה, Arab. فَوْحَة mouth, or according to Simonis for פּוּעָה splend) Puah, pr. n. f. Ex. 1, 15.

\* פּוּץ only in fut. פּוּצִי, imper. plur. פּוּצִי, once part. pass. c. suff. פּוּצִי Zeph. 3, 10, i. q. נִפֵּץ q. v.

1. to break or dash in pieces. See Pil. Hithp.

2. to scatter, to disperse; Ez. 46, 18 that they scatter not my people every man from his possession, i. e. expel them. Part. pass. פּוּץ dispersed; Zeph. 3, 10 פּוּצִי the daughter (congregation) of my dispersed.—Elsewhere only intrans. to be scattered, to disperse themselves, e. g. a flock Ez. 34, 5. Zech. 13, 7; a people Gen. 11, 4. Num. 10, 35. 1 Sam. 11, 11. 14, 34. 2 Sam. 20, 22. Ps. 68, 2.

3. to overflow, to be superabundant, of fountains Prov. 5, 16; metaph. of prosperity, מְשׁוֹב, Zech. 1, 17.

NIPH. נִפֵּץ pass. to be scattered, dispersed, e. g. an army 2 K. 25, 5. Jer. 52, 8; a people Ez. 11, 17. 20, 34. 41. 28, 25. 34, 12. So of voluntary dispersion, to disperse themselves, to be scattered, as a flock not watched Ez. 34, 6. 1 K. 22, 17; a people by removing to various regions Gen. 10, 18. 2 Sam. 18, 8 for the battle was scattered over the face of all the country, extended itself.—Niph. does not differ from Kal in signification; but in Niph. only præt. and part. are used; in Kal only fut. and imperative; comp. Ez. 34, 5 Kal, v. 6 Niph.

PIL. פּוּץ to break in pieces, a rock with a hammer Jer. 23, 29.

PILP. פּוּצֵץ to break in pieces, a man by dashing him upon the ground or against a rock, Job 16, 12.

HIPH. 1. Trans. a) to scatter seed Is. 28, 25. b) to scatter, to disperse, as the wind a cloud Job 37, 11; inhabitants Is. 24, 1; an army, to discomfit, to rout, Hab. 3, 14. Ps. 18, 15. 144, 6. Jer. 13, 24. 18, 17. Often with adjunct of place whither a people is scattered, Deut. 30, 3. Jer. 30, 11; c. בְּ Deut. 4, 27. 28, 64. Neh. 1, 8. Jer. 9, 15. al. comp. Gen. 49, 7. Also to let be scattered, as a shepherd his

flock Jer. 23, 1. 2. Part. פּוּצֵץ a disperser, devastator, Nah. 2, 2 [1]. c) to put to flight a single person Job 18, 11. d) to let overflow, to pour abroad, metaph. of anger Job 40, 11.

2. Intrans. to disperse oneself, spread oneself abroad, e. g. the east wind over the earth Job 38, 24; a people Ex. 5, 12. 1 Sam. 13, 8.

HITHPAL. הִתְפּוּצֵץ to be broken in pieces, to be scattered as dust, e. g. mountains Hab. 3, 5 [6].

NOTE. An example of the form *Tiphel* (see Heb. Gramm. § 54. 5. Lehg. p. 254) occurs in the common reading Jer. 25, 34 הַפּוּצְוֹתֶיכֶם I will scatter you. Other Mss. and editions read הַפּוּצְוֹתֶיכֶם your dispersions, which is also expressed by Aqu. Symm. Vulg. The former is better suited to the context.

Deriv. מַפְּצִיץ a mallet.

\* I. פּוּק to move to and fro, to waver, to be unsteady, Is. 28, 7.—Kindr. is Arab.

פָּאָק to become poor, comp. in מְדָבָר.

Of the same stock perh. is Germ. *wanken*, with a sibilant prefixed *schwanken*, (old Germ. *wagen*), diminut. *vacillo*, *wackeln*, Engl. *to wag*. Comp. פִּיגָה.

HIPH. id. Jer. 10, 4 וְלֹא יָפִיק and it moveth not.

Deriv. פּוּקָה, פִּיק.

\* II. פּוּק to go out, i. q. Chald. נִפֵּק.

HIPH. 1. to give out, to furnish, to supply, Ps. 144, 13; c. dat. Is. 58, 10, see in נִפֵּשׁ no. 2, end of 2d par. p. 685.

2. To cause to go out from any one, to cause him to give, i. e. to get, to obtain, from any one, Prov. 3, 13. 12, 2. 8, 35. 18, 22. Sept. λαμβάνω.

3. to bring out fully, to further, to let succeed, Ps. 140, 9.

פּוּקָה f. (r. פּוּק I) an obstacle in the way, which causes one to stagger, a stumbling-block, i. q. מְבַשֵּׁל, 1 Sam. 25, 31.

\* פּוּר i. q. פָּרַר, to break, to break in pieces. Hence

HIPH. הִפְּרִי id. i. q. הִפְּרִי, trop. to frustrate, Ps. 33, 10. Ez. 17, 19.

Deriv. פּוּרָה wine-press.

פּוּר m. a lot, die, a Persian word, i. q. מוֹרָל by which it is explained Esth. 3, ~

It corresponds to Pers. *پاره* *pāreh* part, portion, whence *پاره کردن* to part, and *بهره* *behre* part, lot. Of the same family is also Lat. *pars*; comp. too Heb. *ר* *פֹּרַר* and *פֹּרַר*.—Plur. *פֹּרָרִים* *lots* Esth. 9, 24. Also *פֹּרִים* *פֹּרִים* v. 31, and simply *פֹּרִים* v. 29, 32, *the festival of Purim*, i. e. of lots, celebrated by the Jews in memory of the events recorded in the book of Esther, on the 14th and 15th days of the month Adar. Arab. *فهر* festival of Purim.

*פֹּרָה* f. a wine-press, Is. 63, 3. Hagg. 2, 16. R. *פֹּרִי*.

*פֹּרְתָא* *Poratha*, Pers. pr. n. of one of the sons of Haman, Esth. 9, 8. Sept. Vat. *Φαγαδαθα*, Alex. *Βαγαδαθα* or *Φαγαδαθα*. Hence perh. *פֹּרְתָא* is contr. for *פֹּרְתָא* *sorte datus*; comp. *מִתְרַתֵּן*.

\* *פֹּרֵשׁ* fut. *הפושׁ* 1. to be scattered, dispersed, kindr. with *פָּרַץ*; see Niph. Chald. id. Also to spread oneself, to overflow, as a stream; see *פִּישׁוֹן*.—Hence

2. to be proud, to show off proudly, from the idea of a stream proudly overflowing; comp. *עֲשֵׂשׁ* no. 3. Arab. *فاش* mid. Ye, I, III, id. So of a horseman prancing proudly Hab. 1, 8; of calves leaping and sporting, 2 pers. *פִּישָׁהֶם* Mal. 3, 20 [4, 2]. Jer. 50, 11. Sept. *αυγιάω*.

NIPH. to be scattered, dispersed, Nah. 3, 18.

Deriv. pr. n. *פִּישׁוֹן*.

\* *פֹּרַח* obsol. root, Arab *فات* mid. Waw, to be apart, to be separated one from another, to have an interval between two things. Kindr. is *פָּתַח*, also *פֹּת*, interval between the fingers.—Hence *פֶּה*.

*פֹּתִי* *Puthite*, patronym. once 1 Chr. 2, 53.

*פֹּז* m. (r. *פֹּזִי* I) pr. adj. *purified*, *pure*, an epithet of gold Cant. 5, 11; then itself for *pure gold*, *fine gold*, Ps. 21, 4. Lam. 4, 2. Is. 13, 12. al. Distinguished from ordinary gold, Ps. 19, 11, 119, 127. Prov. 8, 19.—Rosenmüller prefers to render it *solid* or *massive gold*, comparing *פָּזִי* *solid*, heavy; but in a case so doubtful I would not desert the authority of the book of Chronicles; see in *פֹּזִי* Hoph. Bibl. Alterthumsk. IV. p. 49.

\* *פִּזֵּן* I. in Kal not used, i. q. Arab.

*فَضَّ* to separate, to distinguish; comp. the roots beginning with the letters *פֶּזֶז* *פָּצַח*. Spec. as it would seem, to separate and purify metals from the scoria by fire; whence *فَضَّ* silver, comp.

*בְּרִיל* stannum, tin, from *בְּרַל*, and Eth. *ጥርጥር* silver, *ጥርጥ* brass, from the root *פֶּזֶז* to purify.—Hence *פִּזֵּן* pure gold, and

Hoph. part. *מִפְּזֵן* 1 K. 10, 18, which in 2 Chr. 9, 17 is expressed by *מִפְּזֵן* *pure gold*.

\* II. *פִּזֵּן* to be hard, firm, strong; Syr. *فَزَز* hard, solid, robust, see above in *פֶּזֶז*. Once in fut. Gen. 49, 24 *his bow abode in strength*, and *וְיָצִי יָדָיו* and the arms of his hands were firm, strong, i. e. the power of his hands. So Kimchi

and Abulw.—Others, as Saad. *the arms of his hands were active*; com-

paring Arab. *فَزَّ* to leap up, as a gazelle,

to be agile, light; also the kindr. *أَفَز*, *أَفَز*, Talm. *אַפֵּז* to leap, to dance.

So at least Heb. *פִּזֵּן* in

PIEL, 2 Sam. 6, 16 *לִפְזֵן וּמִבְּרָכָה* leaping and dancing; which in 1 Chr. 15, 29 is expressed by *מִרְקַד וּמִשְׁחָק* dancing and playing. So too Sept. *σχοιόμενος καὶ ὑπαχοιόμενος*, Vulg. *subsiliens et saltans*. Targ. *מִרְקַד וּמִשְׁחָק*.—But Kimchi and Abulw. who explain *פִּזֵּן* by *הוֹק*, render here: *strengthened*, i. e. girded, accinctus.

\* *פִּזֵּר* to scatter, to disperse, i. q. *פֹּרַר*, *פֹּרַר*; in Kal only part. pass. fem. *פִּזְרָה* Jer. 50, 17.

PIEL, *פִּזֵּר*, fut. *יִפְזֵר* 1. i. q. Kal, to scatter, to disperse, e. g. ashes, frost, Ps. 147, 16; enemies, Ps. 89, 11; Israel among the nations, *בְּגוֹיִם* Joel 4, 2; the bones of any one Ps. 53, 6. Jer. 3, 13 *וְהִפְזֵר אֶת־דְּרָכָה* and hast scattered thy ways i. e. hast roved about.

2. to distribute largely, to be liberal, bountiful, Ps. 112, 9. Prov. 11, 24.

NIPH. Ps. 141, 7, and PUAL Esth. 3, 8, pass. to be dispersed.

I. *פָּח* m. (r. *פָּחַח*) plur. *פָּחִים* Dag fort. impl. like *אָחִים*; constr. *פָּחִי*.



1. *a plate, lamina*, see the root in Kal; plur. פְּחִים Num. 17, 3. פְּחֵי הַזָּהָב the plates of gold, Ex. 39, 3.

2. *a net, snare, trap-net*, Sept. *παγίς*; espec. of a fowler Am. 3, 5, see below. Prov. 7, 23. Ecc. 9, 12; פֶּחַ וְקוֹשׁ Hos. 9, 8. Ps. 91, 3; פֶּחַ יוֹקְשִׁים Ps. 124, 7. Also such an one as seizes and holds beasts or men by the foot; Job 18, 9 פֶּחַ יָאֲחֹז בְּעַקֵּב פֶּחַ the trap shall take him by the heel. Jer. 18, 22 פְּחִים טָמְנִי לְרַגְלִי It was set in the path, Prov. 7, 23. 22, 5; and hidden on or in the ground, whence פָּחַן פֶּחַ Ps. 140, 6. 142, 4. Jer. 18, 22; also לָּהּ פֶּחַ id. Ps. 119, 110; וְקָשׁ פֶּחַ לָּהּ Ps. 141, 9.—The form of this springe or trap-net appears from two passages, Am. 3, 5 and Ps. 69, 23; it was in two parts, which when set were spread out upon the ground and slightly fastened with a stick (trap-stick); so that as soon as a bird or beast touched the stick, the parts flew up and inclosed the bird in the net, or caught the foot of the animal, Job 18, 9. Thus Am. 3, 5 הַתְּכֹלֵל יִצְפֹּר עַל־פֶּחַ הָאָרֶץ וּמוֹקֵשׁ אֵין לָהּ הַצִּלְהָה דֹּחַת פֶּחַ מִן־הָאָדָמָה וְלִכְבֹּד לֹא יִלְכָּד doth a bird fall into a net upon the ground when there is no trap-stick for her? doth the net spring up from the ground and take nothing at all? i. e. does any thing happen without a cause? Ps. 69, 23 יָהִי שִׁלְחָנָם לִפְנֵיהֶם לִפְחַת let their table before them become a net; here the שִׁלְחָן is the oriental cloth or leather spread upon

the ground like a net, Arab. سَفْرَة; see in שִׁלְחָן and Niebuhr Reisebeschr. II. p. 372.—Metaph. put for any cause of destruction Josh. 23, 13. Is. 8, 14. Hos. 5, 1; comp. Ps. 69, 23. Job 22, 10. For the paronomasia נִפְחַת פֶּחַה נִפְחַת, see in פָּחַח.—Here is usually referred Ps. 11, 6 יִמְטֵר עַל־רִשְׁעִים פְּחִים וְגֹי' upon the wicked God shall rain snares, fire, and brimstone. But Jarchi and Aben Ezra long ago perceived that פְּחִים might here be referred to the root פָּחַח, whence פָּחַח a coal, burning coal, and then lightning, comp. גְּהִלִּי Ps. 18, 13. 14. There is therefore no need with Olshausen to replace פְּחִים פָּחַח, since פְּחִים פָּחַח means the same thing; see in פְּחִים in its order. Still the signif. nets, snares, may

here well be retained, as an emblem of destruction to the wicked.

II. פָּחַח i. q. פָּחַה q. v. a prefect or governor of a province; once c. suff. פָּחַח Neh. 5, 14. But the suffix is here suspicious, not being required by the context, and being in fact omitted by Vulg. and Syr. though expressed by Sept. Alex. Perh. it should read פָּחַה.

\* פָּחַח fut. יִפְחַח to tremble, to be in trepidation; Chald. id. but rare. The primary idea seems to be that of leaping, springing, comp. פָּחַח, פָּחַח, also פָּחַח,

פָּחַח; see in פָּחַח II. Thus: a) For fear, i. q. to fear, to be afraid, Deut. 28, 66. Is. 33, 14. 44, 8. 11; hence פָּחַח לֹא not to be afraid, i. q. to be of good courage, intrepid, coupled sometimes with פָּחַח, Is. 12, 2. Jer. 36, 24. Ps. 78, 53. Prov. 3, 24. פָּחַח פָּחַח to fear a fear Ps. 14, 5. 53, 6. Job 3, 25. With מִן of pers. of whom one is afraid, Ps. 27, 1 מִמִּי אֶפְחַח of whom shall I be afraid? Mic. 7, 19. Job 23, 15; מִפָּחַח Is. 19, 16. 17. Ascribed to the heart, Deut. 28, 67. Ps. 119, 161. With עַל to turn trembling to any one, either as expressing fear, Jer. 36, 16 (comp. Gen. 42, 28); or to implore help, Hos. 3, 5. b) For joy, Is. 60, 5 וּפָחַח וְרָחַב לִבָּהּ and thy heart shall tremble (leap, throb) and be enlarged. Jer. 33, 9. See also r. גִּיל spoken both of joy and terror.

PIEL i. q. Kal, but intensive, to fear continually, to be in terror, c. מִפָּחַח Is. 51, 13. Hence to be cautious, circumspect, Prov. 28, 14.

HIPH. to make tremble or shake, c. acc. Job 4, 14.

Deriv. פָּחַח and

פָּחַח m. c. suff. פָּחַח plur. פָּחַחִים. 1. fear, terror, Ex. 15, 16. Job 4, 14. 13, 11. 22, 10. al. sasp. Job 25, 2 הַיָּסֵד לְפָחַח dominion and fear are with him, i. e. they proceed from him. שְׁלוֹם מִפָּחַח secure from fear, without fear, Job 21, 9; בְּלִי פָחַח id. 39, 16. פָּחַח לַיְלָה terror by night, nocturnal terror, Ps. 91, 5, comp. Cant. 3, 8. פָּחַח פָּחַח sudden terror, Prov. 3, 25. פָּחַח לִבָּב fear of heart, terror of mind, Deut. 28, 67. Paronomasia is פָּחַח וּפָחַח Lam. 3, 47, and פָּחַח וּפָחַח fear, and the pit, and a

*snare* Is. 24, 17. Jer. 48, 43, put for any kind of terror and destruction, and apparently a proverb drawn from birds or other game, which by some object of *fright* were driven into a *pit* or *snare*; comp. Lat. *formido* Virg. Georg. 3. 372, and Heyne's note.—Often with genit. of pers. who inspires fear; as *פחד יי* *the fear of Jehovah*, which he inspires, 1 Sam. 11, 7. 2 Chr. 14, 13. 17, 10. Is. 2, 10. 19; comp. *פחדו* 1 Chr. 14, 17. Job 23, 11; also *פחדו אליהם* Ps. 36, 2; *פחדו* Ps. 64, 2; *פחדו יהוה* Esth. 8, 17. 9, 3; *פחדו* Deut. 2, 25; *פחדו* 11, 25; and in like manner *פחד רעה* *the fear of evil*, calamity, Prov. 1, 33.—Put for an *object of fear or terror*; Prov. 1, 26 *בבא פחדו* *when your fear cometh*, i. e. that which you fear. v. 27 (comp. Job 3, 25). Ps. 31, 12. Hence for the deity of any one, as Gen. 31, 42 *פחדו יצחק* *the fear of Isaac*, the God whom Isaac fears, i. e. Jehovah, comp. v. 53.—Plur. *פחדים* *fears, terrors*, Job 15, 21.

2. Plur. or Dual, *the thighs*; Job 40, 17 [12] *פחדו ישרגו* *the sinews of his thighs are wrapped together*. Targ. *פחדו ישרגו*, Pesh. *פחדו ישרגו*,

Arab. *عُرْوَى أَخَذَ*, the same word in all, but prob. in different senses. Syr. *وجح* is explained in Lex. Adl. by

the jugular vein in a horse; but the Arabic translator, who follows the Syriac,

gives it by *فخذ* *thighs*, from *فخذ*

*thigh*; and this is most appropriate to the context in Job l. c. See more in Bochart Hieroz. III. 716 Lips.—But Chald. *פחדו* is *testicles* Lev. 21, 20; and so Vulg. *testiculi* Job l. c. In this case the signif. *thigh* is transferred to the *pudenda virilia*; comp. in *ירגו* and also Lat. *femur*.—The primary idea is doubtful. If the signif. *thigh* be the original one, then it may come from the idea of *leaping* (see in *פחדו*), as *שוק* leg, from the signification of running. Or if the meaning *pudenda* be first, then the idea of *shame* may be derived from that of *fear*.

*פחדו* f. (r. *פחדו*) *fear of Jehovah*, i. q. *ירגו*, Jer. 2, 19.

*פחה* (for *פחה* Dag. forte impl.) constr. *פחה*, c. suff. *פחה* Mal. 1, 8; plur. *פחות* 1 K. 10, 15, constr. *פחות* Neh. 2, 7, c. suff. *פחותיה* Jer. 51, 28. 57; *a prefect or governor of a province* less than a satrapy (see in *פחותיה*); e. g. in the Assyrian empire 2 K. 18, 24. Is. 36, 9; the Babylonian Jer. 51, 57. Ez. 23, 6. 23; the Median Jer. 51, 28; espec. the Persian Esth. 8, 9. 9, 3. So of the Persian *prefect or governor* on this side the Euphrates Neh. 3, 7; of whom several are mentioned Neh. 2, 7. 9. Ezra 8, 36; also of the governor of Judea Hag. 1, 1. 14. 2, 2. 21. Mal. 1, 8. This office was held by Zerubbabel, Hag. 11. cc. and then by Nehemiah, Neh. 5, 14. 18. 12, 26. Rarely spoken of a prefect of Judea in the time of Solomon 1 K. 10, 15. 2 Chr. 9, 14; and of Syria in the days of Benhadad, 1 K. 20, 24.—The fem. ending appears in this word in common with many other names of office (see Lehrs. p. 468, 878); though *פחה* being of Persian origin, the ending may arise from another source. Several etymologies have been proposed; the best perh. is by Bensley (Monathsn. p. 195), who compares Sanscr. *paksha* companion, friend, Pracrit. *pakkha*, old Parsee prob. *pakha*, applied to the prefects of provinces as the associates and (quasi) adjutants of the king. Of the same origin is prob. *باشا*, *Basha*, *Pasha*, coming from the same Sanscr. form.

*פחה* Chald. constr. *פחה*, plur. emphat. *פחותה*, *a prefect, governor*, i. q. Heb. Ezra. 5, 3. 14. 6, 7. Dan. 3, 2. 3. 27, 6, 8.

\* *פחו* *to leap, to spring*, as in Chald. So of water boiling over, comp. *פחו* Gen. 49, 4. Hence trop.

1. *to be proud, vain-glorious*, like Arab. *فخر*; comp. *זיר*. Part. plur. *פוחזים*, spoken of false prophets Zeph. 3, 4.

2. *to be light, wanton, lewd*; Part. *פוחזים* Judg. 9, 4. So Syr. *عسل*, comp. Gr. *ζω*.

Deriv. the two following.

*פחו* m. pr. *a boiling up, ebullition*, as of boiling water. Gen. 49, 4 *Reuben, thou my first born . . . פחו במים* *a boiling up as of water art thou*, i. e. thou



didst boil up like water with lust and passion, referring to his incest. Symm. ὑπερζέσας, Vulg. *effusus es*. Comp. r. פחז no. 2.

פחז f. *vain-glory, boasting*, Jer. 23, 32. R. פחז.

\* פחח in Kal not used, pr. *to strike upon, to pound, to smite*, onomatopoetic and kindr. with פגש, פגש, פקק, פקק, פקק, and others in which the syllables פג, פכ, פק, also בכ, בך, have the force of striking upon, smiting; comp. Gr. πῆγω (πηγνίω), Lat. *pago* (pango), *paco* (pax, paciscor).—Hence פח plate of metal, from beating; also net, snare, from setting, making fast by pegs, etc.

פחח denom. from פח, *to snare*; Is. 42, 22 פחח בהירים כלם *snaring one snares them all in holes*, i. e. binds them fast with fetters in prison-houses.

פחם m. (r. פחם) i. q. פחם, *a coal*, collect. *coals*, like Arab. فَحْمٌ; and so, according to some, put for lightning Ps. 11, 6; comp. Ps. 18, 13. 14. See in פח I. 2, fin.

\* פחם obsol. root, Chald. פחם and Arab. فَحَم, *to be black*, like coal; comp. פחם.

Deriv. פחם and

פחם m. (for פחם Dag. forte impl.) *a coal*, collect. *coals, charcoal*, Prov. 26, 21; also coal as kindled, *burning coal* Is. 44, 12. 54, 16. Arab. فَحْمٌ, فَحْمٌ, id. Eth. ቀረብ a coal, live coal.

\* פחח obsol. root, Syr. Ethp. ܦܚܚ *to form, to be a potter*. Hence

פחח Chald. m. (for פחח Dag. forte impl.) *a potter*, Dan. 2, 41. Syr. ܦܚܚ, Arab. فَخَّارٌ, id.

\* פחת obsol. root, Syr. Pa. ܦܚܬ *to dig, to excavate*. Hence

פחת m. 2 Sam. 18, 17, plur. פחתים f. 2 Sam. 17, 9; *a pit*, often as the emblem of destruction Lam. 3, 47. Is. 24, 17 פחת ופחת, see in פחח no. 1. Jer. 48, 43.

פחח-מואב (prefect of Moab, see פחח) *Pahath-Moab*, pr. n. m. Ezra 2, 6. 8, 4. 10, 30. Neh. 3, 11. 7, 11. 10, 15.

פחח (fem. of פחח) *a hollow, low spot*, in garments infected with leprosy, Lev. 13, 55. R. פחח.

פטר f. a species of gem Ex. 28, 17. 39, 10. Ez. 28, 13; found in Cush Job 28, 19; according to most of the ancient versions the *topaz*, a pale yellowish gem found on an island in the Red Sea, Plin. H. N. 37. 8. See more in Braun de Vest. Sacerd. p. 508.—Bohlen (in Abhandlungen der Deutschen Gesellschaft zu Königsberg I. p. 80) seeks the origin of the word in the Sanscr. language, where *pīta* is *yellowish, pale*; and the Greek name τριπίλον might itself seem to come by transposition from פטר, נפטר.

פטר m. (r. פטר) pr. *something cleft*; hence *a bursting bud, opening blossom*; פטר פטר opening flower-buds, 1 K. 6, 18. 29. 32. 35.

פטר m. adj. (r. פטר) *free*, 1 Chr. 9, 33 Cheth. In Keri פטר part. pass. see the root no. 3.

פטר m. (r. פטר) *a hammer*, Is. 41, 7. Jer. 23, 29. Metaph. Babylon is called the *hammer* (desolator) of the whole earth, Jer. 50, 23. Chald. id. Arab.

فَطِيرٌ id.

פטר Chald. m. plur. c. suff. Dan. 3, 21 Cheth. פטריהון *their tunics*, undergarments. So Syr. ܦܬܪܝܗܘܢ from ܦܬܪ tunic; Heb. intpp. כהניה. In Keri is פטריהון from פטר id. R. פטר no. 2.

\* פטר, fut. ופטר only in no. 3.

1. *to cleave, to burst open*; see פטר. Arab. فَطَر id. and intrans. *to break forth*, sc. a tooth. Kindred is פטר q. v.

2. Transit. *to cause to break forth* e. g. water, *to let out*, Prov. 17, 14.—Hence

3. Trop. *to let go free, to dismiss*, like Chald. פטר; 2 Chr. 23, 8. 1 Chr. 9, 33 פטירים *the dismissed, the free*, i. e. exempt from public duty, where Cheth. פטירים.—Intrans. *to break or slip away to get out of the way or place*, fut. יפטר

1 Sam. 19, 10. Syr. ܦܬܪ id. Chald. Pe. and Ithpe.

HIPH. i. q. Kal no. 1, *to cleave, to burst open*; hence *to gape*. So הַפְּטִיר בִּשְׂפָה *to gape with the lips*, i. e. *to open wide the mouth, to stretch the mouth*, as a gesture of scorn, Ps. 22, 8; comp. 35, 21. Job 16, 10.

Deriv. פָּטֵר, פְּטִיר, פְּטָה, and

פָּטֵר m. *a fissure*, concr. *that which first breaks forth*; hence פֶּטֶר רֶחֶם *the first-born, firstling*, which first opens the womb, Ex. 13, 2. 12. 15. 34, 19. Num. 3, 12. al. Also without רֶחֶם Ex. 13, 12. 13. 34, 20.

פְּטָה f. id. Num. 8, 16. R. פָּטֵר.

\* פָּטַשׁ 1. *to beat, to pound, to hammer*, Gr. πατάσσω, whence פָּטִישׁ hammer. Arab. فطس *to hammer out iron*. This root is onomatopoeic; kindr. are נָטַשׁ, לָטַשׁ, רָטַשׁ, טוֹשׁ. The same idea of beating lies also in the syllable פַּט *pat*; comp. late Lat. *battuere*, Fr. *battre*, Belg. *bot*, Engl. *to beat*; and with the second *t* changed to a sibilant, Germ. *patschen*, Swed. *batsch*, blow.

2. *to spread out, to expand*, for which more usually פָּשַׁט. Hence Chald. פְּטִישׁ.

פִּיר constr. state of the noun פֶּה *mouth*, q. v.

פִּירְבֶּסֶת Ez. 30, 17, in some Mss. פִּירְבֶּסֶת in one word, which is better, *Pibeseth*, pr. n. of a city in lower Egypt on the east side of the Pelusian branch of the Nile, Gr. Βουβαστός and Βούβαστος, *Bubastis*, Hdot. 2. 59. Strabo XVII. p. 805. It was so called from a temple of Bubastis, a goddess of the Egyptians, whom Herodotus compares with Diana, 2. 137, 156. The name was written in Egyptian Πουρβαστ, which Steph. Byz. erroneously affirms to be the name for *cat*. But the Egyptian name of Diana was Πουεϑ; and not improb. פִּירְבֶּסֶת was formed, by prefixing the masc. art. מ, as in פִּירָה. The ruins of the ancient city, now called *Tell Bastah*, *Kum Bastah*, were discovered and are described by Malus in *Descr. de l'Egypte, Etat moderne*, livr. III. p. 307. Comp. Quatremère *Mémoires sur*

l'Egypte I. p. 98. Wilkinson *Mod. Egypt*, I. p. 427 sq. Lond. 1843.

\* פִּיר obsol. root, Arab. فَاك mid. Waw and Ye, *to die*, i. q. فَاك (kindr. with מָוַת, מָוֵת) IV, *to destroy*. Sanscr. *pid* *to make sad, to afflict*.—Hence

פִּיר m. *calamity, misfortune*, Job 30, 24. 31, 29. Prov. 24, 22. Here also belongs Job 12, 5 לְפִיר בּוֹי *to misfortune* (i. e. *to the unfortunate*) is *contempt*; see in פִּיר.

פִּירָה m. (for פֶּאָה, r. פֶּאָה) *mouth*, i. e. *edge of a sword*; plur. פִּירֵי שִׁנֵּי Judg. 3, 16. Comp. פֶּה no. 3.

פִּירְהִירוֹת *Pi-hahiroth*, pr. n. of a place near the northern end of the Gulf of Suez, eastward of Baal-zephon, Ex. 14, 2. 9. Num. 33, 7; also without פִּי v. 8. According to the Hebrew it would be *the mouth of the caverns*; but it is doubtless an Egyptian name, πωρ-α-ου place where grass or sedge grows. See Jablonski *Opusc.* ed. Te Water I. p. 447. II. p. 159.

פִּירָה m. (r. פֶּוּה) *ashes, cinders*, easily blown away, Ex. 9, 8. 10.

פִּיכֹל (mouth of all, i. e. *all-commanding*) *Phicol*, pr. n. of the commander of Abimelech's troops, Gen. 21. 22. 32. 26, 26.

פִּיכֹלֶשׁ *a concubine*, see in פִּלְגֶּשׁ.

פִּימָה f. (r. פֶּאָם) *fat, fatness*, Job 15, 27.

פִּינָחַס (mouth of brass, from פִּי and חָסַן נָחַשׁ i. q. נָחַשׁ) *Phinehas*, pr. n. a) The son and successor of the high-priest Eleazar, Ex. 6, 25. Num. 25, 7. Josh. 22, 13. Judg. 20, 28. 1 Chr. 6, 35. 9, 20. Ps. 106, 30. b) A son of Eli, 1 Sam. 1, 3. 2, 34. 4, 4 sq. 14, 3. c) Ezra 8, 33.

פִּינוֹן (i. q. פִּינוֹן) *Pinon*, pr. n. of an Idumean city, Gen. 36, 41. 1 Chr. 1, 52; see פִּינוֹן. R. פִּינוֹן.

פִּיפִּיּוֹת f. plur. (by redupl. from פִּי, פֶּה) *edges*, i. e. *two or more*. פִּיפִּיּוֹת *a two-edged sword*, διστομος, Ps. 149, 6. In Is. 41, 15 of a threshing-drill, פִּיפִּיּוֹת *having edges*, i. e. *teeth points*.



**פִּיק** m. *a wavering, tottering*, of the knees Nah. 2, 11. R. פִּיק.

**פִּישוֹן** (overflowing, r. פִּוּשׁ) *Pishon*, pr. n. of a river issuing from the garden of Eden and flowing around the land of *Havilah* or India (see הַיִּזְקָה no. 3) Gen. 2, 11, comp. Sir. 24, 25. Josephus understands the *Ganges*, Ant. 1. 1. 3; but with Schulthess and others I would prefer the *Indus*, which actually flows around India on the west, and was nearer to the Hebrews. Others, as Reland (de situ Paradisi § 3), Rosenmüller (Bibl. Geogr. I. p. 194), understand the *Phasis*, and take הַיִּזְקָה for *Colchis*; but the Heb. name for the Colchians was כְּכִלְחִים. The Samaritan translator and others hold Pishon to mean the *Nile*, and employ the Heb. word in this sense; see Castell Annot. Sam. ad Ex. 2, 3. See more in J. D. Michaelis Supplem. p. 2008. Rosenmüller l. c.

**פִּיתוֹן** *Pithon*, pr. n. m. 1 Chr. 8, 35. 9, 41. The etymology is unknown.

**פֶּה** m. (r. פָּה) *a flask, bottle*, 1 Sam. 10, 1. 2 K. 9, 1. 3.

\* **פָּקַה** in Kal not used, kindr. with **בָּקַה**, *to drop, to distil*.

**PIEL** *to flow out in drops, to flow*, Ez. 47, 2.

Deriv. פָּה.

\* **פָּבַר** obsol. root, Syr. *to bind, to fetter*; P.A. *to entangle, to hinder*. Hence

**פִּכְרֵת הַצְּבִירִים** (snaring the roes; or, according to Simonis, retarding i. e. getting ahead of the roes,) *Pochereth-Zebaim*, pr. n. of a man Ezra 2, 57. Neh. 7, 59.

\* **פָּלָא** in Kal not used. 1. Pr. *to separate, to distinguish*, i. q. פָּלָה; see Pi. and Niph. no. 1.—The primary biliteral root is פל, which like פִּר implies separation; as Chald. פָּלִי *to cleave, to cut in two*, Pa. *to sever, separate, remove*;

Syr. ܦܠܐ *to search out*; Arab. ٱلَّ de lacte depulit. Comp. the kindr. roots פָּלַח, פָּלַג, Sanscr. *phal* *to separate*.

2. *to make distinguished, extraordinary, wonderful*, see Niph. Hiph. no. 2, and pr. n. פְּלֹאִיָּה.

**NIPH.** נִפְלָא, fut. יִפְלֵא 1. *to be distinguished, i. e. great, extraordinary*, e. g. of strong affection, 2 Sam. 1, 26. Dan. 11, 36 יִדְבֵּר נִפְלְאוֹת shall speak great things i. e. impious words, atrocious blasphemy against God. Comp. in גדול no. 2.

2. *to be great, i. e. to be hard, difficult, arduous*, with בְּעֵינֵי in the eyes of any one, 2 Sam. 13, 2. Zech. 8, 6; with כֵּן too hard, too difficult, Gen. 18, 14. Deut. 30, 11. Jer. 32, 17, 27. Also *to be hard to accomplish* Ps. 131, 1; *hard to understand* Prov. 30, 18. Job 42, 3; *hard to judge* Deut. 17, 8.—Hence

3. *to be wonderful, marvellous*, Ps. 118, 23. 139, 14. Part. plur. fem. נִפְלְאוֹת as subst. *wonderful works, marvellous deeds, miracles*, of God, both in creating and sustaining the world Job 5, 9. 37, 14. Ps. 72, 18; and also in preserving and aiding his people and pious worshippers e. g. in Egypt, etc. Ex. 3, 20. 34, 10. Josh. 3, 5. Judg. 6, 13. Neh. 9, 17. Ps. 9, 2. 26, 7. 106, 22. al. sæp. It also takes an adjective, as נִפְלְאוֹת גְּדוֹלוֹת Ps. 136, 4. Adv. נִפְלְאוֹת *wonderfully, marvellously*, Job 37, 5. Dan. 8, 24.

**PIEL**, *to separate, to set apart*, ἀφοσιῶν, i. e. *to consecrate*, e. g. an offering in fulfilment of a vow, only in the phrase **פָּלַא נָדָר לַיהוָה** *to accomplish, pay, a vow to Jehovah*, Lev. 22, 21. Num. 15, 3. 8.

**HIPH.** הִפְלִיא, twice הִפְלֵא like verbs לָהּ Deut. 28, 59. Is. 28, 29.

1. i. q. Pi. *to consecrate a vow*, i. e. an offering vowed, Lev. 27, 2; and so in a different construction Num. 6, 2 הִפְלִיא בִּי *to consecrate* לְנָדָר נָדָר if one consecrate any thing for vowing the vow of a Nazarite.

2. *to make distinguished i. e. great, extraordinary*, e. g. kindness, to show great kindness, with ל of pers. Ps. 31, 22; calamity Deut. 28, 59. Inf. הִפְלֵא *adv. eminently, very*, 2 Chr. 2, 8.

3. *to make wonderful, admirable*, e. g. counsel Is. 28, 29; with אֵל *to do marvelously, to deal wonderfully with any one*, in a sense of disfavour Is. 29, 14; but in a good sense Joel 2, 26. With ל c. inf. הִפְלֵא לְהַצִּיר *to be wonderfully helped* 2 Chr. 26, 15; הִפְלֵא לַעֲשׂוֹת *to do or act wondrously* Judg. 13, 19.

**HITHPA.** *to show oneself distinguished,*

i. e. to show oneself strong, mighty, c. **פָּלַג** towards, against any one, in oppressing him, Job 10, 16.

Deriv. **פָּלַגַּי**, **פָּלַגַּי**, **פָּלַיָא**, and the pr. names **פָּלַיָא**, **פָּלַיָא**, **פָּלַיָא**.

**פָּלַגַּי** m. in pause **פָּלַגַּי**, c. suff. **פָּלַיָא**, a wonder, marvel, miracle, of God Ex. 15, 11. Ps. 77, 12. 15. 78, 12. 88, 11. Is. 25, 1. Plur. **פָּלַיָאִים** adv. wonderfully Lam. 1, 9; but plur. **פָּלַיָאוֹת** wonders Dan. 12, 6.—Concr. the Wonderful, spoken of the Messiah, Is. 9, 5.

**פָּלַיָא** m. adj. **פָּלַיָא** with adj. ending) wonderful, Judg. 13, 18 Cheth. spoken of something supernatural. In Keri is **פָּלַי**, which is only a contracted form.—The fem. of **פָּלַיָא** is **פָּלַיָא** (פָּלַיָא) Ps. 139, 6 Cheth. where Keri **פָּלַיָא** is fem. of a form **פָּלַיָא**.

**פָּלַיָא** (whom Jehovah makes distinguished, r. **פָּלַיָא**) *Pelaiah*, pr. n. m. Neh. 8, 7, 10, 11.

\* **פָּלַג** in Kal not used, Aram. and Arab. **فَلَج** to cleave, to divide; comp. on the primary root **פל** under **פָּלַג**.—Hence

NIPH. to be divided, Gen. 10, 25. 1 Chr. 1, 19.

PIEL to divide, e. g. water-courses Job 38, 25. Metaph. Ps. 55, 10 divide their tongue, i. e. cause dissension among them.

Deriv. **פָּלַג** — **פָּלַגָה**, **מִפְּלַגָה**.

**פָּלַג** Chald. id. Part. pass. **פָּלַיָג** Dan. 2, 41.

**פָּלַג** m. 1. a brook, rivulet; Arab. **فَلَج**, **فَلَج**, id. Ethiop. **ፈለገ** river, large stream. Commonly taken as a channel, canal, from the idea of dividing, comp. the verb **פָּלַג** Job 38, 25. Not improbably, however, the root **פלג** may have also included the idea of flowing, fluctuating, boiling up, comp. the words *fluo, fluc-si, fluc-tus, φλύω, fluo*, Sanscr. *plu*, *βλώω* to flow, also *πλάγος*; Eth. **ፈለገ** to boil, to boil up; see Pott Etymol. Forsch. I. p. 212.—Ps. 65, 10 **פָּלַג** **אֶלְהִים** the brook or collect. the brooks, streams, of God, i. e. watering and fertilizing the land with God's blessings. Plur. **פָּלַיָגִים** Is. 30, 25, constr. **פָּלַיָגִי**, as

**פָּלַיָגִי** Ps. 1, 3. Prov. 5, 16. 21, 1. Of streams of tears Ps. 119, 136. Lam. 3, 48;

comp. **فَلَج** id. **פָּלַיָגִי שְׁמֶן** brooks of oil Job 29, 6. For Ps. 46, 5 see in **נָהָר** no. 2.

2. *Peleg*, (division, part,) pr. n. of a patriarch, the son of Eber, Gen. 10, 25. 1 Chr. 1, 19.

**פָּלַג** Chald. a half, Dan. 7, 25.

**פָּלַג** or **פָּלַיָגָה** only in plur. **פָּלַיָגוֹת** brooks, streams, Judg. 5, 15. 16. Job 20, 17. R. **פָּלַג**.

**פָּלַיָגָה** f. a division, class of the priests, i. q. **מִהִלָּקָה**, 2 Chr. 35, 5. R. **פָּלַג**.

**פָּלַיָגָה** or **פָּלַיָגָה** Chald. id. Ezra 6, 18.

**פָּלַיָגָה**, oftener **פָּרִלְנָשׁ**, c. suff. **פָּרִלְנָשׁוֹ**; plur. **פָּרִלְנָשִׁים** and **פָּרִלְנָשִׁים**, estr. **פָּרִלְנָשִׁי**.

1. Fem. a concubine, Chald. **פָּרִלְנָשָׁא**, **פָּרִלְנָשָׁא**, id. comp. Gr. *πάλλαξ, pallaxiz, pallaxiz*, Lat. *pellex*. The etymology is obscure; the word seems not to be of Semitic origin, but may come from Gr. *πάλλαξ*, or perh. from the Persian.—Spoken usually of a female slave, who was also a legal concubine, Gen. 22, 24. 35, 22. Judg. 19, 2 sq. al. sæpe. Fully **אִשָּׁה פָּרִלְנָשׁ** Judg. 19, 1. 2 Sam. 15, 16. 20, 3. Opp. to wives of higher rank 1 K. 11, 3. Cant. 6, 8, 9.

2. Masc. i. q. *ὁ πάλλαξ, a paramour*, **מֵאֵלָה**, Ez. 23, 20 comp. v. 5.

\* **פָּלַד** obsol. root, Arab. **فَلَد** to cut up; comp. in **פָּלַד**.—Hence

**פָּלַדָה** f. iron, steel; Syr. **فَلْد**, Arab.

**فَلْد**, a finer kind of iron, steel.—Plur. **פָּלַדוֹת** irons, perh. hooks or scythes on chariots of war. Nah. 2, 4 **בְּאֵשׁ פָּלַדוֹת** with the flashing of irons are the chariots, i. e. with polished scythes or armature.

**פָּלַדָשׁ** *Pildash*, pr. n. m. Gen. 22, 22. The etymology is unknown.

\* **פָּלַח** in Kal not used, i. q. **פָּלַח**, to separate, to distinguish.

NIPH. to be separated, distinguished, c. **פָּלַח** Ex. 33, 16. Ps. 139, 14 I will praise thee **כִּי נִדְּרָאוֹת נִפְלְאוֹתֵי** for I am wonderfully distinguished.

HIPH. 1. to separate, to distinguish, Ex. 8, 18 [22]; c. **פָּלַח** to distinguish between, ib. 9, 4. 11, 7.



2. to distinguish, i. e. to make distinguished, to make great, Ps. 4, 4. 17, 7.

Deriv. פָּלַי.

פָּלִיא (distinguished, r. פָּלֵא) *Pallu*, pr. n. of a son of Reuben Gen. 46, 9. Ex. 6, 14.—Patronym. פָּלְאִי *Palluite*, Num. 26, 5.

\* פָּלַח to cleave, espec. to plough, to furrow the ground, Ps. 141, 7. Arab.

فَلَح id. فَلَّاح a husbandman. Syr.

Ethp. to be ploughed, Pa. to grave, to write. Comp. the Chald.

PIEL 1. to cleave, e. g. an arrow the liver Prov. 7, 23. Job 16, 13; to cut up, to slice, e. g. wild cucumbers 2 K. 4, 39.

2. to let break forth from the womb, to bring forth young, Job 39, 3. Comp. פָּקַע Kal, Niph. and Pi. no. 4.

Deriv. פָּלַח, pr. n. פָּלְחָא.

פָּלַח Chald. to labour, to serve, often in the Targums; spec. to serve or worship God, comp. עָבַד; with acc. and לְ Dan. 3, 12 sq. 7 14. 27.

Deriv. פָּלְחָן.

פָּלַח f. Job 41, 16 (r. פָּלַח) 1. a piece, slice, part cut off, e. g. of an apple, fig, Cant. 4, 3. 1 Sam. 30, 12.

2. a mill-stone, so called from the cut side which fits to the other stone, i. e. the lower side of the upper stone, and the upper side of the lower one. Arab.

فَلَّاح. The upper stone is also called in full פָּלַח רֶכֶב i. e. the rider Judg. 9, 53. 2 Sam. 11, 21, and simpl. רֶכֶב; the lower one is פָּלַח מַחֲמָה Job 41, 16.

פָּלְחָא (a slice, r. פָּלַח) *Pilha*, pr. n. m. Neh. 10, 25.

פָּלְחָן Chald. m. service of God, worship, Ezra 7, 19. R. פָּלַח.

\* פָּלַט pr. to be smooth, slippery, i. q. פָּלַט q. v. Hence to slip away, to escape, Ez. 7, 16; also to let escape, to deliver, comp. pr. n. פָּלְטָה. Arab. فَلَط IV, to deliver; فَلَص II, IV id. V, VII to be delivered, to escape. Syr. فَلَّط Pe. and Pa. id.

PIEL 1. i. q. Kal, but intens. to escape wholly, to be fully delivered, c. מִן Job 23, 7.

2. to let escape, viz. a) From danger, to deliver, Ps. 18, 3. 40, 18. al. scep. With מִן Ps. 17, 13. 18, 49; מִיַּד 71, 4. b) A fetus from the womb, i. e. to bring forth, Job 21, 10. Comp. פָּלַט Pi. no. 2.

HIPH. to deliver from danger Mic. 6, 14; to place in safety Is. 5, 29.

Deriv. פָּלַט—פָּלְטָה—פָּלִיט, מִפָּלַט.

פָּלַט adj. escaped by flight, i. q. פָּלִיט; only plur. פָּלְטִים Jer. 44, 14. 50, 28. 51, 50. R. פָּלַט.

פָּלַט inf. Pi. as noun, deliverance, Ps. 32, 7. 56, 8. R. פָּלַט.

פָּלַט (deliverance, r. פָּלַט) *Pelet*, pr. n. m. a) 1 Chr. 2, 47. b) 12, 3.

פָּלְטָה, see פָּלִיטָה.

פָּלְטִי (for פָּלְטָה deliverance of Jehovah, r. פָּלַט) *Palti*, pr. n. m. a) Num. 13, 9. b) 1 Sam. 25, 44; fuller פָּלְטִיאל *Paltiel*, 2 Sam. 3, 15.

פָּלְטִי (apoc. from פָּלְטָה) *Piltai*, pr. n. m. Neh. 12, 17. R. פָּלַט.

פָּלְטִיאל see in פָּלְטִי lett. b.

פָּלְטָה (whom Jehovah delivers, r. פָּלַט) *Pelatiah*, pr. n. m. a) 1 Chr. 3, 21. b) 1 Chr. 4, 42.

פָּלְטָה (id.) *Pelatiah*, pr. n. m. Ez. 11, 1. 3.

פָּלִי, in pause פָּלִי, see in פָּלְאִי.

פָּלִיט, see in פָּלְאִי.

פָּלְיָה (i. q. פָּלְאָה, whom Jehovah makes distinguished, r. פָּלַח) *Pelaiiah*, pr. n. m. 1 Chr. 3, 24.

פָּלִיט m. adj. verbal (r. פָּלַט), one escaped by flight, espec. from battle, slaughter, i. q. פָּלַט, 2 K. 9, 15. Am. 9, 1; often coupled with טָרִיד, Josh. 8, 22. Jer. 42, 17. Lam. 2, 22. With the art. הַפָּלִיט collect. the escaped Gen. 14, 13. Ez. 24, 26. 33, 21. 22. With genit. הַפָּלִיטִי אֶפְרַיִם the escaped of Ephraim Judg. 12, 5; but הַפָּלִיטִי הָרֶב but those escaped from the sword Jer. 44, 28. Ez. 6, 8.

פָּלִיט m. (r. פָּלַט) i. q. פָּלִיט, only in plur. פָּלִיטִים the escaped Num. 21, 29. Is. 66, 19.

פָּלִיטָה thrice פָּלְטָה Ex. 10, 5. 1 Chr. 4, 43. Ez. 14, 21, (r. פָּלַט) pr. escape, de-

*liverance*, Joel 3, 5. Obad. 17. לֹא הָיָה לְ פָּלִיטָהּ pr. *there is no deliverance to any one*, i. e. *none shall escape or be delivered*, 2 Sam. 15, 14. Jer. 50, 29; אֵין לְ פָּלִיטָהּ id. 2 Chr. 20, 24. Ezra 9, 14. Dan. 11, 42 לֹא הָיָה לְפָלִיטָהּ shall not be delivered, shall not escape.—Meton. *that which escapes* Ex. 10, 5. Joel 2, 3. Is. 10, 20. Espec. concr. collect. i. q. פָּלִיטִים, פָּלִיטָרִים, *the escaped, the delivered from danger or destruction*, Gen. 32, 9, 45, 7. 2 Chr. 30, 6. Ezra 9, 13. So *the escaped of Israel or Jacob* are the people of Israel diminished by repeated slaughter, Is. 4, 2. 10, 20. 38, 3; comp. Neh. 1, 2.

פָּלִיט m. (r. פָּלַל) *a judge*, only in plur. פָּלִיטִים Ex. 21, 22. Deut. 32, 31. Job 31, 11 פְּנֵי פָּלִיטִים *a crime for the judges* i. e. for them to punish; comp. 2. 28. For the stat. absol. instead of the constr. see Heb. Gram. § 114 n. β; but many Mss. read here פָּלִיטִי as in v. 28.

פָּלִיטָהּ f. *judgment, right*, i. e. *justice* Is. 16, 3. R. פָּלַל.

פָּלִיטִי adj. (from פָּלַל) pr. *judicial*, i. e. *pertaining to the judges*, Job 31, 28, comp. v. 11.—Fem. פָּלִיטָהּ *judgment*, act of judging, Is. 28, 7.

\* פָּלַל obsol. root, prob. *to be round, globular*; Arab. فَلَلَ to have the breasts round and plump, spoken of a maiden; II, to be round and plump, spoken of the breasts; IV, to be round; فَلَلَ the round part of any thing, a mound, wave of the sea, celestial orb.—Hence

פָּלֶה m. in pause פָּלֶה, c. suff. פָּלֶה.

1. *a circle, circuit, district*, i. q. פָּכַר (Chald. פָּכַר id.) Neh. 3, 9 sq. פָּכַח יְרוּשָׁלַם *the circuit or district round Jerusalem* Neh. 3, 12. 14. 15. al.

2. *the whirl of a spindle*, and hence for the *spindle* itself, Prov. 31, 19. See in פָּיִךְ Arab. فَلَكَة id. Talmud. פָּיִךְ, פָּיִכָה, פָּיִכָה, id. whence פָּיִךְ to spin.—Hence

3. *a round staff, crutch*, 2 Sam. 3, 29. Sept. στρούλη.

\* פָּלַל in Kal not used. In Piel and in the derivatives it has the signif. to

*judge*, which is usually referred to the primary idea of cutting, separating, taking away, comp. פָּלַח, פָּלַח, פָּלַח, and others beginning with פָּל; but פָּל is i. q. פָּרַר to break. I would rather refer the primary meaning of פָּלַל to the idea of *rolling, revolving*, comp. פָּוַל, פָּגַל, פָּגַל, Syr. فَلَلَ to roll in any thing, to tinge, to dye; then, to make even by rolling, to level with a roller, comp. פָּלַס to roll; whence to lay even a cause, to adjust a difference, to act as umpire. So in Germ. the words *richten* and *schlichten*, used for judging, deciding, strictly signify 'to make even.'

PIEL 1. *to judge*, 1 Sam. 2, 25. Also *to execute judgment*, by punishing Ps. 106, 30 [33], comp. Num. 25, 7. But Sept. Vulg. placavit, see under Kal.—With לְ, to adjudge to any one Ez. 16, 52.

2. *to think, to suppose*, Gen. 48, 11.

HITHPA. 1. *to intercede for, to supplicate for any one*, pr. 'to interpose as umpire, mediator,' c. פָּעַר Gen. 20, 7. Deut. 9, 20. 1 Sam. 7, 5; עַל Job 42, 8; לְ 1 Sam. 2, 25 id. With אֵל of him with whom one intercedes and supplicates Gen. 20, 17. Num. 11, 2. See both constructions in Jer. 29, 7. 42, 2. 20.

2. Genr. *to supplicate, to pray*, espec. to God, c. אֵל Ps. 5, 3. 1 Sam. 1, 26. 2 Sam. 7, 27. Jer. 29, 12. al. לְ Dan. 9, 4; עַל 1 Sam. 1, 10; לְפָנַי 1 K. 8, 28. Neh. 1, 4. 6; absol. 1 Sam. 2, 1. 2 Chr. 7, 14. That for which one prays to God is put with אֵל 1 Sam. 1, 27. Is. 37, 21. So too אֵל-מָקוֹם אֵל-מָקוֹם to pray towards a place, sanctuary, 1 K. 8, 30. 33. 35, comp. v. 44. 48. 2 Chr. 6, 38.—Rarely to pray to idols, c. אֵל Is. 44, 17. 45, 20; also once to supplicate men Is. 45, 14.

Deriv. from the signif. of rolling פָּוַל; of judging פָּלִיט, פָּלִיטָהּ, of supplicating, פָּלַח; also the pr. names פָּלַח, פָּלַח, פָּלַח.

פָּלַל (judge) Palal, pr. n. m. Neh. 3 25.

פָּלִיטָהּ (whom Jehovah judges i. e. whose cause he protects, r. פָּלַל) Pclaliah, pr. n. m. Neh. 11, 12.

פָּלַח, see next art. no. 1, ult.



**פִּלַן** m. (r. פִּלַח) 1. *some one, a certain one*, Gr. ὁ δέῃρα, Arab. فَلَانٌ, Syr. ܦܠܢ, pr. one distinct, definite, whom one points out as with the finger and not by name; prob. from an obsol. noun פִּלֹן a distinguishing. Every where joined with the synon. פִּלַח pr. one concealed, nameless. So of persons in the voc. Ruth 4, 1 יִשְׁבַּח־פִּלַח פִּלַח־יִשְׁבַּח אֶלְמִנִי *sit down here, thou such an one!* Gr. ὁ οὗτος, Arab.

יֵא הָא יֵא נָל, i. q. *Of things*, 1 Sam. 21, 3 אֶלְמִנִי פִלַח־יִשְׁבַּח אֶלְמִנִי *to such and such a place*, i. q. to a certain place which shall be nameless. 2 K. 6, 8.—From the junction of these two words comes the form פִּלְמִנִי Dan. 8, 13.

2. *Pelonite*, a gentile n. from a place פִּלֹן, elsewhere unknown, 1 Chr. 11, 27. 36.

\* **פִּלַשׁ** in Kal not used; prob. *to roll*, and then *to roll smooth, to level* by rolling. Kindr. is פִּלַל where see.

PIEL 1. *to make level, even, plain*, sc. a way, i. e. *to make or prepare a way*, Is. 26, 7. Prov. 4, 26. 5, 6. Ps. 78, 50 *he made a way for his anger*, i. e. let it have free course.

2. *to weigh*, which is done by making the balance *even*; *to weigh out*, trop. Ps. 58, 3. Also trop. *to ponder, to consider*, Prov. 5, 21.

Deriv. מִפְּלָשׁ and מִפְּלָשׁ

**פִּלַשׁ** m. *a balance*, so called from being *even, level*, Prov. 16, 11. Is. 40, 12. In both passages it is coupled with מִאֲזִנִּים *scales*, and would seem therefore to be pr. *a steel-yard*, Arab. تَفْلِيس.

\* **פִּלַץ** in Kal not used, prob. of a like signif. with פָּרַץ, *to break, to rend*.

HITHPA. *to tremble, to be shaken*, of the columns of the earth Job 9, 6; pr. *to be broken, rent*, comp. נִבְרַץ 1 K. 1, 40.

Deriv. מִפְּלָצָה, מִפְּלָצָה, an

**פִּלְצוּחַ** f. *trembling, horror*, Job 21, 6. Ps. 55, 6. Is. 21, 4. Ez. 7, 18.

\* **פִּלַשׁ** i. q. פִּלַח, whence מִפְּלָשׁ.

\* **פִּלַשׁ** obsol. root, pr. *to roll, to make revolve*, like kindr. פָּלַח, פָּלַל. So

Simonis correctly in ed. 1–3, and Kimchi דחהגלגל.

HITHPA. *to roll oneself, to wallow*, e. g. in ashes, בָּאָפֶר, Jer. 6, 26. Ez. 27, 30; in the dust, נָפַר, Mic. 1, 10; absol. id. Jer. 25, 34.—In former editions I have assigned to this root the sense of *strewing, sprinkling*, after the Sept. and Vulg. but the former sense is preferable, as springing from the nature of the root.

\* **פִּלַשׁ** (prob. kindr. with פָּלַח, פָּלַח) Eth. ለለሰ *to migrate, to emigrate*; ጥላሰ *to rove about without certain dwelling*; ለለሰ a rover, sojourner, stranger.—Hence

**פִּלְשִׁתַּי** Is. 14, 29. 31. Ps. 60, 10, 83, 8. 87, 4. 108, 10; in pause פִּלְשִׁתַּי Ex. 15, 14; *Philistia*, pr. n. fem. 'land of strangers, sojourners,' see r. פִּלַח II, and פִּלְשִׁתִּי. It comprised the southern portion of the coast and plain of Canaan, along the Mediterranean (hence called פִּלְשִׁתִּים Ex. 23, 31), from Ekron to the border of Egypt; though at certain times the Philistines had also in possession large portions of the interior; see 1 Sam. 31, 8. 1 K. 15, 27. 16, 15.—Hence the Gr. name Παλαιστίνη, Jos. Ant. 1. 6. 2. ib. 2. 15. 2; which name was applied by most ancient writers to the whole land of the Israelites, as also by Josephus himself, Ant. 8. 10. 3. See Reland Palæst. p. 33 sq.

**פִּלְשִׁתִּי** gent. n. (from פִּלְשִׁתַּי) *a Philistine*, 1 Sam. 17, 4 sq. 23 sq. 19, 3. 21, 9. 22, 10. al. Plur. פִּלְשִׁתִּים *the Philistines* Gen. 26, 1. Judg. 10, 6. 1 Sam. 4, 1. 5, 1. al. sæp. rarely פִּלְשִׁתִּים Am. 9, 7. They were of Egyptian origin, and emigrated to the coast of Canaan from Caphtor, see in פִּקְחָר and Gen. 10, 14. Am. 9, 7. Sept. Φυλιστιίμ in Pent. but elsewhere usually Ἀλλόφυλοι. Josephus Παλαιστῖνοι Ant. 5. 1. 18. Comp. Reland Palæst. p. 42. The Philistines were the indomitable enemies of the Hebrews; and continued to harass them until after the time of the Maccabees (see Ecclus. 50, 26); when by degrees they appear to have amalgamated with the other inhabitants of Palestine into one people.

\*פָּלַח obsol. root, Arab. فلت *to*

*flee, to escape*, i. q. Heb. פָּלַח; فُلْتُ

swift, فَلَتَانٌ a swift horse, runner.—Hence the two following.

פָּלַח (swiftness) *Peleth*, pr. n. m. a) Num. 16, 1. b) 1 Chr. 2, 33.

פָּלַח m. (r. פָּלַח) a public runner, courier, with art. collect. the public runners, couriers, everywhere coupled with פָּרָחִי q. v. 2 Sam. 8, 18. 15, 18. 20, 7. 23. 2 K. 11, 4. 19. Some without good reason hold both פָּרָחִי and פָּלַחִי to be *Philistines*, and regard the latter form as put by paronomasia for פָּלַחִי, but against the analogy of the Hebrew language; so Ewald Heb. Gram. p. 297. See in פָּרָחִי.

I. פָּנָה m. i. q. fem. פָּנָה which is more usual, a corner, c. suff. פָּנָה Prov. 7, 8. Plur. פָּנִים Zech. 14, 10. R. פָּנָה.

II. פָּנָה conj. (for פָּנָה, r. פָּנָה Pi. no. 1) pr. a removing, taking away; used only in the constr. state with Makk. פָּנָה, as a Conj. of removing, prohibiting, hindering, i. q. מִן, that not, lest. Thus:

1. Where an action precedes, that serves to hinder or prohibit something which one fears and wishes to remove or avoid. Gen. 11, 4 *let us build us a city . . . פָּנֵינוּ* lest we be scattered. 19, 15 *arise . . . פָּנֵיךָ* lest thou perish. 3, 3 *eat not of it . . . פָּנֵי הַמָּוֶת* lest ye die.—Then, after verbs of fearing, like Gr. δειδωμί, Lat. vereor ne, Gen. 31, 31, comp. 26, 9; of caution, comp. Gr. εἰδέναι, Gen. 24, 6. 31, 24. Deut. 4, 23; also of swearing Judg. 15, 12, comp. ὀμνύω μὴ II. 23. 585. In examples of this kind אַל is never used.

2. At the beginning of a sentence, where it implies: a) Prohibition or dissuasion, like אַל. Job 32, 13 *פָּנֵה מִיָּדְךָ* say not, i. e. beware lest ye say. Is. 36, 18 *פָּנֵה מִיָּדְךָ* beware lest Hezekiah deceive you. b) Fear, apprehension, as Gen. 3, 22 *פָּנֵה מִיָּדְךָ* lest he put forth his hand, etc. 44, 34 *פָּנֵה מִיָּדְךָ* (I fear) lest I see the evil, etc. 31, 31. 38, 11. 42, 4. Ex. 13, 17. Num. 16, 34. 1 Sam. 13, 19. With præter. where one fears lest something has already taken

place, 2 Sam. 20, 6 *פָּנֵה מִיָּדְךָ* lest he may have found. 2 K. 2, 16 *פָּנֵה מִיָּדְךָ* (we fear) lest a wind from Jehovah hath taken him up.—Once it approaches to the power of a negative adverb, i. q. לֹא, Prov. 5, 6 *פָּנֵה מִיָּדְךָ* the way of life she prepareth not for herself, sc. the adulteress, i. e. she walks not in the way of life. But the full sentence is: '(see) lest she walk in the way of life.'

פָּנָה ἄπ. λεγόμεν. Ez. 27, 17, perh. a kind of pastry or sweet cake. The Targ. renders it קוֹלֵיָא, i. e. Gr. xolia, a kind of sweet pastry; and in the book Zohar פָּנָה is pastry-work. Other opinions are enumerated by Celsius in Hierobot. II. p. 73. Sept. καστα, Vulg. balsamum.—The etymology is wholly uncertain.

\*פָּנָה fut. יִפְּנֶה, apoc. and conv. יִפְּנֶה, in the other persons יִפְּנֶה, יִפְּנֶה, imper. פָּנָה; to turn, trans. in one phrase: *פָּנָה עֲדָה* to turn the back Josh. 17, 12. Jer. 2, 27. 30, 33.—Elsewhere always intrans. to turn, to turn oneself, i. e.

1. In order to go anywhere, to go away; Ex. 7, 23 *יִפְּנֶה* 10, 6. 32, 15. Gen. 18, 22. Deut. 9, 15. 10, 5. 16, 7. al. Sometimes with a dat. pleon. Deut. 1, 40. 2, 3. 1 K. 17, 3. Hence a) to turn to or towards any place, to betake oneself in any direction, c. עַל Gen. 24, 49; אֶל 1 Sam. 13, 17; לְ Is. 53, 6. 56, 11; acc. 1 Sam. 13, 18. 14, 47 *יִפְּנֶה* בכל אֲשֶׁר whithersoever he turned himself; with He parag. 1 K. 17, 3. Deut. 2, 3. Cant. 6, 1. Also with אֶל of pers. to turn unto any one, to go to him for response or for aid, espec. God Is. 45, 22; angels Job 5, 1; idols Lev. 19, 4. Deut. 31, 18. 20; wicked men Ps. 40, 5; diviners Lev. 20, 6; with אֶל of thing, to turn unto e. g. iniquity Job 36, 21. *פָּנָה אַחֲרַי* to turn after any one, to incline to his side or party, Ez. 29, 16. b) to turn away from any one. c. מִצָּד Deut. 29, 17 mentally; absol. 30, 17 *if thy heart turn away from God, and thou do not obey, etc.* c) Trop. of time, e. g. α) to turn away, i. e. to pass away, Jer. 6, 4 *פָּנָה הַיּוֹם* the day turns, declines; also poet. Ps. 90, 9 *all our days turn away, pass away.* β) to turn in approaching, e. g. in the phrases: לִפְנֵיהֶם



הַפֶּקֶר at the turning of the morning, at the approach of dawn, Ex. 14, 27. Judg. 19, 26. Ps. 46, 6; לַפְנוֹת עָרֶם at the turning of evening, at even-tide, Gen. 24, 63. Deut. 23, 12.

2. In order to look at any thing, 2 K. 23, 16. Ecc. 2, 12 פָּנִיתִי אֲנִי לִרְאוֹת הַכֶּמֶה I turned myself to behold wisdom. Ex. 2, 12 וַיִּפֶּן בֹּה וְכֹה וַיֵּרָא and he turned himself (his eyes) hither and thither and looked. Hence i. q. to turn the eyes, to look at any thing, c. אֵל Ex. 16, 10. Num. 17, 7. Job 21, 5; בָּ 6, 28. Ecc. 2, 11; אַחֲרָיו behind oneself Judg. 20, 40. 2 Sam. 1, 7. 2, 20; לְמַעַלָּה upwards Is. 8, 21 [22]. Metaph. אֵל פָּנָה לִּי to look upon, i. e. to regard, to have respect to any person or thing, Deut. 9, 27; espec. of God as hearing and regarding men with favour, Ps. 25, 16 פָּנָה אֵלַי יְהוָה. 69, 17. 86, 16; also אֶל-הַפֶּקֶדָה Ps. 102, 18. 1 K. 8, 28; אֶל-הַמִּזְבֵּחַ Num. 16, 15. Mal. 2, 13. Of a king 2 Sam. 9, 8.—Of things, to turn or look towards any quarter, Ez. 8, 3 פָּנָה צָפוֹנָה the gate looking toward the north. 11, 1. 44, 1. 46, 12. 47, 2; simpl. הִשְׁתַּר הַפִּנָּה 2 Chr. 25, 23, comp. 2 K. 14, 13. Of a boundary Josh. 15, 2, 7.

PIEL pr. to cause to turn and go away, see Kal. no. 1. b; hence to clear away any thing, c. acc. Zeph. 3, 15; absol. Ps. 80, 10 פָּנִיתָ לְפָנֶיהָ thou didst clear away before it, i. e. didst make room and prepare the ground.—Also to clear out sc. from things thrown hither and thither, impediments, to put in order, to prepare, e. g. a house Gen. 24, 31. Lev. 14, 36; a way Is. 40, 3. 57, 14. 62, 10. Mal. 3, 1.

HIPH. fut. conv. וַיִּפֶּן 1. Trans. to turn, Judg. 15, 4; espec. the back in departing, flight, 1 Sam. 10, 9. Jer. 48, 39. Hence

2. Intrans. with פָּנָה impl. to turn the back, to flee, Jer. 46, 21. 49, 24; also to look back, to stop in flight, Jer. 46, 5. Nah. 2, 9. With אֵל to turn oneself to any one Jer. 47, 3.

HOPH. to be turned back, i. q. to turn back Jer. 49, 8; to be turned, i. q. to look towards any quarter, comp. in Kal no. 2 fin. Ez. 9, 2.

Deriv. פָּנָה plur. פָּנִים, whence פָּנִימָה, פָּנִימִי, פָּנִימִי; and the pr. names פָּנִימָה, פָּנִימִי, פָּנִימִי.

פָּנָה not used in sing. (though under another form פָּנִי, פָּנִי, it appears in the pr. names פָּנִימָה, פָּנִימִי, plur. פָּנִים, constr. פָּנִי, m. but fem. Ez. 21, 21.

1. the face, countenance, pr. the part turned towards any one, see Ez. 21, 3,

from r. פָּנָה; comp. Arab. <sup>50</sup> وَجْه face, from <sup>50</sup> وَجَّه, V, to turn oneself in any direction. For the use of the plur. comp. Gr. τὰ πρόσωπα in Homer.—Gen. 38, 15. 50, 1. Ex. 3, 6. al. sæpe. Also of the face of animals Ez. 10, 14. Job 41, 6. Constr. with a verb or adj. plur. Job 38, 30. Dan. 1, 10, and in the fem. Ez. 21, 21; rarely sing. Lam. 4, 16. Prov. 15, 14. Also as a real plur. faces, e. g. אַרְבָּעָה פָּנִים Ez. 1, 6. 10, 21. 41, 18; כָּל-פָּנִים all faces Joel 2, 6. Is. 13, 8. Nah. 2, 11. Spec. לֶחֶם הַפָּנִים the bread of the face, presence, the shew-bread, see in לָחֶם no. 2; also שֻׁלְחַן הַפָּנִים the table of the shew-bread, on which these loaves were set out, Num. 4, 7. נָפַל עַל-פָּנָיו to fall upon one's face, see in נָפַל no. 2. a. חָלָה פָּנֵי פ' to smooth the face of any one, see in חָלָה Piel no. 1.

Spec. to be noted are the following phrases:

a) פָּנִים אֶל-פָּנִים face to face Gen. 32, 31. Deut. 34, 10. al. id. Also בְּפָנִים id. Ez. 5, 4; פָּנִים לְפָנִים id. Prov. 27, 19.

b) To say or do any thing עַל-פָּנֵי פ' to one's face, i. e. frankly, freely, and also often impudently, insolently, in scorn and defiance; comp. French dire dans la barbe, Lat. laudare in os, Ter. So Job 1, 11 עַל-פָּנֶיךָ יְבָרְכֶךָ he will curse thee to thy face. 21, 31. Is. 65, 3 who provoke me עַל-פָּנֵי to my face, i. e. in scorn and defiance. In the same sense is said אֶל-פָּנִים Job 2, 5. 13, 15. Deut. 7, 10 אֶל-פָּנָיו he will repay him to his face sc. God an enemy, i. e. openly and speedily, Vulg. statim; the other member has לֹא יֵאָחֵר. Here belongs also בְּפָנָיו to answer one to his face, i. e. to refute him strongly, freely, openly; Job 16, 8 בִּפְתִּי יִגֵּן my leanness refutes me to my face i. e. testifies openly and strongly against me. Hos. 5, 5. 7, 10.

c) שָׂם פָּנִים עַל to set the face upon any one; for good, 1 K. 2, 15 upon me did all Israel set their faces, that I should reign; or for evil, to set the face

against any one, Ez. 6, 2. 29, 2. 35, 2. Also **שׁוּם פָּנָיו אֵל** in the same sense Ez. 13, 17. 21, 7. 25, 2. 38, 2; and with **ה** parag. Ez. 21, 2.—Similar is **אֵל שִׁית פָּנָיו** to set (turn) one's face towards a place Num. 24, 1. Also in a hostile sense **אֵל הִכִּין פָּנָיו** to direct the face against any thing Ez. 4, 3. 7; **הִשִּׁיב פָּנָיו לְ** id. Dan. 11, 18. 19.—Absol. 2 K. 8, 11 **וַיַּעֲמֵד וַיִּשְׁׁמַר פָּנָיו וַיִּשְׁׁמַר** and he fixed his countenance and set it, i. e. beheld him with a fixed look.

d) **שׁוּם פָּנָיו** c. acc. to set one's face towards any quarter, i. e. to direct one's course thither, to go, Gen. 31, 21; with inf. c. **לְ** to intend, to purpose doing any thing, but still with special reference to going or departing, Jer. 42, 15. 17. 44, 12. 2 K. 12, 18. Dan. 11, 17. In N. T. comp. Luke 9, 53. Syr. in the same sense has **سَمَّلَ وَجْهَهُ** to set his face, **سَمَّلَ سَمَلَهُ** to fix his look.

e) **נָתַן פָּנָיו** to set one's face, q. d. to cast the eyes, e. g. **אֶרְצָה** upon the ground Dan. 10, 15; c. **אֵל** towards any one, as God Dan. 9, 3. With inf. c. **לְ** to set one's face to do any thing, i. e. to purpose, to determine, 2 Chr. 32, 2. But **נָתַן פָּנָיו אֵל** to set the face of any one towards, i. e. to cause him to look towards any thing, Gen. 30, 40.—Further

f) In a hostile sense, **שׁוּם פָּנָיו** to set one's face upon i. e. against any one in anger, to behold him in anger; so of God Lev. 20, 5. Ez. 15, 7; more fully **לְרַגְלָהּ** Jer. 21, 10, **לְרַגְלָהּ** 44, 10. Also **נָתַן פָּנָיו בְּ** id. Lev. 17, 10. 20, 3. 6. 26, 17. Ez. 14, 8. 15, 7. So too without a verb, Ps. 34, 17 **בְּעֵשֶׂי רַע** comp. opp. v. 16.

g) **נָשָׂא פָּנָיו** to lift up one's countenance, see in **נָשָׂא** no. 1. c. But in 2 Sam. 2, 22 and Job 22, 26, it is rather to look with confidence upon any one. So too **אֵל הִירִים פָּנָיו** Ezra 9, 7.

h) **רָאָה פָּנָיו** to see the face of any one, i. e. to see him in person, as present, Gen. 32, 21 *I will appease him (Esau) with the present; ... afterwards I will see his face*, meet him in person. 46, 30. 48, 11. Also i. q. to be admitted to the presence of any one of high rank, as a prince, king, Gen. 43, 3. 5. 44, 23. 26. 2 Sam. 3, 13. 14, 24. 28. Ex. 10, 28, 29;

or to have access to the king, as his servants and ministers 2 K. 25, 19. Jer. 52, 25. Esth. 1, 14. Hence to see God's face, to have access to him, to find him propitious, Job 33, 26. Is. 1, 12 (if we read **הִנֵּה פָנָיו יְיָ** (לְרֹאֹת פָּנָיו). Gen. 33, 10; also **יְיָ פָנָיו** Ps. 17, 15. In other passages it is said that no mortal can see God's face and live, Ex. 33, 20. 23 (but comp. Gen. 16, 13. 32, 30. Judg. 6, 22. 13, 22. Is. 6, 5). Hence the ancient intpp. in the following passages: Dan. 31, 11 **לְרֹאֹת אֶת פָּנָיו** Is. 1, 12 **יְיָ פָנָיו** Ex. 23, 15 **פָּנָיו** אֲרָאָה פָּנָיו 34, 15. Ps. 42, 3 **פָּנָיו** רִיבָה, have given to the verbs the passive punctuation (לְרֹאֹת, רִיבָה, אֲרָאָה) after the analogy of Ex. 34, 23 and 1 Sam. 1, 22 **נִרְאָה אֶת פָּנָיו יְיָ**; and the sense then is: to appear before God. But perh. the active construction is favoured by the fact that **פָּנָיו** stands thrice without **אֵת**; and also **לְרֹאֹת** twice without **ה**, so that it cannot without apparent violence be pointed **לְרֹאֹת פָּנָיו**—Is. 63, 9 **מַלְאָכְהוּ** פָּנָיו (God's) face, presence, who beholds his face, is his minister.

i) As to see the face of any one, is to be admitted to his presence (see lett. h); and to seek the face of any one, is to seek admittance to him (see **בִּקֵּשׁ** Pi. no. 1, comp. Prov. 7, 15); so **נָשָׂא פָּנָיו** to receive the face (person) of any one, is to grant him admittance (see **נָשָׂא** no. 3. b); and opp. **הִשִּׁיב פָּנָיו** to turn away the face of any one, is not to admit, to repulse him (see **שׁוּב** Hiph. no. 1). So too **הִסִּיר מִן פָּנָיו** to turn away one's face from any one 2 Chr. 30, 9; **הִסִּיר מִן פָּנָיו**, see in סָהַר Hiph.

k) The face of any one is often put for one's presence, person, self. Ex. 33, 14 **פָּנָיו** my presence shall go, i. e. I myself will go. v. 15. 2 Sam. 17, 11 **פָּנָיו** that thy presence (thyself) go to the battle. Lam. 4, 16. Ps. 21, 10 **לְצִית פָּנָיו** in the time of thy presence, when thou art present to fight against them. 80, 17. Also Ps. 31, 21 *thou shalt hide them*. **בְּסִתְּרָה פָּנָיו** in the covert of thy presence. 89, 15.—So Ps. 42, 6 **עֹד** I shall yet praise him, for the deliverance of his presence, even my God, i. e. him whose presence brings deliverance. But in v. 12 and 43, 5 the same words are differ-



ently divided: *I shall yet praise him, וְשִׁיעוֹתַי פָּנִי וְאֱלֹהֵי the deliverance of my presence and my God, i. e. with De Wette, 'the deliverer of my person.'* But prob. we should here divide וְשִׁיעוֹתַי פָּנִי וְאֱלֹהֵי, as in v. 5. 6; see Thesaur. p. 1110.

1) *The face, countenance*, is also-often put for *the look, mien, air* of a person, as expressing the affections and emotions of the mind. Gen. 31, 2 and *Jacob saw the countenance of Laban, and lo, it was not toward him as before.* v. 5. Hence פָּנִים *of hardened looks*, impudent, Deut. 28, 50, comp. Is. 50, 7; אִיר פָּנִים *see in אִיר lett. g. So פָּנִים רָעִים an evil countenance*, sad looks, Gen. 40, 7. Ecc. 7, 3. Neh. 2, 3; and simpl. פָּנִים id. 1 Sam. 1, 18, comp. v. 8. Job 9, 27. For the same is said נִפְלֵי פָּנִים (see נִפְל no. 1. a, and Hiph. no. 1. d); and of a cheerful countenance, נִשְׂא פָּנִים, see נִשְׂא no. 1. c. —So too shame is expressed in the countenance, either by blushing or turning pale, whence בִּשְׁתָּה פָּנִים Ps. 44, 6. Jer. 7, 19; and so Ps. 69, 8. 83, 17. Jer. 51, 51. Also loathing is expressed by averted looks, Ez. 6, 9. 20, 43. 36, 31. To the expression of anger in the looks we may refer Gen. 32, 21: *I will appease (פָּנִי) his countenance with the present.*

m) פָּנֵיהֶם *before their own face* Is. 5, 21, i. q. בְּעֵינֵיהֶם, לְפָנֵיהֶם, in their own eyes or opinion; see in עֵין no. 1. b.

2. Trop. of things, *the face, surface* of any thing, e. g. of the earth Gen. 1, 29. 2, 6. Is. 14, 21. 24, 1; of a field Is. 28, 25; of water Gen. 1, 2. Job 38, 30. etc. Comp. אֶל-פָּנֵי no. 2. עַל-פָּנֵי no. 1, 2. —Less obvious is Job 41, 5 לְבַשֵּׁי מִי גִּלְהָד פָּנֵי לְבַשֵּׁי מִי (the crocodile's) *garment? i. e. prob. for the garment itself, the surface or upper part of his body, the scales, covering the rest; comp. כֵּל no. 1. a. β. So also פָּנֵי לוֹט the surface of the veil*, put for the veil itself as a covering, Is. 25, 7. —Hence a) *aspect, view*, Job 26, 9. b) *external appearance, state, condition* of a thing, Ps. 104, 30. Prov. 27, 23 *look well to the state, appearance, of thy flock.* c) *a way, manner*, as with the Rabbins;

see below in לְפָנֵי D. 3. Comp. وَجْه face, manner.

3. *the forepart, front* of any thing, Arab. وَجْه id. Jer. 1, 13 *מִפְּנֵי צָפוֹנָה and the front thereof (of the pot) is before (towards) the north.* So the *front, van*, of an army, Gr. πρόσωπον, Joel 2, 20.—Adverbially: a) פָּנִים *in front, before*, (opp. אַחֲרֵי,) Ez. 2, 10. 1 Chr. 19, 10. 2 Chr. 13, 14. b) לְפָנִים *forwards* Jer. 7, 24; of time, *before, of old*, Deut. 2, 10. 12. Josh. 11, 10. 14, 15. al. c) מִלְּפָנִים *from of old, from ancient times*, Is. 41, 26. d) מִפְּנֵים *in front, before*, 2 Sam. 10, 9. Comp. below in לְפָנֵי D. 2.—*The face or front of a sword is its edge*, Ez. 21, 21 [16] *אֵנָה פְּנֵהָ מְעִדוֹה whither is thine edge directed?* Ecc. 10, 10.—Further, פָּנִים is also used for the inner wall of a house opposite the door as one enters, Hom. τὰ ἐνώτια, whence with He parag. פָּנִימָה q. v. also מִלְּפָנִים id.

With prepositions פָּנִים assumes very frequently the nature of a particle:

A) אֶל-פָּנֵי 1. *into or in the presence of, before.* a) Of place *whither*, after verbs of motion, 2 Chr. 19, 2. Lev. 9, 5. Num. 17, 8 [16, 43]. b) Of place *where* Ex. 23, 17.

2. *upon the face, surface*, of any thing, e. g. אֶל-פָּנֵי הַשָּׁדָה Lev. 14, 53. Ez. 16, 5. —Another meaning of this phrase see above in no. 1. b.

B) אֶת-פָּנֵי pr. *with (in) the presence of* any one, *in his sight, before* any one; e. g. אֶת-פָּנֵי הַמֶּלֶךְ Esth. 1, 10. אֶת-פָּנֵי ה' *before Jehovah* Gen. 19, 13. 27. Ps. 16, 11. Also for public worship in the phrase יִרְאֶה אֶת-פָּנֵי ה' *to appear before Jehovah* in the sanctuary, Ex. 34, 23. 1 Sam. 1, 22. (In this sense we find also יִרְאֶה אֶת-פָּנֵי ה' Ex. 23, 17; also poet. יִרְאֶה פָּנֵי ה' Is. 1, 12. Ps. 42, 5, see above in no. 1. h.) So too *before, in front of*, e. g. אֶת-פָּנֵי הָעִיר *before the city* Gen. 33, 18. אֶת-פָּנֵי הַמָּוֶלֶת *before the veil* Lev. 4, 6.—After verbs of motion, *into the presence of, before* any one, 1 Sam. 22, 4. al. מִצֵּאת פָּנֵי *from the presence of* any one Gen. 27, 30; *from before, from the front of* any thing, 2 K. 16, 14.

C) לְפָנֵי, i. q. בְּפָנֵי, more espec. in the later writers, Ez. 42, 12; often in the phrase עָמַד בְּפָנֵי *to*

stand before any one, i. e. to resist him, Deut. 7, 24. 11, 25. Josh. 10, 8. 21, 44. 23, 9. Esth. 9, 2.—The proper force of the subst. seems to be retained in Ezra 6, 9 נִקְשְׁנוּ בְּפָנֵיהֶם they show loathing in their countenances; see above in no. 1. l.

D) לִפְנֵי, c. suff. לִפְנֵי, לִפְנֵי, לִפְנֵי, c. suff. לִפְנֵי, לִפְנֵי.

1. in the presence of any one, in his sight, under his eyes, he being present and beholding, before any one. Num. 8, 22 the Levites went in to do their ministry . . . לִפְנֵי אֶהְיֶה וְלִפְנֵי בְנָיו in the presence of Aaron and his sons, under their inspection. 2 K. 4, 38. Zech. 3, 8. לִפְנֵי שֶׁמֶשׁ before the sun, i. e. so long as the sun (which poets compare to the eye, see in שֶׁמֶשׁ, שֶׁמֶשׁ) shall look upon and illumine the earth, Ps. 72, 17; comp. לִפְנֵי שֶׁמֶשׁ v. 5. (But Job 8, 16 שֶׁמֶשׁ in the sunshine.) Often trop. i. q. בְּעֵינֵי in the eyes, sight, of any one, i. e. in his mind, feelings, judgment, e. g. חֶסֶד לִפְנֵי רַחֲמִים favour and kindness with any one, Dan. 1, 9. 1 K. 8, 50. Ps. 106, 46; רַחֲבֵי לִפְנֵי i. q. רַחֲבֵי בְּעֵינֵי, see רַחֲבֵי. גְּדוֹל לִפְנֵי אֲדֹנָיו great i. e. having great influence with his lord, 2 K. 5, 1; comp. Prov. 4, 3. 14, 12.

Spec. to be noted is the phrase לִפְנֵי הַיְהוָה לִפְנֵי אֱלֹהִים, i. e.

a) Pr. in the presence of i. e. before Jehovah Gen. 18, 22. Ex. 6, 12. 30. 16, 9. Ps. 95, 6. 96, 13. 98, 9. 1 Sam. 1, 12. 15. Also in the sight of Jehovah, he being present and a witness, Gen. 27, 7. 1 Sam. 23, 18. Since Jehovah was regarded as dwelling in his sanctuary, hence before Jehovah is i. q. α) in the tabernacle, usually not in the holy of holies, Ex. 27, 21. 34, 34. 40, 25. Lev. 4, 6. 7. 8. 26. Once in the holy of holies, Ex. 28, 35. β) at the door of the tabernacle, where stood the altar of burnt-offering, Ex. 29, 11. 42. Lev. 3, 1 comp. v. 2. 14, 11. 12. 17, 4. al. γ) in the temple, Is. 37, 14; in its halls or courts, 2 K. 16, 14. Is. 23, 18. Ez. 46, 3. 9. δ) before the ark of the covenant, on which the presence of Jehovah rested, Josh. 4, 13; comp. 6, 7.

b) Trop. Jehovah beholding, Jehovah being judge. Deut. 24, 4 an abomination before Jehovah. Josh. 6, 26 cursed before Jehovah, comp. 1 Sam. 26, 19.

Ex. 28, 38 favour before Jehovah. Deut. 24, 13 righteousness before Jehovah. Hence also simpl. in a good sense, Jehovah assenting and approving, i. q. well pleasing to Jehovah, since we set before the eyes only such things as are pleasing; so הִתְהַלַּךְ לִפְנֵי יְיָ to walk before Jehovah, to live as he approves, see in הִתְהַלַּךְ Hithp. no. 2. Gen. 10, 9 a mighty hunter לִפְנֵי יְיָ before Jehovah, with whom God is well pleased. Ps. 19, 15. What is pleasing to Jehovah he decrees; so Gen. 6, 13 the end of all flesh בָּא לִפְנֵי is come before me, is decreed by me.

The rarer form לִפְנֵי הָאֱלֹהִים has the like significations: a) before God, i. e. in his sanctuary Ex. 18, 12. Josh. 24, 1. Judg. 21, 2; on the throne of God's appointment Ps. 61, 8. b) God being judge; Gen. 6, 11 the earth was corrupt before God. So טוֹב לִפְנֵי אֱלֹהִים good before God, in his sight, well pleasing to him, Ecc. 2, 26. 7, 26.

Further we may note the use of לִפְנֵי in the following phrases:

aa) עָמַד לִפְנֵי מַלְכָּהּ to stand before the king, to await his mandates, i. e. to minister unto him, see עָמַד; comp. עָמַד לִפְנֵי 2 Sam. 16, 19.

bb) To adore or worship before a divinity, see הִשְׁתַּחֲוֶה in r. שָׁחָה. 1 K. 12, 30 the people went to worship לִפְנֵי הָאֶחָד before the one sc. of the calves. 1 Chr. 21, 30.

cc) To be smitten, put to flight before an enemy, see נָנָה Niph. and hence after verbs of scattering, discomfiting, and the like, Judg. 4, 15. 1 Sam. 14, 13. 20, 1. 2 Sam. 5, 20. Jer. 1, 17. 49, 37. Comp. below in מִפְּנֵי.

dd) נָתַן לִפְנֵי פ' to set before any one, e. g. food 2 K. 4, 43; trop. for choice, to propose Deut. 11, 26; a law to be observed, to impose Deut. 4, 8. 1 K. 9, 6. Jer. 26, 4. 44, 10. Ez. 23, 24. Also i. q. to give into one's power, to deliver over to any one (i. q. פ' בִּיר, Josh. 10, 12. Deut. 2, 33. 36. Judg. 11, 9. 1 K. 8, 46. Is. 41, 2. So without the verb of giving Gen. 24, 51 lo! Rebecca לִפְנֵי before thee, i. e. is given up to thee. 34, 10 the land is before you, lies ready before you and your flocks. 2 Chr. 14, 6.

2. before, in front of, comp. פָּנִים no. 3.

a) Of place, אָהָל מוֹעֵד לִפְנֵי before the



*tabernacle of the congregation* 1 Chr. 6, 17 [32]; hence *eastward of* Gen. 23, 17, 25, 18. Deut. 32, 49. Also of a leader who goes *before* his army, see רָצָא וָבָא under art. בּוֹא no. 1. d; of a king who stands *before*, at the head of, his people, Ecc. 4, 16 *there was no end to all the people אשר הָיָה לְפָנֵיהֶם to all whom he was over*. Further of captives, booty, etc. which, as a shepherd his flock (Gen. 32, 18), the victor drives *before* him, Is. 8, 4. Am. 9, 4. Lam. 1, 5, 6.

b) Of time *before*, e. g. לְפָנֵי הָרָעַשׁ *before the earthquake* Am. 1, 1; לְפָנֵי קָצִיר *before the harvest* Is. 18, 5. Gen. 13, 10, 29, 26. Prov. 8, 25. Zech. 8, 10. —Gen. 30, 30 לְפָנֵי *before me*, i. e. *before I came to thee*. Jer. 28, 8 מִזֶּה לְפָנֵי *before now* Neh. 13, 4. With inf. *before that, before*, Gen. 13, 10. Deut. 33, 1. 1 Sam. 9, 15.

c) Of worth, preference, *before, above*, like Lat. *ante, præ*. Job 34, 19 *he regardeth not the rich בְּלִפְנֵי above the poor*.

d) After verbs of motion, lit. *to one's front, obviam*, implying motion *to meet* any one, e. g. קָרָה לְפָנֵי פ' Gen. 24, 12; also often in a hostile sense, *against*, Gr. *ἀντί*, pr. to one's face, front, e. g. קָם לְפָנֵי *to rise up against* any one Num. 16, 2; רָצָא לְפָנֵי *to go out against* 1 Chr. 14, 8. 2 Chr. 14, 9. Also עָמַד לְפָנֵי (see עָמַד), הִתְנַשֵּׁב לְפָנֵי *to stand against* any one, i. e. *to stand out, resist*.

3. *in the manner of, like*, see above in פָּנִים no. 2. c. Job 4, 19 lit. *they crush them לְפָנֵי like the moth*, impers. for: *they are crushed as by the moth*, as if moth-eaten; Vulg. *sicut a tineæ*. Sept. *σὺν τῷ ὀνόματι*. Comp. Lat. *ad faciem* Plaut. Cist. 1. 1. 73. So נָתַן לְפָנֵי *to regard as or for* any one (comp. נָתַן) 1 Sam. 1, 16.—From לְפָנֵי comes the adj. form לְפָנִי *anterior*, q. v.

NOTE. The following significations sometimes ascribed to לְפָנֵי are doubtful: α) *for*, comp. נָגַד and Germ. *vor* and *für*; e. g. in the phrase עָרַב לְפָנֵי *to become surety for* any one, Prov. 17, 18; but the surety doubtless gave his pledge *before*, in the presence of, his friend. β) *on account of, propter*, like מִלְּפָנֵי, מִפְּנֵי; so in כָּסַף לְפָנֵי *to mourn on account of* any

one 2 Sam. 3, 31; better pr. *before him*, since in the funeral procession the mourners preceded the bier; Geier de luctu Hebræorum c. 5. § 15–19.

Ε) מִלְּפָנֵי 1. *from before, from the presence of* any one, implying that the person or thing spoken of was *before* the other and goes *away from* that place. E. g. *to go out מִלְּפָנֵי יְיָ* Lev. 9, 24; מִלְּפָנֵי פָרְעֹה Gen. 41, 46; also Gen. 23, 4, 8. Hence after verbs of fleeing (comp. מָן no. 3. a), and of driving out 1 Chr. 19, 18. 2 Chr. 20, 7; of fearing and causing fear 1 Sam. 18, 12. Ps. 97, 5. 114, 7. Ecc. 8, 13. Esth. 7, 6; also of crying for help (usually conjoined with flight) 1 Sam. 8, 18; of humbling oneself 1 K. 21, 29. 2 Chr. 33, 12. 36, 12.

2. Of time, *before*, i. q. לְפָנֵי no. 2. b. Ecc. 1, 10. Comp. מָן no. 4. b.

3. Trop. of a cause, *on account of, because of*, i. q. מִפְּנֵי, מִן, e. g. *to shout or rejoice because of*, 1 Chr. 16, 33.

F) מִפְּנֵי 1. *from the face, presence, front*, of any person or thing, *from before*, e. g. Ex. 14, 19 *and the column went מִפְּנֵיהֶם from before them, and stood behind them*. Hence very often after verbs of departing, Hos. 11, 2; of fleeing (comp. מָן no. 3, a, from which it differs in that מִפְּנֵי is for the most part used before persons, מָן before things, see הָתַח Niph.) Gen. 7, 7. 16, 8. Is. 20, 6 comp. Ps. 61, 4; of crying for help Is. 19, 20. 26, 17; of fearing (see הָרָא, הָתַח Niph.); of reverencing, humbling oneself, 2 K. 22, 19. Lev. 19, 32; of hiding Job 23, 17; and other verbs of similar significations. Thus the idea of flight and fear is implied in Judg. 9, 21, *and he dwelt there מִפְּנֵי אֲבִימֶלֶךְ אחִיו* (after he had fled) *from the presence of Abimelech his brother*; Vulg. well, *ob metum A. fratris sui*. 1 Chr. 12, 1 see in r. נָצַר no. 1. Is. 17, 9 *as ruins מִפְּנֵי בְנֵי אֲשֶׁר עָזְבוּ מִפְּנֵי יִשְׂרָאֵל which the Canaanites left deserted from before Israel* i. e. *fleeing from before them*; see in r. עָזַב no. 2. b.

2. Of the author and efficient cause, from which any thing proceeds, i. q. מִן no. 2. c. Gen. 6, 13 *the earth is filled with violence מִפְּנֵיהֶם from them*, i. e. of which they are the cause, Sept. well *ἀπ' αὐτῶν*. 47, 13. Ex. 8, 20. Judg. 6, 6. Jer. 15, 17. Ez. 14, 15. Also of the remoter cause

because of, on account of; Is. 10, 27 the yoke shall break **בפני** **שֶׁבַע** because of the fatness sc. of the ox. Deut. 28, 20. Hos. 10, 15. Jer. 9, 6. So where the reason is given on account of which something is not done, Lat. *præ*, Job 37, 19. 1 K. 8, 11.—With **אֲשֶׁר** it is equivalent to a Conj. because that, because, Ex. 19, 18. Jer. 44, 23.

NOTE. Winer has needlessly added the two following meanings, Lex. p. 779:

a) before, citing Lev. 19, 32, where **קום בפני** to rise up in one's presence, is the part of modesty and reverence towards old age, comp. above in no. 1. β) towards, as if for **אֶל-פְּנֵי**, Jer. 1, 13; for which see above in **פָּנִים** no. 3.

γ) **על-פְּנֵי** has various meanings according to the different power both of the noun and particle.

1. From the signif. face and front, no. 1, 3, arise the following:

a) at or before the face of any one, before, i. q. **לְפָנֵי** no. 1 (comp. **עַל** no. 3. b), Gen. 32, 22. Lev. 10, 3. Ps. 9, 20. 2 K. 13, 14. Job 4, 15; in the sight of any one, under his inspection, Num. 3, 4.—Job 6, 28 **עַל-פְּנֵיךָ אִם אֶבְיֹא** it is before your eyes (will be manifest), whether I lie. **מִעַל פְּנֵי** i. q. **מִלְּפָנֵי** Gen. 23, 3.

b) in front of any thing, before, 2 Chr. 3, 17. Ps. 18, 43 as dust before the wind, driven by the wind. Here belong also the following: 1 K. 6, 3 the length of it (of the porch) **עַל-פְּנֵי רֹחַב הַיְּבִית** before the breadth of the temple, i. e. along in front of the breadth of the temple. 2 Chr. 3, 8. Hence: a) In a geographical sense, before, i. e. to the east, eastward of, Gen. 16, 12 and he shall dwell on the east of all his brethren. 23, 19. 25, 18. 1 K. 11, 7 in the mount which is on the east of Jerusalem, the mount of Olives, comp. Zech. 14, 4. Deut. 32, 49 mount Abarim.... which is on the east of Jericho. 1 Sam. 15, 6. Still, as the more general signif. before, over against, might here be applied, the quarter of the heavens is sometimes added to remove the ambiguity; as Zech. 14, 4 the mount of Olives, which is before Jerusalem on the east. Num. 21, 11. Josh. 15, 8 the top of the hill which is before the valley of Hinnom westward. 18, 14 the hill which is before Beth-horon southward. Where

there is no such adjunct, the direction must be determined by the circumstances, and is sometimes uncertain, as 1 Sam. 24, 3 [2]. Josh. 13, 25. 17, 7 comp. 16, 6. β) Of time, before, Gen. 11, 28. γ) Of preference, before, rather than, Deut. 21, 16.

c) to the face or front of any thing, see in **עַל** no. 4; hence, towards, in the direction of, Gen. 18, 16 and the men.... looked **עַל-פְּנֵי סֹדֹם** towards Sodom. 19, 28. Num. 21, 20. 23, 28. So Judg. 16, 3 towards Hebron; see Bibl. Res. in Palest. II. p. 377. Perh. 1 K. 17, 3; comp. Bibl. Res. in Palest. II. p. 288.—Hence in a hostile sense, against, Ps. 21, 13. Nah. 2, 2.

2. From the signif. surface, **עַל-פְּנֵי** is: a) upon the face i. e. surface, e. g. of the earth Gen. 1, 29. 6, 1; of the heavens Gen. 1, 20; of the waters Gen. 1, 2; of a valley Ez. 37, 2. Hence **מִעַל פְּנֵי** from upon the face of the earth, spoken of what is destroyed, 1 Sam. 20, 15. Am. 9, 8. b) After verbs implying motion, upon the face i. e. surface, e. g. of the earth Job 5, 10. Am. 5, 8; of the fields Lev. 14, 7. Ez. 32, 4. c) out upon or over the surface, etc. Gen. 11, 8. Lev. 16, 14. 15. Is. 18, 2. d) Trop. of something added, i. q. **עַל** no. 1. b. α, above, besides, ἐπὶ, Ex. 20, 3 thou shalt have no other gods **עַל-פְּנֵי** over and above me, i. e. besides me; Sept. well *ἐπὶ ἑμοῦ*, Targ. **בְּרִי מִנִּי**. Job 16, 14.

**פִּנָּה** f. (r. **פָּנָה**) 1. a pinnacle, mural turret, q. d. a 'branch' or 'shoot' springing up out of the wall; see the root. 2 Chr. 26, 15. Zeph. 1, 16. 3, 6.—Hence

2. a corner, angle, pr. exterior, as of a house Job 1, 19; of a street Prov. 7, 8. Also interior, as of a roof Prov. 21, 9. 25, 24; of a court Ez. 43, 20; of a city 2 Chr. 28, 24. **אַבְנֵי פִּנָּה** a corner-stone Job 38, 6. Is. 28, 16; and so **פִּנָּה** simpl. Jer. 51, 26. **רֹאשׁ פִּנָּה** the head of the corner, i. e. the chief corner-stone, Ps. 118, 22; see in **רֹאשׁ** no. 4. **שַׁעַר הַפִּנָּה** the corner-gate, one of the gates of Jerusalem, 2 K. 14, 13. 2 Chr. 26, 9. Jer. 31, 38.

3. Metaph. a prince, the chief of a people, on whom as a corner-stone the burden of the state rests, comp. Ps. 118.



22. Is. 28, 16. So Is. 19, 13. Zech. 10, 4. 1 Sam. 14, 38. Judg. 20, 2.

**פְּנוֹאֵל** (face of God, from obsol. sing. פָּנָה i. q. פָּנִים, comp. פָּנֵה plur. פָּנִים) *Penuel*, pr. n. a) A place beyond Jordan Gen. 32, 32, where its origin is narrated. Judg. 8, 8. Once פְּנוֹאֵל id. Gen. 32, 31. b) Of men: α) 1 Chr. 8, 25, Keri פְּנוֹאֵל β) 1 Chr. 4, 4.

**פְּנוֹאֵל** see the preced. art. lett. a, and lett. b. α.

**פְּנוֹיִם** see in פְּנוֹיִם.

**פָּנֵה** *face*, see art. פָּנֵה.

**פָּנִים** in מִלְפָּנִים 1 K. 6, 29; see in מִלְפָּנֵה lett. a.

**פְּנוּמָה** *Milēl*, from פָּנִים no. 3, with *He* local (once without ה 1 K. 6, 29, see below in a); for the plur. ending retained comp. נְמִימָה, and אֵילָמָה Ex. 15, 27. Num. 33, 9; pr. *at* or *by the inner wall* of a house, room, court, i. e. *opposite to* or *in front of* the door and of those entering, ἐν τοῖς ἐνῶπιόις, where the throne is set in palaces. Ps. 45, 14 *all glorious sits the king's daughter* (the queen) *by the wall*, i. e. upon the throne. —Also *on the inner wall*, like Gr. ἐνώπιον, 1 K. 6, 18; *within, in the house*, 2 K. 7, 11; *inward, into the house*, 2 Chr. 29, 18.

With prefixes: a) **לְפָנֵיהָ** *inside, within*, 1 K. 6, 30; *inward* Ez. 41, 3. **לְפָנֵיהָ** *inwardly to, inside of* any thing, Ez. 40, 16; also **מִלְפָּנֵים** (without ה loc.) *from within*, i. e. on the inside, 1 K. 6, 29. b) **מִפְּנֵיהָ** *on the inside, within*, 1 K. 6, 19. 21. 2 Chr. 3, 4. — Hence

**פְּנוּמִי** m. adj. (מ being treated as radical and therefore retained,) fem. פְּנוּמִיָּה, plur. פְּנוּמִיִּם 1 Chr. 28, 11, f. פְּנוּמִיּוֹת 2 Chr. 4, 22; *interior, inner*, (opp. חִיצוֹן exterior,) 1 K. 6, 27. 36. 7, 12. Ez. 40, 15 sq. 41, 15. al.

**פְּנוּיִם** m. only in plur. (sing. is the pr. n. פְּנוֹהַ, Prov. 3, 15 Keri. 8, 11. 20, 15. 31, 10. Lam. 4, 7. Job 28, 18, once פְּנוּיִם Prov. 3, 15 Cheth. according to many of the Rabbins *pearls*, Gr. *πίρνα*, and so Bochart, Hieroz. II. l. V. c. 6, 7. Against this is the passage in Lam. l. c. **אֲרָמֵי עֵצִים** *פְּנוּיִם*, which cannot be rendered with Bochart: *they are more*

*shining in body than pearls*, see in r. אֲרָם. Better therefore is the opinion of J. D. Michaelis (Supplem. p. 2022) and others, who understand *red corals*; which is also favoured by the etymology, pr. 'branches, branching trees,' from r. פָּנָה q. v. To this it is not an objection, that corals are called by another name, **רְאִמֹת**; the same is also the case in respect to pearls, see **בְּרִלָה**. — Others understand *red gems*, as the sardius, pyrops; but this word is never enumerated among gems, comp. Ex. 39, 10 sq.

\* **פָּנָן** obsol. root, Arab. فَانَّ Conj. II, *to divide up, to separate, to distribute* into classes; فَانَّ a species, class, plur. branches; فَتْنٌ a branch; أَفْئُونٌ a thick branch; فَنَاءٌ a branching tree. — Hence פָּנָן I, פְּנוּיִם, pr. n. פְּנוֹהַ.

**פְּנוּהָ** (coral, i. q. פְּנוּמָה which is found in some Mss.) *Peninnah*, pr. n. of the wife of Elkanah, 1 Sam. 1, 2. 4.

\* **פָּנָק** in Kal not used, Arab. فَنَّ *to treat and train delicately*; IV, *to live delicately*. Syr. Ethpe. *to delight oneself*. Comp. פָּרִיקָה.

**פִּיֵּל** *to bring up delicately, to spoil by tenderness*, e. g. a servant Prov. 29, 21.

**פֶּס** m. (r. פָּסַם) *end, extremity*, only in the phrase בְּהֵנָּה פֶּסֶם Gen. 37, 3. 23. 32. 2 Sam. 13, 18. 19, a *tunic reaching to the פֶּסֶם*, i. e. to the *palms* of the hands and *soles* of the feet; see the root. It was therefore the long tunic with sleeves, worn by young men and maidens of the better class; so Jos. Ant. 7. 8. 1, ἐφόρουν γὰρ αἱ τῶν ἀρχαίων παρθένοι χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μυδε βλέπεσθαι χιτῶνας, which is well explained and defined by Hartmann, Hebräerin III. 280. Aqu. ap. Sam. καρπωτός. Symm. χειροδωτός. Aqu. Gen. ἀστραγάλειος (talaris). — Others: a *tunic of many colours*, i. e. of pieces of various colours sewed together, from Chald. פֶּס palm of the hand, also a piece, etc. So Sept. in Gen. χιτῶν ποικίλος, Vulg. *polymita*.

**פֶּס** Chald. m. c. genit. פֶּס יָדָא *palm of the hand*, Dan. 5, 5. 24. See r. פָּסַם

פָּסַח, see אָפַס הַמִּים.

\* פָּסַח in Kal not used, Chald. פִּסַּח to cut up, to divide, i. q. פָּסַק which is more usual.

PIEL once Ps. 48, 14 פָּסַגוּ אֶרְמוֹנֶיהָ divide ye up her palaces, i. e. walk through and survey them; or perh. consider them accurately, since verbs of dividing are thus used metaphorically; comp. r. בִּין.—Hence

פִּסְגָּה (Chald. part, piece) *Pisgah*, pr. n. of a mountain ridge in Moab, on the southern border of the kingdom of Sihon, Num. 21, 20, 23, 14. Deut. 3, 27. Josh. 12, 3. al. In it was Mount Nebo, Deut. 34, 1.

פָּסַח f. (ר. פָּסַח) pr. *expansion, diffusion*, comp. r. פָּשַׁח and Chald. פִּסְיוֹן; then trop. *abundance*, once Ps. 72, 16 יְהִי פָסַח בַּר בְּאֶרֶץ let there be abundance of corn in the land.—Others take it as fem. of פָּס, whence a *handful, sheaf*, Kimchi כֹּה בָּה; but not suited to the context.

\* פָּסַח 1. pr. to leap, to dance, see Piel. See also Thesaur. Niph. p. 1114, 1115.

2. Spec. to leap over, to pass over, e. g. a stream, river, whence pr. n. הַפָּסַח *Thapsacus*, pr. passage of the Euphrates.—With עָל, i. q. עָבַר; Ex. 12, 23 יְהוָה וּפָסַח יָרֵךְ עַל הַמִּתָּח וגו' and Jehovah will pass over the door, and will not suffer the destroyer to come in. v. 13, 27. Sept. v. 23 παρέρχομαι, Vulg. transibo.—Hence 1. q. to spare, Is. 31, 5.

3. to halt, to limp, to be lame, from the irregular and leaping gait; see Niph. and פָּסַח. Trop. 1 K. 18, 21 how long אַהֲם פָּסְחִים do ye halt between two opinions? i. e. hesitate between Jehovah

and Baal. So Arab. حَيْفَ pr. to limp; Chrysost. περὶ τὴν πίστιν χωλεύειν.

PIEL to leap, to dance; so the priests of Baal, 1 K. 18, 26 they danced at (around) the altar which was made; Sept. δαίτρεχον, Targ. מְשַׁחֲנִין insaniabant, which Kimchi explains, 'they danced after their manner.' Dancing was customary at some sacrifices; see 2 Sam. 6, 16.

NIPH. pass. of Kal no. 3, to become or be made lame, 2 Sam. 4, 4.

Deriv. פָּסַח—פָּסַח.

פָּסַח (lame) *Paseah*, pr. n. m. a) 1 Chr. 4, 12. b) Neh. 3, 6. c) Ezra 2, 49. Neh. 7, 51.

פָּסַח m. (ר. פָּסַח) in pause פָּסַח, plur. פָּסָחִים; pr. a passing over, sparing, deliverance from punishment and calamity. Hence

1. The sacrifice instituted on account of the immunity of the Israelites, the *passover, the paschal lamb*, described Ex. 12, 27 וְזֶבַח פָּסַח הוּא לַיהוָה אֲשֶׁר יָפַח יְהוָה עַל-בְּתֵי בְנֵי-יִשְׂרָאֵל בְּמַצְרוֹם of sparing (pr. passing over) is this to Jehovah, who passed over the houses of the Israelites in Egypt, when he smote the Egyptians, etc. Hence נֶחַח הַפָּסַח to kill the passover i. e. the paschal lamb Ex. 12, 21. 2 Chr. 30, 15. 17. 35, 1. 6; Deut. 16, 2 sq. וְזֶבַח הַפָּסַח eat the passover 2 Chr. 30, 18. קָדַשׁ הַפָּסַח to prepare the passover, i. e. to keep the festival, Ex. 12, 48. Num. 9, 4 sq. Josh. 5, 11. al. Plur. פָּסָחִים paschal lambs 2 Chr. 30, 17. 35, 7-9.

2. the festival of the passover, the paschal day, i. e. the fourteenth day of the month Nisan, Lev. 23, 5; which was followed by the seven days' festival of unleavened bread, ib. v. 6. Ez. 45, 21. Fully חַג הַפָּסַח Ex. 34, 25. Hence מָחָר הַפָּסַח the morrow of the passover, i. e. the fifteenth day of Nisan, Josh. 5, 11. Num. 33, 3.

פָּסַח m. adj. (ר. פָּסַח) lame Lev. 21, 18. Deut. 15, 21. Is. 35, 6. al. Plur. פָּסָחִים (without Dag.) 2 Sam. 5, 6. 8. Is. 33, 23.

פָּסִילִים m. plur. (ר. פָּסִל) 1. carved images of idols, Deut. 7, 25. Is. 42, 8. Jer. 50, 38. Hos. 11, 2. al. פָּסִילֵי כֶסֶף your carved images of silver Is. 30, 22. Syr. ܦܫܠܐ cut, hewn, as stone.

2. *Pesilim*, pr. n. of a place not far from Gilgal, Judg. 3, 19. 26. Targ. מְחַבְּרָא quarries; but it is safer to rest in the common signif. 'images,' perh. 'hewn stones,' i. q. Syr. ܦܫܠܐ.

\* פָּסַח obsol. root, Chald. Pa. to cut up or off, i. q. פָּסַח and פָּסַק. Hence

פָּסַח *Pasach*, pr. n. m. 1 Chr. 7, 33.



\* **פָּסַל** fut. **יַפְסֵל** to cut, to carve, to form by cutting; e. g. stones. to hew, Ex. 34, 1. 4. Deut. 10, 1. 3. 1 K. 5, 32 [18]; an idol, Hab. 2, 18. Syr. Chald. id. Kindr. is **פָּצַל**.

Deriv. **פָּסִילִים** and

**פָּסֵל** m. in pause **פָּסֵל**, c. suff. **פָּסְלִי**, a carved image of an idol, Ex. 20, 4. Deut. 4, 16; of wood Is. 44, 15. 17. 45, 20. Spoken also of a molten image, which is properly called **בַּסֶּכֶה**, Is. 40, 19. 44, 10. Jer. 10, 14. 51, 17.—For the plur. **פָּסִילִים** is used, q. v.

**פָּסְנִיתָרִין** Dan. 3, 7, and **פָּסְנִיתָרִין** Dan. 3, 5. 10. 15, the Greek word *ψαλτήριον*, psaltery, lyre, (which the Sept. translators often put for **נֶבֶל**, **בְּנִיר**,) adopted into the Chaldee, **ל** and **נ** being interchanged. It is of the singular number; since it is coupled with other names of musical instruments in the singular; and does not correspond to the Greek *ψαλτήρ* which signifies harper, lyrist, but to *ψαλτήριον*, the Greek ending *ιον* among the Orientals usually becoming **ִין**; as *συνέδριον* **סְנִידָרִין**, *κοινόνιον* **קִנְיִין** Kanōbîn.—The same word may be recognised in the mod. Arabic **صنطي**, **صنتر**, and other like forms, the name of a species of psaltery or harp; see Villoteau in Descr. de l'Egypte VI. p. 426. Comp. on the other hand Hengstenberg Authentie des Daniel p. 15. Hävernack ad Dan. l. c.

\* **פָּסַס** to expand, to diffuse, to disperse, kindr. with **פָּשָׂה**, Chald. **פָּסָה** whence **פָּסִיּוֹן** diffusion. Hence Chald. **פָּס** expansion i. e. palm of the hand; Syr. **فَسْلًا** id. **فَسْلًا** sole of the foot; **פָּסִין** boards; Heb. **פָּסָה** diffusion, abundance.—Here we may refer Ps. 12, 2: **פָּסוּ אֲמוֹנִים מִבְּנֵי אָדָם** the faithful disperse (are scattered) from among the children of men, comp. Ps. 11, 1. 2; parall. **גָּמַר**. But the ancient versions, Jarchi, and many moderns, give to **פָּסַס** in this passage the signif. of **אָפַס**, to cease, to fail; like parall. **גָּמַר**.

**פִּסְפָּה** *Pispah*, pr. n. m. 1 Chr. 7, 38. the etymology is unknown

\* **פָּעָה** onomatopoeet. 1. to cry out, to scream, once of a woman in travail, fut. 1 p. **אָפְעָה** Is. 42, 14.—Syr. and Chald. **فَعَا**, **فَعَا**, to bleat, to bellow, as flocks and herds; comp. Gr. *βοῶω*, whence *βοῦς* bos. Similar is **אָפְעָה** *γούω*, q. v.—Hence pr. n. **פָּעִי**.

2. to hiss, to blow, as a serpent, viper, kindr. with **פָּאָה** q. v. Hence **אָפְעָה** viper.

**פָּעִי** (a bleating, lowing) *Pau*, pr. n. of a place in Idumea, Gen. 36, 39; called also **פָּעִי** *Pai*, 1 Chr. 1, 50. R. **פָּעָה**.

**פְּעוֹר** (hiatus, cleft, r. **פָּעַר**) *Peor*, pr. n. of a mountain in Moab Num. 23, 28. Hence **בַּעַל פְּעוֹר** *Baal-Peor* Num. 25, 3. 5, and simply **פְּעוֹר** 23, 28. 31, 16. Josh. 22, 17, an idol of the Moabites, in whose worship females prostituted themselves. Comp. **בֵּית פְּעוֹר** in art. **בֵּית** no. 12. mm.

**פָּעִי** see in **פָּעִי**.

\* **פָּעַל** fut. **יַפְעֵל**; once **יַפְעֵל** c. Makk. **יַפְעֵל** Job 35, 6, i. q. **עָשָׂה**, to make, to do, but only in poetic style. Syr. and Talm. part. **פָּעֵל** a workman. Arab.

**פָּעַל** to do, to work, but not freq.—Job 11, 8 **מַה־תַּפְעֵל** what canst thou do? Ps. 11, 3 **צַדִּיק מַה־תַּפְעֵל** what can the righteous do? Deut. 32, 27 **לֹא יַהֲזֶה פָּעַל** Jehovah hath not done all this. Job 33, 29. Is. 43, 13.—Spec. a) to make, to form, e. g. an idol Is. 44, 15; a pit, i. e. to dig, Ps. 7, 16. Absol. Is. 44, 12 **פָּעַל בַּפָּחַם** he worketh (forgeth) in the coals. b) to produce, to create, Ps. 74, 12; whence **פָּעֲלִי** my Creator Job 36, 3. c) to prepare, Ex. 15, 17 the place thou hast prepared to dwell in. Hence to attempt, to undertake any thing (opp. **לִעֲשֹׂה** to effect, to accomplish), Is. 41, 4 **מִי פָּעַל וַעֲשָׂה** who hath attempted and done it? (comp. 43, 7 **וַיַּצְרֵהוּ אֱלֹהֵינוּ**.) Mic. 2, 1. Ps. 58, 3 **בְּהַרְצָה יִפְתֹּךְ** So **עָשָׂה** is used in the same manner, Is. 32, 6. 37, 26. d) to do, i. e. to practise, e. g. righteousness Ps. 15, 2; iniquity, crime, Job 34, 32. 36, 23. Prov. 30, 20. **פָּעֲלֵי אָוֶן** evil-doers, wicked men, Ps. 5, 6. 6, 9. 14, 4. al. sæp. e) With acc. and **ל** of thing, Ps. 7, 14 **הַצִּיּוֹר הַלֹּקֵחַ יַפְעֵל** he maketh his arrows burning, lit. into or for burning

things. f) With ל of pers. *to do to or for* any one, either good Job 22, 17. Ps. 31, 20; or evil Job 7, 20; with א id. 35, 6.

Deriv. מַפְעֵל, מַפְעֵלָה, מַפְעֵל, and pr. n. מַפְעֵלִי.

פָּעַל m. c. suff. פָּעֵלִי, פָּעֵלָה (pöölcha), rarely פָּעֵלִי Is. 1, 31. Jer. 22, 13; plur. מַפְעֵלִים 1 Chr. 11, 22; *work*, i. q. מַעֲשֶׂה, but, with few exceptions, only poetic.

1. *work*, i. e. *labour, business*, Ps. 104, 23; comp. Job 24, 5.

2. *a work*, i. a. *a deed, act, facinus*; of God's mighty deeds, espec. in preserving and defending his people, Ps. 44, 2. 64, 10. 77, 13. Deut. 32, 4. Also of man, Ps. 28, 4. Prov. 24, 12. 29. Spec. *a great deed, mighty act*, 2 Sam. 23, 20;

*an evil deed*, Job 36, 9. Arab. فَعَلَةٌ id.

3. *a work*, i. e. something made, the product of labour, etc. פָּעַל יְרֵי *the work of my hands*, i. e. Israel, Deut. 33, 11. Is. 45, 9. 11. Spec. of the divine judgments, Is. 5, 12. Hab. 1, 5. 3, 2; comp. מַעֲשֶׂה no. 3. a. Of the divine aid, Ps. 90, 16.

4. *work*, i. e. the fruit of one's labour, acquisition Prov. 21, 6; *wages* Job 7, 2. Jer. 22, 13. Comp. מַעֲשֶׂה no. 2, and ἔργον Rev. 14, 13.

פָּעֵלָה f. (r. פָּעַל) constr. מַעֲשֶׂה 1. As abstr. noun of action, i. q. מַעֲשֶׂה no. 1, *labour, business, occupation*, i. e. *the doing of any thing*, Prov. 10, 16. 11, 18. Is. 65, 7. Jer. 31, 16. Plural מַעֲשֵׂוֹת of the deeds or conduct of men, Ps. 17, 4; of God's works, Ps. 28, 5.

2. *wages of labour*, i. q. פָּעַל no. 4. Lev. 19, 13. Ps. 109, 20. Is. 40, 10. 49, 4. 61, 8. 62, 11.

פָּעֵלֶיךָ (for פָּעֵלֶיךָ wages of Jehovah) Peulthai, pr. n. m. 1 Chr. 26, 5.

\* פָּעַם 1. *to strike, to beat, to pound*; whence פָּעַם anvil, and פָּעֵמוֹן a bell.—Also *to strike upon* with the foot, *to tread*; whence פָּעַם step, pace, foot.

2. Metaph. *to impel, to urge, to move*, e. g. the Spirit of God a person Judg. 13, 25.

NIPH. *to be moved, agitated, troubled*, Gen. 41, 8. Dan. 2, 3. Ps. 77, 5.

HITHPA. i. q. Niph. Dan. 2, 1.

Deriv. see in Kal no. 1, and the two following.

פָּעַם f. but masc. Judg. 16, 28. 2 Sam. 23, 8 Cheth. Plur. פָּעֵמוֹת and פָּעֵמוֹת.

1. *an anvil*, Is. 41, 7.

2. *tread of the foot*, hence: a) *step, footstep*, Ps. 119, 133. 140, 5. Trop. Judg. 5, 28 *the paces of his chariots*. b) *the foot itself*, with which one treads, Ps. 57, 7. 58, 11. Prov. 29, 5. Cant. 7, 2. Is. 26, 6. Plur. פָּעֵמוֹת *feet*, i. e. artificial, Ex. 25, 12. 1 K. 7, 30.

3. Trop. פָּעַם אֶחָד pr. *one tread*, i. e. *one time, once*, Josh. 6, 3. 11. 14. 1 Sam. 26, 8; also *at one time, at once*, Is. 66, 8.

Comp. Arab. دَفَعًا, مَرَّةً, حَظْوَةً, id.—

Dual פָּעֵמוֹת twice Gen. 27, 36. 41, 32. 43, 10. Plur. פָּעֵמוֹת שָׁלֹשׁ three times, thrice, Ex. 23, 17. al. פָּעֵמוֹת *how many times?* how often? 1 K. 22, 16.

פָּעֵמוֹת רַבּוֹת many times Ecc. 7, 22 [23]. Ps. 106, 43. Also וְשָׁחֲרִים *once and again* Neh. 13, 20.—In phrases: a)

With the art. הַפָּעַם, *this time*, in this thing, Ex. 9, 27; hence הַפָּעַם אֵךְ *only this time*, only this once, Gen. 18, 32.

Ex. 10, 17. Judg. 6, 39. 16, 28; *now* Gen. 46, 30; *now indeed* Gen. 2, 23. 30, 20. פָּעַם הַפָּעַם 29, 34. b) פָּעַם הַזֶּה *at this time*, Ex. 8, 28 [32]. 9, 14. c)

פָּעַם הַפָּעַם *one time as another, now as before*, Num. 24, 1. Judg. 16, 20. 1 Sam. 20, 25. d) פָּעַם—פָּעַם, *now—now*, Prov. 7, 12.

פָּעֵמוֹן m. (r. פָּעַם) *a bell*, so called from being struck, Ex. 28, 33. 39, 25. 26; comp. 28, 34.

פָּעֵמֶיךָ see פָּעֵמֶיךָ.

\* פָּעַר *to open wide, to gape*, constr. only with פָּה, once בָּפֶה Job 16, 10; spoken of ravenous beasts Job 16, 10; of longing desire Job 29, 23. Ps. 119, 131.

Poet. of Sheol, Is. 5, 14.—Syr. فَعَّرَ, Arab. فَعَّرَ id.—Hence pr. n. פָּעֵר, and

פָּעֵרִי Paarai, pr. n. of one of David's military chiefs, 2 Sam. 23, 35; written more correctly in 1 Chr. 11, 37 נַעֲרִי Naarai.

\* פָּצָה fut. הַפָּצָה 1. pr. *to tear apart, to rend*; comp. the kindr. verbs פָּצַע, פָּצַח, פָּצַל, פָּצַם, which all have the primary signification of *tearing apart, breaking in pieces*; as is also the case



with roots beginning with the syllable **בָּז**.—Hence to *open wide* the mouth, Ez. 2, 8. Is. 10, 14; c. **זַל** to *gape upon*, e. g. in threat, as ravenous beasts, Ps. 22, 14; in scorn Lam. 2, 16. 3, 46; as uttering hasty words Job 35, 16. Ps. 66, 14. Judg. 11, 35. 36. Trop. *the earth* also is said to *open her mouth*, Gen. 4, 11. Num. 16, 30. Deut. 11, 6.

2. to *snatch away*, to *deliver*, Ps. 144, 7. 10. 11. So Syr. Chald. and Arab. **فَصَى** Conj. II, IV.

\* **פָּצַח** fut. plur. **יִפְצְחוּ** 1. to *break in pieces*; Arab. **فَضَح** id. comp. **فَضَح** to break, to cleave; see Pi.

2. **פָּצַח** **רָנָה**, Lat. *erumpere jubila*, i. e. to *break forth into joy*, rejoicing, shouting, Is. 14, 7. 44, 23. 49, 13. 54, 1. 55, 12; twice **פָּצַח** **וְרָנָה** id. 52, 9. Ps. 98, 4.—Syr. **ܦܥܬܐ** to break forth sc. into joy, for Gr. **ἐρῦναι** id. Gal. 4, 27. Comp. Lat. 'erumpere gaudium' Ter. Eun. 3. 5. 2; 'erumpere stomachum' Cic. Att. 16. 3.

PIEL to *break in pieces*, e. g. bones Mic. 3, 3.

**פָּצְרָה** m. (r. **פָּצַר**) *dulness, bluntness*, pr. the being notched, spoken of cutting instruments, 1 Sam. 13, 21. Arab. **فُظَّرَ** a sword notched, dull.

\* **פָּצַל** only in PIEL **פָּצַל**, to *tear or strip off bark*, to *peel*, Gen. 30, 37. 38. Comp. kindr. **בָּצַל**. Arab. **فَصَلَ**, Syr. **ܦܥܠܐ**, to cut in pieces.—Hence

**פָּצְלוֹת** f. plur. *peeled spots or streaks* on green rods, Gen. 30, 37.

\* **פָּצַם** to *rend* e. g. the earth, to *cause to yawn*, Ps. 60, 4. Arab. **فَضَم** to break, to rend, Eth. **ፈረመ** to break off, to finish. Kindr. is **פָּצָה**.

\* **פָּצַע** pr. to *cut*, to *cleave*, comp. kindr. **בָּצַע**. Chald. id. Hence to *wound*, Cant. 5, 7. 1 K. 20, 37. Deut. 23, 2.—Hence

**פָּצַע** m. in pause **פָּצַע**, c. suff. **פָּצַעִי**, plur. **פָּצַעִים**, constr. **פָּצַעִי**, a *wound*, Gen. 4, 23. Ex. 21, 25. Is. 1, 6. Prov. 20, 30. Piel Prov. 23, 29. 27, 6. Job 9, 17.

\* **פָּצַץ** obsol. root, i. q. **פָּצַץ** to *disperse*; whence

**פָּצַץ** (dispersion) *Pizzazz*, pr. n. m. c. art. 1 Chr. 24, 15.

\* **פָּצַר** fut. **יִפְצֵר**, pr. to *hack*, to *notch*; and hence to *beat*, to *blunt*, to *make dull*, i. q. Arab. **فَطَّرَ** see Schult. Opp. min. p.

168. Hence **פָּצִירָה** q. v.—Trop. to *urge*, to *press* any one, with **בָּ** of pers. a) With prayers, entreaties, comp. *obtundere precibus*, Gen. 19, 3. 33, 11. Judg. 19, 7. 2 K. 2, 17. 5, 16. b) In a hostile manner Gen. 19, 9. Comp. kindr. **פָּרַץ**.

HIPIH. *obtundere animum*, and hence to be obtuse, dull, stubborn. Inf. **הִפְצַר** as noun, *stubbornness, wilfulness*, 1 Sam. 15, 23, parall. with **יָרִי**.

Deriv. **פָּצִירָה**.

\* **פָּקַד** fut. **יִפְקֹד**, infin. and imper. **פָּקַד**, prob. pr. to *strike upon* or *against* any person or thing, to *light upon*. Kindr. are **פָּגַע**, **פָּגַשׁ**, q. v.—Hence

1. In a kind sense, to *go to* any one, e. g. a) to *go to see*, to *visit*; 1 Sam. 17, 18 and *go see thy brethren* **לִשְׁלוֹם** how they do; comp. Gen. 37, 14. Unwillingly, 2 K. 9, 34. With **בָּ** of the present which a visitor brings with him, Judg. 15, 1. b) to *visit*, sc. in order to *examine*, to *prove* any one, Ps. 17, 3. Job 7, 18. c) For the sake of inspecting, reviewing, and hence to *review*, to *muster*, to *number*, e. g. a people, army, Num. 1, 44 sq. 3, 39 sq. 1 K. 20, 15. 2 Sam. 24, 4. Job 5, 24. Part. pass. **פָּקֻדִים** the *mustered*, the *numbered*, Num. 1, 21 sq. 2, 4 sq. Ex. 30, 14. 38, 26. Comp. Hothpa. and the noun **בִּפְקָר**. Also to *miss* a person or thing in reviewing, numbering, 1 Sam. 20, 6. 25, 15. Is. 34, 16. Eth. **ፈቀደ** to review, to number. d) As caring for any person or thing, to *visit* with kindness, to *look after*, to *take care of*, as a shepherd his flock Jer. 23, 2; as God men Gen. 21, 2. 50, 24. Ex. 3, 16. 4, 31. 1 Sam. 2, 21. Is. 23, 17. Ps. 8, 5. al. Sometimes to *visit again*, to *look after anew*, Is. 23, 17; to *revisit* mentally, to call to mind, Ez. 23, 21. Also to *look to* any one expecting help, Is. 26, 16.

2. In a hostile sense, to *go to* any one, i. e. to *come or fall upon*, to *attack*, comp. **פָּגַע** no. 1. a. With **עַל** of pers. to *punish*, to *visit* with punishment, Jer. 9, 24. 25. 44, 13; **אֵל** 46, 25; **בָּ** 9, 8; acc. Ps. 59,

6; absol. Is. 26, 14. Job 31, 14. 35, 15. The sin to be punished is put in the accus. 1 Sam. 15, 2. Ps. 89, 33. Hos. 8, 13. Lam. 4, 22; often with על of pers. Ex. 20, 5 פָּקַד עַל אֲבוֹתָם עַל בְּנֵיהֶם visiting (punishing) the iniquity of the fathers upon the children. 32, 34. 34, 7. Num. 14, 18. Is. 13, 11. Hos. 1, 4. 2, 15. 4, 9. Am. 3, 14.

3. Causat. i. q. Hiph. pr. 'to cause to look after' sc. persons or things, to let care for them, etc. i. e. a) to set over, to give the oversight of, to appoint, with acc. of pers. and על, Num. 4, 27. 27, 16. Jer. 51, 27. Metaph. Jer. 15, 3 I will set over them four kinds, i. e. will send upon them four kinds of calamities. With אֶל Jer. 49, 19. Absol. Num. 3, 10. Deut. 20, 9. Part. pass. פְּקִידִים prefects, officers, Num. 31, 48. 2 K. 11, 15. Comp. Niph. Hiph. and n. פָּקַד. With אֶת (את) to set with, to join to any one a companion, attendant, Gen. 40, 4. b) to charge with, to enjoin upon the care of any one; Aram. Pe. and Pa. to charge, to command. With על of pers. 2 Chr. 36, 23. Ezra 1, 2. Job 36, 23 מִי פָקַד עָלָיו who hath enjoined upon him his way? 34, 13 מִי פָקַד עָלָיו אֶרֶצָה who hath charged him with the earth? i. e. committed the earth to his care and charge. Comp. פָּקִיד mandate. c) to deposit anywhere, to lay up, i. e. commit to the care of another, 2 K. 5, 24. Comp. פָּקִידִין deposit, store.

NIPH. 1. Pass. of Kal no. 1. c, to be mustered, Ez. 38, 8; to be missed, to lack, Num. 31, 49. 1 Sam. 20, 18. 25, 25, 7. 21. al.

2. Pass. of Kal no. 2, to be visited with punishment, to be punished, Is. 24, 22. 29, 6. Num. 16, 29. Prov. 19, 23.

3. Pass. of Kal no. 3. a, to be set over, appointed, Neh. 7, 1. 12, 44.

PIEL i. q. Kal no. 1. c, to muster, Is. 13, 4.

PUAL 1. to be mustered, numbered, Ex. 38, 21.

2. to be missed; Is. 38, 10 I shall be missed the residue of my years, friends will seek me in vain among the living.

HIPH. i. q. Kal no. 3. 1. to set over, to make overseer of any thing, to appoint, with acc. of pers. and על of thing, Gen. 39, 5. 41, 34. Num. 1, 50. Jer. 1, 10. 40,

11; ל 1 K. 11, 28; ב Jer. 40, 5. 41, 18 absol. 2 K. 25, 23. Metaph. Lev. 26, 16, comp. Jer. 15, 3, in Kal no. 3. a.

2. to charge with, to commit to the care of any one, c. על יד 2 Chr. 12, 10; בִּידֵי Ps. 31, 6; c. אֶת pr. to commit or entrust with any one, q. d. to deposit with him, Jer. 40, 7. 41, 10. Absol. 37, 21.

3. to deposit, to lay up anywhere, Is. 10, 28. Jer. 36, 20.

HOPH. הִפְקִיד, part. plur. מִפְקִידִים 1. to be visited, i. e. punished, Jer. 6, 6.

2. to be set over, to have the oversight of, 2 K. 12, 12. 2 Chr. 34, 10. 12.

3. to be deposited with any one, c. אֶת Lev. 5, 23.

HITHPA. fut. יִהְיֶה פָקֵד for יִהְיֶה פָקֵד, pass. of Kal no. 1. c, to be mustered, numbered, Judg. 20, 15. 17. 21, 9.

HOTHPA. plur. הִתְפַּקְדוּ for הִתְפַּקְדוּ, id. Num. 1, 47. 2, 33. 26, 62. 1 K. 20, 27.

Deriv. מְפָקֵד, פָּקִיד, פְּקִידִים—פָּקֵדָה.

פָּקֵדָה f. (פָּקַד r.) 1. a muster, enumeration, 1 Chr. 23, 11. 2 Chr. 17, 14. 26, 11. See the root no. 1. c.

2. care, providence, Job 10, 12; see the root no. 1. d.—Spec. custody, ward, i. q. מִשְׁמָר, מִשְׁמָרָה, and concr. watch, 2 K. 11, 18. 2 Chr. 23, 18. Ez. 44, 11. בית הַפְּקִידוֹת the house of ward, i. e. the prison, Jer. 52, 11; comp. Hiph. no. 2.

3. oversight, office, charge, see the root no. 3; Num. 4, 16. 1 Chr. 24, 19. 26, 30. Ps. 109, 8. Concr. officers, 2 Chr. 24, 11. Is. 60, 17; comp. Num. 4, 32.

4. Something laid up, i. e. stores, substance, wealth, Is. 15, 7.

5. visitation, i. e. punishment, see the root no. 2. Is. 10, 3. Jer. 10, 15. Hos. 9, 7. Mic. 7, 4. Plur. Ez. 9, 1.

פָּקִידוֹן m. (r. פָּקַד no. 3. c) something laid up, deposited, with any one; a deposit, store, Gen. 41, 36. Lev. 5, 21. 23.

פְּקִידוֹת f. (פָּקַד r.) oversight, office, Jer. 37, 13.

פָּקִיד m. (r. פָּקַד) 1. visitation, punishment, put allegorically as a name for Babylon, Pekod, Jer. 50, 21.

2. office, charge, see the root no. 3. a. Concr. a prefect, officer, Ez. 23, 23.

מִפְקִידִים m. plur. (r. פָּקַד) mandates, precepts, sc. of God, Ps. 19, 9. 103, 18. 111, 7; elsewhere only in Ps. 119, e. g. v. 4. 15. 27. 40. 45. al. sēp.



\* **פָּקַח** fut. **יִפְקַח**, *to open the eyes*; once spoken of the ears Is. 42, 20. A wider signif. occurs in **פָּקַחְתִּי** q. v. Chald. id. Arab. **فَقَح** the whelp first opens his eyes, the rose opens itself. Kind. is **פָּחַח**, like **שָׁחַח** and **נָחַח**; also **פָּקַע**.—Hence a) **פָּקַח עֵינָיו** *to open one's eyes* 2 K. 4, 35; in order to see, 2 K. 19, 16. Dan. 9, 18. Job 27, 19. Also *to have the eyes open*, to be wide awake, watchful, opp. to be sleepy, slothful, Prov. 20, 13. With **עַל** *to open the eyes upon* a pers. or thing, i. e. in order to attend to, to observe, Jer. 32, 19; or to look after, to care for, Zech. 12, 4; also in a bad sense, to observe closely, to watch, Job 14, 3. b) God is said *to open the eyes of* any one, i. e. a) *to give or restore sight to the blind*, 2 K. 6, 17, 20. Is. 42, 7; ellipt. Ps. 146, 8. β) *To enable one to see what he had not seen of himself*, Gen. 21, 19; comp. Niph.

NIPH. *to be opened*, sc. the eyes: a) Of the blind, to be restored to sight, Is. 35, 5. b) So as to see what was not before perceived, Gen. 3, 7. Metaph. v. 5.

Deriv. **פָּקַחְתִּי**—**פָּקַח**.

**פָּקַח** (open-eyed, or ellipt. for **פָּקַחְתִּי** q. v.) **Pekah**, pr. n. of a king of Samaria in the time of Isaiah, B. C. 759–739. 2 K. 15, 25 sq. 16, 1. 5. 2 Chr. 28, 6. Is. 7, 1.

**פָּקַח** m. (r. **פָּקַח**) *open-eyed, seeing*, opp. to blind, Ex. 4, 11. Plur. trop. Ex. 23, 8.

**פָּקַחְתִּי** (Jehovah has opened his eyes) **Pekahiah**, pr. n. of a king of Samaria, B. C. 761–759. 2 K. 15, 22, 23, 26.

**פָּקַחְתִּי**, or better with many Mss. in one word **פָּקַחְתִּי**, (r. **פָּקַח**, like **פָּתַחְתִּי**.) *an opening of the prison, deliverance*, Is. 61, 1; comp. **פָּתַח** Is. 14, 17. —In Arabic also **פָּקַח**, kindr. with **פָּחַח**, is not exclusively used of the eyes and ears; see in r. **פָּחַח**.

**פָּקִיד** m. (r. **פָּקִיד**) 1. *a prefect, overseer*, Neh. 11, 9. 14. 22. 12, 42. **פָּקִיד נָגִיד** *the chief overseer, head prefect*, in the temple, Jer. 20, 1, 2.

2. *an officer, magistrate*, Gen. 41, 34. Esth. 2, 3; with genit. Judg. 9, 28. 2 Chr. 24, 11. Also of military officers, 2 K. 25, 19. Jer. 52, 25.

\* **פָּקַע**, Syr. **فَقَّ**, i. q. **בָּקַע**, *to split, to burst*, Arab. **فَقَعَ** crepitavit.—Hence the two following.

**פָּקַעוֹת** f. plur. *wild cucumbers, cucumeres asinini*, which are egg-shaped, bitter, and burst on being touched and scatter their seeds, 2 K. 4, 39. See Celsius Hierob. I. p. 393 sq.—Others: *colocynthides*, and so Vulg. but these do not thus burst.

**פָּקַעִים** m. plur. (r. **פָּקַע**) id. *wild cucumbers*, as an architectural ornament, 1 K. 6, 18, 7, 24.

**פָּר** and **פָּרָא** m. (r. **פָּרָא** II) the latter in pause and with distinct accents; c. art. **הַפָּר**, **בַּפָּר**, **לַפָּר**, plur. **פָּרִים**, *a bull, bullock*, espec. a young bullock, *juvencus*, *a steer*; hence often with the adjunct **בֶּן־פָּקֶר** Ex. 29, 1. Lev. 4, 3, 14. Num. 7, 15 sq. 8, 8. Ez. 43, 19, 23, 45, 18, 46, 6. Once a bullock seven years old, Judg. 6, 25. In appos. Ps. 69, 32 **פָּר** q. d. *a bullock-ox*; contra **פָּר הַשּׂוֹר** Judg. 1, c. Coupled with another name for bulls, Is. 34, 7 **אֲבִירִים** **פָּרִים** *the bullocks with the bulls*. With few exceptions, as Ps. 22, 13, it is spoken only of bullocks for sacrifice; hence Hos. 14, 3 [2] **וְנִשְׁלַמָּה** **פָּרִים** *so will we pay as bullocks our lips*, i. e. we will offer our praise as victims, as sacrifice; see the beginning of the verse. Trop. of princes Jer. 50, 27.—Corresp. are Germ. *Farr*, *Färs*, Anglo-Sax. *feor*, Gr. *νότις*, perh. Arab.

**פָּרָא** and **פָּרָא** young of a sheep, goat, deer, etc. It follows the analogy of **פָּרָא**, and might come from the idea of *breaking forth* into ferocious anger; see **פָּרָא** I. But it is better referred to r. **פָּרָא** II, to be borne; the bullock being so called from bearing the yoke, drawing the cart, etc. Comp. **פָּהַל**, Germ. *Fahr* and *fahren*.

\* **פָּרָא** not used in Kal, i. q. kindr. **פָּרָא** q. v.

1. *to bear*, spec. fruit, see Hiph.

2. *to be borne swiftly, to run swiftly*; hence **פָּרָא**. Talm. **פָּרָא** to run. Ethiop.

**פָּרָא** to flee in fear; comp. Arab. **فَرَّ** and **فَرَّ** to flee.

HIPH. *to bear fruit*, Hos. 13, 15.

**פָּרָא**, once **פָּרָה** Jer. 2, 24 (r. **פָּרָא**) comm. gend. (m. Ps. 104, 11, f. Jer. 2, 24.) *a wild ass, onager*, so called from his swift running, being fleetest than the fleetest horse, Aristot. Hist. An. 6. 29; taller and better formed than the domestic ass, of a reddish colour, wild and untameable, living in troops in the deserts, Gen. 16, 12. Is. 32, 14. Jer. 2, 24. Hos. 8, 9. Job 24, 5. 39, 5; comp. Dan. 5, 21. Ecclus.

13, 21 or 24. Arab. **فَرَّاءَ**, **فَرَّاءَ**, id. This animal was formerly found in the deserts of Syria; but is now exceedingly rare in western Asia, Mesopotamia, Persia, and Tartary; see Pallas in Acta Acad. scient. Petrop. A. D. 1777. R. K. Porter's Travels I. p. 459, where also an engraving is given.—Hence

**פָּרָאִים** (q. d. **פָּרָאִין** wild-ass-like, i. e. indomitable) *Piram*, pr. n. of a Canaanitish king, Josh. 10, 3.

**פָּרָאִת** f. plur. *branches, boughs*, see in **פָּאָרָה**.

**פָּרָר** 1 Chr. 26, 18, and **פָּרָרִים** plur. 2 K. 23, 11, prob. *the open porticos* surrounding the courts of the temple, from which was the entrance to the cells or chambers, **לְשֹׁכֹת** q. v. The form **פָּרָר** corresponds to Pers. **فروار**, **فرواره**; which all signify *a summer-house*, or rather *an apartment open on all sides to the light and air*. In the Targ. and Talm. **פָּרָרִין** and **פָּרָרִינִין** are the *suburbs* or places adjacent to a city.

\* **פָּרַר** 1. *to break off, to break in pieces, to separate by breaking*; comp. Engl. *to part*. This is the primary force of the biliteral **פר**, comp. **פָּרַר**, **פָּרַס**, **פָּרַשׁ**, **פָּרַץ**, **פָּרַח**, **פָּרַח**; hence also tropically in various senses, e. g. of dispersing, strewing, **פָּרַשׁ**, **פָּרַץ**; of letting go, **פָּרַע**; of breaking or bursting forth, **פָּרַח**; of expanding **פָּרַשׁ**, **פָּרַשׁ**; also of deciding, judging, **פָּרַז**. Comp. the similar power of the syllable **בר**, under the verb **בָּרַא**.

Arab. **فَرَّ** I, IV, V, VII, to be separated, alone; II, X, to separate oneself from others; Syr. **فَرَّ** to separate, to put apart; Chald. **פָּרַר** to separate, to disjoin.

2. *to expand, to spread out*, e. g. the wings Ez. 1, 11. Hence Syr. **فَرَّ** to fly, to flee away. Comp. **פָּרַר**.

3. *to strew, to scatter*, i. q. **פָּרַט**; whence **פָּרָרוּחַ** q. v.

NIPH. 1. *to separate oneself*, plur. *to be separated, divided, parted*. 2 Sam. 1, 23 *in their death נִפְרְדוּ לֹא הָיוּ נִפְרְדוּ* they were not divided. Of the river of Eden, Gen. 2, 10. With **מִן** from any one, Judg. 4, 11. Prov. 19, 4; **מִצֵּל** id. Gen. 13, 9. 11. 14. Prægn. Gen. 25, 23 *two nations מִמֵּצֵיךָ יִפְרְדוּ* proceeding from thy bowels shall separate themselves. Part. **נִפְרָד** one separating himself from others, a misanthrope, Prov. 18, 1; comp. Hos. 8, 9.

2. *to be divided out, dispersed, to disperse themselves*, Neh. 4, 13 [19]; of nations Gen. 10, 32; hyperbol. v. 5.

PIEL intrans. *to go aside with a harlot*, Hos. 4, 14. Arab. **فَرَّ** to go aside for devotion.

PUAL part. **מִפְרָר** *separated, singular*, Esth. 3, 8; comp. Niph. Prov. 18, 1.

HIPH. 1. *to separate*, c. acc. Gen. 30, 40. Prov. 16, 28. 17, 9; c. **בֵּין** (comp. **הַבְדִּיל בֵּין**) Ruth 1, 17. 2 K. 2, 11. Prov. 18, 18.

2. *to disperse*, Deut. 32, 8.

HITHPA. 1. *to separate oneself, to be sundered*, Job 41, 9 [17]. Ps. 22, 15.

2. *to be dispersed, scattered*, Job 4, 11. Ps. 92, 10.

Deriv. **פָּרָרוּחַ**—**פָּרַר**, and pr. n. **פָּרָרָא**.

**פָּרָר** m. (r. **פָּרַר**) c. suff. **פָּרָרִי**, *a mule*, so called from his quick pace, or from bearing; comp. the root no. 2, and see above under **פר**. 2 Sam. 13, 29. 18, 9. 1 K. 10, 25. 2 K. 5, 17. Ps. 32, 9. Is. 66, 20. al.—Comp. Lat. *veredus* Germ. *Pferd*.

**פָּרָרָה** f. *a she-mule* 1 K. 1, 33. 38. 44. See **פָּרַר**.

**פָּרָרוֹת** f. plur. (r. **פָּרַר**) *grains, kernels* of grain scattered in the earth as seed, Joel 1, 17. Syr. **فَرْزَل** kernel. Talm. **פָּרַר** grain of a pomegranate.

**פָּרָרִים** m. *a park, pleasure-grounds*, a place planted with trees, Cant. 4, 13. Neh. 2, 8. Plur. Ecc. 2, 5. It corresponds to the Gr. *παράδεισος*, a word applied to the pleasure-gardens and parks with



wild animals around the residence of the Persian monarchs, comp. Xen. (Ec. 4. 13. Cyr. 1. 3. 14. Sturz Lex. Xen. sub h. v. It seems however to originate neither with the Greeks nor Hebrews, but in the languages of eastern Asia; comp. Sanscr. *paradêṣa*, a region of surpassing beauty; Armen. *pardes*, a garden or park around the house; Syr.

פֶּרָה; Arab. فِرْدَوْس, see Camoos I. p. 784.

\* פֶּרָה rarely פָּרָה q. v. fut. וְפָרָה; part. פָּרָה, fem. פָּרִיָּה, also פָּרָה for פָּרָה Gen. 49, 22.

1. Lat. *ferre*, to bear. Besides the Semitic dialects this root is also widely found in the Indo-European tongues, e. g. Sanscr. *bhri* to bear, Pers. بار burden, بردن to bear, Armen. *bieril*, Gr. φέρω, βῆρος, βερός, Lat. *fero*, *porto*, Goth. *bairan*. Engl. *to bear*, *causat*, to burden, old Germ. *bären*. Other forms see below in b.—Hence a) to bear fruit, as a tree, plant, Is. 11, 1. Metaph. Is. 45, 8. Part. Deut. 29, 17, שֶׁרֶשׁ פָּרָה תִּשְׂרֹשׁ a root bearing poison. Fem. פֶּרִיָּה a fruitful vine Ps. 128, 3. Is. 32, 12. Ez. 19, 10; ellipt. פָּרָה fruit-bearing tree Is. 17, 6; פָּרָה for פָּרָה id. Gen. 49, 22. b) to bear young, to bring forth, of men and beasts, to be fruitful, Gen. 26, 22. Ex. 23, 30; often coupled with רָבָה, as Gen. 1, 22. 28. 8, 17. Ex. 1, 7. Jer. 3, 16. Ez. 36, 11. al. Comp. Pers. بار fruit, Goth. *bairan* to bring forth, *barn* foetus, Scotch *bairn*. But this signif. is in part expressed in the Indo-European languages by peculiar forms, as Lat. *pario*, both of young and fruit, *fruor*, *fruges*, *fructus*, Germ. *Börde* fertile region. In the Semitic dialects, Syr. פָּרָה to be fruitful, פָּרָה progeny; Eth. ለርፑ to bear fruit, ለርፑ fruit.

2. to be borne along, to run, of a carriage, Germ. *fahren*, Chald. פָּרָה to run. Hence פָּרָה sedan, litter. Comp. פָּרָה, פָּרָה.

Heb. fut. apoc. וְיַפְרֶה to make fruitful in offspring, Gen. 17, 6. 20. 41, 52. 48, 4. Lev. 26, 9. al.

eriv. פָּרָה; אֶפְרַיִם.

פֶּרָה fem. of פָּרָה q. v. plur. פֶּרָה.

1. a heifer, Gen. 41, 2 sq. Num. 19, 2 sq. Also of a heifer or young cow in milk Job 21, 10. 1 Sam. 6, 7–12; as bearing the yoke Hos. 4, 16. Metaph. heifers of Bashan, put for the voluptuous females of Samaria, Am. 4, 1.

2. With the art. הַפָּרָה (heifer-town) Parah, pr. n. of a place in Benjamin, Josh. 18, 23.

פֶּרָה f. (for פָּאָרָה, r. פָּאָר II) a mole or rat, so called from its burrowing; Arab.

فَأْرَة. Hence plur. פֶּרָה moles or rats Is. 2, 20, if the word is to be read separately, as is usually done. But see in הַפֶּרָה.

פָּרָה, see פָּרָה.

פָּרָה (i. q. פָּאָרָה bough) Purah, pr. n. m. Judg. 7, 10. 11.

פֶּרֶדָה (kernel, r. פָּרָה) Peruda, pr. n. m. Ezra 2, 55; for which פֶּרֶדָה Perida Neh. 7, 57.

פֶּרֶדָה plur. הַפֶּרֶדָה Esth. 9, 19 Cheth. i. q. Keri הַפֶּרֶדָה; see in פָּרָה.

פֶּרֶדָה (blossoming, r. פָּרָה) Paruah, pr. n. m. 1 K. 4, 17.

פֶּרַיִם Parvaim, pr. n. of a region producing gold, 2 Chr. 3, 6. Bochart regards it as the same with Ophir; Can. I. 46. More probably oriental regions, from Sanscr. *parva* prior, anterior, oriental; so Wilford in *Asiat. Res.* VIII. p. 276. For the form, comp. סְפַרְוִים.

פֶּרֶדָה see in פָּרָה.

פֶּרֶדָה m. (for פָּאָרָה, r. פָּאָר I) pr. heat, then a pot for boiling Num. 11, 8. Judg. 6, 19. 1 Sam. 2, 14.

\* פָּרָה obsol. root, Arab. فَرَزَ to separate out, to set apart; Conj. III, IV, id. But Conj. II, to prescribe, to determine, to decide. It is therefore of like origin with פָּרָה, פָּרָה, פָּרָה; the idea of cutting and taking away being transferred to the sense of judging. To this comes also the sense of expanding, spreading, in פָּרָה, פָּרָה; comp. פָּרָה.

Deriv. פָּרָה, פָּרָה, פָּרָה, פָּרָה.

פָּרָה m. a leader, chief, commander of troops, pr. i. q. שָׂפָה, (see r פָּרָה,) Hab. 3, 14.

**פְּרוֹת** f. (r. פְּרוּ) only plur. פְּרוֹת country regions, open country, as opp. to

cities; Arab. فَرْج id. Ez. 38, 11 אֶרֶץ פְּרוֹת a land of open country; as immediately follows: without walls and having neither bars nor gates. Esth. 9, 19 עִירי פְּרוֹת the country-towns, opp. to the metropolis v. 18. Zech. 2, 8 [4] Jerusalem פְּרוֹת הַיָּשֵׁב shall be inhabited as the open country, i. e. because of the multitude of her inhabitants no wall can be built around her.

**פְּרוֹנוֹן** m. (r. פְּרוּ) c. suff. פְּרוֹנוֹ, rule, dominion; Judg. 5, 11 there shall they rehearse the righteousness of Jehovah, צְדָקוֹת פְּרוֹנוֹ בְּדוֹשָׁרָא, the righteous acts of his rule in Israel.—Concr. for rulers, leaders, chiefs; with plur. Judg. 5, 7 הָדְלוּ פְּרוֹנוֹ בְּדוֹשָׁרָא the rulers ceased in Israel sc. to act, remained inactive. Sept. Vat. *duvatol*.

**פְּרוֹי** m. (from פְּרוֹת) a countryman, rustic, dwelling in the country; collect. Deut. 3, 5 עִירי הַפְּרוֹי country-towns. 1 Sam. 6, 18 כְּפִיר הַפְּרוֹי a country-village. Plur. Esth. 9, 19 Keri.

**פְּרִיזִי** (i. q. פְּרוֹי a countryman, rustic) Perizzi, Perizzite, Sept. Περεζῖται, collect. the Perizzites, a Canaanitish tribe living in the mountain regions, which they afterwards yielded to the Ephraimites and other Jews, Josh. 11, 3, 17, 15. Judg. 1, 4, 5; kindred to the Canaanites strictly so called, Ex. 23, 23. Judg. 1. c. Sometimes Canaanites and Perizzites are put for all the tribes of Canaan, Gen. 13, 7, 34, 30; elsewhere the Perizzites are enumerated with various other tribes of the same stock, Gen. 15, 20. Ex. 3, 8, 17. Deut. 7, 1. al. sep.

**פְּרוֹל** Chald. m. emphat. פְּרוֹלָא, i. q. Heb. בְּרוֹז, iron, Dan. 2, 33–45. 4, 20. 5, 4. 23. 7, 7, 19.

\* **פְּרִיחַ** fut. יִפְרֵחַ 1 to break out or forth, e. g. a) From the womb; Arab.

فَرَح Conj. II, a bird brings forth (hatches) young; IV, id. فَرَح young

of birds, etc. b) to put forth buds, leaves, blossoms, to flourish, to blossom, as a tree Hab. 3, 17; a vine Gen. 40, 10. Cant. 6, 11, 7, 13; a rod Num. 17, 20, 23;

the desert Is. 35, 2. Arab. فَرَح id.—

Metaph. of the flourishing and prosperous state of a person or people, Hos. 14, 6, 8. Prov. 11, 28. Is. 66, 14. Ps. 92, 8, 13; and without a comparison Ps. 72, 7. Is. 27, 6; contra, Hos. 10, 4 punishment shall blossom like the poppy, comp. Ez. 7, 10. c) to break out, as an ulcer, the leprosy, etc. Lev. 13, 12 sq. 14, 43. Ex. 9, 9, 10.

2. to fly, as in Chald. so Part. fem. plur. פְּרוֹחַת the flying, i. e. birds; Ez. 13, 20 לְפִירוֹחַת like birds; see in לָ no. 13, ult. —For the connection of this signif. with that of sprouting, see under the synon. נֶצֶץ no. 2, 3.

HIPH. 1. to cause to flourish, to make blossom, Is. 17, 11. Ez. 17, 24.

2. Intrans. to put forth buds, leaves, flowers, to flourish, to blossom, Ps. 92, 13. Job 14, 9. Metaph. Prov. 14, 11.

Deriv. פְּרִיחַ, פְּרִיחָה, אֶפְרִיחַ, pr. n. פְּרִיחָה.

**פְּרִיחַ** m. in pause פְּרִיחַ Ex. 25, 33, a flower, blossom, Num. 17, 23. Is. 5, 24; also artificial, Ex. 25, 33, 37, 17, 20. Num. 8, 4. Abstr. bloom, verdure, Nah. 1, 4.

**פְּרִיחָה** m. progeny of beasts, contemptuously for low and wicked men, brood, Job 30, 12. R. פְּרִיחָה.

\* **פְּרִיחַ** pr. to strew, to scatter, kindr. with פָּרַס, פָּרַס; then to scatter words.

i. e. to boast, to prate; comp. Arab. فَرَط to be insolent in word or deed; also فَرَط

to scatter, whence فَرَط a garrulous person.—Am. 6, 5 עַל-פִּי הַנֶּבֶל they

chatter (are garrulous) to the sound of the lyre, spoken contemptuously.—Hence

**פְּרִיחַ** m. a scattering, concr. any thing scattered, strewed. Lev. 19, 10 פְּרִיחַת גְּרָפִית הַיַּיִן the scattered grapes of thy vineyard, i. e. those fallen off of themselves; as Syr. Chald. Vulg. correctly.—In the Talmud also of the scattered grains of the pomegranate.

**פְּרִי** m. (r. פְּרִי) in pause פְּרִי, c. suff. פְּרִי, but פְּרִיחַ, Hos. 14, 9. Ez. 36, 8, and פְּרִיחָה, Am. 9, 15. Jer. 29, 28.

1. fruit, both of the earth and fields



*produce*, Gen. 4, 3. Is. 4, 2. Ps. 72, 16. 107, 34. al. hence פרי ארץ *a fruitful land* Ps. 107, 34; also of trees Gen. 1, 12, 29, whence פרי עץ *fruit-tree* Gen. 1, 11. A tree or field producing fruit is said נטעה פרי, see in נטעה no. 2. c; נטא פרי, see in נטא no. 4; נהן פרי; see in נהן no. 1. d.—Metaph. of the result, consequences of an action or endeavour, the figure being often preserved; Is. 3, 10 *they shall eat the fruit of their doings*, experience the consequences. Prov. 1, 31. Jer. 6, 19, 17, 10. Ps. 104, 13 *with the fruit of thy works* (of God) *is the earth satisfied*, i. e. is watered with rain, which is the fruit of the skies or clouds. Prov. 31, 16 פרי כפרם *the fruit of the hands*, i. e. gain, profits. Is. 10, 12. פרי ללב *the fruit of a proud heart*, i. e. boasting. Prov. 12, 14 *the fruit of one's mouth*, discourse. 13, 2. 18, 21. al.

2. פרי פרי *fruit of the womb*, see in פרי no. 2; and so simpl. פרי i. q. זרע, of men Ps. 21, 11; of beasts Is. 14, 29. So פרי עצה persons 2 K. 19, 30. Hos. 9, 16. Jer. 12, 2.

פריקא, see פריקא.

פריץ m. (r. פריץ no. 3) constr. פריץ Is. 35, 9; but plur. פריצים, פריצים (with Dag. impl. for פריץ) *one violent, rapacious; an oppressor, a tyrant*, Ps. 17, 4. Ez. 7, 22. 18, 10. Jer. 7, 11. Dan. 11, 14. —Is. 35, 9 פריץ חיות q. d. *a ravenous beast*.

\* פרה obsol. root. 1. *to break, to break down, to crush*; Talm. פריק *to break or crack nuts*; comp. kindr. פריק. פרה.

2. *to separate*, like Arab. فرق. Hence פריקה.

פרה m. (r. פרה) *oppression, rigour*, from the idea of crushing, Ex. 1, 13. 14. Lev. 25, 43. 53. Ez. 34, 4.

פרת f. (r. פרה) *a veil, curtain*, sc. of separation, which separated the holy of holies from the outer sanctuary in the tabernacle, Ex. 26, 31 sq. Lev. 16, 2. 12. Num. 18, 7. al. sæp.

\* פריס fut. ופריס, *to rend garments* Lev. 10, 6. 13, 45. 21, 10. Freq. in Talmud. Syr. פריס *to cleave*. See under פריס.

פרמשתא (Sanscr. *parameshta* superior) *Parmashta*, pr. n. of a son of Haman, Esth. 9, 9.

פרנק (prob. either from Chald. פנקא *to leap up, to run swiftly*; or from Heb. פנק *to live delicately*) *Parnak*, pr. n. m. Num. 34, 25.

\* פריס *to break*, in Kal only in the phrase פריס לחם *to break bread to persons*, i. e. *to deal out or distribute it*, Is. 58, 7; also without לחם Jer. 16, 7, comp. Ez. 24, 17. 22. Comp. פריס no. 1.

Hiph. *to cleave, to divide*. Lev. 11, 4 ופרסה איננו מפריס *but divideth not the hoof*, i. e. *has not the hoof wholly cloven*. Elsewhere הפריס הפריס pr. *to cleave the hoof*, i. e. *to have a cloven foot, to part the hoof*, Lev. 11, 3. 5. 6. 7. 26. Deut. 14, 7. 8. So too Ps. 69, 32 פריס ופרסין *a bullock having horns and cloven hoofs*.

Deriv. פריס, פריס.

פרס Chald. *to divide*, part. act. plur. פריסין Dan. 5, 25. Part. pass. פריס v. 28.

פרס in pause פרס, pr. n. Heb. and Chald. *Persia, the Persians*, 2 Chr. 36, 20. 22. Ezra 1, 1. 4, 3 sq. 6, 14. Dan. 5, 28. 6, 9. 13. al. Pers. فارس, فارس, Fars. Some derive it from Zend Pârs pure, splendid; others from פרס horse, since Persia abounds in horses.—Hence gentile n. פריסי *Parsi, a Persian*, Neh. 12, 22; and Chald. emphat. פריסא Dan. 6, 29 Keri.

פרס m. (r. פרס) 1. i. q. פריסה *a cloven foot, claw*, plur. c. suff. פריסין Zech. 11, 16.

2. A species of eagle, Sept. γρύψ, Vulg. gryphus, Lev. 11, 13. Deut. 14, 12. According to Bochart, Hieroz. II. 185, the sea-eagle, ossifrage, Arab. الكاسر the breaker.

פרסה f. (r. פרס) pr. *cleft, for cloven foot, hoof*, see the root; Ex. 10, 26. Ez. 32, 11. Mic. 4, 13. Then also of a horse's hoof, not cloven, Is. 5, 28. Jer. 47, 3.—In Chald. it is put also for the sole of the human foot, i. q. פה רגל in Deut. 28, 35. Josh. 3, 13.

פריסי *a Persian*, see n. פריס.

\* **פָּרַע** fut. **יִפְרַע** 1. *to let go loose, to dismiss*, pr. *to let break away*. Chald. **פָּרַע**, Syr. **فَرَّ**, id. Comp. the roots beginning with **פר** under art. **פָּרַד**.—Hence a) *to absolve the guilty*, Ez. 24, 14. b) *to let go loose, unbridled, unchecked*, and part. pass. **פָּרוֹעַ** *unbridled, unruly*; Ex. 32, 25 bis. c) *to refuse, to reject*, Prov. 4, 15. 8, 33. 13, 18. 15, 32; *to avoid* Prov. 1, 25.

2. *to make naked, to uncover*, by loosening the garments, etc. e. g. the head Num. 5, 18; spec. by cutting off the hair Lev. 10, 6. 21, 10. Part. pass. **פָּרוֹעַ** *naked, bare*, Lev. 13, 45.—Chald. and Talm. id.

3. *to begin, ἀρχομαι*, from the idea of breaking loose, opening, comp. in **הָלַל** Hiph. Hence *to lead on, to go before*; Arab. **فرع** *to be highest, to surpass others*. Judg. 5, 2 **פָּרַעַת בְּיִשְׂרָאֵל**, for which correctly Sept. Alex. and Theod. **ἐν τῷ ἀρχισταυ ἀρχηγούς α. τ. λ.** *in the leading on of the leaders in Israel*, i. e. in that the princes of Israel took the lead as leaders, put themselves at the head. Opp. **הָיָה הָעָם הַזֶּה** *the people willingly followed, volunteered*.

NIPH. pass. of Kal no. 1. b, *to be unbridled, unruly*, Prov. 29, 18.

HIPII. 1. i. q. Kal no. 1, *to dismiss from labour, to let rest or cease*, c. **מִן** Ex. 5, 4.—Arab. **فرغ** V, *to be free from labour*.

2. Causat. of Kal no. 1. b, *to make unbridled; unruly*, 2 Chr. 28, 19.

**פָּרַע** m. 1. *hair, locks*, as being shorn, see r. **פָּרַע** no. 2. Num. 6, 5. Ez. 44, 20.—Arab. **فَرَع** id.

2. *a leader of an army or people, a prince*, see r. **פָּרַע** no. 3. Plur. **פָּרַעִים**, constr. **פָּרַעִי**, Deut. 32, 42. Judg. 5, 2; comp. for the gender of nouns of office Lehrs. p. 468, 878.—Arab. **فرع** prince, head of a family.

**פָּרַעַה**, Gr. **Φαράω**, *Pharaoh*. the common title of the ancient Egyptian kings in the Old Test. and found only there and in writers who have drawn from this source.—It often stands simply, like a proper name, Gen. 12, 15. 37, 36. 40, 2 sq. 41, 1 sq. and so genr. in the Penta-

teuch, as also Is. 19, 11. 30, 2. Cant. 1, 9. al. More rarely other words are added, as **מֶלֶךְ מִצְרַיִם** 1 K. 3, 1. 2 K. 17, 7. 18, 21; sometimes also a more specific name, as **פָּרַעַה נָבוֹ** 2 K. 23, 33 sq. comp. v. 29. **פָּרַעַה הַמֶּלֶךְ** Jer. 44, 30.—The word originally signifies *the king* in the Egyptian language, as Josephus has remarked, Ant. 8. 6. 2; and was written in the dialect of Memphis **פרע**, Theb.

**פרע**, **eppo**, Basm. **ppa**, **eppa**, and with masc. art. **פרעו, eppo**, **פרע**, see Peyron Lex. Copt. p. 150, 181. Jablonski Opusc. I. p. 374. Koségarten de prisca Ægyptior. Lit. p. 17.—The idea has been started more recently, that **פָּרַעַה** corresponds to the Egypt. **פ-רח** *the sun*, which is written as a hieroglyphic symbol over the titles of kings; so Rosellini Monumm. storici I. p. 117. Lepsius Lettre à Rosellini p. 25. But more prob. the Egypt. **פרע** was so inflected by the Hebrews as to appear in a Semitic form, i. q. **פָּרַע** prince, and then the termination **ה** i. q. **ה** was added. See in Thesaur. p. 1129.

\* **פָּרַעַשׁ** obsol. quadrilit. i. q. Ethiop. **ለለርሀ** *to leap, to spring*. Hence

**פָּרַעַשׁ** m. 1. *a flea*, so called from its leaping, 1 Sam. 24, 15.—Arab. **بَرَعُوت**, Syr. transp. **פָּרַעַשׁ**.

2. *Parosh*, pr. n. m. Ezra 2, 3. 10, 25. Neh. 3, 25.

**פָּרַעַתוֹן** (perh. chief, from **פָּרַע**, **פָּרַעַה**) *Pirathon*, pr. n. of a city of Ephraim Judg. 12, 15. Gr. **Παραθών** 1 Macc. 9, 50.—Gentile n. is **פָּרַעַתוֹנִי** *Pirathonite*, Judg. 12, 13. 15.

**פָּרַפַּר** (prob. swift, r. **פָּרַר** II, Arab.

**فَرَفَر** *to hasten, to be swift*) *Pharpar*, one of the two rivers of the territory of Damascus, 2 K. 5, 12. [The other was the Amanah (**אֲמָנָה**) corresponding to the present *el-Barada*, coming from Anti-Lebanon and now divided on the plain into several streams to water the city and fields. The *Pharpar* has been referred: a) To one of the channels of the Barada. This is hardly probable;





3. *breach*, i. e. a breaking in upon, *assault*, *impetus*. Job 16, 14 *he rusheth upon me* פָּרַץ עַל-פִּנֵּי-פָרַץ *breach upon breach*, assault upon assault.

4. *Perez* (Engl. Vers. sometimes *Pharez*), pr. n. a) A son of Judah by Tamar; see Gen. 38, 29, 46, 12. Patronym. פֶּרֶזִי *Perezite* (*Pharezite*) Num. 26, 20. b) *Perez-Uzza* (פֶּרֶץ זָאָה) defeat of Uzza, pr. n. of a place 2 Sam. 6, 8. 1 Chr. 13, 11. c) Plur. הַר פְּרָזִים (mount of defeats) *Mount Perazim* Is. 28, 21.

\* פָּרַץ *to break*; Syr. and Chald. id. Arab. فَرَق *to separate, to distinguish*. This is an onomatopoetic root, found widely also in the same signif. in the Indo-European languages, as Sanscr. *prah*, Lat. *frango*, Goth. *prikan, prichan*, Germ. *brechen, brocken*, Engl. *to break*. In a softer form it appears as פָּרַךְ *to break* i. e. bend the knee; and with the labial dropped קָרַח קָרַח. Spec.

1. *to break off*, e. g. a yoke, c. מַעַל Gen. 27, 40.

2. *to break or crush* e. g. bones, limbs, as a wild beast, Ps. 7, 3.

3. *to let break away*, i. e. *to deliver*, Ps. 136, 24. Lam. 5, 8.—Syr. هَفَّ id.

PIEL 1. *to break or tear off*, Ex. 32, 2. Zech. 11, 16.

2. *to break or rend in pieces*, e. g. mountains, 1 K. 19, 11.

HITHP. 1. *to be broken in pieces*, Ez. 19, 12.

2. *to break or tear off from oneself*, c. acc. Ex. 32, 3. 24. Comp. Heb. Gram. § 53. 3. a.

Deriv. מִפְּרָץ, פָּרַץ, פָּרַץ.

פָּרַץ Chald. pr. *to break off*, see the Heb. hence *to deliver to redeem*, Dan. 4, 24.

פָּרַץ m. (r. פָּרַץ) constr. פָּרַץ, *broth, soup*, Is. 65, 4 Cheth. so called from the fragments or crumbs of bread over which the broth is poured. Comp. Arab. مَفْرُوقَة a dish made of crumbs of bread with hot oil poured over them. Another form is פָּרַץ q. v.

פָּרַץ m. (r. פָּרַץ) 1. *violence, rapine*, from the idea of breaking in upon, Nah. 3, 1.

2. Place where two ways separate, a

*fork*, Obad. 14. Comp. Arab. فَرَق *to separate*, تَفَرَّقَ الطَّرِيقَيْنِ the fork of the roads.

\* I. פָּרַץ *to break, to break in pieces*, comp. פָּרַץ I; see the roots beginning with פָּר in r. פָּרַץ.—In Kal once inf. absol. פָּרַץ Is. 24, 19; although it may also be referred to r. פָּרַץ I.

HIPH. הִפְרִי, in pause הִפְרִי Gen. 17, 14; inf. הִפְרִי, c. suff. הִפְרִיָּם Lev. 26, 15; fut. הִפְרִי, conv. וְהִפְרִי; *to break*, always trop.

1. *to break a covenant, to violate*, Is. 33, 8. Ez. 17, 15. 16; so of those who break their covenant with God Gen. 17, 14. Lev. 26, 15. Deut. 31, 16. 20. Is. 24, 5. al. So of God Lev. 26, 44. Judg. 2, 1. Jer. 14, 21. Also *to break a law*, Ps. 119, 126; God's precepts Num. 15, 31. Ezra 9, 14.

2. *to make vain, bring to nought, to frustrate*, as counsel 2 Sam. 15, 34. Ps. 33, 10; comp. Job 5, 12. Prov. 15, 22. Is. 44, 25; *to declare void*, e. g. a vow Num. 30, 9. 13.—Intrans. *to be in vain, to fail*, Ecc. 12, 5.

3. *to annul, to abolish*, e. g. piety Job 15, 4; one's right 40, 8. Ps. 85, 5 הִפְרִי אֲנִי בְעֵסֶהךָ אֲנִי annul thine anger towards us, i. e. avert it, cause it to cease.

HOPH. הִפְרִי *to be made vain, to come to nought*, Is. 8, 10. Jer. 33, 21.

PO. פִּרִי *to cleave, to rend*, e. g. the Red Sea Ps. 74, 13.

HITHPO. הִתְפִּיר *to be broken, rent*, by concussion, as the earth Is. 24, 19.

PILP. fut. יִפְרֶשׁ, *to shake violently*, Job 16, 12, comp. Is. 24, 19. Arab. فَرَشَ *to break*.

\* II. פָּרַץ i. q. פָּרַח, *to be borne swiftly, to run*. Arab. فَرَّ *to flee*. Hence פָּרַח, פָּרַח, פָּרַח.

\* פָּרַץ fut. יִפְרֵשׁ 1. i. q. פָּרַץ *to break, to break in pieces*, Mic. 3, 3. פָּרַץ לָהֶם *to break* (distribute) bread to persons, Lam. 4, 4.

2. *to spread out or abroad, to expand*, pr. from the idea of breaking apart and arranging, comp. פָּרַץ no. 2. Chald. id. Syr. هَفَّ id. Arab. فَرَشَ *to spread upon the ground*.—E. g. a cloth or cover-



ing Num. 4, 6, 8; a sail or flag Is. 33, 23; a tent Ex. 40, 19; a letter rolled up Is. 37, 14; light (c. עָלָיו around himself) Job 36, 30; a cloud Ps. 105, 39; pass. part. פָּרַשׁ of the dawn spreading itself Joel 2, 2.—Spec. a) פָּרַשׁ רֶשֶׁת to spread a net Hos. 5, 1. Ps. 140, 6; c. לְ for any one Lam. 1, 13; עַל (for לְ, אֶל) Prov. 29, 5. Hos. 7, 12. Ez. 12, 13, 17, 20, 32, 3; but in Hos. 5, 1. Is. 19, 8, עַל refers to place. b) פָּרַשׁ כַּנְפָּיִם to spread the wings, as a bird, cherub, Deut. 32, 11. 1 K. 8, 7. 2 Chr. 5, 8; c. עַל, אֶל, לְ of place, 'to spread the wings in order to fly to any place,' Jer. 48, 40, 49, 22. Job 39, 26. For Ruth 3, 9 see in פָּרַשׁ no. 2. c) פָּרַשׁ בְּיָדַיִם, פָּרַשׁ בְּפָנָיִם, to spread out the hands, either in prayer and adoration, c. אֶל to any one Ex. 9, 29, 33. 1 K. 8, 22. 38. 54. Ezra 9, 5. Job 11, 13; לְ Ps. 44, 21; or for bounty, c. לְ Prov. 31, 20; or for spoil, with עַל of thing Lam. 1, 10.—Metaph. Prov. 13, 16 a fool spreadeth out his folly, lays it open, bears it before him.

3. to disperse, see Pi. no. 2; hence NIPH. to be dispersed, scattered, Ez. 17, 21.

PIEL. פָּרַשׁ Is. 25, 11, fut. יִפְרֹשׁ, inf. c. suff. בִּפְרֹשְׁכֶם, to spread out, to expand, e. g. the hands in prayer to God, Is. 1, 15, 25, 11. 65, 2. Ps. 143, 6. Unusual is פָּרַשְׁהָ בְּיָדָהּ to spread forth with the hands, id. Lam. 1, 17. Comp. חָרַק בְּיָדָיו also בְּשִׁנָּיִם. Heb. Gr. § 135. n. 3.

2. to disperse, to scatter, Ps. 68, 15. Zech. 2, 10.

Deriv. פָּרַשׁ.

\* פָּרַשׁ pr. to cleave, to divide, see Hiph. Hence

1. to separate, to distinguish, i. q. Chald. and Syr. whence פָּרֻשָּׁא, a Pharisee, i. e. one separated.

2. to declare distinctly, to specify, Lev. 24, 12. Comp. נָקַב no. 2.—Syr. פָּרַשׁ for Gr. ὁρίζω Acts 17, 26, 31.

3. to spread out, to stretch apart, spec. the feet in riding, see פָּרַשׁ. Comp. the quadriliter. פָּרַשְׁד. פָּרַשְׁד.

NIPH. to be dispersed, scattered, Ez. 34, 12; where however several Mss. and editions read בִּפְרֹשִׁים, which is more according to the usus loquendi; see r. פָּרַשׁ.

PUAL pass. of Kal no. 2, to be distinctly declared, to be specified, Num. 15, 34. Part. as adv. Neh. 8, 8 and they read in the book of the law of God מִפְּרָשׁ distinctly (so Vulg. i. e. word for word, Syr. faithfully), and gave the sense and explained what they read; comp. Ezra 4, 18.—Others, as also Hengstenberg Authent. Dan. p. 299, render it here, with explanation i. e. translation sc. into Chaldee; but see Thesaur. p. 1132. Compare also the use of the noun פָּרֻשָּׁה.

HIPH. to puncture, to sting, Prov. 23, 32.—Syr. أَفْرَسَ, Arab. فَرَسَ id. فَرَسًا goad.

Deriv. פָּרַשׁ, פָּרַשׁ, פָּרֻשָּׁה.

מִפְּרָשׁ Chald. id. PA. part. pass. מִפְּרָשׁ, as adv. distinctly, accurately, word for word, Ezra 4, 18. Vulg. manifeste, Syr. faithfully. See Heb. פָּרַשׁ Pu.

פָּרַשׁ m. (r. פָּרַשׁ, after the form קָטַל) constr. פָּרַשׁ Ez. 26, 10 before a conj. accent; plur. פָּרַשִׁים, c. suff. פָּרַשְׁיוֹ, with Kamets retained.

1. a horseman, rider, eques, Syr. فَرَسَانٌ, Arab. فَارِسٌ, pr. so called as riding upon a horse, and not on an ass (Arab. حَمَارٌ) or camel (رَاكِبٌ). Jer. 4, 29. Nah. 3,

3. Plur. פָּרַשִׁים Gen. 50, 9. Ex. 14, 9 sq. 1 Sam. 8, 11. al. sēp. Is. 21, 7 צָמִיר פָּרַשִׁים pairs of horsemen; horsemen and their steeds in pairs. v. 9. Opp. רֶכֶב רָבָה וְצִמְלִים riders on asses and camels.

2. a horse for riding, a steed, which the Romans also called eques, according to Gell. 18. 5. Macrob. Sat. 6. 9. Comp. equitare, of a horse running with a rider, Lucil. ap. Gell. ibid. It is manifestly to be distinguished from סוּסִים i. e. common horses for chariots, etc. 1 K. 5, 6 [4, 26] and Solomon had forty thousand pairs of horses (סוּסִים) for his chariots, and twelve thousand steeds, sc. as saddle-horses. Ez. 27, 14 from Armenia they brought to thy fairs וּפָרָשִׁים וּפָרָשִׁים horses (common), and steeds for riding, and mules. Joel 2, 4. בְּצִמְלֵי פָרָשִׁים 2 Sam. 1, 6 horsemen. Once Is. 28, 28 of horses treading out grain, but still with riders.

Arab. فَرَسٌ, Ethiop. ሂሂሰ a horse.

NOTE. It may seem strange to derive the word for horse from that signifying horseman; but for this there are the following reasons: a) The authority of the vowel-points, since in the signif. horses it is also read פָּרָשִׁים not פָּרָשִׁים. b) The analogy of the Latin *usus loquendi*. c) The etymology, which can be probably explained only in this way; i. e. פָּרָשׁ *a rider*, is readily derived from פָּרַשׁ to separate or spread out the feet, which in Arabic is more fully given by *فرشت* and *فرشد*.

פָּרָשׁ m. (r. פָּרַשׁ) c. suff. פָּרָשִׁי

1. *excrement, dung, feces*, in the belly, so called as being separated and thrown off; Ex. 29, 14. Lev. 4, 11. 8, 17. Num.

19, 5. Mal. 2, 3. Arab. *فَرث*, Syr. *فَرث*, Chald. *פָּרָתָא*, id.

2. *Peresh*, pr. n. m. 1 Chr. 7, 16.

פָּרָשָׁן Heb. and Chald. *a transcript, copy*, e. g. of a letter, Ezra 4, 11. 23. 5, 6. 7, 11. In Targ. id. Syr. *فَرشَان*. The etymology is obscure; though the word is prob. to be referred to the Sanscrit or old Persian; comp. in *בָּגֶן*. Thesaur. p. 1133, 1134.—Another form of the same noun is *פָּרָשָׁן* Esth. 3, 14. 4, 8.

\* פָּרָשִׁד quadril. not used in the verb, Arab. *فرشت* and *فرشد* to separate or spread out the feet, to straddle; compounded from פָּרַשׁ (see no. 3, also פָּרָשׁ) and פָּרַד.—Hence

פָּרָשְׁדָן *π. λεγόμεν*. Judg. 3, 22, according to the Targ. Vulg. Luth. Engl. *dung*, dirt, (comp. פָּרַשׁ,) hence *הַפָּרָשְׁדָן* and the dirt (feces) came out from the wound. But the He paragog. implies rather the place to which a thing comes out; perh. therefore better to render: *and* (the blade, *לֶחֶב*) came out between his legs, i. e. in vulgar Engl. 'into his crotch;' comp. the root and פָּרָשִׁד.—Sept. Vat. *καὶ ἐξῆλθεν (ἄδωδ) τῇ προστάδω*, as if *הַפָּרָשְׁדָן* were i. q. *הַמַּסְדָּרָן* in v. 23; but such a repetition would be frigid, and v. 23 is manifestly a transition to another topic.

פָּרָשָׁה f. (r. פָּרַשׁ, for פָּרָשָׁה verbal of Piel) *distinct declaration, exposition*, Esth. 4, 7. 10, 2.

\* פָּרָשִׁז quadril. to spread out, to expand, Job 26, 9. Compounded from פָּרַשׁ no. 3, and פָּרַז to spread; comp. פָּרָזוֹת Kindr. with פָּרָשִׁד q. v.

פָּרָשְׁנֶהָא *Parshandatha*, Pers. pr. n. of one of Haman's sons, Esth. 9, 7.—The form savours of Chaldaism, and might so denote *an interpreter of the law*; but the name is more prob. of Persian origin inflected in the Chaldee manner.

\* פָּרַת obsol. root, Syr. and Chald. to

break, i. q. פָּרַשׁ; but Arab. *فَرَّت* to be sweet, spoken of water.—Hence

פָּרַת pr. n. *Phrath, Euphrates*, a river of Syria, which, rising in the mountains of Armenia and uniting below Babylon with the Tigris, empties itself into the Persian Gulf, Gen. 2, 14. 15, 18. Deut. 1, 7. Jer. 13, 4–7 where some erroneously understand Ephrata. 46, 2. 6. 10. al. sæp. Comp. נָהָר no. 2. Gr. *Εὐφράτης* from

a form *אַפְרָה*, Arab. *فَرَات*, which also signifies 'sweet water;' comp. Jer. 2, 18.

פָּרַת f. *a fruit-tree*, see the root פָּרַה no. 1. a.

פָּרָתִים m. plur. *nobles, princes*, among the Persians Esth. 1, 3. 6, 9; among the Jews Dan. 1, 3. It is of Persian origin, i. q. Pehlvi *pardom* the first, see Anq. du Perron *Zend-Avesta* II. p. 468. Comp. *Zend frathemô*, Sanscr. *prathama*, the first; kindr. are Gr. *πρῶτος*, Lat. *primus*.

\* פָּשָׂה to spread, as the leprosy, Lev. 13, 7 sq. Arab. *فشا* V, to be propagated, e. g. disease. Aram. *פָּשָׂא* id.—The primary idea is that of going apart and spreading out, a signification common to verbs beginning with the syllables פָּס, פָּש, פָּש (פָּר), and often expressed in Latin by the particles *dis, di*.

\* פָּשִׁיעַ to stride, to go; c. בָּ to rush upon, Is. 27, 4. Chald. *פָּשִׁיעַ* id.—The primary idea is that of throwing apart the legs, see in פָּשָׂה and פָּשָׁק.

Deriv. *פָּשָׁעָה* and

פָּשִׁיעַ m. *a stride, step*, 1 Sam. 20, 3

\* פָּשָׁק to dispart the lips, to open wide, Prov. 13, 3.—Kindr. with פָּשָׂה.

PIEL id. of the feet, Ez. 16, 25



פֶּשַׁע ἄπ. ληγόμ. Job 35, 15, which, in entire accordance with the context, the Sept. and Vulg. render παραπτώμα, *scelus*, i. e. *transgression*, as if i. q. פֶּשַׁע; hence פֶּשַׁע is prob. put for פֶּשַׁע, the final ע being dropped, like שִׁי Job 15, 31 Cheth. for שִׁי. Others, after the Rabbins, *multitude* sc. of transgressions; but this and other explanations are forced. See Thesaur. p. 1136.

\* פֶּשַׁח only in PIEL fut. *to tear in pieces* Lam. 3, 11. Aram. id.

פֶּשְׁחֹר Pashur, pr. n. m. a) A priest contemporary with Jeremiah, Jer. 20, 1. 2. 3. Allusion is made to the signif. of the name, i. e. *prosperity round about*, compounded from פֶּשַׁח Arab. فُسْح to be wide, ample, and פֶּשְׁחֹר round about. Opp. מְגֹר מְסֻבִּים. b) Jer. 21, 1. 38, 1. c) Ezra 2, 38. 10, 22. Neh. 7, 41. 10, 4.

\* פֶּשַׁט fut. רָפַשַׁט, imp. c. ה parag. פֶּשְׁטָה Is. 32, 11.

1. *to spread out, to expand*, Syr. عَمَب, Arab. بَسَط; kindr. פֶּשַׁט no. 1, 2. Everywhere intrans. *to spread oneself out*, of hostile troops 1 Chr. 14, 9. 13; of swarms of locusts Nah. 3, 16; with עַל of a land or people, *to invade* for the purpose of carrying off booty, Job 1, 17. Judg. 9, 33. 44; אֶל 1 Sam. 27, 8; בְּ 2 Chr. 25, 13. 28, 18; accus. 1 Sam. 30, 14; absol. 1 Sam. 27, 10. Hos. 7, 1.

2. *to put off a garment, to lay off*; which implies the opening and unfolding of it, a garment being wrapped together in putting it on; c. acc. Lev. 6, 4. 16, 23. Cant. 5, 3. al. Absol. imper. פֶּשְׁטָה *put off thy garments*, Is. 32, 11.

PIEL *to strip, to plunder*, e. g. the slain 1 Sam. 31, 8. 2 Sam. 23, 10. 1 Chr. 10, 8.

HIPH. *to cause to put off one's garments*, i. e. a) With acc. of pers. *to strip* any one Hos. 2, 5. b) With acc. of garment *to strip off*, 1 Sam. 31, 9. Job 22, 6; comp. Mic. 2, 8. c) With two acc. *to strip one of* any thing, Gen. 37, 23. Num. 20, 26. 28; or acc. of thing and מְעַל of pers. Mic. 3, 3. Job 19, 9.

2. *to slay victims for sacrifice* Lev. 1, 6. 2 Chr. 29, 34. 35, 11; comp. Mic. 3, 3.

HITUP. *to strip oneself* 1 Sam. 18, 4.

\* פֶּשַׁע fut. רָפַשַׁע 1. Pr. *to break with* any one, i. e. one's covenant, allegiance; hence *to fall away, to revolt, to rebel*, c. בְּ 2 K. 1, 1. 3. 5. 7; c. בְּהֶחָח 2 K. 8, 20. 22. Comp. Arab. فُسَق to revolt, also Aram. פֶּשַׁע, פֶּשַׁק, *to break*.—Spec. פֶּשַׁע בִּיהוָה *to rebel against Jehovah, to apostatize from him*, Is. 1, 2. Jer. 2, 29. 3, 13. Hos. 7, 13. al. sæp. Absol. id. Am. 4, 4. Lam. 3, 42.—Hence

2. Genr. *to transgress, to sin*, Prov. 28, 21; c. עַל *against* Hos. 8, 1.—Part. פֶּשַׁע *one who makes defection from God, a transgressor*, Is. 48, 8; plur. פֶּשְׁעִים *transgressors*, i. e. *who rebel against God*, Is. 1, 28. 46, 8. 66, 24. al.

NIPH. recipr. of Kal no. 1, Prov. 18, 19 פֶּשַׁע אֶחָבֹתֵי *brethren breaking with one another, offended, discordant*.

Deriv. פֶּשַׁע and

פֶּשַׁע m. in pause פֶּשַׁע, c. suff. פֶּשְׁעִי; plur. פֶּשְׁעִים, constr. פֶּשְׁעֵי.

1. *defection, rebellion*, of a people Prov. 28, 2.

2. *a trespass, fault*, Gen. 31, 36. 50, 17. Ex. 22, 8. Espec. *transgression, sin* against God Job 7, 21. 13. 23. 14, 17. 31, 33. Ps. 32, 5. 51, 3. al. It would seem to be stronger than הֶחָח, Job 34, 37. Plur. Prov. 10, 12. Am. 1, 3. 6.—Meton. a) *punishment of sin* Dan. 9, 24. b) i. q. *sin-offering*, Mic. 6, 7.

\* פֶּשֶׁר Chald. i. q. Heb. פֶּתֵר, *to explain, to interpret*, e. g. visions, dreams, Dan. 5, 16.—In Targg. often for Heb. פֶּתֵר. Syr. فُسَر, Arab. فُسِر, id.

PA. id. Dan. 5, 12.

Deriv. the two following.

פֶּשֶׁר Chald. m. emphat. פֶּשְׁרָא and פֶּשְׁרָה, c. suff. פֶּשְׁרָה, plur. פֶּשְׁרִין; *explanation, interpretation*, Dan. 2, 4 sq. 4, 3. 4. 15 sq. 5, 7. 8. 12. 15 sq. 7, 16.

פֶּשֶׁר Heb. id. Ecc. 8, 1. R. פֶּשֶׁר.

\* פֶּשַׁשׁ obsol. root; Arab. فَش II, *to dissolve*, to separate into its parts; spec. *to shake up, to card cotton*, Avicenna cited by Castell. Syr. فَشَمَّ a carding. Chald. פֶּשְׁשָׁא *to examine closely, to scrutinize*, from the same idea of separating, etc.

Deriv. the two following.

**פֶּשֶׁת** f. only c. suff. **פֶּשֶׁתִּי** Hos. 2, 7. 11, and plur. **פֶּשֶׁתִּים** (f. Is. 19, 9), *flax, linen*, i. e. the material Is. 1. c. Deut. 22, 11. Prov. 31, 13. **פֶּתִיל פֶּשֶׁתִּים** *a line of flax* Ex. 40, 3, and so **פֶּשֶׁתִּים** Judg. 14, 4. Also as wrought, *linen, linen-cloth*, Lev. 13, 48. 52 **בִּגְדֵי פֶשֶׁתִּים** *a linen garment*. v. 47. 59. Ez. 44, 17.—So Josh. 2, 6 **פֶּשֶׁתֵּי הָעֵץ** *the tree-flax*, i. e. *the stalks of flax*; Vulg. *stipulae lini*, Sept. *λινοκαλάμη*. But Arab. Vers. *stalks of cotton*.

NOTE. This word is usually referred to a root **פֶּשַׁת**, whence is then derived a form **פֶּשֶׁתָּה**. But there exists no trace of such a root in the kindred dialects; and a form **פֶּשֶׁתָּה** is never found. I prefer therefore to assume, as above, a root **פֶּשַׁת**, whence **פֶּשַׁת**, fem. **פֶּשֶׁתָּה** and **פֶּשֶׁתָּה**, plur. **פֶּשֶׁתִּים**, see Lehrs. p. 575, 576. The **ת**, though servile, is then treated as a radical, as in **אֶתָּה**, **אֶתָּה**, **קֶשֶׁתָּה**, etc.

**פֶּשֶׁתָּה** f. (see **פֶּשַׁת** note) 1. *flax*, the plant as growing, Ex. 9, 31.

2. *a wick*, as made of linen, Is. 42, 3. 43, 17.

**פֶּתָּה** f. Prov. 17, 1. (r. **פֶּתַח**) c. suff. **פֶּתִי**, plur. **פֶּתִים**, *a bit, crumb, morsel*, e. g. of bread Gen. 18, 5. Judg. 19, 5. 1 Sam. 2, 36. 28, 22. 1 K. 17, 11. Prov. 28, 21; also without **לָחֶם** id. Ruth 2, 14. 2 Sam. 12, 3. Job 31, 17. Prov. 23, 8. Plur. **פֶּתִים** *crumbs* Lev. 2, 6. 6, 14. Ps. 147, 17 *he sendeth forth his ice* **כַּפֶּתִים** *as morsels*, i. e. the hail.

**פֶּתַח** m. (r. **פִּתּוּחַ**) c. suff. **פֶּתְחִי** Is. 3, 17, plur. **פֶּתְחִים**, *an interstice, space between*;

Arab. **فَتْحٌ** id. It follows partly the analogy of verbs **עָנַת**.—Spec. of the space between the feet, i. e. *pu'denda muliebra*, Ital. *potta*, Is. 3, 17. Trop. **פֶּתְחֵי נְשִׁים** *female hinges*, i. e. the eyes or parts with holes, 1 K. 7, 50.

**פֶּתְחֵי**, see **פֶּתִי**.

**פֶּתָּא** adv. (for **פֶּתָּה** from **פֶּתַח** moment, with the ending **תָּה**, and **ת** changed into **א**;) *in a moment, suddenly*, Josh. 10, 9. 11, 7. Job 5, 3. 9, 23. Ps. 64, 5. 8. al. In the genit. after a noun, as **פֶּתָּא בְּרָאָה** *sudden terror* Prov. 3, 25; often intensively after **פֶּתַח**, as **בְּפֶתַח פֶּתָּא** *very suddenly* Num. 6, 9; **לְפֶתַח פֶּתָּא** Is. 29,

5; also transp. **בְּפֶתַח לְפֶתַח** 30, 13. With prefix **בְּפֶתַח** 2 Chr. 29, 36.

**פֶּתֶבָּנָה** m. constr. **פֶּתֶבָּנָה**, *delicate food, dainties of the king's table*, Dan. 1, 5. 8. 13. 15. 11, 26. Syr. **فَتَبَنَ** in Barhebr. and Ephr. id. The word is of Persian origin; from **پاش**, Pers. **پاش**, *food*, see p. 111; and Sanscr. *paiti dominus*; q. d. *lordly food*, delicate; so Benfey, Monathsn. p. 194.

**פֶּתְנָה** Chald. m. emphat. **פֶּתְנָה**, *word*, i. q. **דָּבָר**; whence **פֶּתְנָה** *to return word*, i. e. *to answer*, Ezra 5, 11. Dan. 3, 16. **שָׁלַח פֶּתְנָה** *to send word*, i. e. a writing, letter, etc. Ezra 4, 17. 5, 7; comp. Heb. Prov. 26, 6. Hence *a rescript, edict, decree*, of a king Ezra 6, 11; *a decree of Jehovah* Dan. 4, 14 [24].—In the Targg. often for Heb. **דָּבָר**. Syr. **فَتْنًا** id. Prob. of Persian origin, i. q. Pehl. *pedām*, Pers. *peighām*, **پیغام**, *word*, also an edict sent by letter or by a messenger. The Chald. **פֶּתְנָה** would seem to come from an antique form, in which both the *t* and *g* were preserved.

**פֶּתָּה** m. (Kamets impure, see Syr. and Pers. above,) *word*, later Heb. i. q. preced. Chald. Spec. *a rescript, decree* of a king Esth. 1, 20; of a judge, *sentence*, Ecc. 8, 11.

\* **פֶּתְחָה** fut. **יִפְתְּחָה**, apoc. **וַיִּפְתְּחָה** Job 31, 27.

1. Pr. *to open, to expand*. Kindr. are **פֶּתַח**, **פֶּתַח**; and in the Indo-europ. dialects comp. Sanscr. *pad* to expand, Gr. *παιάω, παίάωμι*, Lat. *pateo*.—Prov. 20, 19 **פֶּתַח שִׁנְתָּיו** *who openeth his lips*, spoken of a garrulous person who always has his mouth open. Also *to dilate, to make broad and large*; see Hiph. Chald. **פֶּתָה** Aph. id. Syr. **فَتَّ** to be broad; Pa. and Aph. to make broad. Sam. **פֶּתָה** to be broad.

2. Intrans. *to be open*, and trop. of the mind, *to be open, ingenuous*, like children and youth; comp. Arab. **فَتَا** to be ingenuous, youthful; hence in a bad sense, *to let oneself be enticed, seduced*. Deut. 11, 16 **לֹא תִפְתָּח לְבַבְּךָ** *lest your heart be*



*enticed*. Job 31, 27. Part. פָּתָה *simple*, foolish, Job 5, 2; fem. פָּתָה Hos. 7, 11.

NIPH. *to let oneself be persuaded* Jer. 20, 7; *to let oneself be enticed, seduced*, c. זל *to any thing*, Job 31, 9.

PIEL פָּתָה 1. *to persuade any one*, comp. πείθω, so Jer. 20, 7. Hos. 2, 16 [14]; espec. *to evil* 1 K. 22, 20 sq. Judg. 14, 15. 16, 5. 2 Sam. 3, 25. Hence *to entice, to seduce*, Ex. 22, 15. Prov. 1, 10. 16, 29.

2. *to deceive, to delude with words*, Gr. ἀπατάω, Ps. 78, 36. Prov. 24, 28 הַפְּתִיחַ בְּשִׁפְתָּיִךְ הַפְּתִיחַ will thou deceive with thy lips? i. e. deceive not, see in הָ no. 1. a.

PUAL i. q. Niph. *to let oneself be persuaded* Prov. 25, 15; *to let oneself be deceived*, Ez. 14, 9. Jer. 20, 10.

HIPH. fut. apoc. יִפְתָּה, *to dilate, to make broad and large*, i. q. הִרְחִיב, comp. Kal no. 1; c. dat. *to enlarge for any one*, to give him ample room; Gen. 9, 27 יִפְתָּה לָּהֶם אֱלֹהִים lit. may God make large for Japheth, i. e. give him wide room. The paronomasia is to be noted.

Deriv. פָּתִי, פָּתִיחַ, Chald. פָּתִי, and pr. n. פָּתִי.

פָּתוּחָל (prob. for מְרוּחָל man of God) Pethuel, pr. n. m. Joel 1, 1.

פָּתָח m. (r. פָּתַח Pi. no. 4) plur. פָּתָחוֹת, constr. פָּתָחִי, engraving, sculpture, carved work, 2 Chr. 2, 13. Zech. 3, 9; Plur. 1 K. 6, 29. Ps. 74, 6. פָּתָחִי הַחֹמֹת engravings of a ring or signet, on gems, Ex. 28, 11. 21. 36. 39, 6. 14. 30. Sept. γλυφί, γλύμμα.

פָּתוֹר (perh. i. q. Chald. פָּתוּרָא a table) Pethor, pr. n. of a place on the Euphrates where Balaam dwelt, Num. 22, 5. Deut. 23, 5.

פָּתָח i. q. פָּת, a bit, morsel, Ez. 13, 19. R. פָּתָח.

\* פָּתַח fut. יִפְתָּח, inf. c. suff. פָּתְחִי.

1. *to open*, Syr. فَتَحَ, Arab. فَتَحَ, Z. T. id. Kindred are פָּתַח, פָּתַח, also פָּתַח q. v.—E. g. *to open* a door Judg. 3, 25. 2 K. 9, 3; a gate Is. 26, 2. Ez. 46, 12; the doors of heaven Ps. 78, 23; a window Gen. 8, 6. 2 K. 13, 17; a sepulchre Ez. 27, 12. 13; treasures Deut. 28, 12; a rock, i. e. a fountain in a rock Ps. 105, 41; a sack Gen. 43, 21; the eyes

1 K. 8, 21. Without acc. *to open* sc. a door Is. 22, 22. Jer. 13, 19; c. dat. *to open* to any one a door Cant. 5, 2. 5. 6. Also intrans. *to open*, of the earth Ps. 106, 17. Part. pass. פָּתוּחַ open, not covered, Num. 19, 15.—Spec. in phrases: a) *to open one's mouth*, either for eating Ez. 3, 2; or in song Ps. 78, 2; or for crying out Ez. 21, 27 [22]; or for speaking, mostly after a term of silence, Job 3, 1. 33, 2; hence *to speak, to utter words*, Prov. 31, 8. Ps. 109, 2. So the opp. *not to open the mouth*, i. e. to be silent, Ps. 39, 10. Is. 53, 7. Prov. 24, 7. Also *to open the lips*, i. e. to speak, Job 11, 5. b) In a different sense God is said *to open the mouth* of any one i. e. to make the dumb speak Num. 22, 28; or to make one speak fluently, Ez. 3, 27. 33, 22. c) *to open the ear* of any one, i. e. to reveal any thing to him, so of God Is. 50, 5, comp. 48, 8. d) *to open the hand* unto any one, c. ל, i. e. to deal liberally towards him, Deut. 15, 8. 11. e) *to open the gates* of a city, spoken of cities which surrender, Deut. 20, 11. 2 K. 15, 16. f) Prægn. *to open the grain*, a somewhat bold figure for: 'to open the granaries and expose the grain for sale,' Am. 8, 5. Also *to open a sword*, to draw it from the sheath, Ps. 37, 14. Ez. 21, 33 [28]; *to open prisoners*, i. e. to let them go free, Is. 14, 17.

2. *to open*, i. e. to begin, to lead off e. g. a song Ps. 49, 5.—Arab. id.

NIPH. 1. *to be opened* Gen. 7, 11. Is. 35, 5. Ez. 1, 1. al. Trop. Jer. 1, 14.

2. *to be loosed*, e. g. a girdle Is. 5, 27; *to be set free*, as a captive Job 12, 14.

PIEL 1. *to open* i. q. Kal, Job 41, 6. Intrans. *to open itself*, of a flower Cant. 7, 13; of the ear, *to be open*, Is. 48, 8; of gates 60, 11.

2. *to loosen, to unbind*, e. g. bonds Is. 58, 6. Job 38, 31. 39, 5. Ps. 116, 16; a rein Job 30, 11; sackcloth Ps. 30, 12. Is. 20, 2. etc. With acc. of pers. Jer. 40, 4 *I will loose thee from the chains*, etc. Ps. 102, 21. 105, 20. Gen. 24, 32. Is. 45, 1. Part. מִפְתָּח one who ungirds himself, spoken of a warrior putting off his armour after a battle, 1 K. 20, 11.

3. *to open* or *furrow* the ground with a plough, Is. 28, 24.—Hence in the similar sense:

4. to engrave, to carve, to sculpture, e. g. wood 1 K. 7, 36. 2 Chr. 3, 7; gems Ex. 28, 9. 36. 2 Chr. 2, 6. 13; also architectural ornaments in stone, Zech. 3, 9.

Pual pass. of Pi. no. 4, to be engraved, Ex. 39, 6.

HITHPA. to loose oneself from bonds, c. acc. Is. 52, 2.

Deriv. פתחה—פתחיה, פתחיה, פתחיה, פתחיה, and the pr. names פתחיה, פתחיה, פתחיה.

פתח Chald. to open, i. q. Heb. Dan. 6, 11. Præt. pass. Dan. 7, 10.—Often in Targg.

פתח m. (r. פתח) in pause פתח, c. suff. פתחי, plur. פתחים, constr. פתחי.

1. an opening, entrance, door-way, or in a looser sense door, e. g. of a house 1 K. 14, 27. Job 31, 24; of a tent Gen. 18, 3; of Noah's ark Gen. 6, 16; of a chamber 1 K. 6, 8. 31; of a city Gen. 38, 14. al. It differs from פתח, which signify the door or valves by which the פתח door-way is closed. Hence פתח in the entrance Gen. 38, 14. Jer. 26, 10. 43, 9. Ez. 11, 1; פתח at the entrance or door Prov. 9, 14. Gen. 4, 7; על-פתח id. Job 31, 9. Most. freq. simpl. פתח as acc. of place where, c. genit. פתח האהל at the door of the tent Gen. 18, 1. 10. Ex. 33, 8. 9; פתח מוֹעֵד פתח מוֹעֵד Gen. 19, 11. 2 K. 5, 9; פתח השער at the entrance of the gate, in or by the gateway, Judg. 18, 16. 17. 2 Sam. 8, 8; comp. 9, 35. 44; פתח הצר Num. 3, 26. 4, 26. After verbs of motion, פתח to or towards the door Lev. 1, 3. 4, 4. Deut. 22, 21. Josh. 8, 29; also פתחה Gen. 19, 6.

2. Poet. for gate, i. q. שער, Is. 3, 26. 13, 2. Mic. 5, 5. Ps. 24, 7. 9 פתחי עולם the everlasting gates. Metaph. פתחי בירך Mic. 7, 5.

פתח m. (r. פתח) opening, insight, instruction, afforded by any thing, Ps. 119, 130.—Syr. פתח an opening, explanation. Arab. فتح X, to explain the Korân.

פתחון m. (r. פתח) constr. פתחון, opening of the mouth, Ez. 16, 63. 29, 21.

פתחיה (whom Jehovah sets free, r. פתח) Pethahiah, pr. n. m. a) 1 Chr. 24,

16. b) Ezra 10, 23. Neh. 9, 5. c) Neh. 11, 24.

פתח m. (r. פתח) in pause פתח, also out of pause Prov. 9, 4. 16. 14, 15; plur. פתחים Prov. 22, 3, פתחים Prov. 1, 22. 32, and פתחים 8, 5. 9, 6. al. simplicity, folly, Prov. 1, 22; see r. פתח no. 2. Concr. simple, foolish, easily enticed and seduced, Prov. 7, 7. 22, 3. 27, 12. Ps. 116, 6. al. So of one credulous Prov. 14, 15; inexperienced Ps. 19, 8.

פתח Chald. m. breadth, c. suff. פתחה Dan. 3, 1. Ezra 6, 3. Syr. ܦܬܚܐ id. See r. פתח no. 1.

פתחיה ἄν. λεγόμεν. Is. 3, 24, a kind of costly raiment, perhaps an embroidered festive garment, compounded from פתחיה id. comp. Syr. ܦܬܚܐ an embroidered and variegated garment, ܦܬܚܐ to variegate; and גיל exultation, rejoicing, as on festivals, holidays. See Thesaur. p. 1137.

פתחיה f. simplicity, folly; concr. simple, foolish, of a female Prov. 9, 13. R. פתח.

פתחות f. plur. פתחות drawn swords, Ps. 55, 22. R. פתח no. 2.

פתיל m. (r. פתל) a thread, line, cord, Num. 19, 15. Judg. 16, 9. Ex. 28, 28. 37; of the cord or string by which the signet-ring was suspended in the bosom, Gen. 38, 18. 25; of a measuring-line Ez. 40, 3.

—Arab. فتيل a cord.

\* פתל in Kal not used; Chald. Syr. Arab. and Ethiop. to twist, to twine, to spin. Hence פתלי.

NIPH. 1. to be twisted, metaph. to be crooked, crafty, deceitful, part. נפתל Prov. 8, 8. Job 5, 13.

2. to wrestle, which implies a mutual twisting and intertwining of the limbs Gen. 30, 8. See נפתלים.

HITHPA. to show oneself crooked, crafty, perverse, to act thus; fut. תפתל Ps. 18, 27. The form תפתל 2 Sam. 22, 27, seems to have arisen by transposing תפתל into תפתל, and then contracting into תפתל.

Deriv. פתיל, נפתלים, pr. n. נפתלי, also



**פֶּתְלָחַל** m. *crooked, crafty, perverse*, Deut. 32, 5. R. **פֶּתַח**.

**פִּתְחֹם** *Pithom*, pr. n. of a city of Goshen in lower Egypt, on the eastern bank of the Nile, Ex. 1, 11. Gr. *Πάτομος* Herodot. 2. 158. Steph. Byz. Also *Θούμ*, dropping the syllable *pa* which expresses the Egyptian art. Itin. Anton. p. 163 Wessel. Egyptian **θουμ**, and with art. **πυ-θουμ** the narrow place; see Champollion l'Egypte sous les Pharaons, I. 172. II. p. 58 sq.

\* **פִּתְחָן** obsol. root. I. i. q. **פִּתְחָן**, **מִתְּנָן**, *to be strong, to be firm*; whence **פִּתְחָן** threshold.

II. Prob. i. q. **פֶּתַל**, *to twist, to twine*. Hence

**פִּתְחָן** m. in pause **פֶּתַח**, plur. **פִּתְחָנִים** *an asp, adder, a poisonous serpent*, Is. 11, 8. Ps. 58, 5. 91, 13. Deut. 32, 33. Job 20, 14. 16. On the deafness of the adder, Ps. 58, 5, see Bochart Hieroz. III. 156, 161 sq. Lips.—Chald. **פֶּתַח**, Syr. **فَتْح**, Arab. **بَتْن**, id.

\* **פִּתַּח** obsol. root, Samar. i. q. **פֶּתַח** *to open*. Hence

**פִּתַּח** pr. *opening of the eyes, a wink, twinkling*; then *a moment*, like Gr. *μῑκρὸν ὀφθαλμοῦ*. Hence as adv. *in a moment, suddenly*, Prov. 6, 15. 29, 1. Hab. 2, 7. **בְּפִתַּח** Num. 35, 22 *unexpectedly*, i. e. *accidentally*. Other examples see under **פֶּתַח**, which comes from this.

\* **פֶּתַר** fut. **יִפְתָּר** *to interpret a dream* Gen. 40, 8. 16. 22. 41, 8. 12. 13. 15. The Chaldee, which is usually averse to sibilants, has in this signif. **פֶּתַר** q. v. Ethiop **ፈጥረ**.—Hence pr. n. **פֶּתַר** and

**פֶּתְרוֹן** m. *interpretation of a dream*, Gen. 40, 5. 12. 18. 41, 11. Plur. Gen. 40, 8.

**פֶּתְרוֹס** *Pathros*, the domestic pr. n. for *Upper Egypt*, distinguished from **מִצְרַיִם**, **מִצְרַיִם**, which denote in their more limited sense Lower Egypt; see these words. Is. 11, 11. Jer. 44, 1. 15. Ez. 29, 14 where Pathros is called the native land of the Egyptians. 30, 14. Gentile noun plur. **פֶּתְרוֹסִים** *Pathrusim* Gen. 10, 14. The name in Egyptian is **π-ετ-ρhc** the region of the south; in later Coptic called also **ⲙⲁ-ρhc** southern region. See Jablonski Opusc. ed. te Water I. p. 198. Quatremère Mém. sur l'Egypte II. 30. De Sacy ad Abdoll. p. 13, 14. See more in Thesaur. p. 1141.—Sept. *Παθοῦρης*, but Cod. Vat. in Ez. *Φαθωρης*, both from Theb. **πⲁⲧⲟⲩⲣhc** pr. the south wind, south quarter; Peyron Lex. p. 49. 182.

**פֶּתְשָׁן**, see in **פֶּתְשָׁן**.

\* **פִּתַּח** *to break, to break in pieces*, Lev. 2, 6. Arab. **فَت** id. Eth. **ፈጥጥ** to break bread.

Deriv. **פֶּתַח**, **פֶּתַח**.

## ז

**Tsade**, **צָדֵי**, the eighteenth letter of the Hebrew alphabet, as a numeral denoting 90. The name signifies perh. *a reaping-hook or scythe*, from r. **צָדָה** no. I; so called from the ancient figure of the letter; see Thesaur. p. 1143.

In the Arabic alphabet there are two letters corresponding to **ז**, viz. **ص** *Sad*, a sharp sibilant, and **ض** *Dad* equiv. to *d* or *t* pronounced with a slight sibilant or lisping sound; to this latter approach-

es also **ظ** *Dha* i. e. *t* uttered from the bottom of the palate near the throat, which we might call with Sanscrit grammarians *cerebral*. Thus **صَدَقَ** *sheep*; also **ظَمِئَ** *to thirst*, **ظَلَمَ** *to be obscure*. Hence in several Hebrew roots there is a difference of signification, according as they are written in Arabic with **ص** or **ض** or **ظ**, see e. g. **צָלַל**; but still roots of this





44, 12, 95, 7. Jer. 23, 1. Trop. of Israel Mic. 7, 14. צבאן אדם *a flock (troop) of men* Ex. 36, 37, 38.

צבאן (place of flocks) *Zaanan*, pr. n. of a place in the tribe of Judah, Mic. 1, 11; perh. i. q. צבן Josh. 15, 37. R. צבן.

צבאִים m. plur. (r. צבא) constr. צבאִים Is. 48, 19; c. suff. צבאִים Is. 61, 9.

1. *issues*, what comes out from the earth, *productions, produce*, Job 31, 8. Is. 22, 24, 34, 1, 42, 5.

2. Metaph. *issue, offspring, children*, Is. 61, 9, 65, 23. Job 5, 25, 21, 8, 27, 14. Fully בְּצִירָהּ הַצִּבְיָהּ *the offspring (issue)*

*of thy bowels* Is. 48, 19.—Arab. ضَيْفَى stock, family.

צב m. (r. צבב) 1. *a litter, sedan, palanquin*, as being lightly and gently borne; comp. r. צבב, also Germ. *Sänfte* id. from *sanft* softly. Plur. צבבים Is. 66, 20; Sept. λαμπήρη. Num. 7, 3 צבב litter-wagons, i. e. covered and commodious like litters; Sept. ἀμαξαι λαμπηρικαι.—Chald. צבא, צבא, id.

2. A species of lizard, Arab. ضَبّ, *lacerta Libya*, living in deserts and so called from its sluggish motion, Lev. 11, 29. Bochart Hieroz. I. p. 1044–63.

\* צבא fut. יצבא *to go forth to war*, as a soldier, *to make war*, c. על *against* any one, Num. 31, 7. Is. 29, 7, 8, 31, 4, Zech. 14, 12; absol. Num. 31, 42.—In Arabic the corresponding word has a wider use, صَبَّ to go or come forth, e. g. a star, a tooth, a soldier against the enemy. Ethiop. ፀብአ to make war, ፀብአ war. Comp. צבא.—Trop. of the temple service, a sort of 'militia sacra,' *to serve in the temple*, Num. 4, 23, 8, 24; of females 1 Sam. 2, 22. Ex. 38, 8.

Heb. *to cause to go forth to war*, i. e. *to levy, to muster*, 2 K. 25, 19. Jer. 52, 25.

Deriv. צבא.

צבא Chald. fut. יצבא, *to will, to please*, pr. to be inclined, prone, i. q. Heb. צבא no. 4. Dan. 4, 14, 22, 29, 32, 5, 19, 21, 7, 19. Syr. id.

Deriv. צבא.

צבא m. constr. צבא, c. suff. צבא, plur. צבאות, constr. צבאותי, but צבאיו Ps. 103, 21, 148, 2. Twice construed with a verb fem. Is. 40, 2. Dan. 8, 12. R. צבא.

1. *war, warfare, military service*; so צבא הלחי armed for war, see in הלחץ no. 3; יצבא לצבא *to go out to war* Num. 31, 36. Deut. 24, 5; יצבא לצבא id. Num. 31, 27, 28; יצבא לצבא id. Num. 1, 3 sq. So of the sacred service of the Levites Num. 4, 23; יצבא לצבא coming into the service, qualified for it, Num. 4, 3, 30, 35, 39.—In the later writers trop. *warfare for hard service*, time of affliction and calamity, Job 7, 1, 14, 14, comp. 10, 17; of the Babylonian exile Is. 40, 2. Dan. 10, 1 and true is the decree יצבא גדול and great the warfare, i. e. heavy will be the calamity.

2. *an army, host*; Sept. often στρατιά, δυνάμεις. Ex. 6, 26, 2 Sam. 8, 16, 10, 7, al. Plur. Ex. 7, 4, Ps. 44, 10, al. sæp. צבא שר the captain of a host, general, Sept. ἀρχιστρατήγος, Gen. 21, 22, 32, 2 Sam. 2, 8, 1 K. 16, 16, al. אנשי צבא the men of the host, soldiers, Num. 31, 53, 1 Chr. 12, 8; ים הצבא id. Num. 31, 32.—Spec.

a) צבא השמים the host of heaven, i. e. α) The host of angels which stand around the throne of God (στρατιά οὐράνιος Luke 2, 13), 1 K. 22, 19, 2 Chr. 18, 18, Plur. Ps. 103, 21, 148, 2. So too שר צבא the captain of Jehovah's host, i. e. one of the higher angels, Josh. 5, 14, 15. β) Of the sun, moon, and stars, δυνάμεις τῶν οὐρανῶν Matt. 24, 29; regarded as inhabited by angels and celestial beings, comp. Job 38, 7, 25, 5, also 4, 18; see Ovid. Fast. 3, 111 'Sidera, constabat sed tamen esse deos.' Metam. 1, 73. So Is. 34, 4, 40, 26, 45, 12, Jer. 33, 22, Dan. 8, 10. Often where the worship of the heavenly bodies is spoken of, Deut. 4, 19, 17, 3, 2 K. 17, 16, 21, 3, 5, Zeph. 1, 5; where sometimes a special mention of the sun and moon precedes (Deut. 17, 3, Jer. 8, 2), and also of the stars (Deut. 4, 19, Dan. 8, 10), and then this phrase is subjoined as more general, and as if comprehending all the inhabitants of heaven (Dan. 4, 32), q. d. all the celestial divinities; comp. Matt. 24, 29. In Is. 24, 21 the

*host of heaven* (צבא המרום) is put in antith. with the kings of the earth.—Once by a bolder figure צבא in zeugma is made to refer to *the inhabitants of the earth*, or rather to *all the earth contains*, i. q. מלא הארץ, including even animals and plants: Gen. 2, 1 ויכלי השמים וכל צבאם והארץ, which is expressed without zeugma thus in Neh. 9, 6 השמים וכל צבאם הארץ וכל אשר נקיה; comp. Ex. 20 11 וכל... הארץ. —Hence

b) A very frequent epithet of Jehovah is: צבאות, יהוה צבאות Ps. 89, 9. Jer. 5, 14. 38, 17. 44, 7. יהוה צבאות Hos. 12, 6 [5]. Am. 3, 13, more rarely יהוה צבאות Ps. 59, 6. 80, 5, also צבאות Ps. 80, 8. 15, and יהוה צבאות Is. 2, 12. 3, 1. Jer. 49, 7. Mic. 4, 4. Neh. 3, 5. Hab. 2, 13, etc. *Jehovah (God) of hosts*, i. e. of the celestial armies. This is a very usual appellation for the Most High God in some of the prophetic and other books, especially in Isaiah, Jeremiah, Zechariah, and Malachi; but does not occur in the Pentateuch, in the books of Joshua and Judges, nor in Ezekiel, Job, and the writings of Solomon.—As to the grammatical construction of יהוה צבאות, some suppose it to be by ellipsis for *יהוה צבאות*; but this is not necessary, and the Arabs too subjoin in like manner a genitive of attribute to the pr. names of persons, as

غنترة الفوارس *Antara equitum*, q. d. *Antara dux equitum*. So too in the construction צבאות, the word צבאות may be taken as an attribute which could be put in apposition with the names of God; comp. אדני צבאות Is. 10, 16, κύριος σωμάτων Rom. 9, 29. James 5, 4. See Comm. on Is. 1, 9.—The *hosts* thus signified in יהוה צבאות can hardly be doubtful, if we compare the expressions צבא יהוה Josh. 5, 14. 15, plur. צבאי יהוה the *hosts of Jehovah* Ps. 103, 21. 148, 2; which again do not differ from צבא השמים the *host of heaven*, embracing both angels Gen. 32, 2. 3, and the sun, moon, and stars, comp. Dan. 8, 10. 11. The phrase צבאות יהוה therefore differs little from the later form אלהי שמים, אלה שמים, *God of heaven*; see in שמים.

רוה צבאי, plur. of צבאי.

צבאים (i. q. צבאים roes, or i. q. צבאים hyenas) Hos. 11, 8, also צבאים Gen. 10, 19. 14, 2. Deut. 29, 22, *Zeboim*, pr. n. of a city in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered by the Dead Sea.

\* צבב in Kal not used; kindr. with רבב.

1. to move gently, to go slowly; see צבב.

2. to flow; Arab. صَبَّ to flow, to trickle, of water, صَبَّ to pour.—To this root I would refer

Hoph. הצב after the Chaldee manner, in the vexed passage Nah. 2, 8, where the words may be thus joined: ההיכל נמוג והצב made to flow down, i. e. the palaces of Ninevah inundated and undermined by the Tigris, and so falling in ruins; see Diod. Sic. 2. 26.—Usually referred to r. הצב Hoph. no. 2, where see.

Deriv. צב, and

צבבה, c. art. הצבבה (the slow-moving) *Zobebah*, pr. n. f. 1 Chr. 4, 8.

\* צבה 1. i. q. צבא, to go forth to war, to make war; Part. c. acc. Is. 29, 7 צבה warring against her.

2. i. q. Arab. صَبَّ prodiit stella, to go forth, to appear, as a star, and so to shine, to be splendid; hence צבי splendour.

3. to project, to be prominent; Arab. صبا Conj. I, and صبا Conj. II, imminent in rem. Hence to swell, of the belly Num. 5, 27. Also

4. Trop. to be propense, inclined, disposed, to will; comp. הפען and בעטה.—Arab. صبا id. Chald. צבא q. v. Syr. صا id.

Hiph. causat. of Kal no. 3, to cause to swell, Num. 5, 22.

Deriv. צבה, צביר, צבירה, and pr. n. צבאים, צבירה, צבירא.

צבה in the word מצבה Zech. 9, 8, is held by some to be i. q. צבא host, which is also read in some Mss. and in Keri. But מצבה is here i. q. מצבה q. v.

צבה m. adj. (r. צבה) fem. צבה, swelling, swollen, Num. 5, 21.



צָבָה, see in צוּבָה.

צָבָה Chald. m. (ר. צָבָה) pr. *will, pleasure*; then *thing, matter, affair*, Syr. **ܘܥܒܗ**, Dan. 6, 18. Comp. חָפֶץ no. 3.

צָבִירָה m. (ר. צָבִיר II) once Jer. 12, 9, *a hyena*, i. q. Arab. **ضَبُع**. Sept. *vauva*.

Others genr. *a beast of prey*, comp. Talmud. **צְבוֹרִים** ravenous beasts. See Bochart Hieroz. P. I. p. 829.

\* צָבַת fut. **רָצַבְתָּ** pr. *to lay hold of, to grasp, to take with the hand*, like Arab. **ضبط**, Eth. **ሀሰሰ**. Kindr. is צָבַת. Hence c. dat. *to reach out to any one*, once Ruth 2, 14.

צָבִי m. in pause צָבִי Dan. 8, 9; plur. צָבִים, צָבִיָּם, צָבִיָּה, constr. צָבִיָּה Jer. 3, 19. R. צָבִיָּה no. 2.

1. *splendour, beauty, glory*, nearly i. q. **הַפָּאָרָה**; corresponding is Syr. **ܕܥܘܨܐ** decus. Is. 4, 2, 23, 9, 24, 16. Ez. 7, 20, 26, 20; צָבִי הַפָּאָרָה Is. 28, 1, 4. צָבִי *the glory of kingdoms*, i. e. Babylon, Is. 13, 19. So **אֶרֶץ הַצְּבִי** *the land of beauty*, i. e. Palestine, Dan. 11, 16, 41; **צָבִי אֶרֶץ** *the glory of the earth*, id. Ez. 25, 9; and with art. **הַצְּבִי** *the beauty* sc. of lands, id. Dan. 8, 9; so often in the Rabbin. —Plur. constr. צָבִיָּה; Jer. 3, 19 **נַחֲלֵת צָבִי צָבִיָּה גוֹיִם** *a possession of beauty of beauties among the nations*, i. e. a possession most beautiful, most glorious. So Targ. Kimchi, etc.

2. *a roe, antelope*, Gr. *δοξυός*, so called from its beauty and gracefulness; Arab.

**ظَبِي**, Chald. **ܘܥܒܗ**, Syr. **ܘܥܒܗ**. It is very timid Is. 13, 14; and fleet 2 Sam. 2, 18. 1 Chr. 12, 8. Prov. 6, 5, comp. Eccus. 27, 22 or 20; and the flesh was and is regarded as a delicacy, Deut. 12, 15. 22. 14, 5. 15, 22. 1 K. 4, 23 [5, 3]. See Bochart Hieroz. I. p. 895 sq. 924 sq. or II. p. 304 Lips. where he shows that צָבִי is to be referred to the whole genus of the roe and antelope, and not to a particular species. Their fleetness is referred to in Cant. 2, 9 comp. v. 8. 2 Sam. 1, 19 **תִּהְיֶה חַיַּת הַצְּבִי עַל בְּמוֹתָיִךָ הָאֵל** *thy antelope, O Israel, slain upon thy heights!* i. e. Jonathan, as being swift of foot, comp. v. 25. 2. 18. The roe or antelope,

and espec. the gazelle, is highly prized by the orientals for its elegance, and they even obtest by it; Cant. 2, 7 *I adjure you, O daughters of Jerusalem, by the roes and by the hinds of the field.* 3, 5.—Plur. צָבִים 2 Sam. 2, 18; צָבִיָּה 1 Chr. 12, 8; fem. צָבִיָּה Cant. 2, 7. 3, 5.

צָבִיָּה (roe, fr. צָבִי) *Zibia*, pr. n. f. 1 Chr. 8, 9.

צָבִיָּה (roe, fr. צָבִי) *Zibiah*, pr. n. of the mother of king Josiah, 2 K. 12, 2. 2 Chr. 24, 1.—Hence the Aramean **ܬܒܝܬܗ** *Tabitha*, Gr. *Δορκάς* *Dorcās*, Acts 9, 36.

צָבִיָּה fem. of צָבִי, *a roe or female antelope*, Cant. 4, 5. 7, 4.

צָבִיָּה, see צָבִיָּה.

\* I. צָבַע obsol. root, i. q. **صَبغ** *to dip in, to immerse*; hence *to tinge, to dye*; kindr. טָבַע, where see.—Hence צָבַע, אָצַב, and pr. n. צָבְעוֹן.

\* II. צָבַע i. q. **سبع** *to seize as prey, to raven as a wild beast*; hence צָבִיָּה *beast of prey, hyena*, and pr. n. צָבְעִים. Arab. **سَبْع**, **سَبْع**, lion.

צָבַע Chald. *to dip in, to immerse*; PA. *to wet, to moisten*, Dan. 4, 22. **ܐܘܕܝܒܐ** *to be wet, moistened*, Dan. 4, 12. 20. 5, 21.—In the Targums often, 'to dye, to colour.'

צָבַע m. (ר. צָבַע I) *a dying*; concr. *something dyed, dyed garments*, Judg. 5, 30.

צָבְעוֹן (dyed, r. צָבַע I) *Zibeon*, pr. n. of a son of Seir, phylarch or head of the Horites, Gen. 36, 2. 20. 24. 29.

צָבְעִים (hyenas, see צָבִיָּה) *Zeboim*, pr. n. of a valley and town in the tribe of Benjamin, 1 Sam. 13, 18. Neh. 11, 34. R. צָבַע II.

\* צָבַר fut. **רָצַבֵּר** *to heap up, to store up as grain* Gen. 41, 35; treasures Job 27, 16. Ps. 39, 7. Zech. 9, 3; a mound Hab. 1, 10.—Chald. **ܘܥܒܪ** and Arab. **ضبر** id. Kindr. is **قبر** q. v.—Hence

צָבְרִים m. plur. *heaps of heads* 2 K. 10, 8.

\* **צָבַת** obsol. root, prob. to *grasp with the hand*; hence

**צָבָת** m. only in plur. **צָבָתִים**, *handfuls*, once Ruth 2, 16. Vulg. well *manipuli*.—Talmud. id.

**צָר** m. (r. **צָרַר**) c. suff. **צָרִי**; plur. **צָרִים**, constr. **צָרִי**, c. suff. **צָרִי**.

1. *the side of any thing*; **צָר** in *the side* e. g. of the ark Gen. 6, 16; of a man 2 Sam. 2, 16; *with the side* Ez. 34, 21. **צָר** at or by the side of a pers. Ruth 2, 14. 1 Sam. 20, 25. Ps. 91, 7 (opp. to the right side); of a thing Deut. 31, 26; spec. of a place, Josh. 12, 9 **צָרֵי-אֵל**. 1 Sam. 6, 8. 23, 26. 2 Sam. 13, 34. So to carry a child **עַל-צָר** upon the side, where we say, 'in the arms,' Is. 60, 4. 66, 12. With ה in parag. **צָרָה** 1 Sam. 20, 20. Plur. **צָרִים** Ex. 26, 13. 30, 4. 37, 27.

2. Plur. **צָרִים** Judg. 2, 3, *adversaries, enemies*, comp. Schult. Opp. min. p. 150. Vulg. *hostes*; Targ. **מִצְרִיקִין** oppressors; Sept. *συροζαί*. But all these versions seem to have expressed the sense of Heb. **צָרִים**, which perh. should be read; comp. Num. 33, 55 **וְצָרְרוּ אֹהֲבֵם**.

**צָר** Chald. m. i. q. Heb. no. 1, *side*; **צָר** on the side or part of, in respect to, Dan. 6, 5. **לְצָר** at or against the part of, i. e. against, Vulg. *contra*, Dan. 7, 25.

**צָרָה** Chald. m. (r. **צָרָה** II) *purpose, design*. Dan. 3, 14 **הֲצָרָה** is it on purpose? etc.

\* **צָרַר** obsol. root; Arab. **صَدَّ** to turn oneself away; IV, to turn away, to avert; **صَدَّ** to turn away, to avert; Talm. **צָרַר** to turn one's side to any one. But all these seem to be denominatives from **צָר** side, pr. to turn one's side, to turn away from any one. See Buxtorf Lex. Chald. h. v.

Deriv. **צָר**, pr. n. **צָרִים** and **צָרִי**.

**צָדָד** or **צָדֵד**, with ה loc. **צָדָדָה**, pr. n. *Zedad*, a town in the northern extremity of Palestine, Num. 34, 8. Ez. 47, 15. Now a large village, still called **صَدَد** *Sūdūd*, in the desert east of the great road from Damascus to Hums or Emesa; see Bibl. Res. in Palest. III. p. 461. App. p. 171, 173, 174.

\* I. **צָרָה** 1. pr. to cut down, to mow or reap; whence the name of the letter **צָרִי** *Tsade*, reaping-hook, or scythe; see p. 877. Eth. **ጸፂ** harvest, harvest-time, summer. The primary root is **צָר**, whence **הָצִיר** Chald. Syr. Sam. also **حصد** to harvest; **עָצַר** q. v. **עָצַד**, to cut down branches of a tree, whence **מִצְצָר** an axe. Comp. Lat. *cædo*.—Comp. in **צָרָה** II. no. 1.

2. to lay waste, to desolate a region or city; comp. Is. 7, 20. Chald. **צָרָה** often in Targ. for Heb. **שָׁמָם**; see Buxtorf Lex. col. 1887 sq. Syr. **ܥܝܪܐ** and **ܥܝܪܐ** devastation, desolation.

NIPH. to be desolated, destroyed, razed, as cities Zeph. 3, 6; parall. **נִשְׁמָה**.

\* II. **צָרָה** 1. pr. to fix the eyes upon any thing, to look at. So Syr. **ܥܝܪܐ**, whence **ܥܝܪܐ** a fixing of the eyes, **ܥܝܪܐ** keen-sighted, etc.—The primary idea is prob. that of sharpness of the eyes, keenness of sight; so that this signif. coalesces with that of cutting in no. I.—Hence

2. Trop. to fix the mind or purpose upon, i. e. to search, to lie in wait, to hunt after; c. acc. 1 Sam. 24, 12 **אַתָּה צָרָה וְגִי** *thou huntest after my life to take it*; Vulg. *insidiaris vitæ meæ*. Absol. Ex. 21, 13; comp. v. 14.

**צָרָה**, see **צִירָה**.

**צָדוֹק** (just, r. **צָדַק**) *Zadok*, pr. n. m. a) The father-in-law of king Uzziah 2 K. 15, 33. 2 Chr. 27, 1. b) 2 Sam. 8, 17. 15, 24. c) 1 Chr. 5, 38. d) Neh. 3, 4. 10, 22. e) Neh. 3, 29. 13, 13. f) 11, 11.

**בְּצִירָה** f. *purpose, design*; hence **בְּצִירָה** by design, purposely, Num. 35, 20. 22. R. **צָרָה** II.

**צָרִים**, c. art. **הַצָּרִים** (the sides) *Zid-dim*, pr. n. of a town in Naphtali, Josh. 19, 35.

**צָדִיק** m. adj. (r. **צָדַק**) plur. **צָדִיקִים**. 1. just, righteous, i. e. doing justice, spoken of a judge or king who dispenses justice and defends the right, 2 Sam. 23, 3; Sept. usually *δικαιος*. Hence very often of God as a righteous judge, Deut. 32, 4. Job 34, 17. Jer. 12, 1. Ps.



11, 7. 119, 137; now in<sup>a</sup> punishing 2 Chr. 12, 6. Ezra 9, 15. Lam. 1, 18. Dan. 9, 14; now in rewarding Ps. 112, 6. 129, 4. 145, 17. Is. 24, 16, where God *אֵלֹהֵינוּ* is called *הַצַּדִּיק*; now as fulfilling his promises, Neh. 9, 8 *וַתִּשְׁלֹם אֶת־הַבְּרִיָּה בִּי* and *hast fulfilled thy words, for thou art righteous.* v. 33. Is. 45, 21 *a righteous God and a deliverer.*

2. *just* in one's cause, *right*, i. e. in the right, not in the wrong. a) In a forensic sense, opp. רָשָׁע. Ex. 9, 27 יהוה צדק ואנחנו וְעַמִּי הַיְשָׁרִים *Jehovah is in the right, and I and my people are in the wrong*. 23, 8. Prov. 18, 17. b) In assertion, of one who speaks what is right and true, whence adv. *right, truly*, Is. 41, 26; comp. 43, 9, where in the same context it is אֱמֶת.—Hence

3. Of a private person, *just* toward other men (Prov. 29, 7), obedient to divine laws; hence *righteous, upright, virtuous, pious, good*, all which qualities Cicero also comprehends under the term *justitia*, e. g. Offic. 2. 10 'justitia, ex qua una virtute boni viri appellantur.' De Fin. 5. 23 'justitia . . . cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem.' Partit. 22 extr. 'justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur.'—Gen. 6, 9. 7, 1. Ps. 5, 13. 11, 3. 31, 19. 34, 20. 37, 25. 72, 7. Job 12, 4. 17, 9. Often coupled with תמים Job 12, 4; נקי Ex. 23, 7; and as often put in opposition with רשע Prov. 10, 3. 6. 7. 11. 16. 30. Gen. 18, 25. al.—To the *just* and *upright* man the Hebrews, like Cicero as above quoted, attributed also kindness and liberality Ps. 37, 21. Prov. 12, 10. 21, 26; temperance and moderation in eating Prov. 13, 25, and in speaking 15, 28; love of truth 13, 5; wisdom 9, 9.—Emphat. of innocence from faults, crime, etc. Ecc. 7, 20 *there is not a just man on earth, that doeth good and sinneth not*. Just before, in v. 16, the words: *be not righteous overmuch . . . lest thou destroy thyself*, are apparently to be understood of a self-complacent admirer of his own virtue; comp. צדיק בְּיָדָיו Job 32, 1.—In Is. 49, 24, A. Schultens renders צדיק *bellator*

*strenuus*, as if i. q. צָרִיץ in v. 25; but שְׁבֵי צָדִיק is here *the captives of the righteous*, i. e. taken from among them.

צִדְנִי, see in צִדְנִי, צִדְנִי.

\* צָדִיק fut. יִצְדֵּק pr. *to be right, straight*, i. q. יָשָׁר, as if spoken of a way, comp. צָדֵק Ps. 23, 3, also Is. 33, 15. Arab. صَدَق to be true, sincere. Syr. ܕܡܝܢ, to be right, just.—Hence

1. *to be just, righteous*, in dispensing justice; of God Ps. 51, 6; of his laws Ps. 19, 10.

2. to have a just cause, to be in the right. a) In a forensic sense, Gen. 38, 26 צָרָקָה תִּמְנִי *she (Tamar) is more in the right than I.* Job 9, 15. 20. 10, 15. 13, 18. 34, 5. Opp. רָשָׁע to have an unjust cause, to be in the wrong. b) Of disputants, to be right, to speak the truth, Job 33, 12. c) to gain one's cause, to be justified, Job 11, 2. 40, 8. Is. 43, 9. 26. 45. 25. Ez. 16. 52.

3. *to be righteous, upright, good*, see in צַדִּיק no. 3. Job 15, 14. 22, 3. 35, 7; with לְפָנֵי Ps. 143, 2; עִם אֵל Job 9, 2. 25, 4; מֵאֵלֶּה 4, 17, i. e. God being judge.

NIPH. pr. to be declared just, i. e. *to be justified, vindicated* sc. from violence and injury; Dan. 8, 14 נִצָּדַק קִרְיָתָא. Vulg. not unaptly *mundabitur*.

PIEL פֶּלַע, inf. צִפֵּקָה Ez. 16, 52.

1. to make righteous, upright, innocent, eccl. Lat. *justificare*, to justify. Ez. 16, 51 thou hast justified thy sisters through thine abominations, i. e. hast caused them to appear comparatively innocent. So likewise Jer. 3, 11 צִדְקָהּ נִפְשָׁהּ . . . וַיִּשְׁרָאֵל בֵּן וּגִי Israel hath made herself more righteous than Judah, i. e. appears so in comparison.

2. to pronounce just, righteous, innocent, a person Job 33, 32; c. נָפִישׁ oneself Job 32, 2.

HIPII. 1. *to make righteous, upright, pious*, by one's example, teaching, etc. c. acc. Dan. 12, 3; <sup>1</sup> Is. 53, 11.

2. i. q. Pi. no. 2, *to pronounce right, just, innocent.* a) In a forensic sense, of a judge, *to absolve, to acquit*, Ex. 23, 7. Deut. 25, 1. 2 Sam. 15, 4. Is. 5, 23. Also *to make one gain his cause, to do justice to*, Ps. 82, 3. Is. 50, 8. b) In a disputation, *to pronounce right*, to allow

to be in the right, to assent to his opinion, Job 27, 5. Comp. in Kal no 2. b.

HITHPA. *to justify oneself, to clear oneself* from suspicion, Gen. 44, 16.

Deriv. צדק, צדקה—צדק.

צדק m. in pause צדק Ps. 4, 6; c. suff. צדקה.

1. In a physical sense, *rightness, straightness*, i. q. ישר. Ps. 23, 3 מִצְלֵי יָם צְדָקָה *straight paths*. See r. צדק.

2. In a moral sense, *rectitude, right, righteousness*, 'what is right and just,' such as it should be, comp. ישר no. 2. a. Ps. 15, 2 צְדָקָה פֶּעַל *doing right*, acting rightly; comp. עָשָׂה צְדָקָה Is. 64, 4. Ps. 45, 8. Job 8, 3. 36, 3 לְפָנַי אֶתֶּן צְדָקָה *to my Maker I will ascribe righteousness*, i. e. will vindicate his justice. Hence צְדָקָה שֹׁפֵט *to judge the right*, i. e. righteously, justly, Jer. 11, 20; מִשְׁפַּט צְדָקָה *righteous judgment* Is. 58, 2; מֵאֲזֵנֵי צְדָקָה *a just balance, just weights*, Lev. 19, 36. Job 31, 6. Ez. 45, 10; זִבְחֵי צְדָקָה *rightful sacrifices*, i. e. such as are right, due, proper, Deut. 33, 19. Ps. 4, 6. 51, 21. With suff. *the right* of any one, his *just cause*; Ps. 7, 9 *judge me according to my right*, my righteous cause. 18, 21. 25. Job 6, 29; comp. Ps. 17, 1. Often joined, צְדָקָה וּמִשְׁפָּט *right and justice*, Ps. 89, 15. 97, 2.—Also of what is spoken, *the right, the truth*, Ps. 52, 5. Is. 45, 19; comp. 48, 1.

3. *justice*, i. q. צדקה, e. g. of a judge Lev. 19, 15; of a king Is. 11, 4. 5. 16, 5. 32, 1; of God Ps. 9, 9. 35, 24. 28. 50, 6. 72, 2. 96, 13.—Hence *righteousness, uprightness, integrity*, see in צדיק no. 3. Is. 1, 21. 51, 1. 7. 59, 4. Ps. 17, 15. Hos. 2, 21.

4. *deliverance* from wrong or evil, *prosperity, happiness*, as the consequence and reward of righteousness, see Is. 32, 17; or also as resulting from Jehovah's retributive justice and equity. So often where the other member has רָשָׁע, רְשׁוּעָה, Is. 41, 2. 45, 8. 51, 5. Dan. 9, 24. Ps. 132, 9, comp. v. 16. Of the servant of Jehovah, Is. 42, 6 בְּצֵדָקָה *I have called thee with deliverance*, i. e. that thou mayest come with deliverance, mayest bring prosperity and happiness; comp. Jer. 26, 15. In the same sense of Cyrus, Is. 45, 13 אֲנִכִּי

הַצִּירְתִּיחוּ *I have raised him up* that *with deliverance* he may come. Also i. q. בְּרָכָה, Is. 61, 3 הֲצָרָה the *terebinths of blessing*, benediction, on which God's blessing rests, blessed or happy terebinths, as we also say a blessed land.—Frequently also the word צדקה q. v. is used in the same manner; and it is in vain to deny this signification; see צדקה no. 4.

צדקה (r. צדק) constr. צדקה, c. suff. צדקיה, plur. צדקיות, constr. צדקיות.

1. *rectitude, right*, what is right and just. (A trace of the phys. origin lies in the phrase צדקיה Is. 33, 15.) 2 Sam. 19, 29 *what right have I more?* Neh. 2, 20. Joel 2, 23 לְצִדְקָה הַמִּוֶּרֶת *the early rain according to right*, i. e. in right measure, according as the earth requires.

2. *justice*, e. g. of a king Is. 9, 6. 32, 16. 17. 60, 17; so of God Is. 59, 16. 17, both as exhibited in punishing the wicked Is. 5, 16. 10, 22, and in delivering, avenging, rewarding the righteous Ps. 24, 5. 36, 11. Plur. *acts of justice*, i. e. benignant or gracious deeds, Ps. 11, 7. 103, 6. Judg. 5, 11 צִדְקוֹת פְּרוּזוֹנוֹ *the righteous acts of his rule in Israel*, i. e. the aid which he gave them, the triumph, victory, which he bestowed on them.

3. In private persons, *righteousness, integrity, virtue, piety*, Is. 5, 7. 28, 17. 46, 12. 54, 14. 59, 14. נִשְׁאָה צִדְקָה Ps. 56, 1. 58, 2. Gen. 15, 6 *God counted it to him for righteousness*, held it as a proof of his upright sincerity and piety. Deut. 6, 25. Plur. צִדְקוֹת *righteous acts* Is. 64, 5. צִדְקַת יְהוָה *a righteousness well pleasing to God* Ps. 5, 9.—Sometimes espec. for *kindness, compassion, mercy*, Prov. 11, 4. Ps. 24, 5; *liberality, beneficence*, Prov. 10, 2. Mic. 6, 5. Sept. often ελεημοσύνη, Deut. 6, 25. 24, 13.

4. *deliverance, prosperity*, i. q. צדק no. 4 where see; parall. רְשׁוּעָה, רְשׁוּעָה. Is. 45, 8. 46, 13. 48, 18. 51, 6. 8. 54, 17. 56, 1. 57, 12. 59, 9. 17. 61, 10. 11. Ps. 24, 5, parall. בְּרָכָה.

צדקה Chald. f. *liberality, beneficence*, Dan. 4, 24. So often in the Talmud and Rabbins. Comp. Samar. צדקה of alms, Arab. صَدَقَةٌ, Syr. ܐܡܬܐ. Comp. צדקה no. 3 fin.



**צִדְקָיָה** (justice of Jehovah, r. צדק) *Zedekiah*, pr. n. a) A king of Judah, r. 600–588 B. C. to whom this name was given by Nebuchadnezzar instead of his former one **יְהוֹיָכִן**, 2 K. 24, 17. Jer. 1, 3. c. 37–39. He was the son of Josiah, and uncle of Jehoiachin his predecessor, Jer. 37, 1. 2 K. 24, 17. 1 Chr. 3, 15. In 2 Chr. 36, 10 he is called the *brother* of Jehoiachin, prob. in the general sense of *relative*. b) A false prophet under Ahab 1 K. 22, 24. 2 Chr. 18, 10. 23; also **צִדְקָיָה** 1 K. 22, 11. c) Jer. 29, 21. 22. d) 1 Chr. 3, 16. e) Jer. 36, 12.

\* **צָהַב** *to glitter, to shine, as gold*; Talm. id. Arab. صهب *to glitter*, also to be reddish or yellowish, like the human hair. For the origin see in **צָהָה**.

HOPH. Part. **מְצָהֵב** *polished, glittering*, like gold, Ezra 8, 27.—Hence

**צָהָב** m. *gold-coloured, yellow*, of hair, Lev. 13, 30. 32. 36.

\* **צָהָה** obsol. root, *to be sunny*, and so *to become dry, arid*; kindr. with **צָהָה**, **צָהָה**, where see. Syr. and Chald. **צָהָה** to be thirsty. With the mid. rad. ה softened the Arabs have صرى, *to become dry*; and the Hebrews צָהָה q. v.

\* **צָהָל** 1. *to shine, to be bright*, see Hiphil, i. q. **צָהָר**, **צָהָר**; see under r. **צָהָה**.

2. Trop. of a clear shrill tone or voice; hence *to neigh*, of a horse Jer. 5, 8. 50, 11. Arab. صهل, Syr. ܨܗܠ. Also of persons, *to shout, to sing, to cry aloud* for joy, Is. 12, 6. 54, 1. Jer. 31, 7. Esth. 8, 15; c. בָּ for i. e. on account of any thing, Is. 24, 14. Once of the cry extorted by terror: Is. 10, 30 **צָהָלְךָ קוֹלְךָ** *cry aloud with thy voice*; where for the acc. of instr. see Heb. Gr. § 135. 1. n. 3.

HIPH. causat. of Kal. no. 1, *to cause to shine*, Ps. 104, 15.

Deriv. מְצָהֵל.

\* **צָהָר** *to shine, to glitter*, like the kindr. **צָהָר**, **צָהָר**, see under r. **צָהָה**. Arab. ظهر *to appear, to come forth*, to be manifest; IV, *to manifest*. Hence **צָהָר** light, and **יֶצְהָר** oil.

HIPH. denom. from **יֶצְהָר**, *to make or press out oil*, with a press, from olives, etc. Job 24, 11.—Chald. id.

**צָהָר** f. 1. pr. *light, a light*; collect. Gen. 6, 16 **צָהָר תַּעֲשֶׂה לְחָדָה** *light shalt thou make for the ark*, i. e. windows, Gr. φῶτες, comp. 8, 6. Like collectives it is construed with the fem. whence **אַלְעָמָה** of **הַכִּלְנָה** *of a cubit long shalt thou make them, the windows*.

2. DUAL **צָהָרִים** noon, pr. double light, i. e. the strongest, brightest, Gen. 43, 16. 25. Deut. 28, 29. 2 Sam. 4, 5. 1 K. 18, 26. 27. 29. al. Chald. **ܒܝܗܪܐ**, Syr.

**ظَهْرًا**, Arab. ظَهِيرَةً, id. ظَهَرَ *to do at*

noon.—Jer. 6, 4 **נִפְלֵה בַצְהָרִים** *let us go up at noon* sc. against the enemy, i. e. at once, suddenly, unexpectedly, since an attack was seldom made at that hour, because of the heat. 20, 16. Comp. Kor. 9, 82.—Metaph. of high prosperity, happiness, Job 11, 17. Ps. 37, 6. Is. 58, 10.

**צֶוֶר** and **צֶוֶר** m. (r. **צָוָה**, as **קֹוֶה**, from **קָוָה**, **קָוָה**, **קָוָה**) *a commandment, precept*. Hos. 5, 11 **צֶוֶר אֶחָדִי צֶוֶר** *to follow the commandment*, unless we prefer to read **צֶוֶר** for **צֶוֶר**; with Sept. and Syr. Is. 28, 10. 13 in the language of the wicked rulers: **צֶוֶר צֶוֶר צֶוֶר** *precept upon precept, precept upon precept*, i. e. precept is added to precept, law to law, by priests and prophets, we are daily wearied with new precepts. Jerome imitates the paronomasia: *manda, remanda, manda, remanda*.

**צוֹא** m. adj. *filthy*, of garments, Zech. 3, 3. 4. R. **צוֹא**, comp. **צוֹאָה**.

**צוֹאָה** or **צִוְאָה** f. (r. **צָוָה**) *excrement, ordure*, i. q. **צָוָה**, Is. 36, 12. 2 K. 18, 27 Keri.—Hence genr. *filth*, Is. 4, 4. 28, 8 **צוֹאָה קִיָּא** *filthy vomit*. Metaph. of the pollution of sin, Prov. 30, 12. Is. 4, 4. —Chald. Syr. Talm. id.

**צִוְאָר** m. (r. **צִוְרִי** II) constr. **צִוְאָר** Jer. 28, 10. 12, c. suff. **צִוְאָרִי**, once **צִוְאָרִים** Neh. 3, 5; plur. constr. **צִוְאָרִי**, c. suff. **צִוְאָרִי**, once **צִוְאָרִיִּים** Mic. 2, 3; *the neck*, Gr. τράχηλος, pr. *the nape of the neck*, the back part at and above the shoulders, so called from *bearing*, see the root. Thus upon the neck are borne burdens, the yoke, etc. Gen. 27, 40. Deut. 28, 48. Is. 10, 27. Jer. 27, 2. 8. 11. 28, 10. 11. 12. 14. Hos. 10, 11; also garments, ornaments, Judg. 5, 30; upon the neck (the nape) of

the vanquished the victors put their foot Josh. 10, 24. So of the neck of a horse Job 39, 19; of the crocodile, as the seat of his strength, Job 41, 14 [22]. Also **בְּצִוָּאֵר** *with nape erect, stiff*, i. e. proudly, obstinately, Job 15, 26. Ps. 75, 6; comp. Gr. *τραχηλιάω* to walk with nape erect, to be proud, *τραχαλῦς* an epithet of Constantine the Great.—Elsewhere *the neck* genr. is understood, the nape included; Cant. 1, 10 *comely is thy neck with strings of pearls.* 4, 4, 7, 5. Gen. 27, 16, 41, 42. [So **בְּצִוָּאֵר** *even to the neck*, spoken of floods of deep waters, Is. 8, 8. 30, 28; trop. and poet. of the deep bottom, *depth*, of the sea, as laid bare, Hab. 3, 13.—R.] Also **צִוָּאֵר** *neck* is perh. put for the headless *trunk, body*, Ez. 21, 34 [29].—PLUR. *necks*, pr. in a plur. signif. Josh. 10, 24. Judg. 8, 21, 26; oftener for the sing. like Gr. *τὰ τραχήλα*, Lat. *cervices*, Gen. 27, 16; so **נָפַל עַל-צִוָּאֵרָיו** *to fall upon one's neck*, to embrace him, Gen. 33, 4, 45, 14; **בָּקָה עַל צ' פ'** Gen. 45, 14, 46, 29.

**צִוָּאֵר** Chald. m. *nape, neck*, Dan. 5, 7, 16.

**צוֹבָה**, rarely **צוֹבָה** 2 Sam. 23, 36, **צוֹבָה** 10, 6, (for **נְצוֹבָה** station, r. **נָצַב**), *Zobah*, pr. n. of a Syrian kingdom, fully **אֶרֶם צוֹבָה** Ps. 60, 2. 2 Sam. 10, 6, 8; whose king made war with Saul 1 Sam. 14, 47, with David 2 Sam. 8, 3, 10, 6. 1 Chr. 18, 5, 9, and with Solomon 2 Chr. 8, 3. It was on the north of Damascus, and seems to have comprehended Hamath, (see **הָמָת**, hence called **צוֹבָה הָמָת** 2 Chr. 8, 3,) and to have extended as far as to the Euphrates, 2 Sam. 8, 3. 1 K. 11, 23.—The Syriac translators understand by it *Nisibis* in Mesopotamia, **نَيْسَبْ**, and they are followed by J. D. Michaelis, Supplem. p. 2073. But the former opinion is correctly maintained by Hyde ad Peritso Itin. mundi p. 60, and Rosenm. Bibl. Geogr. I. ii. p. 144, 249.

\* **צוּר** fut. **יָצוּר** pr. *to lie in wait*; kindr. with **צָרָה**, and of the same origin; comp. **צָרָה נָפַשׁ** 1 Sam. 24, 12 and **צוּר נָפַשׁ** Prov. 6, 26.—Spec. a) *to hunt* wild animals, Gen. 27, 3. 5, 33. Jer. 16, 16. Poet. ascribed to beasts of prey, as the lion Job 38, 39; comp. 10, 16. Metaph.

Ps. 140, 12. b) *to catch* birds, *to lay snares*, Lev. 17, 13. Trop. of snares laid for men, Lam. 3, 52. 4, 18. Prov. 6, 26. Mic. 7, 2.—Arab. **صَاد** mid. *Ye, to hunt, to fish*, **صَيَّاد** hunter, fisher, a lion; Chald. **צוּר**, Syr. **ܥܝܪ**, of hunting, fowling, fishing.

PIEL i. q. Kal, *to lie in wait* for Ez. 13, 18, 20.

HITHP. **הִצְטִיר** denom. from **צוּר** no. 3, *to provide oneself with food* for a journey, Josh. 9, 12. Aram. **ܐܘܪܝܪ** id.

Deriv. **צוּר**, **צִיר**, **צִירָה**, **מָצַר**, **מָצוֹר**, **מָצוֹרָה**, **מִצְרָה**, pr. n. **צִירֹן**.

\* **צָוָה** in Kal not used, pr. *to set up, to put, to place*; kindr. with **שָׁוָה**; hence **צִיּוֹן** cippus. Syr. **ܥܝܢ**, e. g. **ܥܝܢ ܥܝܢ** to set up a monument Ez. 39, 15 Pesh.

Arab. **صَوَّ** cippus. The primary syllable **צו** corresponds to **צב** in **רָצַב**, **נָצַב**.

PIEL **צָוָה**, fut. apoc. **יָצִי**, imp. **צִוָה** Ps. 44, 5, apoc. **צו**.

1. *to constitute, to appoint, to confirm*; Num. 27, 19 and *set him before Eleazar* ... **וַיִּצְוֵהוּ אֹתוֹ לְשִׁינֵיהֶם** and *constitute him in their sight*. The primary force of **צוּה** i. q. **בִּינָה** is found perh. in Ex. 18, 23 *if thou shalt do this thing, וַיִּצְוֶה אֱלֹהִים, וַיְהִי כִּדְבַר יְהוָה* then *God will confirm* (establish) thee, and thou shalt be able to endure; Sept. **καταστήσει σε ὁ θεός**.—Hence a) *to set over* any thing, *to appoint*, with acc. of pers. and **עַל** of thing, 1 Sam. 13, 14, 25, 30. 2 Sam. 6, 21, 7, 11. 1 Chr. 22, 12. Neh. 5, 14, 7, 2. Is. 45, 11 **עַל-בְּנֵי וְעַל-פָּעַל יְרֵד יְהוָה** pr. *set me over my sons and over the work of my hands*, i. e. ye may safely commit to me the care of all that I have created. b) *to appoint, to institute*, with acc. of thing; Ps. 7, 7 **מִשְׁפַּט צִוִּיהָ** *institute thou a judgment*, trial. 68, 29. 111, 9. Is. 45, 12 *all the host of heaven have I appointed*, i. e. constituted, created. Is. 48, 5 parall. **קִשָּׁה**. Also *to appoint, to ordain, to decree*, Ps. 44, 5, 71, 3, 105, 8.

2. *to command, to charge*; absol. Ps. 33, 9 **הוּא צִוָה וַיַּעֲמֵד**. With acc. of pers. (Lat. 'jubere aliquem,') Gen. 26, 11, 44, 1. Num. 36, 2. al. sep. More rarely c. **עַל** Gen. 2, 16, 28, 6. 2 Chr. 19, 9. Am. 2, 12. Nah. 1, 14; **אַל** Gen. 50, 16. Ex. 16, 34.



Num. 15, 23; לְ Ex. 1, 22. 1 Sam. 20, 29. al. So with the express words of command after **לְאָמַר** Gen. 2, 16. 26. 11. 32, 5. 50, 16. Ex. 5, 6. al. sēp.—Further, that which one commands to be done is put: a) In the acc. Gen. 47, 11 **כַּאֲשֶׁר צִוָּה פַּרְעֹה** *according to what (as) Pharaoh had commanded*. Ex. 7, 10. 20; with two acc. of pers. and thing, Gen. 6, 22. 7, 9. 16. 21, 4. Ex. 7, 6. 12, 50. 1 Chr. 22, 13. Neh. 8, 1. So also to *command a thing, precept, statute, law*, i. q. to give a command, to make a law, etc. Ex. 16, 16 **וְהָיָה הַקֶּדֶשׁ אֲשֶׁר יִצְוֶה יְיָ**. 35, 4. Num. 30, 2. 1 K. 13, 21 **הַמִּצְוָה אֲשֶׁר צִוָּה יְיָ**. Num. 30, 17 **הַמִּצְוָה אֲשֶׁר צִוָּה יְיָ**. Josh. 1, 7 **וְהָיָה אֲשֶׁר צִוָּה יְיָ**. Also c. dat. pers. Deut. 33, 4. Neh. 9, 14. Ps. 119, 4. b) In the inf. c. לְ, Gen. 50, 2 *and Joseph commanded . . . the physicians לְחַנֵּט אֶת־אָבִיו to embalm his father*. Ex. 35, 1. 29. 36, 5. Lev. 7, 36. 2 Sam. 7, 7. Jer. 26, 8. Where one is commanded *not* to do a thing, i. e. where any thing is *forbidden*, it is put with מִן c. infin. Is. 5, 6 **וְעַל הַעֲבִיבִים אֲצִוֶּה** or with לְבָלִיחַ c. inf. Gen. 3, 11. Jer. 35, 8. c) In the fut. with אֲשֶׁר *that*; Esth. 2, 10 *for Mordecai had charged her הָיָה לֹא אֲשֶׁר לֹא הָיָה that she should not tell it*; and so with אֲשֶׁר impl. Lam. 1, 10. Oftener with Vav, as Gen. 42, 25 **וַיִּצְוֵה וַיִּמָּלֵא** *and he commanded and they filled*, i. e. he commanded them to fill. Ex. 36, 6. 1 K. 5, 31.

3. With an acc. of pers. without mention of the thing commanded, *to give charge to any one, to send with commands, to command to go*. Jer. 23, 32 *I have not sent them צִוִּיהֶם nor given them charge*, i. e. have not commanded them to go to you. 14, 14. The pers. to whom one is thus sent is put with עַל Esth. 4, 5. Ezra 8, 17. 1 Chr. 22, 12. Is. 10, 6; אֶל Jer. 27, 4. Esth. 4, 10.—The pers. or thing *concerning* which charge is given is put with עַל Gen. 12, 20. 2 Sam. 14, 8; אֶל Ex. 6, 13. 25, 22. Is. 23, 11. Jer. 47, 7; לְ Ps. 91, 11.—Not seldom God is thus said *to command or send things*; e. g. his blessing Lev. 25, 21. Deut. 28, 8. Ps. 133, 3; his favour Ps. 42, 9. 44, 5; the sword Am. 9, 4; the dawn Job 38, 12. So Job 36, 32 **וַיִּצְוֵה עָלֶיהָ בְּמִצְוֵת** *and commanded it (the light, lightning) against the enemy*.—

The person *upon* whom the command is laid is put with עַל Gen. 2, 16. Job 36, 32; with לְ, as צִוָּה לְבֵיתוֹ *to give charge to one's household*, i. e. to declare one's last will, to set one's house in order, 2 K. 20, 1. Is. 38, 1; also אֶל־בֵּיתוֹ id. 2 Sam. 17, 23. Comp. Rabb. צִוָּה testament.

Pual **צִוָּה** *to be commanded*, Gen. 45, 19. Lev. 8, 35 **אֲנִי־יֵן** *so I am commanded*, this charge is given me. Ez. 12, 7 **כַּאֲשֶׁר צִוִּיתִי** *as I was commanded*. 24, 18. 37, 7. With בְּ of him *by* whom the command is given, Num. 36, 2.

Deriv. מִצְוָה, צִוִּי, צִי, צִי.

\* **צָוָה** *to cry out, to shout for joy*, Is. 42, 11. Chald. id. The Arabs use a contracted form, mid. quiesc. صَاح for صَاح. Both Heb. and Arab. are prob. softer forms from צָוָה, صَاح, comp. Is. 42, 11. 13.—Hence

צָוָה f. outcry, e. g. of joy, shouting, Is. 24, 11; of sorrow Jer. 14, 2. Ps. 144, 14; c. suff. צָוָהֶךָ *thy cry*, i. e. caused by thee, Babylon, Jer. 46, 12; comp. Gen. 18, 20.

\* **צָוָה** obsol. root, prob. i. q. צָוָה III, *to be sunk, immersed*; hence מִצְוָה, מִצְוֵה, and

צָוָה f. depth of the sea, abyss, Is. 44, 27.

\* **צָוָה** fut. נִצְוֶה, conv. נִצְוֶה, *to fast*;

Arab. صَام and Aram. id. The primary idea lies in *keeping the mouth shut*, comp. the remarks on roots ending in ם under art. קָרָא note.—Judg. 20, 26. 1 Sam. 7, 6. 2 Sam. 1, 12. 1 K. 21, 27. Is. 58, 3. Jer. 14, 12. al. Zech. 7, 5 **הֲצִוִּיתִי אֶת־מִצְוֵת** *did ye at all fast unto me?* where the suffix is to be taken in the dative.—Hence

צָוָה m. plur. צִוִּיּוֹת Esth. 9, 31; *a fast, fasting*, 2 Sam. 12, 16. Is. 58, 5. 6. Zech. 8, 19. Esth. 4, 3. Neh. 9, 1. קָרָא צָוָה *to proclaim a fast* 1 K. 21, 9. 12. Ezra 8, 21. *to consecrate a fast*, institute it as a sacred rite, Joel 1, 14. 2, 15. Ps. 69, 11 **בְּצִוִּי נִפְשִׁי** *in fasting is my soul*, i. e. I fast, comp. נָפַשׁ no. 2.

\* **צוּר** obsol. root; Arab. **صاغ** to form, to fabricate, to ply the trade of a goldsmith. Hence **צִנְצָנִים** sculptured work.

**צוּר** (smallness, r. **צָר**) *Zuar*, pr. n. m. Num. 1, 8. 2, 5.

**צוּר** see **צָר**.

\* **צוּר** to flow, to overflow, c. **על** Lam. 3, -54.—Chald. Ithp. to flow out, Syr. **ܐܬܪܐ**, Chald. **ܐܬܪܐ**, to overflow, to float, to swim.

Hiph. 1. to make overflow or overwhelm, c. acc. et **על** Deut. 11, 4.

2. to cause to float or swim, 2 K. 6, 6.

Deriv. **צָפָה**, **צִפְצָפָה**, and

**צוּר** m. 1. comb, honey-comb, so called because the honey flows out from it; Prov. 16, 24 **צוּר הַבֵּשׂ אֲמָרֵי נֶזֶם** pleasant words are as the honey-comb; Sept. **ἡ-γλὼρ μέλιτος**, Vulg. *favus mellis*. Plur. **נְזָמֵי צוּרִים** Ps. 19, 11, see in **נֶזֶם**.

2. *Zuph*, pr. n. of an ancestor of Elkanah 1 Sam. 1, 1. 1 Chr. 6, 20 where Keri has **צִרָה**; also **צוּפִי** 1 Chr. 6, 11.

**צוּפָח** (a cruse, r. **צָפָה**) *Zophah*, pr. n. m. 1 Chr. 7, 35. 36.

**צוּפִי**, see in subst. **צוּר** no. 2.

**צוּפִי** and **צוּפִי** (perh. i. q. **צוּפִי** sparrow) *Zophar*, pr. n. of one of Job's three friends and opponents Job 2, 11. 11, 1. 20, 1. 42, 9.

\* **צוּץ** i. q. **נִצֵּץ** and **נִיץ**, comp. **זוּזוּ**.

1. to glitter, see **Hiph**.

2. to flower, to flourish. Præt. **צָץ** Ez. 7, 10, metaph.

Hiph. fut. **יִצְצֵץ**, conv. **יִצְצֵן**, part. **מִצְצֵן** Cant. 2, 9.

1. to glitter, to sparkle, pr. to emit splendour, comp. **הִאֲרִי**. Ps. 132, 18. Hence to glance forth, i. e. to look by stealth; pr. to let the eyes sparkle; Cant. 2, 9 **מִצְצֵן מִן הַחַרְבִּים** glancing from the lattice. Talm. **הִצְצֵן** id. Arab.

**וּמַצֵּץ** and **וּמַצֵּץ** to look by stealth, e. g. a female through a hole in her veil.

2. to bloom, to blossom, pr. to produce blossoms, Num. 17, 23 [8]. Ps. 90, 6. 103, 15. Metaph. Ps. 72, 16. 92, 8. Is. 27, 6.

Deriv. **צִיץ**, **צִצְצָה**, **צִיץ**.

\* I. **צוּק** to be narrow, straitened, compressed, Arab. **ضاق** mid. Ye. Eth. **ጠዋጠ** to straiten, to compress; **ጸፀፀ** to be strait, narrow; IV, to straiten. Kindr. is **עֵנֵק**, also **עֵנֵק**, and the like. [Hence perh. to press close upon, to cleave to any one, Ps. 41, 9; but see in **נֶצֶק** no. 1. a.—R.]

Hiph. **הִצִּיק** 1. to straiten, to press, upon, to distress any one, c. dat. Deut. 28, 53 sq. Jer. 19, 9; spec. a city by a siege, c. dat. Is. 29, 2. 7. Part. **מִצִּיק** an oppressor Is. 51, 13.

2. to press, to urge, with entreaties, prayers, c. acc. Judg. 14, 17; c. dat. 16, 16.—Also Job 32, 18 **הִצִּיקֵנִי רוּחַ הַצִּיּוֹן** the spirit within me presseth (constraineth) me.

Deriv. **צוּק**, **צוּקָה**, **צוּקָה**, **מִצִּיק**, **מִצִּיקָה**.

\* II. **צוּק** fut. **יִצְקֶה**; kindr. **נֶצֶק**, **סוּף**, **נֶסֶף**.

1. i. q. **יִצְקֶה** to pour out, Job 29, 6. 28, 2 **וַיִּצְקֶה נְחֹשֶׁת** and stone pours out brass, i. e. ore is molten into brass. Metaph. Is. 26, 16 **וַיִּצְקוּ לַחֵשׁ** they pour out prayer; where **צָקוּ** Milra is præter. Kal with Nun paragogic, for **צָקוּ**.

2. i. q. **יִצְקֶה** (Hiph. of r. **נֶצֶק**) to set up, to place; hence **מִצִּיק** column.

**צוּק** m. distress, trouble of the times Dan. 9, 25. R. **צוּק** I.

**צוּקָה** f. (r. **צוּק** I) id. Prov. 1, 27. Is. 8, 22. 30, 6.

\* J. **צוּר** fut. **יִצְרֵר**, apoc. **יִצְרֵר** (like kindr. **צָרַר**), to straiten, to press upon, to compress; comp. **וּרֵר** I. Hence

1. to bind up or together, sc. into a roll or package, i. q. **צָרַר** no. 1. Præt. **צָרַרְתָּ** Deut. 14, 25; fut. **יִצְרֵרְךָ** 2 K. 12, 11, **וַיִּצְרֵר** 5, 23.

2. to press, e. g. a) In a hostile sense, to press upon, to beset, to assail; c. acc. Ex. 23, 22. Deut. 2, 9. 19; c. **עַל** 2 K. 16, 5; **עַל** 2 Chr. 28, 20. Part. plur. **צָרִים** assailants, persecutors, Esth. 8, 11. b) Of a city, to press with siege, to besiege, with acc. of city 1 Chr. 20, 1; often c. **עַל** Deut. 20, 12. 2 Sam. 11, 1. 1 K. 15, 27. 2 K. 6, 24. Jer. 21, 4. Ez. 4, 3; c. **אֶל** Deut. 20, 19; absol. Is. 21, 2. Also with **עַל** of a pers. besieged in a



city 2 Sam. 20, 15; אֶל 1 Sam. 23, 8. Metaph. Ps. 139, 5 צִרְתָּנִי thou besettest me behind and before, so that I cannot escape thee. c) With acc. and על, to press one thing upon another; to push forward upon; Is. 29, 3 צִרְתִּי עָלֶיךָ I will push forward posts (of troops) against thee, Jerusalem. Cant. 8, 9. Judg. 9, 31 lo, they urge on (excite) the city against thee.

3. to cut, to carve. a) Pr. by pressing upon with a knife, comp. נָדַר no. 1, 2; hence צור an edge, sharp rock. b) to form, to fashion, to shape, i. q. נָצַר no. 2. Syr. ܥܘܪ to form; Arab. صَوَّر id. Found only in fut. וְנָצַר Ex. 32, 4. 1 K. 7, 15; וְנָצַרְהָ Jer. 1, 5 Cheth. The other tenses are from נָצַר.

Deriv. צור, צירה, ציר, מְצור, pr. n. צור, ציר, צוריאל, צורישתי.

\* II. צור or צָרַר to bear, to carry; Ethiop. ጸዋር id. IV. to load; ጸር a load; ጸዋረ a porter. Kindr. perh. with Aram. כָּבַר, כַּבֵּץ, to bear.—Hence צָנַר nape, צָנֹרֶן.

צור m. (r. צור I. 3) plur. צָרוֹרִים, once צורות Job 28, 10.

1. a rock. a) Genr. sharp and precipitous, see the root, comp. Virg. Æn. 8, 233 'stabat acuta silex, præcisus undique saxis.' Sept. πέτρα. Chald. טִירָא, Syr. ܥܘܪܐ, a mountain; and so Arab. طور, as طور سينا Mount Sinai.—Ex. 17, 6. 33, 21. 22. Judg. 6, 21. Job 14, 18. Ps. 78, 20. 105, 41. Is. 2, 10. 48, 21. al.—Metaph. of a place where one is secure from enemies, comp. Ps. 27, 5 צור צִרְתָּנִי he hath set me high upon a rock. 61, 3. Hence a refuge, shelter; espec. of God, as affording refuge and protection to Israel, Deut. 32, 37 צור צִ' מַעֲזוֹ, Ps. 94, 22. 37 צִ' מְחַסֵּי So חֲסִיוֹ בוֹ a rock of refuge Is. 17, 10. Ps. 31, 3; 2 Sam. 22, 47. Deut. 32, 15. 2 Sam. 22, 47. Ps. 89, 27; 73, 26; 2 Sam. 23, 3. Is. 30, 39; c. suff. צִרְתִּי my rock, Ps. 18, 3. 47. 19, 15. 28, 1; c. art. הַצִּיר Deut. 32, 4. Of any tutelary divinity, Deut. 32, 31. 1 Sam. 2, 2. —By another metaphor, drawn from a quarry, צור is put for the founder of a people, Is. 51, 1.

b) a stone, pebble; Is. 8, 14 צור מְכַשֵּׁל a stone of stumbling. Job 22, 24 צִרְתִּי pebbles of the brooks; see Heb. Gr. § 106. 3. c.

2. an edge, see the root no. 3. a. Ps. 89, 44 צור הָרֶבֶב the edge of the sword; according to which analogy Josh. 5, 2. 3 צִרְתִּי are sharp knives; comp. צר Ex. 4, 25, and so Targ. But Sept. Vulg. Syr. Arab. understand knives of stone (comp. no. 1), which the ancient Orientals were accustomed to use for castration and circumcision, Hdot. 2. 86. Plin. 35. 46; and this interpretation is favoured by the words of the Alex. translator inserted after Josh. 24, 30, ἐκεί ἔθραυεν εἰς τὸ μῆγμα εἰς ὃ ἔθραυαν αὐτὸν (Joshua) ἐκεί τὰς μαχαίρας τὰς περὶνῶνας, ἐν αἷς περιέτεμε τοὺς νύκτους Ἰσραὴλ... καὶ ἐκεί εἰσιν ἕως τῆς σήμερον ἡμέρας. This is a circumstance worthy of remark; and goes to show at least, that knives of stone were found in the sepulchres of Palestine, as well as in those of north-western Europe.—Hence

3. form, shape, Ps. 49, 15 Keri; pr. cut, comp. Fr. taille from tailler; see צור no. 3. b.

4. Zúr, pr. n. m. a) A phylarch or chief of the Midianites, Num. 25, 15. 31, 8. Josh. 13, 21. b) 1 Chr. 8, 30. 9, 36.

צור and צִר (a rock, i. q. צור, comp. Rochelle) pr. n. f. Tyre, Gr. Τύρος, from an Aramean form ܥܘܪܐ, the celebrated and opulent emporium of Phœnicia, of which the most ancient and strongly fortified part, afterwards called Palatyrus (2 Sam. 24, 7, צִיר, Josh. 19, 29), was situated upon the continent, and the more modern part upon an island over against the former; see Ez. 26, 17. 27, 4. 25. Is. 23; 4. Comp. Menand. Ephes. ap. Jos. Ant. 9. 14. 2. ib. 8. 2. 7. For the history of the city see Comment. on Is. 1. p. 707 sq. Thesaur. p. 1160. Bibl. Res. in Palest. III. p. 401–8.—The domestic name צִר is found in O. T. 2 Sam. 5, 11. 1 K. 5, 15. 7, 13. Ps. 45, 13. Ez. 26, 2. al. sæp. and also in inscriptions on Tyrian coins struck in the time of the Seleucids; either simply לְצִיר (צִיר) Τύρου, or more fully לְצִיר אִם צִירִים) לְצִיר אִם צִירִים 'of

Tyre the metropolis of the Zidonians; see Monumm. Phœn. p. 79, 261. Tab. 6. 34. Mionnet Descr. des Medailles, T. V. pl. 23, 24.—At the present day its ruins, called صور *Sûr*, lie upon a peninsula, Alexander the Great having joined the island to the continent by a mole; Bibl. Res. in Palest. III. p. 394 sq.—Gentile n. צור q. v.

צֶנֶר see צֶנֶאָר *neck*.

צִירָה f. (r. צִיר I. 3) constr. צִירָת, plur.  
צִירֹת, *form*, Ez. 43, 11 bis.

צִנְרוֹן only in plur. צִנְרוֹת *necks* Cant.  
4, 9, for *neck*. The ending וֹן is dimin.  
and implies affection, Lehrs. p. 13.  
Others *a collar*.

צִירְיֵאל (my rock is God) *Zuriel*, pr.  
n. m. Num. 3, 35.

**צוּר־יִשְׁדָּי** (my rock is the Almighty)  
*Zurishaddai*, pr. n. m. Num. 1, 6. 2, 12.

\* צִתָּה, HIPH. הִצִּיתָ to set on fire, to kindle, i. q. הִצִּיתָ, once Is. 27, 4. See יִצֵּת.

**צִה** m. adj. (r. צִהָה) 1. *dazzling*  
*white, bright*, Cant. 5, 10.

2. Spec. *sunny, bright, clear*; Is. 18, 4 **צַח** *clear heat*. Jer. 4, 11 **רוּחַ צַח** *a serene wind*, i. e. warm and dry.

3. Trop. *clear, plain*, of words Is. 32,

4. Arab. **فَضَمَ** to be clear, manifest.

**צָחָה** and **צִרְחָה** (dry, thirsty, r. צָחָה)  
*Ziha*, pr. n. m. Ezra 2, 43. Neh. 7, 46.  
 11, 21.

\* **חָצַץ** obsol. root, i. q. **חָצַץ**, *to be bright, sunny*; then *to be dry*. Aram. **חָצַץ** *to be thirsty*.—Hence **חָצַץ**, pr. n. **חָצַץ**.

**צָחָה** adj. (ר. צָחָה, after the form קָטַל)  
dry, from thirst, Is. 5, 13.

\* **הִתְהַרְהַר** 1. to be bright, to be of a dazzling white, Lam. 4, 7.

2. *to be sunny*, i. e. exposed to the light and heat of the sun; whence צַח,

צָהִירָה, צָהִירָה, צָהִירָה. Arab. ضَحّ ضَحّ  
sunny plain, also the sun; Syr. ܕܒܕܐ  
to shine, to be serene, ܕܒܕܐ, warm;  
Chald. ܕܒܕܐ to make shine, to polish.

—This idea of brightness and splendour belongs very extensively to roots from the biliteral stock צה, as also to those beginning with the softer letters זח, הז, and with the sibilant dropped טז, טה; comp. צחה, צחר, צחס, צצח, נצה; אצה; חזה, אחז, אזח, וזה, וחז, שחר, שצר, שחל, שחז.

Deriv. צַח, צִחָתוֹת, and the three here following.

צָהִיחַ m. adj. *sunny*, hence *dry, parched*, Ez. 24, 7. 8. 26, 4. 14. R. צֶהַח.

צִחִיחָה f. a dry and parched land, Ps.  
68, 7. R. צַחָה.

צְחִיחִי id. plur. צְחִיחִים — Neh. 4, 7 Cheth.

\* **זָּ** obsol. root, Syr. **ܙܕܐ** to be filthy, foul; also to be impudent. Chald. **ܙܬܐ** id. The primary idea is

that of *stinking*; comp. זָמַח and سَنَّح  
to stink.—Hence

צִחָה f. *stench* Joel 2, 20.

צַחֲצֻחוֹת f. plur. *droughts*, Is. 58, 11.  
R. צַחַח no. 2.

\* צַחַק fut. יִצְחַק *to laugh*; Arab.


ضَحَك, Syr. and Zab. ضَح, Chald. also

חִי id. All these are onomatopoeic, and correspond with Sanscr. *kakh* to laugh, Gr. *καχάζω*, *καγχάζω*, Lat. *cachinnor*, Germ. *gackern*, *kichern*, Engl. *to giggle*. With the exception of Judg. 16, 25. Ez. 23, 32, this verb is found only in the Pentateuch; while the later writers and the poets use instead of it the softer form חִשֵּׁשׁ. Comp. חִשֵּׁשׁ.—Gen. 17. 17, 18, 12. 13. 15; c. *b* at any one Gen. 21, 6.

PIEL *to play, to sport, to jest*, pr. as iterat. 'to laugh repeatedly;' Gen. 19, 14. Spec. a) With singing, leaping, dancing, Ex. 32, 6. Judg. 16, 25. Gen. 21, 9; comp. Matt. 14, 6. b) With females, *to toy, to caress*, like *paigiv*, Lat. *ludere*, Gen. 26, 8; c. ה Gen. 39, 14, 17.

Deriv. pr. n. רִצְתָּק, and

חִצְּ m. *laughter, scorn*; Gen. 21, 6 *God hath prepared laughter for me, i. e. against me.* Ez. 23, 32.

\* צִתֵּר obsol. root, Arab.  Conj. XI, *to be dazzling white*; kindr. is צִתֵּר, see under צִתֵּת.—Hence the three following.



**צָהָר** m. *whiteness* of wool Ez. 27, 18.

**צָהָר** adj. *white*, e. g. she-asses Judg. 5, 10; prob. those of a light reddish colour, since asses entirely white are rarely if ever found. A light colour is highly prized by the Orientals in asses, camels, and elephants. Vulg.

*nitens*; Syr. whitish. Arab. <sup>5</sup>صَوْر pr. white, but also spoken of an ass of a light reddish shade. R. **צָהָר**.

**צָהָר** (whiteness) *Zohar*, pr. n. m. a) A son of Simeon, Gen. 46, 10. Ex. 6, 15; called also **זָהָר** Num. 26, 13. b) Gen. 23, 8, 25, 9. c) 1 Chr. 4, 7 Keri; in Cheth. **רָצָהָר**.

I. **צִיָּה**, i. q. **צִיָּה** *dryness*, see in **צִיָּה**.

II. **צִי** m. (for **צָהָר**, r. **צָהָר**) *a ship*, so called as being set up, built; comp. **סָפִינָה**. Is. 33, 21. Plur. **צִיִּים** Num. 24, 24. Ez. 30, 9; also **צִיִּים** Dan. 11, 30.—

Castell adduces Arab. <sup>5</sup>صَوَايَة a small vessel; but this word is not found in Arabic lexicographers.

**צִיבָה** (for **נָצִיבָה** statue, r. **נָצַב**) *Ziba*, pr. n. of a servant of Saul, 2 Sam. 9, 2, 16, 1.

**צִיד** m. (r. **צִיד**) 1. *hunting, the chase*, Gen. 10, 9, 25, 27.

2. *game taken in hunting, venison, etc.* Gen. 27, 5, 7, 19, 25, 33. Prov. 12, 27. Also *prey*, as of ravenous birds Job 39, 3 [38, 41].

3. *food of any kind*, Neh. 13, 15. Ps. 132, 15. Spec. *provision* for a journey Josh. 9, 5, 14. Comp. **צִידָה**.

**צִידָה** m. (r. **צִיד**) *a hunter*, Jer. 16, 16.

**צִידָה** or **צִידָה** f. (r. **צִיד**) i. q. **צִיד** no. 3, *food*; spec. *provision* for a journey Gen. 42, 25, 45, 21. Ex. 12, 39. Josh. 9, 11. Judg. 7, 8, 20, 10. 1 Sam. 22, 10. Ps.

78, 25.—Arab. <sup>5</sup>زَاك, Aram. **זִידָה**, **זִידָה**, id.

**צִידוֹן** and **צִידוֹן** Gen. 10, 15 (fishing, fishery, r. **צִיד**) *Zidon*, pr. n. of a very ancient and opulent city of Phenicia, fully **צִידוֹן רָבָה** *great Zidon*, or Zidon the metropolis, Josh. 11, 8, 19, 28. The name is fem. where the city is spoken of, Josh. 11, 8, 19, 28; and masc.

where the people is meant, as Gen. 10, 15. Often coupled with Tyre, Joel 4, 4. Jer. 25, 22, 27, 3. Zech. 9, 2, al. Gentile n. **צִידוֹנִי** *Zidonian*, see in its order.—The name Zidon, Zidonians, is often applied to all the inhabitants of the northern parts of Canaan, dwelling around the skirts of Mount Lebanon, and called by the Greeks Phenicians, comprehending also the Tyrians; so Is. 23, 2, 4, 12. Deut. 3, 9. Ez. 32, 30. Josh. 13, 6; comp. 1 K. 11, 5, 33. 2 K. 23, 13. Comp. **Σιδόνοι** Hom. Il. 6, 290. ib. 23, 743. Od. 4, 84 ib. 17, 424, which name has the same extent. Hence it is apparent, why Ethbaal king of Tyre (see Menand. ap. Jos. Ant. 8, 3, 2) is also called king of the Zidonians i. e. of Phenicia, 1 K. 16, 31; and why on Tyrian coins (see **צִיד**) we read **לְצִידוֹן** *of Tyre the metropolis of the Zidonians*. See more in Comment. on Is. 23, 2. On the coins of Zidon itself the inscription is **לְצִידוֹן**, i. e. **לְצִידוֹן**, *of Zidon, of the Zidonians*. At the present day a town of importance still occupies the same site, called **صيدا** *Saida*; see Bibl. Res. in Palest. III. p. 415–428. Reland Palest. p. 1010.

**צִידוֹנִי** gentile n. a *Zidonian*, Judg. 3, 3. Ez. 32, 30. Plur. **צִידוֹנִים**, **צִידוֹנִים** 1 Chr. 22, 4. Ezra 3, 7; **צִידוֹנִי** 1 K. 11, 33. Fem. plur. **צִידוֹנִיּוֹת** 1 K. 11, 1; in other Mss. **צִידוֹנִיּוֹת** or **צִידוֹנִיּוֹת**.

\* **צִידָה** obsol. root, i. q. **צִידָה** q. v. *to be sunny, dry*.—Hence **צִידָה**, **צִידוֹן**, **צִידוֹן**, **צִידוֹן**.

**צִידָה** f. *dryness, drought*, Job 24, 19; whence **צִידָה אֶרֶץ** *a dry land, desert*, Ps. 63, 2. Is. 41, 18. Jer. 2, 6. Hos. 2, 5. Joel 2, 20, al. So with **אֶרֶץ** impl. id. Ps. 78, 17. Is. 35, 1. Jer. 50, 12. Zeph. 2, 13. Plur. **צִידָה** Ps. 105, 41. R. **צִידָה**.

**צִידָה** m. *dryness, coner. a dry place, desert*, Is. 25, 5, 32, 2. R. **צִידָה**.

**צִידוֹן** (sunny place, sunny mount, r. **צִידוֹן**) *Zion*, pr. n. f. the southwesternmost and highest of the hills on which Jerusalem was built; Sept. **Σιών**. It included especially the most ancient part of the city, with the citadel and temple, (mount Moriah on which the temple was built being reckoned to Zion,) and

was also called the *City of David*, 2 Chr. 5, 2. By the poets and prophets it is very often put for Jerusalem itself, Is. 8, 18, 10, 24, 33, 14, al. Also for its inhabitants, fem. Is. 1, 27, 49, 14, 52, 1. Ps. 97, 8. Zeph. 3, 16. The inhabitants are also poetically called *בְּצִיּוֹן* Is. 30, 19, *בְּנֵי צִיּוֹן* Ps. 49, 2, *בַּת צִיּוֹן* the daughter of Zion Is. 52, 2, 62, 11. Ps. 9, 15, al. and *יוֹשְׁבֵי צִיּוֹן* Is. 12, 6. So *בַּת צִיּוֹן* is also put for the inhabitants even in exile Zech. 2, 11, 14, comp. Is. 40, 9; once for the city itself Is. 1, 8; see in *בַּת* no. 5. But *בָּנוֹת צִיּוֹן* the daughters of Zion are the females of Jerusalem, Is. 3, 16, 17, 4, 3. Once c. genit. Is. 60, 14 *צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל* Zion of the Holy One of Israel, i. e. sacred to him. For the topography, see Bibl. Res. in Palest. I. p. 388 sq. comp. p. 413.—Arab. *صهيون*; Syr. *ܨܝܘܢ*, as if from *צָהָה*.

*צִיּוֹן* m. (r. *צָהָה*) a pillar, cippus, a short column, as being set up; either sepulchral 2 K. 23, 17. Ez. 39, 15; or as a way-mark, guide, Plur. *צִיּוֹנִים* Jer. 31, 21.—Chald. id. Syr. *ܨܝܘܢܐ*, Arab. *صَوْنَة*, id.

*צִיּוֹה*, see in *צָהָה*.

*צִירִים* m. plur. (from a form *צִיר* i. q. *צִיר* dryness, with the ending *יִר*) inhabitants of the desert, viz. a) Men, i. e. nomades, Ps. 72, 9; and so according to some Is. 23, 13. b) Animals, i. e. jackals, ostriches, wild beasts, Is. 13, 21, 23, 13, 34, 14. Jer. 50, 39. Ps. 74, 14.

*צִיר* see in *צָן*.

*צִיּוֹן* m. (r. *צָנַן*) Jer. 29, 26, Sept. and Vulg. a prison; better stocks, as confining the hands and feet; so Symm. and the Heb. intpp. Comp. Arab. *زنان* fetter.

*צִיעֵר* (smallness, r. *צָעַר*) Zior, pr. n. of a place in the tribe of Judah, Josh. 15, 54.

*צִיר* see in art. *צָהָה* no. 2.

*צִיר* m. (r. *צָוִיץ*) 1. a brightness, i. e. a burnished plate of gold on the forehead of the high priest, Ex. 28, 36–38, 39, 30. Lev. 8, 9. Comp. Ps. 132, 18.

2. a flower, Job 14, 2. Ps. 103, 15. Is.

28, 1. 40, 6–8. Plur. *צִירִים* for *צָוִיץ* 1 K. 6, 18, 29, 32; see Lehrs. § 37. n. 1.

3. a wing; see in *צָוִץ* no. 2, 3. Jer. 48, 9.—Chald. *צִיר* wing, also a fin.

4. Ziz, pr. n. of a place or pass, once 2 Chr. 20, 16. Prob. near En-gedi, see Bibl. Res. in Palest. II. p. 215.

*צִירָה* f. (r. *צָוִיץ*) a flower; Is. 28, 4 *צִירָה נָבֵל* a flower of fading, i. e. a fading flower, comp. v. 1. But prob. it should read *צִירָה נָבֵל* with the same sense.

*צִירָה* f. (for *צִירָה*) pr. flower-like, or wing-like, from *צָוִץ* with the adj. fem. ending *יִרָה*. Hence

1. a lock of hair, forelock, Ez. 8, 3. Comp. under *נָצָה* no. 1.

2. fringe, tassel, worn by the Israelites on the corners of their garments Num. 15, 38, 39. Comp. Matt. 23, 5.

*צִירְלָג* 1 Chr. 12, 1, 20, elsewhere *צִקְלָג*, in pause *צִקְלָג*, Ziklag, pr. n. of a city of Simeon, at times subject to the Philistines, Josh. 15, 31, 19, 5. 1 Sam. 27, 6, 30, 1, 14, 26. 2 Sam. 1, 1, 1 Chr. 4, 30; comp. Neh. 11, 28. The etymology is obscure. Simonis derives it from *צִירָק* outpouring of a fountain; but this has little probability.

\* *צִיר* a root doubtful in the verb itself, signifying according to the derivatives:

1. to go in a circle, to revolve, kindr. with *חָוֶה*, *חָוֶה*, *חָוֶה*. Hence *צִיר* hinge, writhing.

2. to go, Arab. *صار* mid. Ye, to go, to arrive; comp. *סִיר*. Hence *צִיר* a messenger.—Hence also

HITHPA. fut. *יִצְטִירֻ* Josh. 9, 4 could be: they went and betook themselves to the way, they set off. But since no other trace of this form or signification exists in Hebrew or in Aramean, it is better to read with six Mss. *יִצְטִירֻ* they provided themselves with food for the journey, as in v. 12; which is also expressed by the ancient versions.

I. *צִיר* m. (*צִיר*) plur. *צִירִים*, constr. *צִירֵי*.

1. hinge of a door Prov. 26, 14. Chald. Syr. Arab. *صير* id.

2. Plur. *צִירִים* i. q. *חֲבָלִים* writhings, throes, pains, of a woman in travail, Is.



13, 8, 21, 3. 1 Sam. 4, 19. Metaph. of terror Dan. 10, 16, which is often compared with the pains and trembling of childbirth. Comp. Arab. **ضار** V, to writhe with pain.

3. *a messenger*, Prov. 13, 17. 25, 13. Jer. 49, 14. Obad. 1. Plur. Is. 18, 2. 57, 9. See r. צִיר no. 2.

II. צִיר m. (r. צִיר I. 3) 1. *form, shape*, i. e. beauty, Ps. 49, 15 Cheth.

2. *an idol, image*, Is. 45, 16.

צֶלַ m. (r. צֶלַ II) c. suff. צֶלִי; once fem. 2 K. 20, 11. Is. 38, 8, where צֶלֶה can only refer to צֶלַ, comp. צֶלַה; *shade, shadow*; Arab. **ظِل**, Syr. **ظِلْ** id. So

Judg. 9, 36. Ps. 80, 11. Cant. 2, 31. Ez. 17, 23. 31, 6. Hos. 14, 8. al. צֶל נְטוּר *a lengthened shadow*, i. e. lengthening with the declining day, Ps. 102, 12, comp. 109, 23. Jer. 6, 4. Job 17, 7 *all my members are as a shadow*, i. e. wasted, thin, so that only a shadow of me remains.—Metaph. a) Put for any thing fleeting and transient, Job 8, 9. Ps. 102, 12. Ecc. 6, 12. 8, 13. 1 Chr. 29, 15. So צֶל נוֹבֵר *a passing shadow* Ps. 144, 4. b) Concr. *a shade*, i. e. as affording shelter, protection, the figure being preserved, as Gen. 19, 8 קִרְתִּי בְּצֶל קִרְתִּי *under the shadow of my roof*, the protection of my house. So *in or under the shadow of thy wings* Ps. 17, 8. 36, 8. 57, 2. Is. 25, 4 *thou, Jehovah, art a shadow (shelter) from the heat*. 16, 13. Also the figure being neglected, e. g. *in the shadow of his hand*, i. e. under his protection, Is. 49, 2. 51, 16; *in the shadow of God*, Ps. 91, 1. Lam. 4, 20; of Egypt Is. 30, 2; of Heshbon Jer. 48, 45. Ecc. 7, 12 בְּצֶל הַחֵכֶם *in the shadow of wisdom we are in the shadow of wealth*, i. e. wisdom protects men not less than wealth. So Ps. 121, 5. Num. 14, 9.—Once צֶל may be referred to the approach of evening, as in Engl. *the shades of evening*, the end of the day's labours, Job 7, 2.

\* צֶלַה Chald. *to incline, to decline*, often in Targg. for Heb. נָטָה. Spec. *to incline the ear, to listen*, Targg. Ps. 40, 2. Prov. 5, 13. Syr. **ظِل** id.—Hence in O. T.

PA. *to pray, to implore*, pr. 'to cause to listen'; Dan. 6, 11. Ezra 6, 10.—Often in Targg. Syr. **زَجَب**, Arab. **صَلَا**, Eth. **ጸለ**, id.

\* צֶלַה *to roast*, 1 Sam. 2, 15. Is. 44, 16. 19. Arab. **صَلَا** and **صلى** id.—Hence צֶלִי.

צֶלַה (shade) *Zillah*, pr. n. of a wife of Lamech, Gen. 4, 19. 23.

צֶלֶב, in Keri צֶלִיל, pr. *κόλλυρα*, a round cake; so called from rolling, from r. צֶלַ III. Comp. קָבַר. Once Judg. 7, 13 צֶלֶב (צֶלֶב) *where Sept. and Chald. well, a cake of barley-bread*.

\* I. צֶלַח and צֶלַח Jer. 12, 1, fut. *רָצַח*, pr. *to cleave, to cut, to break through*. Chald. *to cleave wood*; Syr. id. Aph. *to break through, whence* **رَضَل** rupture, hernia. Kindr. is **הָלַח**.—Hence spec.

1. *to go over or through, to pass over a river, to ford*, c. acc. 2 Sam. 19, 18.

2. *to come upon, to fall suddenly upon*; mostly of the Spirit of God falling upon men, c. **עַל** Judg. 14, 19. 15, 14. 1 Sam. 10, 6. 11, 6; c. **אֶל** 16, 13. 18, 10. Of fire and of God himself breaking forth upon men, poet. c. acc. Am. 5, 6. Comp. **בוא** no. 2. d.

3. *to go on well, to prosper, to succeed*, comp. **אָשַׁר**, **קָשַׁר**; e. g. of a business Is. 53, 10. 54, 17. Jer. 12, 1. Ez. 17, 15; of a plant, *to thrive, to flourish*, Ez. 17, 9. 10; of a person in any matter, business etc. Ps. 45, 5. Jer. 22, 30. With **לְ**, pr. *to prosper for any thing*, i. e. *to be good or fit for any thing*, Jer. 13, 7. 10. Ez.

15, 4. 16, 13. Arab. **صَلَحَ** aptus fuit.

HIPII. 1. Causat. of Kal no. 3. a) *to give success, to prosper*, spoken of God as prospering e. g. the business of any one Gen. 24, 21. 56. 39, 3. 23; also a person, with acc. of pers. 2 Chr. 26, 5; **לְ** Neh. 1, 11. 2, 20; absol. Ps. 118, 25. b) *to accomplish prosperously, to finish happily*, 2 Chr. 7, 11. Ps. 1, 3. Dan. 8, 25. Is. 55, 11. Spec. with the nouns **דַּרְכֵי**, **דַּרְכֵי**, pr. *to make one's way or counsel prosper*, i. e. *to prosper in one's ways, to be successful*, Deut. 28, 29. Ps. 37, 7 **בְּצֶלֶחַ**

הַרְבֵּה *who prospereth in his way, who is successful in all things.* Josh. 1, 8. Is. 48, 15.

2. Intrans. *to have success, to be successful*, e. g. an undertaking Judg. 18, 5; a person in any undertaking 1 K. 22, 12. 15. 1 Chr. 22, 13. 29, 23. 2 Chr. 18, 14. Prov. 28, 13. al. Jer. 2, 37 c. הַ of thing.

\* II. צֶלַח i. q. Chald. וָלַח, *to flow, to be poured out.* Syr. وَكَس to pour out into any thing, to sprinkle.—Hence צֶלַחַח, צֶלַחִי, צֶלַחִי, dish.

צֶלַח Chald. i. q. Heb. צֶלַח I, APH. הצֶלַח after the Heb. form.

1. Trans. *to cause one to go on well, to promote rapidly* sc. to public offices and honours, Dan. 3, 30; *to accomplish any thing prosperously*, Ezra 6, 14.

2. Intrans. *to be prospered* i. e. to be promoted to high honours Dan. 6, 29; of a thing, *to be prosperously accomplished*, to succeed, Ezra 5, 8.

צֶלַחַח f. (r. צֶלַח II) only plur. צֶלַחִי 2 Chr. 35, 13, *dishes, platters*, into which things are poured. Chald. צֶלַחִיָּה, Syr. وَكَسًا, id. Arab. وَكَس large platters.

צֶלַחִי f. a dish. 2 K. 2, 20. R. צֶלַח II.

צֶלַחַח f. a dish, 2 K. 21, 13. Prov. 19, 24. 26, 15. R. צֶלַח II.

צָלִי m. constr. צָלִי, *roast, roasted*, Is. 44, 16. צָלִי-אֵשׁ Ex. 12, 8. 9. R. צָלָה.

צָלִיל, see צָלִיל.

\* I. צֶלֶל *to tinkle*, onomatopoetic; as metal, comp. צֶלֶל no. 1; also of the tinkling stridulous sound of insects, see צֶלֶל no. 2. Arab. صَلَّ, Syr. صَلَّ, id. Comp. Germ. schallen, Schelle, and without the sibilant, gellen, hallen, comp.

הֶלֶל. Also *l* being changed to *n*, طֶן i. q. Lat. tinnire.—Trop. a) Of the ears, *to tingle* with astonishment, terror, fut. 3 pers. plur. Chald. הֶלֶלִּי, 2 K. 21, 12.

Jer. 19, 3. Arab. طَن id. b) Of the lips (and teeth) as rapidly striking each other, *to chatter, to quiver*, Hab. 3, 16.

HIPH. i. q. Kal lett. a, fut. הֶצִיֵּנָה 1 Sam. 3, 11.

Deriv. מֶצֶלַח, מֶצֶלַח, מֶצֶלַח.

\* II. צָלַל *to be shaded, darkened*, e. g. by shadows, or twilight; see Hiph. In the kindred dialects also the signif. both of *shade* and of *darkness* is prevalent;

Arab. ظَلَّ II to shade, IV to be shaded, dark, e. g. the day; ظِلَّ shade, also

morning twilight. Eth. ለለ to shade, IV to seek the shade; but ለለ darkness. Aram. צָלַל id. Kindr. is צָלַם.—Once Neh. 13, 19 *and it came to pass when the gates of Jerusalem began to be dark (צָלַל) before the sabbath*, i. e. on the eve before the sabbath, when the holy time began; comp. Lev. 23, 32.

HIPH. part. מֶצֶלַח shading, giving shade, Ez. 31, 3.

Deriv. צָלַל, צָלַל, מֶצֶלַח, צָלַח, and pr. n. צָלַח, צָלַחִי, צָלַחִי, צָלַחִי, צָלַחִי, צָלַחִי.

\* III. צָלַל *to roll or tumble down* of oneself, *to be rolled down*; kindr. with צָלַל, the letters *z* and *z* being interchanged. Once, of the Egyptians in the Red Sea, Ex. 15, 10 צָלַל בְּעֶרְבָה they rolled down like lead in the mighty waters, i. e. tumbled to the bottom, sank; Sept. ἔδυσαν, Vulg. submersi sunt.

Deriv. צָלַל, צָלַל.

צָלַל m. (r. צָלַל II) c. suff. צָלַל; plur. צָלַלִּים, constr. צָלַלִּי; *shade, shadow*, Cant. 2, 17. 4, 6. Job 40, 22; צָלַל עֶרֶב the shades of evening Jer. 6, 4; comp. Ps. 102, 12. 109, 23.

צָלַלִּי (shade looking upon me) Zelelponi, pr. n. m. with the art. Hazelelponi, 1 Chr. 4, 3.

\* צָלַם obsol. root, kindr. with צָלַל II; Arab. ظَلِم I, IV, *to be shady, dark*, e. g. the night; ظَلَم, ظَلَم, darkness. Eth. ለለ to be obscure, dark.

Deriv. the four following.

צָלַם m. c. suff. צָלַמִּי; plur. c. suff. צָלַמִּי, constr. צָלַמִּי.

1. *shade, shadow*; metaph. of any



thing empty and vain, Ps. 39, 7; an illusion, Ps. 73, 20.—Hence

2. *image, likeness*, as shadowing forth any thing, comp. Gr. *σκια, σκιασμα, σκιαγραφία*. Gen. 1, 26. 27. 5, 3. 9, 6. Plur. *images of things* 1 Sam. 6, 5. 11; of men Ez. 16, 17. 23, 14; spec. *idols* Num. 33, 52. 2 K. 11, 18. Ez. 7, 20. Am. 5, 26.—Syr. and Chald. *ܐܝܬܐ, ܐܝܬܐ*, id. Arab. *صنم* *image*, the letters *ن* and *ل* being interchanged.

*צלם* and *צלם* Chald. m. emphat. *צלמה, an image, idol*, Dan. 2, 31 sq. 3, 1. 2. 3. 5. 7. 10. 18. al.

*צלמון* (shady) *Zalmon, Salmon*, pr. n. a) A mountain in Samaria near Shechem, Judg. 9, 48. Many suppose this to be the same as the Zalmon in Ps. 68, 15: *when the Almighty scattered kings in it (the land), there was snow (impers.) on Zalmon*, i. e. the fields were whitened with the bones of the slain. [But the only high mountains around Shechem are Gerizim and Ebal, and these would be first covered with snow.—R.] Others here take *צלמון* as an appellative, *shade, darkness*, i. e. *צלם*, and render: *there was snow in the darkness*, i. e. light arose in the darkness, calamity; so Targ. Theod. Kimchi. b) One of David's military chiefs 2 Sam. 23, 28; called in 1 Chr. 11, 29 *צלי*.

*צלמונה* (shady) *Zalmonah*, pr. n. of a station of the Israelites in the desert Num. 33, 41.

*צלמות* f. only poet. *death-shade, shadow or darkness of death*, i. e. such as is in the place of the dead or Sheol; compounded of *צל* shadow, darkness, and *מות* q. v. no. 2. Hence *thickest darkness*, pr. that of Sheol Job 10, 21. 22. 12, 22. 28, 3. 38, 17; and then gen. i. q. *בטח* but stronger, Job 3, 5. 24, 17. 34, 22. Ps. 23, 4. Am. 5, 8. Jer. 13, 16; of a prison Ps. 107, 10. 14.—Metaph. of great evil and calamity Ps. 44, 20. Is. 9, 1; of great distress Job 16, 16. The desert, as being pathless, is also called *צל* *צל* Jer. 2, 6.

*צלמנע* (perh. for *צל מנע* shelter is denied him) *Zalmunna*, pr. n. of a prince of the Midianites, Judg. 8, 5. Ps. 83, 12.

\* *צלע* 1. pr. prob. *to be prominent*; Arab. *طلع* id. of a tooth. Hence *צלע* rib, Arab. *ضلع* rib, also a large tooth.

2. Denom. from *צלע* no. 2, pr. 'to lean on one side'; hence *to halt, to limp*, Gen. 32, 32. Part. fem. *הצלעה* collect. *the halt, the lame*, pr. of a flock weary with heat and travel, trop. of the Israelites Mic. 4,

6. 7. Zeph. 3, 19.—Arab. *ضلع* and *ضلع* id.

Deriv. *צלע, צלע*.

*צלע* m. constr. *צלע* Ex. 26, 26 sq. once *צלע* 2 Sam. 16, 13; c. suff. *צלעי* Jer. 20, 10; plur. *צלעים* m. 1 K. 6, 34 in signif. no. 2; elsewhere *צלעות* fem. Ex. 25, 12. al.

1. *a rib*, Gen. 2, 21. 22. Arab. *ضلع*, Chald. *צלע*, Syr. *أحلك*, id.—Plur. *ribs*, i. e. *beams, joists* of a building, 1 K. 6, 15. 16. 7, 3. Comp. in Engl. *ribs* of a ship.

2. *the side*, e. g. a) Of a man Job 18, 12. Jer. 20, 10 *צלעי שמרי* *the keepers of my side*, who do not leave my side, my familiar companions. Comp. Arab. *جار الجنب* protector of the side; Lat. '*tere latus*,' Hor. b) Of things, as of a mountain 2 Sam. 16, 13; of the tabernacle Ex. 26, 26. 27; of an altar 27, 7. 38, 7; of the ark Ex. 25, 12. 37, 3. So of a side or quarter of the heavens Ex. 26, 35. Plur. *צלעים* m. *sides or leaves* of a double door 1 K. 6, 34.

3. *a side-chamber of the temple* 1 K. 6, 5. Ez. 41, 6. Of these there were *thirty* (Jos. Ant. 8. 3. 2), or *thirty-three* according to Ez. 41, 6, surrounding the temple on three sides, and divided into three stories; see *רצוצה* no. 2. Collect. *a side-story or range of these chambers* 1 K. 6, 8; and put also, like *רצוצה*, for this whole part of the edifice, Ez. 41, 5. 9. 11. Also *בית צלעות* Ez. 41, 9, i. e. the space between the wall of the *ναός* and the external wall, in which these chambers were erected. See espec. Josephus l. c.

4. *Zelah*, pr. n. of a city in Benjamin where Saul was buried, Josh. 18, 28. 2 Sam. 21, 14.

*צלע* m. *a halting*, and hence *a fall* Ps. 35, 15. 38, 18. R. *צלע*.

\* **צָלַח** obsol. root, Syr. *to break, to wound*.—Hence the two following.

**צָלַח** (fracture, wound) *Zalaph*, pr. n. m. Neh. 3, 30.

**צֶלְפָּחָד** (first fracture, perh. first-born, comp. **צָפַר**.) *Zelophehad*, pr. n. m. Num. 26, 33, 27, 1. 36, 2. Josh. 17, 3. R. **צָלַח**.

**צֶלֶזַח** (shade from the sun, from **צָלַח**) shade and **צָלַח** i. q. **ضَح** sun) *Zelzah*, pr. n. of a place on the border of Benjamin, 1 Sam. 10, 2.

**צֶלְצֶל** m. (r. **צָלַח** I) in pause **צֶלְצֶל** Deut. 28, 42, constr. **צֶלְצֶל** Job 40, 31. Is. 18, 1; plur. **צֶלְצֶלִים**, constr. **צֶלְצֶלִי**, see in no. 1. b.

1. Put for any *tinkling, ringing, clanging* instrument, e. g. a) *a fish-spear, harpoon*, Job 40, 31 [41, 7]; used by the ancient Egyptians for hunting the hippopotamus and crocodile, see Wilkinson's Mann. and Cust. of the Anc. Egyptians III. p. 72, 73. b) Plur. **צֶלְצֶלִים** 2 Sam. 6, 5, constr. **צֶלְצֶלִי** Ps. 150, 5, *cymbals*, which are struck together and produce a loud clanging sound; comp. *Joseph*. Ant. 7. 12. 3.

2. Put for a stridulous insect, which gives forth a *tinkling* or *clanging* sound; e. g. *a grasshopper, cricket*, Deut. 28, 42.—Sept. and Vulg. not well, *rubigo*.

3. Put for the *whizzing* or *whirring* of wings; Is. 18, 1 **אָרְץ צֶלְצֶל בְּכַנְפֵּיהֶן**, lit. *the land of the whirring of wings*, i. e. 'land of the clangour of armies,' full of armies (wings) clanging their arms, viz. Ethiopia. Wings are here put for armies, see **בְּכַנְפֵּיהֶן** no. 1; and this double meaning of **בְּכַנְפֵּיהֶן** and **צֶלְצֶל** gives room for an ingenious play of words.—For a review of other interpretations, see Comm. on Is. 1. c. Thesaur. p. 1167.

\* **צָלַק** obsol. root, Chald. *to cleave, to split*, i. q. **צָלַח** I.—Hence

**צֶלֶק** (fissure) *Zelek*, pr. n. of one of David's military chiefs, 2 Sam. 23, 37. 1 Chr. 11, 39.

**צִלְתָּי** (contr. for **צִלַּת** shadow i. e. protection of Jehovah) *Zillethai*, pr. n. m. a) 1 Chr. 8, 20. b) 12, 20.

\* **צָמֵא**, præt. (without א) 1 pers. **צָמֵיתִי** Judg. 4, 19, 2 pers. f. **צָמֵתָי** Ruth 2, 9; fut. **וְצָמֵתָ**; *to thirst*, Ex. 17, 3. Judg. 15, 18. Is. 48, 21. 49, 10. Job 24, 11. Metaph. **וְצָמֵתִים לְאֱלֹהִים** *to thirst after God*, to long for his worship, Ps. 42, 3. 63, 2. Comp. **δυσάω** Matt. 5, 6. Arab. **طَبِى**, Ethiop. **ጸፍክ**, id.

Deriv. the four following.

**צָמֵא** m. *thirst*, Neh. 9, 15. 20. Ps. 69, 22. 104, 11. al. c. **ל** Am. 8, 11. With prep. **בְּ** it usually takes the art. as **בְּצָמֵא** *thirst* Judg. 15, 18. Is. 50, 2; **בְּצָמֵא** Ex. 17, 3. Hos. 2, 5. al. but without art. Deut. 28, 48. 2 Chr. 32, 11.—Once **צָמֵתָי** Is. 5, 13 in some editions.

**צָמֵא** m. adj. (r. **צָמֵא**) fem. **צָמֵאָה**, *thirsty*, 2 Sam. 17, 29. Is. 21, 14. 55, 1. al. Spec. *a thirsty land* i. e. dry, desert, Is. 44, 3.—Fem. Deut. 29, 18 *to take away צָמֵאָה* **אֶת־הָרְוָה** *the full with the thirsty*, i. e. one and all. Comp. in r. **יָצַב** no. 1. a.

**צָמֵאָה** f. *thirst, trop. of sexual desire* Jer. 2, 25. R. **צָמֵא**.

**צָמֵאָן** m. (r. **צָמֵא**) *a thirsty land*, i. e. dry, parched, Deut. 8, 15. Is. 35, 7. Ps. 107, 33.

\* **צָמַד** in Kal not used. 1. *to bind, to fasten*, see Pu. Hiph. Kindr. with **צָמַם**; comp. **צָמַם** and **צָמַד**. Arab. **ضَمَد** to bind up, e. g. a wound. Syr. **ضَمَر**, Chald. **צָמַד**, id.—Spec. 'to bind to the yoke;' hence

2. *to subject to the yoke*, i. e. to rule and discipline, *to subdue*; and in the pass. conjugations *to be subdued, to serve*. So Ethiop. **ሆረ** to subdue to the yoke; **ተሆረ** to serve, spec. of divine worship; **ሆረ-ገ** and **ሆረ-ገ** a servant, spec. of God.—Hence

NIPH. **וְצָמַד לְבָנִי** *to serve Baal, to worship Baal*, Num. 25, 3. 5. Ps. 106, 28.

PUAL *to be bound, fastened*, e. g. a sword, 2 Sam. 20, 8.

HIPH. with **מְרָמָה**, trop. *nectere dolos*, i. e. *to contrive, to frame*, Ps. 50, 19.

Deriv. **צָמַד**, and

**צָמַד** m. c. suff. **צָמַדִּי**, plur. **צָמַדִּים**, constr. **צָמַדִּי**.

1. *a pair, yoke*, e. g. of oxen 1 Sam. 11, 7. 1 K. 19, 19. 21; of asses Judg. 19



10. 2 K. 9, 25 רִכְבִּים צָמְדִים *riding in pairs, pair-wise, two and two*. Collect. Is. 21, 7 צָמֵד פָּרָשִׁים *pairs of horsemen*. v. 9.

2. yoke, as a measure of land, i. e. as much as a yoke of oxen can plough in a day, comp. Lat. *jugerum*; 1 Sam. 14, 14. Is. 5, 10. So Arab. فدان *feddān*.

צָמָה Is. 5, 13, see in צָמָה fin.

צָמָה f. a veil, Cant. 4, 1. 3. 6, 7. Is. 47, 2. R. צָמָה no. 2.

צָמִיר m. (ר. צָמֵן) only plur. צָמִירִים or צָמִירָה, *dried grapes, raisins, bunches of raisins*, Ital. *simmuki*. 1 Sam. 25, 18. 30, 12. 2 Sam. 16, 1. 1 Chr. 12, 40. Diff. from אֲשִׁירָה q. v.

\* צָמַח fut. רָצַח, *to sprout, to spring up*, as plants Gen. 2, 5. 41, 6. Ex. 10, 5; hair Lev. 13, 37. Trans. once Ecc. 2, 6 יָצַר צִיָּהּ וַיִּצֶר הַגֵּרִים *the grove shooting forth trees*, i. e. producing trees. Metaph. a) Of men as likened to plants, Job 8, 19. Is. 44, 4. Zech. 6, 12. b) Of calamity Job 5, 6; truth Ps. 85, 12; new events Is. 42, 9. 43, 19. 58, 8.—The primary root צָח see in צָחָה. Syr. حَبَسَ to be bright.

PIEL i. q. Kal, of the hair Ez. 16, 7. Judg. 16, 22; of the beard 2 Sam. 10, 5. 1 Chr. 19, 5.

HIPH. *to cause to sprout or spring up, to make grow*, e. g. God the plants Gen. 2, 9. Ps. 104, 14. Job 38, 27; the earth plants, *to bring forth*, Gen. 3, 18. Is. 61, 11, and so with acc. impl. Deut. 29, 22. With two acc. Ps. 147, 8 מְצַמֵּית הָרִים *who maketh the mountains to bring forth grass*; impl. Is. 55, 10. Metaph. God is said: הָצַמְתָּ קַרְנִי *to cause the horn of any one to put forth*, i. e. to enlarge his power and authority, Ez. 29, 21. Ps. 132, 17. Also צָרָקָה הָצַמְתָּ *to cause deliverance to spring up*, i. e. to appear, Is. 45, 8. 61, 11.—Hence

צָמַח m. in pause צָמַח Zech. 3, 8, c. suff. צָמָח.

1. a sprouting, springing up; Ez. 17, 9 מְרַבֵּי צָמָחָה. v. 10.

2. a sprout, shoot, only collect. *growth, increase*, i. e. 'what springs from the earth,' its fruits, productions, Gen. 19, 25. Hos. 8, 7. Ez. 16, 7. Ps. 65, 11. Hence צָמַח יְהוָה Is. 4, 2, *the increase of*

*Jehovah*, i. e. the produce of the Holy Land as consecrated to God, i. q. פָּרִי הָאָרֶץ in the other hemistich; comp. Gen. 4, 3. 13, 26. Deut. 1, 25. 26, 2. 10. 28, 30. etc. The whole passage I interpret thus: *The increase of Jehovah shall be splendid and glorious, and the fruit of the earth excellent and beautiful, for those/escaped of Israel*, i. e. the land shall flourish in beauty and with abundance of produce and fruits, in behalf of those who shall escape the slaughter. All other interpretations of this passage fail to accord with the context and with the parallelism of the words; and among them, that which regards צָמַח as the sprout, i. e. offspring of God, viz. the Messiah, which the expression פָּרִי הָאָרֶץ in the other hemistich forbids.—But the Messiah is undoubtedly to be understood in Jer. 23, 5. 33, 15, where there is promised to David צָמַח צְדָקָה, *a sprout or branch of righteousness*, a righteous descendant; and Zech. 3, 8. 6, 12, where the Messiah is elliptically called צָמַח *the Branch*, offspring, sc. of David.

צָמִיר m. (ר. צָמֵד) 1. a bracelet, Num. 31, 50; plur. Gen. 24, 22. 30. 47. Ez. 16, 11. 23, 42.

2. a lid, cover of a vessel, as 'made fast' upon it, Num. 19, 15.

צָמִים m. sing. (ר. צָמֵם, after the form צָדִיק) a snare, noose, Job 18, 9; comp. vv. 8. 10. Metaph. destruction, Job 5, 5 וַיִּשְׁאֵן צָמִים חֵילָם *and destruction panteth after their substance*; where destruction is aptly represented by a snare which lies in wait gaping for its prey. The ancient versions here render צָמִים *the thirsty*, as if i. q. צָמָאִים; but against the laws of the language.

צָמִיתָ f. (ר. צָמָה) pr. destruction, extinction; hence לְצָמִיתָ, *until extinction*, i. e. so long as a thing endures, i. q. לְעוֹלָם, *for ever, in perpetuity*, Lev. 25, 23. 30.

\* צָמַם obsol. root. 1. to braid, to bind; kindr. with צָמַם. Arab. صَمَّ to join two things, to conjoin.—Hence צָמִים snare.

2. i. q. Chald. צָמַם, *to cover, to veil*, Targ. Gen. 24, 65.—Hence צָמָה.

\*צָמַץ to dry up, to be dry, of the

breasts, Hos. 9, 14. Arab. صَامِقٌ dry, thirsty.—Hence צָמַץ.

\*צָמַר obsol. root, perh. i. q. צָמַר and Arab. transp. صَرَم, to cut off.—Hence

צָמַר m. in pause צָמַר, c. suff. צָמַר Hos. 2, 7. 11, wool, perh. so called as being shorn; comp. צֹו fleece, from צֹו. Lev. 13, 48. Deut. 22, 11. 2 K. 3, 4. Prov. 31, 13. Is. 1, 18. 51, 8. al. צֹו a fleece of wool Judg. 6, 37. Of woollen garments Ez. 34, 3. 44, 17.—Eth. ሆር wool, a fleece; Chald. צָמַר, Syr. ܥܡܪ id.

צָמַר Gen. 10, 18, the Zemarite, pr. n. of a Canaanitish tribe, apparently the inhabitants of *Simyra*, a Phenician city near the river Eleutherus; Strabo XVI. p. 753 Causab. [Cellarii Not. Orbis ant. II. 445. Ruins are mentioned here by Maundrell (p. 31) and by Shaw (p. 269, 270); the latter says they are five miles west of Arca, and bear the name of *Sumra*, prob. سمار *Semâr*. But neither Maundrell nor Burekhardt has this name.—Another سمار جبيل *Semâr Jebel* lies near the coast north of Jebel; and a site of ruins called *Zemrah* exists north of Tortosa the ancient Antaratadus.—R.

צָמַרִים *Zemaraïm*, pr. n. of a city in the tribe of Benjamin Josh. 18, 22. Hence would seem to be derived the name הַר צָמַרִים *Mount Zemaraim*, in the mountains of Ephraim, which extended to or into the territory of Benjamin, 2 Chr. 13, 4.

צָמַר f. (r. צָמַר) c. suff. צָמַרֹו, foliage, q. d. fleece or locks of the trees, Gr. λάρνη, Lat. 'coma arborum,' as transferred from animals to plants; comp. צָמַל note, צָמַר, יוֹנָקָה, Gr. οἶος ἄστρον Hom. Od. 1. 443.—Ez. 17, 3. 22. 31, 3. 10. 14. Others, *topmost bough*; comp. צָמַר.

\*צָמַת pr. to be silent, like Arab. صَمِت; of the same family with צָמַם, צָמַם, and many others ending in מ, see in צָמַם note.—Trans. pr. to make silent, and hence to cut off, to destroy,

Lam. 3, 53. So Eth. አጽፐፕ to extirpate.

NIPH. to be cut off, to become extinct as torrents Job 6, 17; a person Job 23, 17.

PIEL i. q. Kal, Ps. 119, 139.

HIPH. i. q. Kal, Ps. 18, 41. 54, 7. 69, 5. 83, 27. 94, 23. 101, 5. 8. 143, 12.

PIL. צָמַח id. Ps. 88, 17, where צָמַחוֹנִי is read for צָמַחוֹנִי, which no one seems to have explained. Prob. Kibbutz is put for the movable Sheva because of the following ו; see Lehrs. p. 68, 69. Monum. Phoen. p. 436.

Deriv. צָמַח.

צָן, see צָנִים.

צָן *Zin* (also צָן in some Mss.) pr. n. of a desert on the south of Palestine and westward from Idumea, in which was situated the city קָדֶשׁ בַּרְנֶע *Kadesh-Barnea*, Num. 13, 21. 20, 1. 27, 14. With He parag. צָנָה Num. 34, 4. Josh. 15, 3. It was therefore in the western part of the 'Arabah, south of the Dead Sea; see in קָדֶשׁ.—Talm. צָן a low palm-tree.

\*צָנָה and צָנָה obsol. root, i. q.

צָנָן, Arab. ضأن IV, to have large flocks.—Hence

צָנָה comm. gend. c. suff. צָנָנִים Num. 32, 24, also צָנָה Ps. 8, 8, i. q. צָנָן, flocks, small cattle, espec. sheep.

צָנָה f. I. Pr. a thorn, from r. צָנָן I; plur. צָנָה trop. hooks, for fishing Am. 4, 2. Comp. in הוֹחַ.

II. a shield, buckler, from צָנָן II, i. e. of the largest size covering the whole body, σπυρός, see 1 K. 10, 16. 17.—Ps. 35, 2. Ez. 23, 24. 38, 4. 1 Sam. 17, 7. 41. al. Metaph. Ps. 5, 13. 91, 4.

III. cold, Prov. 25, 13. R. צָנָן III.

צָנָה, see צָנָה.

צָנָה i. q. צָנָה, Is. 62, 3 Cheth. R. צָנָה.

צָנָה m. (r. צָנָה) a cataract, waterfall, so called from its rushing sound Ps. 42, 8; a water-course 2 Sam. 5, 8.—Chald. id.

\*צָנָה fut. צָנָה to let oneself down, to descend, e. g. from an ass, to alight, Judg. 1, 14. Josh. 15, 18. Once of things



Judg. 4, 21 *she smote the tent-pin through his temples*, וַתַּצְנֵחַ בְּאָזְנוֹ, and it went down (penetrated) into the ground.—Kindred is צָנִיעַ q. v. also جَنَح to incline oneself, see in צ lett. e. p. 878.

צָנִים m. plur. *thorns, prickles*, Prov. 22, 5; so of a thorn-hedge Job 5, 5. R. צָנִי I.

צָנִיִּים m. plur. *thorns, prickles*, Num. 33, 55. Josh. 23, 13. R. צָנִי I.

צִנִּיָּה m. (r. צָנֵה) *a tiara, turban*, as 'wound around' the head, e. g. of men Job 29, 14; of women Is. 3, 23; of the high priest Zech. 3, 5; of kings Is. 62, 3 Keri.

\* צָנִים pr. *to be hard*, as in Samaritan; comp. Syr. ܨܢܝܢ, Chald. ܨܢܝܢ, a stone.—Part. pass. צָנִים *dry, barren*, of ears of grain Gen. 41, 23. Comp. גִּלְמִיד.

\* צָנִי I. i. q. צָנִי, *to sharpen*; Pass. *to be sharp, to be pointed, to prick*. Hence צָנֵה, צָנִים, צָנִיִּים, *thorn, thorns*.

II. i. q. צָנִי, *to cover, to protect*; for the affinity of the letters ג and צ see under צ lett. e. Arab. صَان mid. Waw, *to keep, to preserve*.—Hence צָנֵה II, a shield, also צָנֵה.

III. *to be cold*, whence צָנֵה III. So Talm. *אֶצְנֵן* *to cool, to become cold*. Chald. ܨܢܝܢ *cold*.

צָנִי, see צָנִי.

\* צָנִיעַ *to depress*; Part. pass. צָנִיעַ 'depressed,' then *submissive, humble, modest*, Prov. 11, 2. Chald. ܨܢܝܢ id. Kindr. are צָנִיעַ, צָנִיעַ, جَنَح.

Hiph. c. לָכַת, *to act or live humbly, modestly*, Mic. 6, 8.

\* צָנֵה fut. רָצַנָה, *to roll or wind around, to wrap around*, e. g. the tiara or turban, Lev. 16, 4.—Is. 22, 18 צָנֵה רָצַנָה lit. *rolling he will roll thee together as a roll, or with a rolling*.

Deriv. צָנֵה, צָנֵה, and

צָנֵה f. *a roll, ball*, Is. 22, 18; others, *a rolling*.

צָנֵה f. (r. צָנִי II) *a vase, vessel*, for keeping, preserving; spoken of the ves-

sel in which manna was laid up, Ex. 16, 33.

\* צָנִי obsol. root, kindr. with צָנִי I, *to be narrow, straitened*; comp. הָנִי.—Samar. to shut up, Arab. ضَنَكَ to be narrow. Hence צָנִי.

\* צָנִי obsol. root, prob. onomatopoeitic and kindr. with the verb בָּנִי, (for the affinity of צ with the palatals, see lett. צ ult.) pr. *to scream*, Germ. *schnarren*, (as בָּנִי *to creak*, Germ. *knarren*.) or rather *to whirr, to whizz*, especially of the rushing sound of falling water, as in cataracts, aqueducts, etc. Hence צָנִי.

צָנִי f. plur. צָנִי, *canthari, canals, tubes*, through which the oil passes from the olive-branches into the reservoir (בָּיִת) of the candelabra in Zechariah's vision, Zech. 4, 12; comp. v. 2.—Chald. ܨܢܝܢ id. The same word is *κάνθαρος, cantharus*, צ and כ being interchanged. This quadriliteral seems to come from צָנִי and to have nearly the same power.

\* צָנִי fut. יִצְעַר, inf. e. suff. בִּצְעָרָה, *to step, to go by steps*, spoken both of ascending, as in no. 1, and of descending,

as in Hiph.—Arab. صَعِدَ to ascend by steps; II, IV, to ascend a mountain, also to descend into a valley. Corresponding is Lat. *scando* with *n* inserted; perh. Sanscr. *skad, skand*, to leap up and down.—Hence

1. *to go up, to mount*; so of a fruit-tree or vine, Gen. 49, 22 בָּנוֹת צָנִי שָׁרָה her daughters (branches) *mount upon the wall*, sc. by the aid of supports, trellis-work, comp. Ps. 128, 3. Vulg. well. *filiae discurrerunt super murum*. For the verb sing. see Heb. Gr. § 143. 3.

2. *to step, to move slowly* in a regular stately manner, *to march*, e. g. in solemn procession 2 Sam. 6, 13. Jer. 10, 5; hence of Jehovah Judg. 5, 4. Ps. 68, 8; of the sauntering gait of a youth Prov. 7, 8. With acc. *to pass or march through* a land, Hab. 3, 12.

Hiph. *to cause to descend, to drive down*. Job 18, 14 בָּלְהוֹת לְמַלְךָ הַמַּעֲרִיחַ *impers. one drives him down to the king of terrors*, i. e. death, who reigns in Sheol.

Deriv. מִצְעָרָה, מִצְעָרָה, and the two following.

**צַעַר** m. c. suff. **צַעֲרִים**; plur. **צַעֲרִים**, constr. **צַעֲרֵי**; *a step, pace*, 2 Sam. 6, 13. Prov. 5, 5. Job 34, 21. Ps. 18, 37. Jer. 10, 23. al. sēp. *To number one's steps*, to watch him closely, Job 14, 16. 31, 4; *to hunt one's steps*, Lam. 4, 18.

**צַעֲרָה** f. 1. *a going, marching*, of God, 2 Sam. 5, 24. 1 Chr. 14, 15.

2. Plur. **צַעֲרוֹת** *step-chains*, Arab.

**מַצְעָא**, i. e. short chains which oriental females wore attached to the ankle-band (**עָקֶס**) of each foot, so as to compel them to take short and mincing steps, to walk mincingly (**טַפָּה**), Is. 3, 30; comp. in **אַצְעָרָה**.

\* **צַעֲרָה** 1. *to turn on one side, to incline*, e. g. a vessel for pouring Jer. 48, 12. Arab. **صفا** IV, id. Eth. **ሠላላ** to pour out, **כ** and **צ** being interchanged; see lett. **צ** ult.

2. *to be inclined, bent, bowed down*, of a captive in bonds, Is. 51, 14. Also *to bow oneself ad concubitum*, *κατακλινεσθαι*, Jer. 2, 20.

3. *to bend or toss back the head*, i. e. to be proud, Is. 63, 1.

PIEL i. q. Kal no. 1, Jer. 48, 12.

**צַעֲרוֹר** for **צַעֲרִיר** Jer. 14, 3. 48, 4 Cheth.

**צַעֲרָה** m. (r. **צַעֲרָה**) *a veil*, Gen. 24, 65. 38, 14, 19.

**צַעֲרִיר** m. (r. **צַעֲרִיר**) c. suff. **צַעֲרִירִי**, plur. **צַעֲרִירִים**, constr. **צַעֲרִירֵי**. Fem. **צַעֲרִירָה**.

1. Adj. *small*, Jer. 48, 4 Keri. Arab.

**صَغِيرٌ** a) In number, *few*, 1 Sam. 9, 21.

Mic. 5, 1. Is. 60, 22. Judg. 6, 15. b) In age, *younger, minor natu*, Gen. 19, 31. 43, 33. 48, 14. Josh. 6, 26. 1 K. 16, 34; with **לְקִמִּים** Job 30, 1. c) In estimation and value, *petty, ignoble, mean*, Jer. 14, 3 opp. **אֲדִיר**; *contemned, despised*, Ps. 119, 141; *worthless*, of flocks Jer. 49, 20.

2. *Zair*, pr. n. of a place, 2 K. 8, 21; in the parall. 2 Chr. 21, 9 is **טָרִירִי**.

**צַעֲרָה** f. (r. **צַעֲרָה**) *minority in age, youth*, Gen. 43, 33.

\* **צַעֵן** fut. **יִצְעֵן**, pr. *to load up* beasts of burden, i. q. **טָעַן** II; hence *to remove, to migrate*, as nomades, Is. 33, 20. Arab.

طعن id.

Deriv. pr. n. **צַעֲנָנִים**.

**צַעַן** pr. n. *Zaan*, i. e. *Tanis*, an ancient city of lower Egypt, situated on the eastern side of the Tanitic arm of the Nile, called in Egyptian **ḏḏḏḏ** and **ḏḏḏḏ** 'low region,' whence both the Hebrew and Greek forms are derived; as also the Arabic **سان** *Sân*, by which name the site is still known. See Comment. on Is. 19, 11. Wilkinson Mod. Egypt, I. p. 449 sq. Lond. 1843.—Num. 13, 22. Is. 19, 11, 13. 30, 4. Ez. 30, 14. Ps. 78, 12, 43.

**צַעֲנָנִים** (removals, r. **צַעַן**) *Zaananim*, pr. n. of a place in Naphtali occupied by the Kenites, Josh. 19, 33. Judg. 4, 11. In Judg. I. c. Cheth. **צַעֲנָנִים** *Zaanaim*.

\* **צַעֲנָה** obsol. root, prob. i. q. **צָנָה** *to cover, to veil*. Hence **צַעֲרָה** veil.

**צַעֲעָרִים** m. plur. *sculptured work*, Vulg. *opus statuarium*, 2 Chr. 3, 10. R. **צִיעַ** q. v.

\* **צַעֵק** fut. **יִצְעֵק**, i. q. **צָעַק** where see, *to cry out*, Is. 42, 2; espec. from pain, sorrow, Gen. 27, 34. 2 K. 4, 40. Is. 33, 7; in complaint and for help Deut. 22, 24. 27. Ps. 34, 18. Job 35, 12. With **אֶל** of pers. *to cry to any one, to implore*, as God Ex. 8, 8. 14, 15. Lam. 2, 18; idols Is. 46, 7; a king, prophet, Gen. 41, 55. 1 K. 20, 39. 2 K. 4, 1; c. **לְ** 2 Chr. 13, 14. With acc. of thing of which one complains, Job 19, 7. Trop. ascribed to the heart, Lam. 2, 18; to blood unavenged Gen. 4, 10.—Arab. **صَعَقَ** to cry out for

terror; **صَعَقٌ** outcry, clamour. More usual are the forms with **ו**, see in **צָעַק**.

PIEL *to cry out, to exclaim*, 2 K. 2, 12.

HIPH. *to call together, to convoke*, like **הִזְדַּק**, 1 Sam. 10, 17.

NIPH. pass. of Hiph. *to be called together, to come together*, Judg. 7, 23. 24. 10, 17. 12, 1. 1 Sam. 13, 4. 2 K. 3, 21.—Hence

**צַעֲקָה** f. constr. **צַעֲקָה**, c. suff. **צַעֲקָתִי**, *cry, outcry*, from pain Gen. 27, 34; for help Is. 5, 7. Zeph. 1, 10. With genit. of the pers. crying out Ps. 9, 13. Job 34, 28. 1 Sam. 9, 16. With genit. of object, i. e. of those against whom the cry is raised, Gen. 18, 21. 19, 13. Also **צַעֲקָה** **טָרִיר** a great and bitter cry, Jer. 48, 5 see in **טָרִיר** no. I. a.





14; also of a region situated *towards the north*, מְלִכּוֹת צָפוֹנָה the *kingdoms of the north* Jer. 1, 15; and with prepositions. אֶל-הַצָּפוֹנָה Ez. 8, 14, לַצָּפוֹנָה 1 Chr. 26, 17, *towards the north, northward*; מִצְפוֹנָה *on the north, on the north side*, Josh. 15, 10; מִצְפוֹנָה לְ *on the northward of*, Judg. 21, 19; מִמִּצְפוֹנָה *from towards the north* Jer. 1, 13. Comp. נִגְבָּה, נִגְבָּה.

2. *Zaphon*, pr. n. of a city in the tribe of Gad, Josh. 13, 27.

צָפוֹן, see צָפוֹן, also צָפוֹן p. 147.

צָפוֹנִי m. (fr. צָפוֹן) 1. Adj. *northern* Joel 2, 20; spoken of the army of locusts approaching *from the north*.

2. Patronym. of the name צָפוֹן, צָפוֹנִי q. v. *Zephonite*, Num. 26, 15.

צָפוֹעַ Ez. 4, 15 Cheth. i. q. צָפִיעַ.

צָפוֹר comm. gend. (r. צָפַר I) m. Ps. 102, 8; f. Lev. 14, 4. Is. 31, 5; plur. צָפֹרִים, as if from a form צָפֹרֶת, which occurs in the Talmud.

1. *a bird*, i. e. a small bird, so called from its chirping, twittering; see the root;

spec. *a sparrow*, (Arab. عَصْفُور with prosthetic guttural,) Ps. 84, 4. 102, 8. Prov. 26, 2. 27, 8. Job 40, 29. al. Ecc. 12, 6 לְקוֹל צָפוֹר *at the voice of the sparrow*, i. e. at early dawn. Also of other small birds of the sparrow genus, or similar to the sparrow, Ps. 11, 1. 104, 17. 124, 7; as caught by the fowler Prov. 6, 5. 7, 23. Am. 3, 5. al. So Arab. عَصْفُور, Syr. ܥܨܦܘܪ.

2. *a bird of any kind*, sing. as collect. *fowl, birds* Gen. 15, 10. Lev. 14, 4-53. Deut. 4, 17. Ps. 8, 9. al. Also of birds of prey Ez. 39, 4. With genit. כָּל-כְּנָף *of every wing or kind* Ez. 17, 23. 39, 17. Gen. 7, 14; without כָּל Ps. 148, 10.

3. *Zippor*, pr. n. of the father of Balak king of Moab, Num. 22, 2. 10. Josh. 24, 9. al.

\*צָפַח obsol. root, kindr. with צָבַח. Arab. صَفَّ I, II, *to draw out, to spread out, to expand*, as metal into plates, to overlay, comp. צָבַח II. Eth. ሰፋፋ id. ሰፋፋ expansion, breadth.—Hence צִפְחִיָּה, pr. n. צִפְחָה, and

צִפְחָה f. *a cruse, flask*, perh. of iron plates; for water 1 Sam. 26, 11 sq. 1 K. 19, 6; for oil 1 K. 17, 12. Chald. ܥܦܚܐ id. Syr. ܥܦܪܐ, *a dish, platter*; Arab. by transp. ڪَفَّة id.

צָפִי, see צָפוֹ.

צִפְרָה f. (r. צָפַה I) *a watch-tower*, i. q. מִצְפָּה, Lam. 4, 17.

צִפְיוֹן (a looking out, r. צָפַה I) *Ziphion*, pr. n. m. Gen. 46, 16; for which צָפוֹן *Zephon* Num. 26, 15.

צָפִיחֹת f. *a flat cake*, so called from its spreading out, comp. πλάξ, πλακός, Ex. 16, 31. R. צָפַח.

צָפִין Ps. 17, 14 Cheth. for צָפֵן; see צָפֵן no. 2.

צָפִיעַ only plur. constr. צָפִיעִי excrements of animals, *dung*, Ez. 4, 15. Arab.

صَفَع R. צָפַע q. v.

צָפִיעֹת f. (r. צָפַע) only plur. צָפִיעֹת shoots of a tree, but only such as are worthless, q. d. *excrecences*; trop. spoken of *humbler offspring*, in antith. Is. 22, 24 הַצָּפִיעֹת הַצְּאִירִים the *offshoots and the excrecences*, the noble and the ignoble.

צָפִיר m. *a he-goat*, Dan. 8, 5. 21; fully צָפִיר הַנָּזִים Dan. 8, 5. 8. Plur. Ezra 8, 35. 2 Chr. 29, 21. So called from leaping, see the root צָפַר no. 2. It is a word of the later Heb. and Chald. for the earlier שְׁטִיר; see the Chald.

צָפִיר Chald. plur. ܥܦܝܪܝܢ, *a he-goat*, Ez. 6, 17. Syr. ܥܦܝܪ.

צִפְרִיָּה f. (r. צָפַר I. 3) once צִפְרָה Ez. 7, 10; constr. צִפְרִית.

1. Pr. *a crown, diadem*, Is. 28, 5.

2. *a circle, cycle*, put for the vicissitude or *turn* of human things, which return in the same succession, as if in a circle, comp. סְבִיבוֹת Ecc. 1, 6. So Ez. 7, 7 בָּאָה הַצִּפְרִיָּה אֵלַיךְ *the circle comes to thee*, thy turn has come; Abulwalid aptly: انتهى الدور اليك. Ez. 7, 10.

צָפִית f. (r. צָפַה I) *a watch, watching, guard*. Is. 21, 5 הַצָּפִית הֵנָּה *they watch the watch*, i. e. *they keep a watch* upon the towers. Other interpretations see in Thesaur. p. 1179.



\* **צָפַן** fut. רָצַפֵּן, kindr. with צָפַן q. v.

1. *to hide, to conceal*, Ex. 2, 2. Ps. 31, 21. Espec. in order to protect and defend any one Josh. 2, 4. Ps. 27, 5. Part. pass. Ps. 83, 4 **צָפוּנֵי יְהוָה** those protected of Jehovah; also as neut. **צָפֵן** *hidden*, i. e. secret, private, inaccessible Ez. 7, 22.—Intrans. *to conceal oneself, to lurk* in ambush, c. ה' Prov. 1, 11. 18. Ps. 10, 8; absol. 56, 7 Keri.

2. *to lay up, to treasure up, to hoard*, Hos. 13, 12. Prov. 10, 14. With ה' *to lay up for any one*, Cant. 7, 14. Ps. 31, 20. Prov. 2, 7, 13, 22. Job 21, 19. Trop. **צָפַן בְּלִבּוֹ** *to lay up in one's mind* Ps. 119, 11. Job 10, 13, comp. 23, 12; **צָפֵן אֱהוּ** id. Prov. 2, 1, 7, 1.—Part. pass. plur. **צָפוּנִים** *hoards, treasures, wealth*, Job 20, 26. Ps. 17, 14 Keri.

3. *to keep back, to hold back, to restrain*, Prov. 27, 16; c. ה' i. q. *to deny to any one*, Job 17, 4.

NIPH. 1. *to be hidden from any one*, i. e. *to be unknown to him*, c. ה' Job 24, 1. Jer. 16, 17.

2. Pass. of Kal no. 2, *to be laid up for any one*, i. e. *destined, appointed to him*, ה' Job 15, 20.

HIPH. i. q. Kal no. 1, *to hide*, Ex. 2, 3. Job 14, 13; *to hide oneself, to lurk* in ambush, Ps. 56, 7 Cheth.

Deriv. **צָפוּן** (**צָפוּנִי**), **מִצְפָּוֶתֶיךָ**, the pr. n. **צָפוּן** and

**צָפִינִי** (Jehovah hides, protects) pr. n. Sept. *Zophorias*, Vulg. *Sophonias*, i. e. *Zephaniah*, for **צָפִינִי**. a) A prophet, the ninth in order of the twelve minor prophets, Zeph. 1, 1. b) A priest Jer. 21, 1. 29, 25. 29, 52, 24; called also **צָפִינִי** 37, 3. c) Zech. 6, 10. 14. d) 1 Chr. 6, 21.

**צָפְנַת פַּעֲנֵה**, *Zaphnath-paaneah*, an Egyptian pr. n. given by Pharaoh to Joseph in reference to his public office, Gen. 41, 45. The Sept. translator seems to have preserved more nearly the genuine Egyptian form of the word, which he gives by *φουφουφανίχ*, in which both Jablonski and Rosellini (Opusc. I. p. 207–216. Monn. Storici I. p. 185) recognise the Egyptian **פַּעֲנֵה צָפְנַת** *the salvation or saviour of the age*, from **פַּעֲנֵה** *salvare*, *salvare*, *salvare*,

and **פַּעֲנֵה** *salvare*. Jerome: *salvator mundi*. Better perhaps **פַּעֲנֵה צָפְנַת** *sustentator s. vindex seculi*. This in Hebrew letters would be properly expressed by **פַּעֲנֵה צָפְנַת**; but the letters **פַּע** are transposed in order to bring it nearer to a Hebrew etymology. For the Egyptian root *SNT* *sustentare, tueri*, see Champollion Gramm. p. 380, 386. Peyron Lex. Copt. p. 207.

\* I. **צָפַע** obsol. root, pr. *to thrust out, to protrude*, kindr. with **צָפַע** *to thrust, to push, to impel*. Spec. of any thing ignoble, worthless, mean, as excrements; comp. Arab. **ضَفَع** *to discharge the bowels, to break wind, and צָפִיעִים excrements*. Also of worthless shoots, excrescences of a tree, see **צָפִיעָה**.

\* II. **צָפַע** obsol. root, onomatopoeic, *to hiss as a serpent, basilisk*; comp. the kindr. **צָפַח** and **פָּפַח** *to blow, to hiss, whence צָפִיעָה viper*.—Hence the two following.

**צָפַע** m. Is. 14, 29, and **צָפִיעִי** m. Is. 11, 8. 59, 5. Prov. 23, 32; plur. **צָפִיעִים** Jer. 8, 17; *a viper*, so called from its hissing; perh. with Aquil. and Vulg. *basiliscus, regulus*, a small serpent of Africa exceedingly venomous, which also was called *sibilus*, Isidor. Origg. XII. 4.

**צָפִיעִי** see in **צָפַע**.

\* **צָפַח** only in PHL. **צָפַח**, an onomatopoeic verb, *to peep, to chirp*, as a small bird Is. 10, 14. 38, 14. Arab. **صَفَصَفَ** *peeping of a sparrow*; **صَفَصَفَ** *a sparrow*. Gr. *τιτίζω, τιτίζω, τιτίζω*, Germ. *zirpen*.—Like the Greek *τιτίζω*, it is transferred to the voice of the manes or ghosts, which the wizards professed to imitate, Is. 8, 19. To the same the Latin poets apply the epithet *stridor*; see the Lexicons.

**צָפַח** f. (r. **צָפַח**) according to the Rabbins *a willow, salix*, Ez. 16, 5; so called as growing in places *overflowed* by water. Arab. **صَفَصَفَ** id.

\* I. **צָפַר** 1. *to twitter, to chirp*, as small birds. Arab. **صَفَر** id. Hence **צָפִיר**, Chald. **צָפַר**, also pr. n. **צָפִיר**.

2. to dance in a circle, also *genr. to dance, to leap, to spring*; comp. צרל, חול and מוהול. Arab. صَفَر id.—Hence צפיר he-goat.

3. to go in a circle, to revolve, see צפירה. Hence, to turn oneself round, to turn about; Judg. 7, 3 *whosoever is timid and fearful*, ורצב ורצב let him turn back and return.

\* II. צפר i. q. ظفر to scratch, sc. with nails and claws; comp. קפר and שפר.—Hence צפרן.

צפר Chald. (f. Dan. 4, 18 and 4, 9 Keri, but Cheth. m.) a bird, i. q. Syr. ܥܦܪ; Sing. Targ. Gen. 7, 14. Deut. 4, 17. Plur. צפרין, constr. צפרי Dan. 4, 9. 11. 18. 30.

צפר, see צופר.

צפרדע m. a frog; sing. twice collect. frogs Ex. 8, 2. Ps. 78, 45, where it is coupled with a fem. in the manner of collectives. Plur. צפרדעים Ex. 7, 27–29. 8, 1–9. Ps. 105, 80.—This quinqueliteral is compounded from the verb צפר I. no.

2, to leap, to spring, and צרע marsh, q. d. marsh-leaper; and not, as Ewald suggests, from the root צפר I. no. 1, since the twittering and chirping of birds cannot properly be ascribed to frogs. From this fuller form, the Arabic and Syriac have the contracted quadriliterals צפר and ܥܦܪ frog.

צפורה (little bird, see צפור) Zipporah, pr. n. of the wife of Moses Ex. 2, 21. 4, 25. 18, 2.

צפרן m. (r. צפר II) 1. nail of the finger, plur. c. suff. צפרניה Deut. 21, 12.

Arab. ظفر, Chald. ܥܦܪ, Ethiop. ጸፋር, id. Corresponding in form are Gr. περισσῶν, Germ. Sporn, Engl. spur.

2. point of the stylus, which was tipped with adamant or diamond, Jer. 17, 1. Comp. Plin. H. N. 37. 4. 15.

צפת f. (r. צפה II) chapter, capital of a column, i. q. כהרה, 2 Chr. 3, 15. Syr. ܥܦܬ ornament.

צפת (watch-tower, r. צפה I) Zephath, pr. n. of a Canaanitish city, afterwards

called חרמה, Judg. 1, 17. [This ancient name is perh. retained in the modern Sūfah, صفاة, the name of a difficult pass leading up from the 'Arabah to the south of Judah; see Bibl. Res. in Palest. II. p. 592, 616.—R.]

צפתה (id.) Zephathah, pr. n. of a valley at Mareshah in the tribe of Judah 2 Chr. 14, 9. See Bibl. Res. in Palest. II. p. 365.

צצים, see צין no. 2.

\* צקל obsol. root, perh. i. q. עקל, to bind together, to tie. Hence צקלון.

צקלג, see ציקלג.

צקלון m. (r. צקל) a sack, bag, scrip, from being drawn together and tied; once 2 K. 4, 42.—Talmud. עקל a sack for straining; comp. also Gr. ὀύλακος sack.

צר m. (r. צרר) also צר with distinct. acc. and with art. הצר, c. suff. צרי; plur. צרים, constr. צרי, c. suff. צרי.—Fem. צרה see in its order.

A) Adj. strait, narrow, pent up, Num. 22, 26. צר הוהם a seal closely pressed, Job 41, 7 [15]. צר נהר a stream pent up, as between rocks and therefore violent, Is. 59, 9. Trop. Prov. 24, 10 צר צר straitened will be thy strength, i. e. limited, small.

B) Subst. 1. an adversary, enemy, i. q. אויב, Gen. 14, 20. Num. 10, 9. 2 Sam. 24, 13; elsewhere only poetic, as Num. 24, 8. Ps. 3, 2. 44, 6. 89, 24. Is. 1, 24. 63, 18. al. sæpe; and in the later books, Esth. 7, 4. 6. Neh. 4, 5. 9, 27.

2. straitness, narrowness of place; 1 Sam. 2, 32 מצוק צר. Trop. straits, distress, affliction, Ps. 4, 2. 44, 11. 78, 42. מצוקה צר וצרה צר distress and affliction Job 15, 24. Ps. 119, 143. צר לחם bread of affliction Is. 30, 20. צר יום a time of distress Job 38, 23. With prep. בצר Is. 26, 16; מצר Is. 32, 7. 60, 13. Also with ל, as בצר לי in my distress, Ps. 18, 7. 66, 14. 106, 44. 102, 3 ביום צר לי in the time of my distress. 69, 17.

3. a stone, pebble, flint, i. q. צור and צור no. 1, Is. 5, 28.—Arab. ظفر id.

צר (flint, i. q. ظفر) Zer, pr. n. of a place in Naphtali, Josh. 19, 35. R. צרי.



צַר see ציר.

צור m. (ר. צָרַר) 1. a rock, i. q. צור no. 1. Ez. 3, 9.

2. a knife, pr. of flint, Ex. 4, 25. Comp. צור no. 2.

3. i. q. צור Tyre, q. v.

\* צָרַב in Kal not used, to burn, to scorch; kindr. with שָׂרַב, שָׂרַב, also שָׂרַב. —Chald. צָרַב a burning.

NIPH. to be burned, scorched, Ez. 21, 3 [20, 47].

Deriv. the two following.

צָרַב adj. (for צָרַב) f. צָרַבָּה, burning, scorching, as יָשָׁר צָרַבָּה Prov. 16, 27.

צָרַבָּה f. (ר. צָרַב) a scar, cicatrix, as Sept. Vulg. Chald. well; whether from a burn Lev. 13, 28; or as left by a sore, v. 23.—Others derive it from Arab.

צָרַב to smite; as נָגַע from נָגַע.

\* צָרַד obsol. and doubtful root, Arab.

צָרַד to cool, to be cool. Hence

צָרַדָּה (cooling) Zeredah, pr. n. of a city in Manasseh near Scythopolis, 1 K. 11, 26. 2 Chr. 4, 17. For the same we find צָרַדָּה Judg. 7, 22; where צָרַדָּה is to be restored. The same is also prob. intended by צָרַדָּה Josh. 3, 16. 1 K. 7, 46; c. parag. צָרַדָּה 1 K. 4, 12.

\* צָרַח obsol. root. 1. i. q. Syr. and Chald. to cleave, to make fissures; then

2. i. q. Arab. צָרַח to flow, to run, as a wound; hence צָרַח and pr. n. צָרַחָה.

צָרַח f. of masc. צָר, constr. צָרַח, c. suff. צָרַחָה, plur. צָרַחָה. R. צָרַר.

A) Adj. fem. strait, narrow, e. g. a well, pit, Prov. 23, 27.

B) Subst. 1. a female adversary; spec. a rival, e. g. another wife, 1 Sam. 1, 6. See the root no. 2. a, b.

2. straits, distress, affliction, Gen. 42, 21. Prov. 11, 8. 12, 13. 17, 17. al. sæp. Often, צָרַח בְּיוֹם in time of distress Ps. 50, 15. Prov. 24, 10; צָרַח id. Ps. 37, 39; צָרַח בְּתוֹחַ times when one is in distress Ps. 9, 10. 10, 1. With synon. צָרַח וְצָרַח Is. 30, 6. Prov. 1, 27; צָרַח וְצָרַח Zeph. 1, 15; comp. Is. 8, 22. 37, 3. With suff. צָרַח בְּיוֹם Ps. 77, 3. 86, 7; also c. dat. comp. in צָר B. 2, Jon. 2, 3. 86, 7; also c. Ps. 120, 1.—Plur. צָרוֹת Job 5, 19. Ps. 25, 22. 34, 7. 18. al.

3. anguish, Lat. *angor*, see the root no. 2. c. β. Jer. 6, 24 *anguish hath taken hold of us*. 49, 24. 50, 43; of a woman in travail Jer. 4, 31. צָרַח נָפֶשׁ *anguish of soul* Gen. 42, 21.

צָרוּיָה (cleft, wounded, r. צָרַח) Zeruiah, pr. n. of a daughter of Jesse, sister of David 1 Chr. 2, 16; and mother of Joab, Abishai, and Asahel, 2 Sam. 2, 18. 3, 39. 8, 16. 16, 9. al.

צָרוּיָה (leprous, r. צָרַע) Zeruah, pr. n. of the mother of Jeroboam, 1 K. 11, 26.

צָרוֹר m. Prov. 26, 8 (r. צָרַר) plur. צָרוֹרִים Gen. 42, 35.

1. a bundle Cant. 1, 13. Spec. a bundle of money, and so for a purse, bag, Gen. 42, 35. Prov. 7, 20. Job 14, 17. Prov. 26, 8 see in צָרוּיָה. Metaph. 1 Sam. 25, 29, see in צָרַר no. 1.

2. i. q. צָרַר no. 1. b, a small stone, pebble, 2 Sam. 17, 13. Hence apparently a grain, kernel, Am. 9, 9.

3. Zeror, pr. n. m. 1 Sam. 9, 1.

\* צָרַח obsol. root. 1. i. q. Arab.

צָרַח II, to be clear, manifest; whence צָרַח high ground, elevated land, צָרַח high building, tower; Heb.

צָרַח. Kindr. are צָרַח, צָרַח.

2. Trop. of the voice, comp. צָרַח no. 2, to cry aloud, i. e. with a clear and loud voice, Zeph. 1, 14. Arab. צָרַח, Eth.

צָרַח and צָרַח id. Kindr. is צָרַח.

NIPH. to lift up a cry, to shout, for battle, Is. 42, 13.

צָרַי a Tyrian, gentile n. from צָרַר Tyre, 1 K. 7, 14. 2 Chr. 2, 13. Plur. צָרַיִם Tyrians 1 Chr. 22, 41. Ezra 3, 7. Neh. 13, 16.

צָרַי m. (r. צָרַח) Gen. 43, 11. Jer. 8, 22. 46, 11. 51, 8; in pause צָרַי Ez. 27, 17, once with Vav. copul. וְצָרַי Gen. 37, 25; opobalsamum, balsam of Gilead, distilling from a tree or shrub growing in Gilead, and used for healing wounds. So the Talmudists and Rabbins well. This balsam was always reckoned as one of the precious gifts of Palestine, Gen. 43, 11; comp. Strabo XVI. p. 763. Tacit. Hist. 5. 6. Plin. H. N. XII. 25 or

54. In the times of the N. T. and Josephus, the balsam which anciently belonged to Gilead was cultivated largely in the gardens of Jericho; Jos. Ant. 14. 4. 1. ib. 15. 4. 2. B. J. 1. 6. 6.—See Bochart Hieroz. T. I. p. 628. Celsii Hierobot. II. 180-185.

צָרִי pr. n. for צָרִי, see in צָר no. 3.

צָרִיחַ m. *a high building*, which may be seen far and wide, e. g. *a tower or castle* Judg. 9, 46. 49; *a watch-tower*, plur. 1 Sam. 13, 6. R. צָרַח no. 1.

\* צָרִיחַ obsol. root, Talmud. and Syr. Ithepe. *to need, to be needy, poor.* Hence

צָרִיחַ m. *need*, c. suff. צָרִיחַ *thy need*, 2 Chr. 2, 15.—Chald. and Rabb. id.

\* צָרַע *to smite heavily, to strike*; Arab. صَرَعَ *to strike down, to prostrate*; whence صَرِيع *a scourge*, also *scourged*.

—Hence part. pass. צָרוּעַ Lev. 13, 44. 22. 4. al. also PUAL Part. מְצָרֵעַ, f. מְצָרֵעָה, 2 K. 5, 1. 27. 15, 5. al. *leprous*, pr. *smitten*, scourged of God, since the leprosy was regarded as a special divine infliction; comp. the words נָגַע, נָגַע, נָגַח.

Deriv. צָרֵעַ, pr. n. צָרֵעָה, and

צָרֵעָה f. Ex. 23, 28. Deut. 7, 20. Josh. 24, 12, according to the ancient versions and Rabbins, *a hornet*, with art. collect. *hornets*, wasps, so called from their *striking* as they sting; comp. נָחַשׁ, *נָחַשׁ*.—But these passages are not to be understood of *hornets* literally; they are put metaph. as a symbol of the *terror*, *panic*, sent from God upon the enemy (הָתַח אֱלֹהִים Gen. 35, 5), by which they are agitated and put to flight as if stung to madness; see Ex. 23, 27 comp. 28; also Deut. 7, 23, where just after the mention of hornets (v. 20) it is added: *he shall discomfit them with a great discomfiture, until they be destroyed.* In antithesis to this is the promise, that God would send his angel before the Israelites, to aid and guard them, and help them on their way; see Ex. 23, 20. 23. 32, 34. 33, 2. Gen. 24, 7. 40.

צָרֵעָה (for צָרֵעָה q. d. hornet's town) *Zorah*, pr. n. of a town reckoned to the plain of Judah Josh. 15, 33, but inhabit-

ed by Danites 19, 41; not far from Esh-taol, and celebrated as the birth-place of Samson, Judg. 13, 2. 25. 18, 2. 8. 11; comp. 2 Chr. 11, 10. Neh. 11, 29. Now صَرْعَة *Sūr'ah*, situated on a spur of the mountains running out into the plain, on the north of Beth-shemesh; see Bibl. Res. in Palest. II. 339, 343, 365. III. 18. —Gentile n. צָרִיטָה *Zorite* 1 Chr. 2, 54; צָרִיטָה *Zorathite* 1 Chr. 2, 53. 4, 2.

צָרִיטָה f. (r. צָרַע) *leprosy*, e. g. of persons, i. e. the *white leprosy*, נִשְׁבָּג, see Ex. 4, 6. Num. 12, 10. So Lev. 13, 2 sq. 2 K. 5, 3. 6. 7. 27. 2 Chr. 26, 19. The black leprosy is the elephantiasis, see נִשְׁבָּג. —Also of garments, prob. mouldiness, spots contracted from lying shut up; and likewise of houses, prob. a nitrous scab or crust on the walls; Lev. 13, 47-59. 14, 34-57.

\* צָרַח fut. יִצְרַח 1. *to melt, to smelt* metals, spec. gold and silver; *to refine, to purify* with fire and thus separate from scoria, Ps. 12, 7. Is. 1, 25. Zech. 13, 9. Metaph. *Judg. 7, 4.* Part. pass. metaph. *pure, sincere*, Ps. 18, 31. 119, 140. Prov. 30, 5.—Part. צָרַח *a smelter, refiner, goldsmith*, Judg. 17, 4. Is. 40, 19. Prov. 25, 4. al.

2. Metaph. *to try, to prove* any one, δοκιμαῖεν, Ps. 17, 3. 26, 2. 66, 10. 105, 19. Is. 48, 10. Dan. 11, 35.

NIPH. *to be tried, purified*, Dan. 12, 10.

PIEL part. מְצָרַח *a refiner, goldsmith*, Mal. 3, 2. 3.

Deriv. the two following.

צָרִיפִי (goldsmith) *Zorphi*, pr. n. m. (c. art.) Neh. 3, 31.

צָרִיפַת (perh. smelting-house, r. צָרַח) *Zarephath*, with הֵּ parag. צָרִיפַתָּה, pr. n. of a Phœnician town between Tyre and Sidon, 1 K. 17, 9. 10. Obad. 20. Gr. Σάρεπτα *Sarepta*, Luke 4, 26. Now صَرْفَند *Sūrafend*; see Bibl. Res. in Palest. III. p. 413, 414.

\* צָרַר *to press, to compress*, kindr. with צָר I. Hence

1. *to bind up, to bind together*; comp.

צָרִי I. Arab. مَصَّر. —With בָּ *to bind or roll up in a cloth, bundle, etc.* Ex. 12, 34. Job 26, 8. Is. 8, 16. Prov. 30, 4. Me-



taph. 1 Sam. 25, 29 *the life of my lord shall be bound up in the bundle of lives with God*, i. e. will be under God's protection. But in a different sense, Hos. 13, 12 *the iniquity of Ephraim is bound up*, is reserved against the day of vengeance; comp. Job 14, 17.—Spec. a) Hos. 4, 19 *the wind hath bound her up* (seized her) *in its wings*. b) *to shut up, to confine*, 2 Sam. 20, 3.

2. *to press upon*, i. e. a) *to persecute, to be hostile to*, Arab. ضَرَّ id. With acc. Num. 33, 55. Is. 11, 13; with dat. Num. 25, 18.—PART. צָר i. q. צָר, *an adversary, enemy*, Ex. 23, 22. Ps. 6, 8. 7, 5. 23, 5. Is. 11, 13. al.

b) *to rival, to be jealous of*, spoken espec. of two wives, Lev. 18, 18. Arab.

ضَرَّ.  
c) Intrans. *to be pressed, straitened, distressed*; in which sense is chiefly used the monosyll. צַר (fully צָרָר Prov. 30, 4. Hos. 4, 19) Is. 49, 20. 2 K. 6, 1; f. צָרָה Is. 28, 20.—Often Impers. צַר לִי lit. 'it is strait to me,' i. e. a) *I am in a strait, in trouble*, Ps. 31, 10. 69, 18. Judg. 11, 7. β) *I am in distress, in anguish*, 1 Sam. 28, 15. 2 Sam. 24, 14.

γ) With צַל, *wo is me for any one, I grieve for*, etc. 2 Sam. 1, 26.—In the same connection is also used fut. לִי וְיָצַר, see r. יָצַר no. 1.

Pual part. מִצָּרָר *bound up*, Josh. 9, 4. Hiph. הִצָּר, inf. הִצֵּר, fut. יִצַּר 1 K. 8, 37, plur. וַיִּצָּרוּ Neh. 9, 27.

1. *to press upon, to straiten*, Jer. 10 18; with siege, *to besiege*, Deut. 28, 52. 1 K. 8, 37; *to distress, to harass, to vex*, Neh. 9, 27. 2 Chr. 28, 20. Zeph. 1, 17. 2 Chr. 28, 22 בָּעֵת הַצָּר לוֹ *in the time of (their) distressing him*. 33, 12.

2. אִשָּׁה מִצָּרָה *a woman in her pains*, throes, i. e. pr. *pressing upon the fœtus*, or else intrans. *pressed with anguish*, Jer. 48, 41. 49, 22.\*

Deriv. מִצָּר, צָרָה, צַר, צָרוּר, מִצָּר, pr. n. צַר.

צָרוּר see in צָרוּר.

צָרָה, see צָרָה.

צֶרֶת (for צָהָר splendour, r. צָהָר) Zereth, pr. n. m. 1 Chr. 4, 7.

צֶרֶת הַשָּׁחַר (splendour of the dawn) Zereth-shahar, pr. n. of a city in Reuben, Josh. 13, 19.

צָרָתָן, see צָרָה.

## ק

Koph, the nineteenth letter of the Hebrew alphabet, as a numeral denoting

100. The name קֹפֶה, קוֹה, Arab. قَفْ, signifies *occiput, the back of the head*. Hence two letters, Koph and Resh, take their names from the *head*; just as two others, Yod and Caph, from the *hand*. Koph corresponds to Lat. Q. Its pronunciation differs from כ with or without Dag. lene, in that the sound of ק is produced from the back part of the palate near the throat, and with a stronger effort, in the same manner as ט, where see. So Arab. ق.

Koph is interchanged with the other palatals ג, ב, see those letters; and also passes over into the gutturals, so that

we find as kindr. roots e. g. קָטַר, Chald. יָטַר, to burn incense; see in ח and ט. Besides this, in the primary elements of the language at least, the sound of *k* appears to have passed over into that of *t*, just as children often substitute for *k* the sound of *t*, as being more easily pronounced; and in this way has arisen the affinity of the roots פָּקַח and פָּתַח to open, שָׁקַח and שָׁתַּח to drink, Eth. פָּתַר to interpret; comp. τέτρω and τέτρω, *quatuor* and τέτταρες, *quid* and τίς.

קָא m. (r. קוֹא) vomit, Prov. 26, 11.

קָאָה f. (r. קוֹא) c. art. הַקָּאָה Lev. 11, 18. Deut. 14, 17, constr. קָאָה, pr. the vomiter, a water-fowl (Lev. and Deut. l. c.) inhabiting also desert places Is. 34,

11. Zeph. 2, 14. Ps. 102, 7; according to the ancient versions *the pelican*, Targ. קַקָּא, Syr. مُطَا, Arab. قرق. Sept. πελεκάν. So called from its *vomiting* the shells and other things which it has voraciously swallowed.

קב m. (r. קַבֵּב) pr. *a hollow or concave vessel*, comp. Lat. *cupa*, Engl. *cup*. Then, a measure for things dry, *cab*, 2 K. 6, 25; according to the Rabbins the sixth part of a seah (סָאָה), or nearly two quarts. Comp. Gr. κύβος i. e. χοῦξ.

\* קַבֵּב kindr. with קָבַע II, *to curve, to make convex or concave*; hence

1. i. q. קָבַע, *to hollow out*, and also *to arch, to vault*; comp. קָבַע i. q. קָבַע.

Arab. قَب Conj. II, Chald. קַבֵּב, id.—Hence קַבֵּב, קַבֵּב.

2. Metaph. i. q. קָבַע no. 3 (q. v.) *to curse*, pr. to pierce with words, to perforate. The forms found are: Præt. קַב c. suff. Num. 23, 8, 27; Inf. constr. קַב v. 11, and as absol. v. 25; Imper. c. הַבֵּב parag. קַבֵּב־לִי Num. 22, 11, 17; with suff. and Nun epenth. קַבֵּב־נִי Num. 23, 13.

קַבֵּב f. (for קַבֵּב, r. קָבַע) *the maw, ventricle*, i. e. the rough prickly stomach of ruminating animals, *echinus*, Deut.

18, 3.—Arab. قَبْ and قَبْ id.

קַבֵּב f. (for קַבֵּב, r. קָבַע) c. suff. קַבֵּב once Num. 25, 8, *genitalia muliebra*, comp. קַבֵּב; so Sept. and Vulg. correctly.

קַבֵּב f. (r. קַבֵּב) *a tent*, high and rounded like a dome, a vaulted pleasure-tent, devoted to the impure worship of Baal-peor or Priapus, Num. 25, 8.—Syr.

قَبْ, Arab. قَبْ, id. Hence with the Arabic art. Span. *alcova* alcove; comp. later Lat. *cuppa*, Germ. *Kuppel*, Engl. *cupola*.

קַבֵּב m. (r. קַבֵּב) *a gathering, throng*; Is. 57, 13 קַבֵּב־תֵּי תֵּי *thy throngs of idols*. Comp. v. 9.

קַבֵּב f. (r. קַבֵּב) 1. *sepulture, burial*, Jer. 22, 19. Ecc. 6, 3.

2. *a sepulchre*, i. q. קַבֵּב, Gen. 35, 20, 47, 30. Deut. 34, 6. 1 Sam. 10, 2. 2 K. 21, 26. Is. 14, 20.

\* קַבֵּב in Kal not used, pr. *to be before, in front, over against*. Arab. قَبْل front, قَبْل before.—Hence 'to come from an opposite direction,' *to meet* any one, Arab. قَبْل.

PIEL קַבֵּב, found only in the later Heb. pr. 'to let come to oneself,' i. e. a) Of persons, *to receive, to admit*, 1 Chr. 12, 18. b) Of things, *to receive, to take* any thing offered, Ezra 8, 30. Esth. 4, 4. 1 Chr. 21, 11. Job 2, 10. So *to receive, to admit* a precept, law, i. e. to observe it, Esth. 9, 23, 27; instruction Prov. 19, 20. Simpl. *to take*, i. q. לָקַח, 2 Chr. 29, 16, 22.

HIPH. intrans. *to stand over against each other, to be opposite*, Ex. 26, 5, 36, 12. Arab. Conj. III id.

Deriv. קַבֵּב, קַבֵּב.

קַבֵּב Chald. only in PA. *to receive*, Dan. 2, 6, 6, 1, 7, 18.

קַבֵּב prep. (r. קַבֵּב, after the form קַבֵּב) or according to other copies קַבֵּב (kōbāl), *before*, i. q. Chald. קַבֵּב no. 1. a. 2 K. 15, 10 קַבֵּב־עַם *before the people*.

קַבֵּב and קַבֵּב Chald. (r. קַבֵּב) pr. *the front*; hence

1. לְקַבֵּב Prep. c. suff. לְקַבֵּב־אֵלֶיךָ a) *over against* Dan. 5, 5; *before*, Dan. 2, 31, 3, 3, 5, 1. b) *on account of, because of, propter*, i. q. בְּפָנֶיךָ no. 2, Dan. 5, 10. Ezra 4, 16. Before הֵן it becomes a conjunction, *because, propterea quod*, Ezra 6, 13.

2. Oftener, in the diffuse Chaldean manner of expressing particles, more fully and pleonastically הֵן כִּלְקַבֵּב־הֵן a) Pr. 'and all because that,' *forasmuch as*, Germ. *alldieweil*, for the simple *because*, since, Dan. 2, 8, 41, 45, 3, 29, 4, 15, 5, 12, 22, 6, 4, 5, 23. Ezra 4, 14, 7, 14. With relat. *for which cause, wherefore*, Dan. 2, 10. b) *in the manner that*, i. e. as, Dan. 2, 40 Sept. ὡς τῶπον. 6, 11 Sept. καὶ ὡς.

3. כִּלְקַבֵּב־הֵן *for this cause*, Dan. 2, 12, 24, 3, 7, 8, 22, 6, 10. Ezra 7, 17. See Chald. כל no. 4.

קַבֵּב m. (r. קַבֵּב) pr. *the front, what is over against*, Arab. قَبْل; so Ez. 26, 9 קַבֵּב־הֵן *the stroke of what is in front of it*, i. e. *a battering-ram* for battering



down walls.—Other copies read קבולו *kōbōllo*, which is also admissible, see קבול; but the form קבולו, found in J. H. Michaelis and Van der Hooght, is contrary to the laws of grammar.

\* קב<sup>ע</sup> fut. יקבע. 1. i. q. קבע, קבע, *to be high and rounded off*, like a mound, hump, the head; Arab. قبع *gibbosus* fuit. Hence קבע helmet, קבעה cup. Comp. Gr. κυβή.—From these nouns, which all designate things serving to cover, comes the signification:

2. *to cover, to hide*, Arab. قبع to hide, e. g. the head in one's garment, or of a flower hiding itself in its calyx.—Hence trop. *to defraud, to rob any one covertly*, comp. קבר, Mal. 3, 8, 9; c. dupl. acc. *to rob one of any thing, to despoil*, Prov. 22, 23.

Deriv. see in no. 1.

קבע f. (קבע) *cup, calyx*, pr. of a flower, κύλις, Arab. قُبْعَة; then also for drinking, κύλις, *goblet*, whence Is. 51, 17. 22 קבעה בוס *pleonast. the goblet-cup*.

\* קבץ fut. יקבץ pr. *to take or grasp in the hand*. Arab. قبض to take with the fingers; قبض to grasp with the hand; قبض id. Kindr. are Aram. קבץ, קבץ, to compress; also Heb. קבץ, קבץ. Hence

1. *to gather, to collect things*, e. g. grain Gen. 41, 35, 48; spoils Deut. 13, 17 (with אל of place); wealth Prov. 13, 11; c. ל for any one Prov. 28, 8. Metaph. Ps. 41, 7 *his heart יקבץ און gathereth iniquity for itself*, i. e. my adversary in visiting me gathers new matter for hatred and slander.

2. *to gather together persons, to assemble*, Judg. 12, 4. 1 Sam. 7, 5. 2 Sam. 2, 30. 1 K. 18, 20. al. sep. With אל of pers. to whom 1 K. 18, 19. 2 Sam. 3, 21; אל of place at which Ezra 8, 15; also אל 2 Chron. 32, 6. Hab. 2, 5; אל 1 K. 11, 24.

ניח. 1. *to be gathered, collected*, e. g. corpses Ez. 29, 5.

2. *to be gathered together, to be assembled*, of persons; also *to gather themselves together*; Gen. 49, 2. 1 Sam. 7, 6, 25, 1. Esth. 2, 8, 19. Is. 43, 9. al. Of

beasts Is. 34, 15. With אל of pers. Josh. 10, 6. Ezra 10, 1; אל 2 Chr. 13, 7.

PIEL. 1. *to take or fold in the arms*, as a shepherd his lambs Is. 40, 11. Metaph. Jehovah his people Is. 54, 7. Opp. is קבץ.

2. *to gather, to collect things*, e. g. grapes in the vintage Is. 62, 9; sheaves to the threshing-floor Mic. 4, 12; waters into a pool Is. 22, 9; idols, *to get together* Mic. 1, 7.—Joel 2, 6 and Nah. 2, 11, see in קבץ.

3. *to gather together, to assemble*, e. g. beasts Is. 34, 16; a flock, so that it may not be destroyed, Is. 13, 14. Chiefly of persons, a people, nations, Joel 4, 2. Is. 66, 18. Ez. 20, 34, 41. 36, 24. al. as dispersed Is. 11, 12, 56, 8. Very often of God, as gathering together the Israelites when dispersed, with מן of place whence; e. g. from Egypt Hos. 9, 6; from foreign lands, Ez. 34, 13, 39, 27. Ps. 107, 3; out of the nations Deut. 30, 3. Ez. 11, 17. With אל to any one Is. 56, 8; against Ez. 16, 37.

PUAL part. f. מקבצה *gathered, assembled*, Ez. 38, 8.

HITHP. plur. *to gather themselves together, to assemble*, Josh. 9, 2. Judg. 9, 47. 1 Sam. 7, 7. 2 Sam. 2, 25. Is. 44, 11. al.

Deriv. קבוצ, and the three here following.

קבוצאל, see יקבוצאל.

קבעה f. *a gathering, heap, hoard*, Ez. 22, 20. R. קבץ.

קבצים (two heaps, קבץ) *Kibzaim*, pr. n. of a city in Ephraim, Josh. 21, 22. See in יקבצים.

\* קבר fut. יקבר, *to bury*, e. g. one person Gen. 23, 4, 19, 25, 9, 50, 14. Judg. 2, 9. 1 Sam. 31, 13. al. sep. Once of several, i. q. Piel, Ez. 39, 12.—Arab. Aram. Eth. id. The primary idea is that of *heaping up* a tumulus, see Syr. مَصْر to heap up, for Gr. σωρεύω Rom. 12, 20. Kindr. is קבר. The bilateral root is קב, comp. the verbs קבב, קבב.

ניח. pass. *to be buried*, e. g. one person Gen. 15, 15, 35, 8, 19. Judg. 12, 7 sq. Of several, Job 27, 15. Jer. 8, 2, 16, 4, 6.

PIEL to bury, e. g. several (comp. קָשַׁל Num. 33, 4. 1 K. 11, 15. Jer. 14, 16. Ez. 39, 14. Hos. 9, 6.

PUAL pass. Gen. 25, 10.

Deriv. קְבוּרָה and

קָבַר m. in pause קָבַר, c. suff. קָבַר; plur. קְבוּרִים, constr. קְבָרִי; and קְבוּרָה, constr. קְבוּרָה; pr. 'a burial-place,' *a sepulchre, grave*, Gen. 23, 9. Ex. 14, 11. Num. 11, 34, 35. Job 21, 32. Jer. 26, 23. al.—Job 17, 1 קְבָרִים לִי *the sepulchres are ready for me*, i. q. Engl. *the graveyard awaits me*.

קְבוּרוֹת־חַטָּאוֹה (the graves of longing, see קָבַר) *Kibroth-hattaavah*, pr. n. of a place in the desert of Sinai, Num. 11, 34. 33, 16. Deut. 9, 22.

\* I. קָרַד i. q. Arab. قَدَّ, to divide, to cleave; kindr. with קָרַד, קָרַד, and the like, see קָרַד; comp. also קָדַד, קָדַד, קָדַד, קָדַד. Hence קָדַד cassia, and קָדַד vertex.

\* II. קָרַד to bow down, to bow the knee, to incline oneself in honour and reverence; found only in fut. of the Chaldee form, וְקָרַד, plur. וְקָרַד. Followed always by הִשְׁתַּחֲוֶה, which is stronger; Gen. 24, 26 וְקָרַד הָאִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה *and the man bowed down and prostrated himself before Jehovah*. Ex. 12, 27. Num. 22, 31. 1 K. 1, 16. 1 Sam. 24, 9. 2 Chr. 29, 30. Neh. 8, 6. al. Sept. usually קָרַד.—Kindr. is Syr. كَرَّ to incline oneself, to bend the knee; comp. Arab. قَعَد to sit down; also Chald. עָקַד to bend the knee, Samar. עָקַד id.—This signif. cannot well be conciliated with that of no. I, by assuming it to be a denom. from קָרַד pr. 'to bow the head.'

\* קָדַד obsol. root, Syr. قَدَّ to possess. Hence pr. n. וְקָדַד (possessed by the people) *Jokdeam*, q. v. Comp. וְקָדַד, וְקָדַד, from r. קָדַד.

קָדַד f. (r. קָדַד I) Ex. 30, 24. Ez. 27, 19, according to the Syr. Chald. Vulg. *cassia*, a species of aromatic bark resembling cinnamon, but less fragrant and less valuable; so called from its rolls being split. See Dioscor. 1. 12. Theophr. Hist. Plant. 9. 5. Celsii Hierob. II. 186. 350 sq. Comp. קָדַד.

קְדוּמִים m. plur. (r. קָדַם) i. q. קָדַם. 3; *aforetime, ancient days*; once Judg. 5, 21 וְנָחַל קְדוּמִים *a stream of ancient days*. Sept. Vatic. *καὶ ἀρχαίων ἀρχαίων*, Targ. 'rivus in quo facta sunt Israeli signa et fortia facta ab antiquis.'—The form is like וְנָחַרִים, וְנָחַרִים, which also designate time.

קָדַשׁ and קָדַשׁ adj. (r. קָדַשׁ) constr. קָדַשׁ, c. suff. קָדַשׁ; plur. קְדוּשִׁים, קְדוּשִׁים, קְדוּשִׁים, see at the end of the article; *holy, sacred, sanctus, ἅγιος, ἅγιος*, pr. *pure, clean, free from the defilement of vice, idolatry, and other impure and profane things*; opp. is חָטָה impure, profane. In fixing the primitive signification of this word, the following are classical passages: Lev. 11, 43 sq. where after the law respecting unclean meats, it is said: *ye shall not pollute yourselves with these, that ye should be defiled therewith*, 44 ... וְהִיִּיתֶם קְדוּשִׁים כִּי קָדוֹשׁ אֲנִי (sanctus, pure), *for I am holy*. v. 45. So 19, 2, and 20, 26, where the same formula, *be ye holy, for I am holy*, is placed at the beginning and end of a section (c. 19. 20) containing various laws against fornication, adultery, incest, idolatry, and other like crimes. In Deut. 23, 15, after the law for removing human filth out of the camp, it is added: *for Jehovah thy God walketh in the midst of thy camp ... וְהָיָה מִחֵינֶיךָ קָדוֹשׁ wherefore let thy camp be holy (sanctus, clean), that he (God) behold no unclean thing in thee, and turn away from thee*.—In a sense somewhat varied it is applied: a) To God as abhorring every kind of impurity both physical and moral; see Lev. 11. cc. Also as the avenger of right and justice, Ps. 22, 4 comp. v. 2. 3. Is. 6, 3 comp. v. 5 sq. and as the object of fear and reverence to men Ps. 99, 3. 9. 111, 9 where it is coupled with נִירָא. Sometimes God is κατ' ἑξοχῆν called קָדוֹשׁ *Holy, the Holy One*, Job 6, 10. Is. 40, 25. Hab. 3, 3; and more frequently also קָדוֹשׁ יִשְׂרָאֵל *the Holy One of Israel*, espec. by Isaiah, as Is. 1, 4. 5. 19. 24. 10, 17. 20. 12. 6. 17. 7. 43. 3. 14. 45, 11. 47, 4. 48, 17. al. Elsewhere rarely, as Ps. 78, 41. 89, 19. b) To angels, who κατ' ἑξοχῆν are called *holy*, Dan. 8, 13; see below in Plur. c)



To priests, with dat. of the divinity, as Lev. 21, 6 **קְדָשִׁים יִהְיוּ לְאֱלֹהֵיהֶם** *let them be holy* (pure, clean) *unto their God*, in his sight, *and not profane*, etc. v. 7. Ps. 106, 16 *and Aaron קָדוֹשׁ יִהְיֶה* *holy unto Jehovah*. Also with dat. of other men, unto whom the priest should be holy, Lev. 21, 8. Of a Nazarite Num. 6, 5. d) Spoken of pious men, who are pure and clean from the defilement of guilt and sin, so far as is possible for erring mortals, Is. 4, 3; then of the people of Israel, who were bound to abstain from and avoid every kind of impurity, Lev. 11, 43–45. 19, 2 see above. Deut. 7, 6 comp. v. 5; with dat. *holy to Jehovah* 14, 2. 21. 26, 19. e) Of places *consecrated, holy*, Ex. 29, 31. Lev. 6, 9. 19, al. Of days consecrated to God, before **לְאֱלֹהִים** Neh. 8, 10, 11.—Hence **קָדוֹשׁ** *a holy place, sanctuary*, Is. 57, 15. Ps. 46, 5 **קָדוֹשׁ מִשְׁכְּנֵי עֲלִיוֹן** *the holiest of the dwellings of the Most High*.

PLUR. **קְדוֹשִׁים**, **קָדְשִׁים**. 1. As plur. majest. for the sing. *the Most Holy*, for Jehovah, Hos. 12, 1. Josh. 24, 19. Prov. 9, 10, 30, 3.

2. Pr. *holy ones*, i. e. a) *angels*, espec. in the later books (see in **קְדִישׁ**), Job 5, 1. 15, 15. Zech. 14, 5. Ps. 89, 6. 8; perh. Deut. 33, 3. b) *the pious worshippers of God, saints*, Ps. 16, 3. 34, 10. Deut. 33, 3; spec. the Jewish people (see **קְדִישׁ**) Dan. 8, 24.

\* **קָדַח**. 1. *to kindle fire*, Jer. 17, 4. Is. 50, 11. 64, 1. Syr. Aph. id. Arab. **قَدَحَ** *to strike fire*.

2. Intrans. *to kindle or be kindled, to burn*, Deut. 32, 22. Jer. 15, 14.

Deriv. **אֶקְדַּח** and

**קָדַחַת** f. *burning fever*, Lev. 26, 16. Deut. 28, 22.

**קְדִימָה** m. (r. **קָדָם**) with ה loc. *קְדִימָה*.

1. *the front*, the part or region *over against* any one. Hab. 1, 9 **קְדִימָה** *forwards*.

2. *the east*, the eastern quarter of the heavens, i. q. **קָדָם**; see in **אֶחָד** no. 2. Often in Ezekiel, as **פָּאָה קְדִימָה** Ez. 47, 18. 48, 2. 6–8. 16; in acc. *eastward* 43, 17. 44, 1. 46, 1. 12. 47, 2; and so **קְדִימָה** 11, 1.—Hence poet. **רוּחַ הַקְּדִימִים**, **רוּחַ קְדִימִים**,

*the east wind*, Ex. 10, 13. 14, 21. Ps. 48, 8. Ez. 17, 10; oftener ellipt. **קָדָם** id the most vehement of all winds in western Asia and the adjacent seas, Job 27, 21. Is. 27, 8. Jer. 18, 17. Ez. 27, 26; as scorching and withering plants and herbage, Gen. 41, 6. 23. Ez. 17, 10. 19, 12. Jon. 4, 8. But *the east wind* is perh. put for any violent wind between the east and south; [so the Arabs at the present day call the violent south wind of the desert *Shūr-kīyeh* i. e. east wind; and hence the Italian *Sirocco*, which also is mostly employed of southerly winds; see Bibl. Res. in Palest. I. p. 305, comp. p. 287, 289.—R.] Metaph. i. q. **רוּחַ**, of any thing vain and empty, Hos. 12, 2. Job 15, 2.

**קְדִישׁ** Chald. adj. i. q. Heb. **קָדוֹשׁ**, *holy, sanctus*; spoken a) Of God and also of false deities; **אֱלֹהִים קְדִישִׁים** *the holy gods*, Dan. 4, 5. 6. 5, 11. b) Of angels; Dan. 4, 10 **יָרֵךְ יְרֵךְ קְדִישׁ** *a watcher (angel) even a holy one*. Plur. **קְדִישִׁים** *holy ones*, i. e. angels, 4, 14 [17]. See **קָדוֹשׁ** Plur. no. 2. a. c) Of the Jews, Dan. 7, 21; fully **קְדִישֵׁי עֲלִיוֹן** *the holy ones (saints) of the Most High*, Dan. 7, 18. 22. 25; comp. Esdr. 8, 70 *τὸ σπέμα τὸ ὕγιον*.

\* **קָדָם** in Kal not used; Arab. **قَدَم** *to go before, to precede*; mid. Dam. *to precede in time, to be of old*. The primary idea seems to be that of *being sharp, pointed*; comp. quadril. **קָדָם** for **קָדָם** a sharp instrument, axe; hence pr. *to be or go in front, at the point, head*, Germ. *an der Spitze stehen*.

PIEL **קָדַם** 1. *to go before, to precede*, Ps. 68, 26; with acc. of pers. Ps. 89, 15.

2. *to come or get before any one, to anticipate*, φθάνω. Syr. **قَدَمَ** id. With acc. Ps. 17, 13 **קָדַמָה פָּנָיו** 119, 148 **קָדַמָה עֵינַי אֲשַׁמְרוֹת** *my eyes anticipate the night-watches*, i. e. I wake ere the night-watches are cried out.—With inf. *to do hastily, speedily*, i. e. *early* in the morning, as Syr. **قَدَمَ**, Eth. **ቀደሙ**, Chald. **קָדָם** for Heb. **הֲשִׁבִים**. So Jon. 4, 2 *therefore קָדַמְתִּי לְרוּחַ* *I made haste to flee*. Absol. Ps. 119, 147 **קָדַמְתִּי בַנֶּשֶׁת** *I rise early with the dawn*.

3. *to go to meet any one, to meet, to encounter*, with acc. of pers. Ps. 88, 14.

Spec. a) With help, i. q. *to succour*, Ps. 59, 11. 79, 8. Job 3, 12. b) With **ב** *to meet* one with any thing, in order to present it, q. d. *to succour with*, Deut. 23, 5. Is. 21, 14. Neh. 13, 2; genr. Mic. 6, 6. With two acc. Ps. 21, 4; **ב** of thing Ps. 95, 2. c) In a hostile sense, q. d. *to assail*; Is. 37, 33 **לֹא יִשְׁתָּלֶמֶת מִנֶּהּ** *no shield shall come up against her*, the city, i. e. shall not be raised against her. Job 30, 27. Ps. 18, 6, 19.

HIPH. 1. *to come before, to anticipate*, in doing a kindness, in bestowing a favour on any one, so as to make him a debtor, Job 41, 3. Arab. **قَدِم**

IV, id. **قَدِم** a kindness, kind office; see Schult. ad Job. p. 1183.

2. i. q. Pi. no. 3. c, *to meet* as an enemy; *to fall upon*, as calamity, c. **בָּעַד** Am. 9, 10.

Deriv. **קָדַם**, **קָדַם**, **קָדַם**, **קָדַם**, **קָדַם**.

**קָדַם** m. in pause **קָדַם** Gen. 10, 30; also **קָדַם** only with **ה** paragog. Plur. constr. **קָדַם** see in no. 3.

1. Pr. *the front*, what is before; hence as Adv. *before*, Ps. 139, 5. **קָדַם** id. Is. 9, 11.—Hence

2. *the east, the eastern quarter*, see in **אַחֲרֵי** no. 2. Job 23, 8. **מִקְדָּם** *from the east*, after a verb of motion Gen. 11, 2. 13, 11; also *at the east, eastward*, Gen. 2, 8. **מִקְדָּם** לְ Prep. *at the east of, eastward of*, Gen. 3, 24. Num. 34, 11. Josh. 7, 2. Judg. 8, 11. With **ה** paragog. **קָדַם** *towards the east, eastward*, Gen. 13, 14. 25, 6. 28, 14. Lev. 1, 16. al. Sometimes is added pleonast. **מִזְרָחָהּ** Num. 2, 3. Josh. 19, 13; **הַשְּׁמֶשׁ** Josh. 19, 12. But **קָדַם** is also 'what is *towards the east*,' and i. q. **קָדַם**, (comp. **זָנִיחָהּ**, **זָנִיחָהּ**) hence **קָדַם** *on the east side* Ex. 27, 13. 38, 13; **בְּנֵי קָדַם** id. Ez. 45, 7.—Further, **קָדַם**, **בְּנֵי קָדַם** *the sons of the east*, the inhabitants of the Arabian desert, which lies eastward of Palestine, and extends to the Euphrates, now **بَدِيَّةُ الشَّامِ** desert of Syria; Job 1, 3. Is. 11, 14. Jer. 49, 28. Ez. 25, 4. 1 K. 5, 10. Judg. 6, 3. 33, 7. 12. Also **אֶרֶץ קָדַם** Gen. 25, 6, and **קָדַם** Ez. 29, 1, the Syrian desert including Mesopotamia; and so **הַרְרֵי קָדַם** of the moun-

tains of Mesopotamia, Num. 23, 7. But **הַר הַקָּדַם** Gen. 10, 30 is *the mountain of Arabia*, see in art. **מִצְרָא**.—Is. 2, 6 **מִלְאָהּ מִקְדָּם** *they are filled full from the east*, i. e. with superstitions and sorceries brought from the east or Babylon. But perh. it should read **מִקְדָּם**.

3. Of time, *former times, aforetime, ancient days*, poet. i. q. **עוֹלָם** no. 1. Arab.

**قَدِيم** olden time, **قَدِيمًا** aforetime, of old.

So Ps. 78, 2. Job 29, 2. Also **מִקְדָּם** *from ancient times*, of old, Ps. 74, 12. 77, 6. 12. Is. 45, 21; **מְלִכֵּי קָדַם** *kings of old*, ancient kings, Is. 19, 11; **יְמֵי קָדַם** *times of old* Ps. 44, 2; **מִיָּמֵי קָדַם** Is. 23, 7. Mic. 7, 20. Lam. 1, 7. Spoken also of eternity, at least that which is without beginning, e. g. **אֶלְהֵי קָדַם** Deut. 33, 27; **יֹשֵׁב קָדַם** *who sitteth upon his throne from everlasting* Ps. 55, 20; also Deut. 33, 15. Ps. 68, 34.—Put also a) Adverbially for *aforetime, of old*, Ps. 74, 2. Jer. 30, 20. Lam. 5, 21, i. q. **לְפָנִים**, **מִלְפָּנִים**. b) As a prep. *before*, Prov. 8, 22.—Plur. constr. **קָדַם** *primordia, beginnings*, Prov. 8, 23.

**קָדַם** Chald. prep. once **קָדַם** (in **קָדַם**) Dan. 7, 13; c. suff. plur. **קָדַם**, **קָדַם**, **קָדַם** Dan. 7, 7, **קָדַם**, *before, ante, coram*, i. q. Heb. **לְפָנֵי**. So to speak *before* any one, i. e. *to him*, Dan. 2, 9. 36. 4, 5, 13. 14; also after a verb signifying to answer Dan. 2, 10. 27; to pray Dan. 6, 11. 12; to read Ezra 4, 18. 23. **טוֹב קָדַם** *it was good before me*, i. q. **טוֹב בְּעֵינַי**, Dan. 3, 32 [4, 2]. 6, 2. After verbs of motion, Dan. 2, 24. 25. 3, 13. 4, 3. 5, 13.—Also **קָדַם** i. q. Heb. **מִפְּנֵי**, *from*, after verbs of receiving Dan. 2, 6; of asking 2, 18; of commanding 6, 27; of sending Ezra 7, 14. Dan. 5, 24; of fearing Dan. 5, 19. 6, 27.

**קָדַם** f. (r. **קָדַם**) *oldness, antiquity*. Is. 23, 7 **קָדַם** *whose (Tyre's) antiquity is from ancient days*. Also *former state*, Ez. 16, 55. Plur. Ez. 36, 11.—In the construct state **קָדַם**, it becomes a preposition, and with **אֲשֶׁר** impl. a conjunction, *before*, Ps. 129, 6.

**קָדַם** Chald. *former time*; hence **מִקְדָּמָה** Dan. 6, 11, *in former times, aforetime formerly*.



**קדמה** (eastward) *Kedemah*, pr. n. of a son of Ishmael, Gen. 25, 15.—Another **קדמה** see in **קדם** no. 1.

**קדמה** i. q. **קדם** no. 2, only in constr. **קדמת**, on the east of, eastward of a place, Gen. 2, 14, comp. **אשור** 4, 16. 1 Sam. 13, 5. Ez. 39, 11.

**קדמון** adj. (fr. **קדם**) fem. **קדמונה**, eastern, Ez. 47, 8.

**קדמוני**, see **קדמיני**.

**קדמות** (antiquities) *Kedemoth*, pr. n. of a city in Reuben, Josh. 13, 18. 21, 37. 1 Chr. 6, 64. An adjacent desert bore the same name, Deut. 2, 26.

**קדמי** Chald. *first*, plur. **קדמיא** Dan. 7, 24. Fem. st. emphat. **קדמיקה** 7, 4; plur. **קדמיקה** 7, 8.

**קדמיאל** (one before God, i. e. minister of God, r. **קדם**) *Kadmiel*, pr. n. m. Ezra 2, 40. 3, 9. Neh. 7, 43. 9, 4. 10, 10. 12, 8.

**קדמוני** or **קדמוני** adj. f. **קדמונית**; plur. **קדמוניות**; comp. **קדמון**. R. **קדם**. 1. eastern, Ez. 10, 19. 11, 1. **הים הקדמוני** the eastern sea, i. e. the Dead Sea, opp. to the western sea or Mediterranean, Ez. 47, 18. Joel 2, 20. Zech. 14, 8.

2. former, ancient, Ez. 38, 17. Mal. 3, 4. Plur. **קדמונים** older persons, the aged, Job 18, 20. Sing. collect. 1 Sam. 24, 14 **משל הקדמוני** the proverb of the ancients. Plur. f. **קדמוניות** former things, things of old, Is. 43, 18.

4. *Kadmonite*, collect. pr. n. of a Canaanitish tribe, dwelling prob. in the eastern part of the country, Gen. 15, 19. Bochart conjectures them to be the same with the Hivites; Canaan I. 19.

**קדקד** m. (r. **קדר** I) c. suff. **קדקדו**, others **קדקדו**, Job 2, 7. Ps. 7, 17, *vertex*, top, crown of the head, so called because the hair there divides itself; comp. Germ. *Scheitel*, die *Haare scheiteln*. Gen. 49, 26. Deut. 33, 16. 20. Is. 3, 17. Jer. 2, 16. 48, 45. al. Fully **קדקדו** **שֵׂכֶר** the crown of hair (pr. the dividing of

the hair) Ps. 68, 22. Arab. **مُقَدِّ** is the part of the head from the vertex to the neck behind.

\* **קדר** 1. to be dirty, foul; spoken of a turbid torrent, Job 6, 16. Hence, to go about in dirty garments, like mourners, i. q. to mourn, Jer. 8, 21. 14, 2. Part. **קדר** a mourner Ps. 35, 14. 38, 7.

**قَدَر**, **قَدِر** 42, 10. 43, 2. Job 5, 11. Arab. **قَدَر** to be squalid, of garments; Chald. **קדר** id. comp. **קדר**.

2. to be of a dirty or dusky colour, to be dark coloured, e. g. the skin as scorched by the sun Job 30, 28; to be darkened, to become dark, as the day, the sun, the moon, Mic. 3, 6. Jer. 4, 28. Joel 2, 10. 4, 15.

Hiph. 1. to cause to mourn, Ez. 31, 15. 2. to darken, to obscure, e. g. the sun, stars, Ez. 32, 7. 8.

Hithp. to be darkened, overcast, e. g. the heavens 1 K. 18, 45.

Deriv. **קדרנית**—**קדר**.

**קדר** (dark-skinned) *Kedar*, pr. n. of a son of Ishmael, Gen. 25, 13. Also of an Arabian tribe descended from him, Cant. 1, 5. Is. 21, 16. 42, 11 (where it is joined with a fem.) 60, 7. Jer. 2, 10. 49, 28. Ez. 27, 21; more fully **קדר בני** Is. 21, 17. Ps. 120, 5 *Kedar* and *Meshech*, put for barbarous tribes. The *Kedar* are the *Cedrei* of Pliny, connected with the Nabatheans, Hist. V. 11; comp. Reland Palæst. p. 96 sq. The Rabbins call all the Arabs by this name; whence **לשון קדר** the Arabic tongue.

**קדרון** (the turbid, r. **קדר**, comp. Job 6, 16) *Kidron*, pr. n. of the brook or torrent flowing in winter through the valley of like name between Jerusalem and the Mount of Olives, and emptying itself into the Dead Sea; 2 Sam. 15, 23. 1 K. 2, 37. 15, 13. 2 K. 23, 4. Jer. 31, 40. Hence. **λείψανός τοῦ Κεδρὸν** John 18, 1. See a full description in Bibl. Res. in Palest. I. p. 396–402.

**קדרות** f. (r. **קדר**) darkness, obscurity of the heavens, Is. 50, 3.

**קדרנית** adv. in mourning, mournfully, Mal. 3, 14. R. **קדר**.

\* **קדש** and **קדש** Num. 17, 2, fut. **קדש**.

1. to be pure, clean, pr. of physical purity and cleanness; see Hithpa. no. 1, and adj. **קדוש**. Kindr. is **קדש**, of

which the primary idea is 'to be bright.'—Hence

2. *to be holy, sacred, sanctus*; so in all the kindred dialects, espec. in Pi. or Pa. a) Of a person who consecrates himself to God, and so regards himself as holier than the profane vulgar; Is. 65, 5 קדשתיך *I am holy unto thee*, for קדשתיך; or of those who are consecrated by touching sacred things, Ex. 29, 37. 30, 29. Lev. 6, 11. 20. b) Of things destined for the sacred worship Num. 17, 2. 3. Ex. 29, 21; or which are consecrated by the contact of sacred things 1 Sam. 21, 6. Hag. 2, 12; or which are devoted to the sacred treasury, Deut. 22, 9.

NIPH. 1. *to be regarded and treated as holy, to be hallowed, sanctified*, sc. God, c. ק Lev. 10, 3. 22, 32. Also *to show oneself holy, glorious, in any one*, either by bestowing favours Ez. 20, 41. 28, 25. 36, 23. 38, 16. 39, 27; or by inflicting judgments Ez. 28, 22. Num. 20, 13; comp. Is. 5, 16.

2. *to be consecrated*, e. g. the sacred tabernacle Ex. 29, 43.

PIEL קדש *to make holy, to sanctify, to hallow*, i. e.

1. *to hold sacred, to regard and treat as holy*, as God Deut. 32, 51; a priest Lev. 21, 8; the sabbath, *to keep holy*, Ex. 20, 8. Deut. 5, 12. Neh. 13, 22. Jer. 17, 22. 24. 27. Ez. 20, 20.

2. *to pronounce holy, to sanctify*, e. g. the sabbath Gen. 2, 3; a people Lev. 20, 8. 21, 8. Also *to institute any holy thing, to appoint*, e. g. a fast Joel 1, 14. 2, 15 (parall. with קרא); a festival 2 K. 10, 20.

3. *to consecrate*, e. g. a priest Ex. 28, 41. 29, 1. 1 Sam. 7, 1; an altar, the temple, Ex. 29, 36. Lev. 8, 15. Num. 7, 1. 1 K. 8, 64; the first-born, Ex. 13, 2; the people of Israel, Ex. 19, 10. 14. Josh. 7, 13; a building when completed, Neh. 3, 1; a mountain, as separate and distinguished from all others, Ex. 19, 23.—Hence *to consecrate or sanctify with solemn rites*, e. g. by lustrations for sacrifice 1 Sam. 16, 5. Job 1, 5; troops for battle, Jer. 51, 27. Comp. Hiph. Also קדש מלחמה *to consecrate or inaugurate a war, battle*, (i. e. with sacred rites, comp. Ps. 110, 3. 1 Sam. 7, 9. 10.) q. d. *to prepare, to begin*, Joel 4, 9. Jer. 6, 4. Trop. Mic. 3, 5.

PUAL part. מקדש, *consecrated*, spoken of priests and sacred things, Ez. 48, 11. 2 Chr. 26, 18. 31, 6.—Is. 13, 3 מקדשי *my consecrated ones*, i. e. soldiers whom I have consecrated to war; comp. Jer. 51, 27.

HIPH. 1. i. q. Pi. no. 1, Is. 8, 13. 29, 23. Num. 20, 12.

2. i. q. Pi. no. 2, *to pronounce holy, to sanctify*, Jer. 1, 5.

3. i. q. Piel no. 3, *to consecrate to God* Lev. 27, 14 sq. Judg. 17, 3. 2 Sam. 8, 11. 1 Chr. 26, 27. Also of God, *to sanctify, to hallow for himself*, e. g. the first-born Num. 3, 13. 8, 17; the temple 1 K. 9, 3. 7.

HITHP. 1. *to cleanse or purify oneself*, by sacred ablutions and observances. 2 Sam. 11, 4 וְהָיָה מִתְקַדְּשָׁתָּ מִמִּצְדָּתָהּ *for she had purified herself from her uncleanness*. Is. 66, 17 coupled with קִדְּשִׁית. Often of the priests and Levites, as purifying themselves for the holy service, Ex. 19, 22. 1 Chr. 15, 12. 14. 2 Chr. 5, 11. 29, 15. al. Comp. Kal no. 1.

2. *to show oneself holy*, i. e. pure from guilt, *to sanctify oneself*, Lev. 11. 44. 20, 7; of God, as the punisher of guilt, Ez. 38, 23.

3. *to be celebrated, kept*, e. g. a festival, Is. 30, 29.

Deriv. קדש, קדש, קדש, קדש, קדש, מקדש.

קדש m. pr. *sacred, consecrated*. Hence

1. Spec. *a male prostitute, a catamite, sodomite, xivaidos*, so called as consecrated to the service of Astarte or Venus; Deut. 23, 18. 1 K. 14, 24. 15, 12. 22, 47. 2 K. 23, 7. Job 36, 14. These wretched beings were priests or rather temple-servants (ἱερόδουλοι) of Astarte at Hierapolis in Syria; and having been emasculated and wearing a female dress, they wandered about through the cities and villages begging and bearing with them an image of the goddess. They were courted by females, and gave themselves up to unnatural lusts. See espec. Lucian. Luc. § 35 sq. Id. de Dea Syra, § 27. 51. Jerome ad Hos. 4, 14. Spencer de Legg. rit. II. 35. Movers Phænizier I. p. 678.

2. *Kadesh*, pr. n. Gen. 14, 7. 16, 14. 20, 1. Num. 13, 27. al. also קדש בְּרִנָּה



*Kadesh-barnea* Num. 32, 8. 34, 4. Deut. 1, 2. 19. 2, 14. Josh. 10, 41. al. a city in the south-eastern extremity of Judah, adjacent to Idumea, whither the children of Israel came under Moses, sent spies into Palestine, and then turned back to Mount Hor, etc. Gen. 20, 1. Num. 13, 27. 20, 14. 16. 22. 33, 36. 37. Judg. 11, 16. 17. There was here a fountain called עֵין מִשְׁפָּט Gen. 14, 7; afterwards מִי מְרִיבָה Deut. 32, 51; the adjacent desert was called also קִדְשׁ Ps. 29, 8. [All these notices go to fix the site of Kadesh in the western part of the 'Arabah south of the Dead Sea, perh. not far from the fountain 'Ain el-Weibeh, the most frequented watering-place in all that region. See Euseb. Onom. art. *Kaddēs*; *Bagrī*. Jerome Quæst. Heb. in Gen. 14, 7: "*Cades*... significat locum apud Petram, qui Fons Judicii nominatur." Reland Palest. p. 114. Bibl. Res. in Palest. II. p. 582, 620.—R.] The term בְּרִנֶּה Simonis regards as from בָּר open country, desert, and נָז wandering, from ר. נוֹז.

קִדְשׁ (sanctuary) in pause קִדְשׁ Judg. 4, 11, *Kedesh*, pr. n. a) A city in the southern part of Judah, Josh. 15, 23. b) Another in Naphtali, Josh. 12, 22. 19, 37. 21, 32. Judg. 4, 6. 1 Chr. 6, 61. With He parag. קִדְשָׁה Judg. 4, 9; and קִדְשָׁה 4, 10. This city, *Kedesh* of Naphtali, lay upon the hills west of the upper lake of the Jordan, el-Huleh; and still exists under the same name, Arab. *Kedes*; see Bibl. Res. in Palest. III. p. 355. Biblioth. Sacr. I. p. 11 and Map. c) A third in Issachar 1 Chr. 6, 57, also called קִשְׁיוֹן Josh. 19, 20. 21, 28.

קִדְשׁ m. once קִדְשׁ Dan. 11, 30, c. suff. קִדְשִׁי; plur. קִדְשִׁים (*kōdashim*). with art. and pref. הַקִּדְשִׁים Lev. 22, 4. קִדְשִׁי Neh. 10, 34; but c. suff. קִדְשִׁי Ez. 22, 8. קִדְשִׁי 2 Chr. 15, 18 (comp. Ewald's Krit. Gramm. p. 335), and קִדְשִׁי Num. 5, 10.

1. *holiness, sanctity*; so Arab. *القدس* *el-Kuds*, coner. 'the holy,' pr. n. of Jerusalem, *روح القدس* the Holy Spirit; Syr. *ܕܥܡܠܐ ܒܥܕܝܡܐ* id.—Most. freq. in the genit. after another noun, instead of an adjective, as קִדְשׁ אֲדָמָה *holy ground* Ex. 3, 5; קִדְשׁ מָקוֹם הַקִּדְשׁ the *holy place* Lev. 10,

17. 14, 13. So c. suff. הַר קִדְשִׁי *my mountain of holiness*, i. e. *my holy mountain*, Ps. 2, 6; קִדְשָׁה רִוּחַ *thy Holy Spirit* Ps. 51, 13; rarely with אֱלֹהִים added, as 1 Chr. 22, 19 קִדְשׁ אֱלֹהִים the *holy vessels of God*. Ascribed also to all those things which in any way pertain to God or to his worship, as שֵׁם קִדְשִׁי *my holy name* Lev. 20, 3. 22, 2; שַׁבַּת קִדְשָׁה *thy holy sabbath* Neh. 9, 14; עִיר הַקִּדְשׁ the *Holy City*, Jerusalem, Is. 48, 2. Neh. 11, 1; הֵיכַל קִדְשָׁה *thy holy temple* Ps. 138, 2; לֶחֶם קִדְשׁ *hallowed bread*, the shewbread, 1 Sam. 21, 5; בְּגָדֵי קִדְשׁ *holy vestments* Ex. 28, 2. 4; אֲבִנֵי קִדְשׁ the *sacred jewels*, trop. for the nobles of the people, Lam. 4, 1; שָׂרֵי קִדְשׁ the *sacred princes*, i. e. the priests of higher rank, 1 Chr. 24, 5. Is. 43, 28; עַם קִדְשׁ a *holy people*, Israel, Dan. 12, 7; בְּרִית קִדְשׁ a *holy covenant* Dan. 11, 28. 30, etc. etc.—Rarely only, and in doubtful examples, is it to be rendered as abstr. *holiness*, Am. 4, 2. Ps. 60, 8. 108, 8; in which places בְּקִדְשִׁי, is usually translated: *by my (his) holiness*; perh. more correctly: *in my (his) sanctuary*. Sept. in Ps. II. cc. *ἐν τῷ ἁγίῳ αὐτοῦ*.—The notion of *purity*, physical or moral, is referred to in Ex. 22, 30. 2 Chr. 31, 18. Is. 6, 13; see in art. קָדוֹשׁ init.

2. Concr. a *holy thing*, something *sacred, consecrated* to God, opp. הֹל profane; Lev. 10, 10. Ex. 29, 33. 34. Num. 18, 17. Prov. 20, 25. al. sæp. With dat. added, קִדְשׁ לַיהוָה Lev. 27, 10. 14. 21. Jer. 2, 3. Ezra 8, 28; קִדְשׁ לְאֱלֹהִים Lev. 21, 7. 23, 20; קִדְשׁ הוּא לַכֹּהֵן Num. 6, 20. 18, 10; rarely c. genit. קִדְשִׁי id. Lev. 19, 8.—PLUR. הַקִּדְשִׁים the *consecrated things* Lev. 21, 22. 22, 3. 6. 7. 12. כֶּסֶף הַקִּדְשִׁים the *silver dedicated* to the temple 1 Chr. 26, 20. 26. 28, 12. With genit. of the person consecrating, as 1 K. 15, 15 קִדְשִׁי אֲבִירֵי. Lev. 22, 15. Num. 5, 9; also of him to whom they are consecrated, קִדְשִׁי Lev. 5, 15.

3. a *holy place, sanctuary*, as the tabernacle Ex. 28, 43. 29, 30. 35, 19. 39, 1; the temple Ps. 20, 3. Dan. 8, 14. al. Spec. of the temple itself, as distinguished from its courts, etc. i. e. the הֵיכַל, ὁ ναός, 1 K. 8, 8. 2 Chr. 29, 7. Once of the inner sanctuary, for קִדְשׁ קִדְשִׁים Ez. 41, 23.

4. Intens. קֹדֶשׁ קֹדֶשׁ holiness of holinesses, something most holy, e. g. a) Of things, as the sacred incense Ex. 30, 36; the sacred utensils v. 29; the altar 29, 37. 30, 10. 40, 10; the part of the sacrifices which only the priests might eat, Lev. 2, 3. 10. 6, 10. Num. 18, 9. Ez. 48, 12. al. So of things devoted with a curse Lev. 27, 28. Plur. קֹדֶשִׁי הַקֹּדֶשִׁים the most holy things, of offerings destined for the priests alone, Lev. 21, 22. 2 Chr. 31, 14. Ez. 42, 13. 44, 13. b) Of men, as Aaron, 1 Chr. 23, 13. c) Of places, a most holy place, Num. 18, 10. Spec. the inner sanctuary, *adytum*, קֹדֶשׁ, in the tabernacle Ex. 26, 33. 34. Num. 4, 4. 19; and in the temple 1 K. 6, 16. 8, 6. 1 Chr. 6, 34. Ez. 41, 4. al. Fully קֹדֶשׁ הַקֹּדֶשִׁים 2 Chr. 3, 8. 10.

קֹדֶשֶׁת fem. of subst. קֹדֶשׁ no. 1, a female prostitute, harlot, pr. one consecrated like the קֹדֶשׁ to the worship of Astarte, and the gains of whose prostitution went into the treasury of the temple of that goddess; Gen. 38, 21. 22. Deut. 23, 18. Hos. 4, 14. Comp. Num. 25, 1. Jerome l. c. Hdot. I. 199. Lucian de Dea Syra § 6. Id. Hetær. 7, 1. 14, 3. Tac. Hist. 2. 3. Similar are the Hindu *Bayadères*.

\* קָהַה, kindr. with בָּהַה, to become dull, to be blunted, e. g. the teeth Jer. 31, 29. 30. Ez. 18, 2. Syr. id. Chald. קָהָה id.

PIEL קָהָה id. intrans. of iron Ecc. 10, 10.

\* קָהַל in Kal not used, prob. to call, to convoke, kindr. with ר. קָוַל.

HIPH. to call together, to convoke, e. g. a people Num. 8, 9. 10, 7. 20, 8. Deut. 4, 10. al. With עַל against any one, Num. 16, 19; acc. impl. sc. a tribunal Job 11, 10.

NIPH. to be convoked, to assemble, e. g. a people Esth. 9, 2. 15. 16. 18, 8, 11; c. Ez. 32, 1. Num. 16, 3. 17, 7; אֵל 1 K. 8, 2. Jer. 26, 9; also with אֵל of place Lev. 8, 4. Judg. 20, 1; לְ 2 Chr. 20, 26; acc. of place Josh. 18, 1. 22, 12.

Deriv. מִקְהָלִים, מִקְהָלוֹת, and the four here following.

קָהַל m. constr. קָהָל, c. suff. קָהָלִים.

1. a coming together, an assembling, the act, Deut. 9, 10 הִקְהַל 10, 4. 18, 16.

2. an assembly, congregation, convocation. a) Spec. of the assembly or convocation of the people of Israel, for any cause Judg. 21, 8. 1 Chr. 29, 1. 2 Chr. 23, 3, comp. Job 30, 28; mostly for religious purposes, i. q. הֵיכָל, fully קָהָל יִשְׂרָאֵל Lev. 16, 17. Deut. 31, 30; קָהָל רִי Num. 16, 3. Deut. 23, 2; קָהָל הָאֱלֹהִים Neh. 13, 1; also c. art. הַקָּהָל καὶ ἐξογγύη Ex. 16, 3. Lev. 4, 13. 14. Num. 10, 7. al. sæp. So קָהָל רַב Ps. 35, 18. 22, 26; קָהָל גְּדוֹל 1 K. 8, 65. b) In a wider sense, of any assembly or multitude of men, Jer. 31, 8. Ez. 16, 40. 23, 46. 47. 32, 22; of troops Ez. 17, 17. 38, 4. 15; of nations Gen. 28, 3. 35, 11. 48, 4. Jer. 50, 9; of the wicked Ps. 26, 5 comp. Gen. 49, 6; of the righteous Ps. 149, 1; of holy ones i. e. angels Ps. 89, 6. 8; of the dead Prov. 21, 16.

קָהָל (convocation) *Kehelah*, pr. n. of a station of the Israelites in the desert, c. ה parag. Num. 33, 22. 23.

קָהָל f. (ר. קָהַל) an assembly, congregation, Deut. 33, 4. Neh. 5, 7.

קָהָל *Kohleth*, pr. n. by which Solomon is denoted in the book thus inscribed, i. e. the book of Ecclesiastes. It is usually of the masc. gend. and without the article, Ecc. 1, 1. 2. 12, 9. 10; once c. art. 12, 8, see Lehrs. p. 656, 657; once with verb fem. Ecc. 7, 27 אָמַרְהָ קָהָל, where perh. it should be read אָמַרְהָ הַקָּהָל as in 12, 8.—The fem. termination is not infrequent in words denoting office, station, etc. (see מִקְהָל, בִּנְתֵּי חֵלִיפָה i. e. Khalif,) and also in

later Hebrew even in proper names of men, see מִקְהָל, מִקְהָל; Lehrs. p. 468, 878.—As to the signification, the only true one seems to be that given by the earliest versions, e. g. Sept. and Vulg. *Ἐκκλησιαστής*, *Ecclesiastes*, i. e. a preacher, one addressing a public assembly and discoursing of human things, i. q. בִּשְׁלֵחַ 12, 11, pr. 'a convoker'; unless one chooses to derive the signif. of preacher or orator from the primary notion of calling and speaking, קָהַל i. q. קָוַל. For other explanations, see Knobel Comm. p. 2, 3. Thesaur. p. 1199, 1200.



\* **קָהַת** a root of doubtful authority, found once in Cod. Samar. Gen. 49, 10 וְלוֹ יִקְהָת עִמָּיִם, for Heb. וְלוֹ יִקְהָת עִמָּיִם, i. e. from the Chald. *to him shall the nations be gathered together*. It seems therefore to have been i. q. Chald. **קָהַת**, Heb. **קָהַל**, to assemble. Hence pr. n. **הַקְהָתִי** and

**קָהַת** (assembly) *Kehath*, pr. n. of a son of Levi, Gen. 46, 11. Ex. 6, 16. Josh. 21, 5. Written also **קָהַת** *Kohath* Num. 4, 14, 15. Hence patronym. **הַקְהָתִי** the *Kohathite* Num. 3, 27, 4, 18, 37.

**קָה** and **קָר** m. (ר. **קָהָה**) the latter absol. Is. 28, 10, 13, but constr. 2 K. 21, 13. Is. 34, 11; c. suff. **קָהָם** Ps. 19, 5.

1. a cord, line, Arab. **قُرْصَة**. Spec. a) a measuring line, Is. 34, 17. Ez. 47, 3. **קָה** *to stretch a line upon any thing, in order to measure it; which is done where any thing is to be made* Is. 44, 13; or built Job 38, 5. Zech. 1, 16 Keri; or also to be destroyed and made even with the ground so that the line may be drawn over the levelled spot, 2 K. 21, 13. Lam. 2, 8. Is. 34, 11. b) Metaph. a line, i. e. a rule, law, norm, Is. 28, 17, and so vv. 10, 13 **קָה** *line upon line, line upon line*, see in art. **צִי** c) the margin, rim of a laver, resembling a cord, 1 K. 7, 23 Keri. 2 Chr. 4, 2. d) a string of a lyre or other musical instrument; hence sound, q. d. accord, Ps. 19, 5; Sept.  $\acute{o}$   $\phi\theta\acute{o}\gamma\gamma\acute{o}\varsigma$ , and so Rom. 10, 18, Symm.  $\acute{o}$   $\chi\acute{\alpha}\rho\acute{o}\varsigma$ , Vulg. *sonus*. But perh. instead of **קָהָם** it should here read **קָהָם** or **קָהָם**, as in v. 4; parall. **מְלִיחָה**.

2. strength, might, Arab. **قُوَّة**, see r. **קָהָה** no. 2. Is. 18, 8 **קָהָה** *a nation most mighty*. The repetition is intensive.

\* **קָוָה** *to spue out, to vomit forth*. Arab. **قَال** mid. Ye, Eth. **ቀደላ** id. It would seem to have been formed by softening the final letter of the onomatopoeic **קָוָה**, **קָוָה**, and perhaps also primarily the form **קָוָה**; comp. under the letter **ק** p. 738.—Metaph. Lev. 18, 28 *that the land spue you not out*, reject you. Once Imper. plur. **קָוָה** and *spue ye* Jer. 25, 27, as if from a root **קָוָה** dropping **ה**; see Arab. and Eth. above.

HIPH. id. Prov. 23, 8, 25, 16. Jon. 2, 11. Trop. Lev. 18, 25, 28. Job 20, 15; where comp. Cic. in Pis. 37, 'devoratam pecuniam evomere.'

Deriv. **קָוָה**, **קָוָה**, **קָוָה**.

**קָוָה** (Milra) Ez. 23, 24, constr. **קָוָה** (Milél) 1 Sam. 17, 38, a helmet, i. q. **קָוָה**. On the form and tone of this word, see in **קָוָה**, note. R. **קָוָה**.

**קָוָה**, see in **קָוָה**.

\* **קָוָה** 1. pr. *to twist a rope, cord, to wind*; whence **קָוָה**, **קָו** no. 1, **קָוָה**. Hence

2. *to be strong, robust*, the notion of binding fast, girding, being tropically referred to strength; see **חָוָה** no. 3. Comp. Germ. *Stränge* i. e. cords, *strenge*, (whence Engl. *strength, strong*), also *anstrengen*, all which come from the notion of binding fast, Lat. *adstringere*. Hence **קָו** no. 2.—Arab. **قَوِي** to be strong, robust; II, to strengthen. **قُوَّة** strength.

3. *to hope strongly, to trust*, implying firmness and constancy of mind, comp. **קָוָה**. So of trust in God, Part. **קָוָה** Ps. 37, 9. Is. 40, 31; c. suff. **קָוָה** Ps. 49, 23; **קָוָה** 25, 3. 69, 7. **קָוָה** Lam. 3, 25. See Piel.

PIEL **קָוָה** i. q. Kal no. 3, *to hope for, to wait for, to expect any thing*, c. acc. Job 7, 2, 17, 13, 30, 26; **קָוָה** Jer. 8, 15, 14, 19; inf. c. **קָוָה** Is. 5, 2. Ps. 69, 21. Spec. a) **קָוָה** *to wait for* Ps. 25, 5, 39, 8, 40, 2. **קָוָה** Prov. 20, 22, **קָוָה** Ps. 27, 14, 37, 34, *to wait for or on Jehovah*, i. e. for his help, to rest one's hope on him. b) *to lie in wait for any one*, c. dat. Ps. 119, 95; c. acc. **קָוָה** Ps. 56, 7.

NIPH. *to gather themselves together to assemble*, (pr. perh. 'to be wound to gether,' see Kal no. 1.) spoken of nations Jer. 3, 17; of waters Gen. 1, 9.

Deriv. **קָוָה**, **קָוָה**, **קָוָה**, and

**קָוָה** or **קָוָה** i. q. **קָו**, a rope, cord, in Cheth. thrice 1 K. 7, 23. Zech. 1, 16; constr. perh. **קָוָה** Jer. 31, 39.

**קָוָה** Is. 61, 1, see **קָוָה** p. 863.

\* **קָוָה** i. q. **קָוָה** and **קָוָה**, *to loathe, to nauseate*, trop. Præt. **קָוָה** Ez. 16, 47, where however both the reading and the interpretation are doubtful; all the ancient

versions omit קט. Others make it i. q. Arab. *قط* only, *duntaxat*; see Thesaur. p. 1202.—Fut. אָקוט c. ב. Ps. 95, 10. But רָקוט Job 8, 14, see in r. קטט.

NIPH. id. c. בָּפִינִי Ez. 20, 43, 36, 31. Once נָקטוּ in some copies for נָקטוּ Ez. 6, 9.

HITHPAL. הִתְקַטַּט id. Ps. 119, 158; c. ב. 139, 21.

\*קול obsol. root, to call, to cry out;

Arab. قَال to speak, to say. Corresponding roots are Sanscr. *gāl* to call aloud, Gr. *καλέω*, Lat. *calo*, whence *calendæ*, Eng. to call. Kindred is also apparently קהל q. v. and Chald. קָהַל.—Hence

קול m. also קל Ex. 19, 16, c. suff. קוּלִי; plur. קולות, קולות, the voice; Eth. ቃል voice, word, sound. Arab. قَوْل dictum, saying. Syr. ܡܠܐ voice; Chald. קל id. Spoken.

a) Of the voice of men, e. g. as speaking, crying out 1 Sam. 4, 6, 14; singing Ez. 33, 32. Ex. 32, 18; wailing Ps. 6, 9. Gen. 45, 2; groaning Ps. 102, 6; rejoicing Ps. 42, 5, 118, 15. Jer. 7, 34; so of the voice or noise of a multitude, 1 K. 1, 41. Dan. 10, 6. Of the voice of God as speaking, Deut. 4, 33, 5, 23, 18, 16, al. So Gen. 27, 22 וַיִּקְרָא הָקוֹל קוֹל יַעֲקֹב the voice is Jacob's voice. Judg. 18, 3. 1 K. 19, 13.—Also בָּקוֹל גָּדוֹל with a loud voice 1 Sam. 28, 12. 1 K. 18, 27, 28. Is. 36, 13. Prov. 27, 14; in acc. קוֹל גָּדוֹל id. Deut. 5, 19, 2 Sam. 15, 23, 19, 5, al. קוֹל id. Deut. 27, 14; אֶחָד קוֹל with one voice 2 Chr. 5, 13; קוֹלִי with my full voice Ps. 3, 5, 142, 2, and so קוֹלֶךָ Is. 10, 30 see in צִהֵל. Pleonast. the voice of words Deut. 1, 34, 5, 25. 1 Sam. 15, 1. Job 33, 8; the voice of prayer Ps. 28, 2, 6, 66, 19; the voice of weeping Ps. 6, 9. Ellipt. in exclamation; a voice! the voice! Cant. 2, 8 קוֹל דּוֹדִי the voice of my beloved! sc. I hear. 5, 2. Is. 13, 4, 52, 8, 66, 6. Jer. 50, 28; comp. Job 39, 24.—Metaph. ascribed to blood unavenged, Gen. 4, 10. Put also meton. for speech, discourse, Ecc. 5, 2, 5 [3, 6]; for rumour, report, Gen. 45, 16. Jer. 3, 9. Ez. 26, 15.

b) Of the voice or cry of beasts, e. g.

the bleating of flocks and lowing of herds 1 Sam. 15, 14, comp. Jer. 9, 9; the neighing of horses Jer. 8, 16; the roaring of lions Job 4, 10. Zech. 11, 3. Also of the voice of birds Ecc. 12, 4; of the turtle Cant. 2, 12; of the dove Nah. 2, 8.

c) Of the sound and noise of inanimate things, as of a trumpet Ex. 19, 19, 20, 18. Josh. 6, 5; a harp, pipe, Ez. 26, 13. Job 21, 12; a bell Ex. 28, 35; thunder Ps. 104, 7; rushing waters Ez. 1, 24, 43, 2. Ps. 42, 8; rain 1 K. 18, 41; of chariots and horses, a rattling, 2 K. 7, 6. Joel 2, 5; of fire, ibid. of burning thorns, crackling, Ecc. 7, 6; of a mill Ecc. 12, 4; of a whip, cracking, Nah. 3, 2; also of the sound of steps 2 Sam. 5, 24. 1 K. 14, 6. 2 K. 6, 32, and prob. Gen. 3, 8; of wings in motion Ez. 1, 24, 3, 13; of a falling leaf, rustling, Lev. 26, 36. בָּקוֹל גָּדוֹל with great noise Is. 29, 6.—So הִתְהַוָּה קוֹל עֹשֶׂה עֶשֶׂה for thunder Ps. 29, 3 sq. Is. 30, 30, 31. Job 37, 2, 4, 5. 1 Sam. 7, 10. Plur. קולות thunders Ex. 9, 23, 29, 33, 34. 1 Sam. 12, 17; fully אֶלֶּהִים קוֹלֵהֶם Ex. 9, 28. הִתְהַוָּה קוֹלֵהֶם thunder-flash, lightning, Job 28, 26, 38, 25.

Spec. may be noted the following phrases:

aa) קוֹל נָשָׂא to lift up the voice, see in נָשָׂא no. 1. e; also הִרְיִם קוֹל id. see in ירם Hiph.

bb) נָתַן קוֹלוֹ a) to give forth one's voice, of persons, e. g. in weeping Gen. 45, 2. Num. 14, 1; in outcry Lam. 2, 7; in calling Prov. 1, 20, 8, 1. Jer. 22, 20; c. ב. i. q. to call to any one Prov. 2, 3; נָתַן קוֹל בְּאֶרֶץ to proclaim in the land 2 Chr. 24, 9. So of birds singing Ps. 104, 12; of the lion roaring Am. 3, 4; of the sea Hab. 3, 10; of the noise of a multitude Jer. 48, 34; of thunder-clouds Ps. 77, 58. Of God as thundering Ps. 18, 14. Am. 1, 2. Joel 2, 11, 4, 21. Jer. 25, 30. β) נָתַן בְּקוֹלוֹ to give forth (to utter) with his voice, comp. Heb. Gr. § 135. 1. n. 3. So of a lion roaring, c. עַל against, Jer. 12, 8; of God as thundering Ps. 46, 7, 68, 34.

cc) שָׁמַע קוֹל פ' α) to hear the voice of any one, i. e. to listen to him, Gen. 4, 23. Is. 28, 23. Of God as hearing and answering a suppliant Num. 20, 16. Deut. 26, 7. Ps. 5, 4, 27, 7, 55, 18, 64, 2. Jon. 2, 3. So הִשְׁמָע קוֹל id. Job 9, 15. Ps. 141, 1.



פ) שָׁמַע בְּקוֹל פ' *to hearken to the voice of any one, i. e. to listen and obey*, Gen. 27, 8. 13. 43. Ex. 18, 19. Deut. 21, 18. al. Spec. *to obey God* Gen. 22, 18. 26, 5. Deut. 8, 20. 1 Sam. 12, 15. 15, 19. 20. 22. al. Of God as listening to a suppliant Gen. 30, 6. Judg. 13, 9. Ps. 130, 2. ג) שָׁמַע לְקוֹל פ' *to hearken to the voice of any one, to listen and obey*, Gen. 3, 17. 16, 2. Ex. 18, 24. 1 Sam. 2, 25; *to obey God* Ex. 15, 26. Judg. 2, 20. Ps. 81, 12. ד) שָׁמַע אֶל-קוֹל פ' *to listen to the voice of a suppliant, so God* Gen. 21, 17.

dd) הֶעֱבִיר קוֹל ב' *to cause to be proclaimed in a land*, see in עָבַר Hiph. no. 2.

קוֹלֵיהָ (i. q. קוֹלֵיהָ, voice of Jehovah) Kolaiah, pr. n. m. a) Jer. 29, 21. b) Neh. 11, 7.

\* קוּם fut. וְקוּם, apoc. וָקָם Gen. 27, 31, וָקָם Job 22, 28; conv. וְקָם, וְקָם, but 1 pers. וָקָם Neh. 2, 12, וָקָם 1 K. 3, 21; Imper. קוּם, קוּם Josh. 7, 10, c. ה parag. קוּמָה; Præt. once קָם Hos. 10, 14, like Arab. قَام.

1. *to rise up*; Arab. قَام id. also to stand. Syr. *to rise up, to stand*. Eth. ቋቋ to stand.—E. g. from the ground, or from a bed, Gen. 27, 31. 32, 23. Cant. 5, 5; c. בָּן 1 Sam. 28, 23; מֵצֵל 2 Sam. 11, 2. So of one who rises in the morning Ps. 127, 2; or who had fallen down Prov. 24, 16. Mic. 7, 8; or was upon his knees 1 K. 8, 54; or was sitting, e. g. on a seat c. מֵצֵל Judg. 3, 20, or at table c. מֵצֵם 1 Sam. 20, 34. So קוּם מֵהֶעֱנִיתָ *to rise up from fasting* Ezra 9, 5, since in fasting, as connected with mourning, they sat upon the ground, comp. v. 3. 4. 2 Sam. 12, 16. Job 2, 13. Imper. with dat. pleon. קוּם קִימֵי לָךְ Cant. 2, 10.—Spec.

a) *to rise up to or before any one in token of respect, reverence*, Is. 49, 7; c. מֵצֵנִי Gen. 31, 35. Lev. 19, 32; לִקְרֹאת Gen. 19, 1. 1 K. 2, 19.

b) Very often it stands before verbs of going, departing, and the like; Gen. 22, 3 וָקָם וַיֵּלֶךְ *and he rose up and went*. 28, 2 קוּם לָךְ 24, 10. 25, 34. Ex. 24, 13. Num. 16, 25. Judg. 19, 5. al. sepiss. 1 Sam. 21, 11 וָקָם דָּוִד וַיֵּבָרֶךְ. 26, 2 וָקָם וַיֵּרָד. Gen. 21, 32 וָשָׁבוּ וַיֵּלֶךְ. Deut. 17, 8 וָקָם, וָקָם, etc. Also, these being

omitted, קוּם itself is i. q. *to rise up and go, to set off*, Gen. 31, 17. Josh. 8, 19. 1 Sam. 17, 48; with מִן of place whence Gen. 23, 3. 46, 5. 1 Sam. 20, 41.—Sometimes קוּם marks the doing or undertaking of any thing with impetus; 2 Sam. 23, 10 *he arose and smote (הָיָא קָם וַיִּכּוּ) the Philistines until his hand was weary*. Judg. 8, 21. 2 K. 11, 1. 2 Sam. 13, 31 *then the king arose and tore his garments*. Job 1, 20. 2 K. 12, 21. Jer. 1, 17. Prov. 31, 28. 1 Sam. 24, 5. Sometimes it implies a doing again, after an interval; Josh. 6, 26 *that riseth up and buildeth this city Jericho*. Deut. 31, 16. In a few cases it is pleonastic or marks a verbose style; Num. 11, 32 *and the people rose up all that day... and gathered the quails*. Ex. 2, 17.—Arab. قَام c. fut. *to undertake, to begin*.—Hence Imper. *rise up! arise!* as a word of incitement; either to go, as קוּם לָךְ Gen. 28, 2; 31, 13; קוּם עֲלֶיהָ 35, 1, etc. or to do any thing, Judg. 8, 20 הָרֹג קוּם אוֹרֶם v. 21. 1 K. 21, 15. With ה parag. intens. espec. as addressed to Jehovah that he may help, Ps. 3, 8 קוּמָה יְיָ הוֹשִׁיעֵנִי 7, 7. 9, 20. 10, 12. 74, 22. 82, 8. 132, 8. al.

c) *to rise up against any one, in a hostile sense*; c. כָּל Judg. 9, 43. Is. 14, 22. Am. 7, 9. al. אֶל Gen. 4, 8. 1 Sam. 22, 13. 24, 8; ב' Mic. 7, 6; לְפָנַי Num. 16, 2; with לְמַלְחָמָה Ob. 1. Also as a witness, *to rise up against* Ps. 35, 11; c. Deut. 19, 15. 16. Ps. 27, 12. Job 16, 8. Part. קָמִים עָלַי *those rising up against me, my adversaries, enemies*, Ps. 92, 12; also הַקּוֹמִים עָלַי id. 2 K. 16, 7; oftener c. suff. קָמִי Ps. 18, 40. 49. Lam. 3, 62, קָמִיךָ Ex. 15, 7, etc. Arab. قَام عَلَى id.—Trop. Ps. 27, 3 *though war should rise up against me*. Hos. 10, 14. Nah. 1, 9. Prov. 24, 22.

d) *to arise, to come forth, to appear*; e. g. a new king after his predecessor Ex. 1, 8. 1 K. 3, 12. 2 K. 23, 25; a leader Judg. 5, 7; a prophet Deut. 13, 2. 34, 10; a new generation Gen. 41, 30. Judg. 2, 10. Ps. 78, 6. With הֵמָּה *in place of*, Num. 32, 14. 1 K. 8, 20. Syr. مَعَز often of a king. Arab. قَام بَعْد id.

e) Trop. *to rise up out of calamity*

Jer. 51, 64. Also *to rise* in prosperity, wealth, q. d. 'to rise in the world,' Prov. 28, 12.

f) Of God as *rising up* for judgment, לְמַשְׁפֵּט, Ps. 76, 10; to punish the wicked Is. 2, 19, 21, 28, 21. Ps. 12, 6. Job 31, 14.

g) *to rise up, to rise again*, as the dead returning to life, Job 14, 12. Ps. 88, 11. Is. 26, 14, 19. Also *to arise* out of sleep Prov. 6, 9; *to rise up* from sickness Ps. 41, 9.

h) *to sit down and rise up*, put for the general course of life and conduct, Ps. 139, 2. So *to lie down and rise up* id. Deut. 6, 7, 11, 19.

i) *to rise*, as the light Job 25, 3; the noon-day light Job 11, 17.

2. *to set oneself, to stand*, i. q. עָמַד; see the Arab. and Ethiop. usage above. 2 K. 13, 21 וַיָּקִים עַל-רַגְלָיו and stood upon his feet. Job 19, 25, 30, 12; c. בּ Ps. 24, 3. Of waters heaped up, Josh. 3, 16; with neg. of idols, i. q. to be cast down, Is. 27, 9.—Trop. a) *to stand firm, to be established*, as a kingdom 1 Sam. 13, 14, 24, 21; of a king 2 Chr. 21, 4. Hence *to stand*, i. e. *to stand out, to endure*, Job 15, 29. Am. 7, 2, 5. Nah. 1, 6. Ps. 1, 5; c. לִפְנֵי *to stand out before, to withstand* any one, Josh. 7, 12, 13. Of things Job 41, 18 [26]. b) *to remain* Josh. 2, 11. Is. 40, 8; c. לְ to any one, Lev. 25, 30, 27, 19. With עָל, Is. 32, 8 וְהָיָה עַל-נִדְבֻחוֹ קָדָם and he remaineth (persisteth) in liberal things. Arab. قَام على to persist in. c) With לְ of pers. *to stand up for* any one, in his behalf, *to stand by* him, Ps. 94, 16. Arab. قَام له id. d) Trop. *to be confirmed, established*, e. g. a purchase Gen. 23, 17, 20; counsel or purpose Is. 8, 10, 14, 24. Prov. 19, 21; once c. לְ, *to be established to* any one, i. e. *to be successful*, Job 22, 28; of a prediction Jer. 44, 28, opp. נָפַל. So *to be valid, to stand good*, e. g. testimony Deut. 19, 15; a vow Num. 30, 5 sq. e) *to stand upon* (in) the name of any one, i. e. in the public registers, to be enrolled in his place, to succeed to the name and estate of any one, Deut. 25, 6. f) קָמוּ עֵינָיו 1 K. 14, 4 comp. 1 Sam. 4, 15, his eyes were set, fixed, spoken of a person afflicted with a disease of the eye, in which the pupil

becomes fixed, so as no longer to contract and dilate. Arab. قَامَت العين id.

3. Like Samar. קָנַם, *to live*; see Pi. no. 2, and the nouns יָקוּם, יִקְוּם (القَوْم) the people.

PIEL קָיַם, chiefly in the later books, like Aram. קָיַם, קָיַם.

1. Causat. of Kal no. 2, in various connections: a) *to confirm, to establish*, Ruth 4, 7. Esth. 9, 29, 31 init. Of a prophecy, *to confirm* by the event, Ez. 13, 6. b) With עָל *to enjoin* any thing upon any one, pr. *to cause to be imposed upon* any one, Esth. 9, 21, 31 mid. comp. Chald. קָיַם עָל to bind by an oath. Hence קָיַם עָלֵי to take upon oneself, pr. 'to enjoin upon oneself,' Esth. 9, 27, 31 fin. c) *to make stand good*, i. e. *to perform, to fulfil*, an oath, Ps. 119, 106.

2. Trans. of Kal no. 3, *to preserve alive*, Ps. 119, 28. Frequent in the Targums.

PIL. קִיַּם 1. Causat. of Kal no. 1, *to raise up, to build up*, e. g. ruins, Is. 44, 26, 58, 12, 61, 4.

2. Intrans. *to rise up*; Mic. 2, 8 long since hath my people יָקוּם רִאִיב risen up as an enemy; Vulg. consurrexit. Others, long since hath my people set (me) up as an enemy; but this is far-fetched.

HIPH. הָקִים, fut. יָקִים, apoc. יָקָם, conv. יִקְוּם.

1. Causat. of Kal no. 1, *to raise up, to lift or help up*, e. g. one lying down 2 Sam. 12, 17. 1 Sam. 2, 8; one fallen Deut. 22, 4; the afflicted Job 4, 4. Ps. 41, 11. Spec. a) *to raise up*, i. e. *to excite* a hostile people Hab. 1, 6; an adversary (שָׂדֵן) 1 K. 11, 14; c. עָל against Am. 6, 14. Mic. 5, 4. Also *to rouse up* a wild beast Gen. 49, 9. Num. 24, 9. Trop. *to raise up* evil, calamity, against (עָל) any one, 2 Sam. 12, 11. Ez. 34, 23. Zech. 11, 16; אָל id. 1 Sam. 3, 12. b) *to raise up*, i. e. *to cause to arise or appear*, e. g. judges Judg. 2, 18; a prophet Jer. 29, 15; a priest 1 Sam. 2, 35; a king in place of another, c. תָּחַת 2 Sam. 7, 12; a new generation Josh. 5, 7; a plant, *to make grow up*, Ez. 34, 29. Spec. הָקִים שָׁם Deut. 25, 7. Ruth 4, 5, 10, and הָקִים זָרַע Gen. 38, 8, *to raise*





PIL. קוֹנֵן, fut. 3 plur. תִּקְוִינָה Ez. 32, 16; spec. *to chant a mournful song, to lament*, fully קוֹנֵן קִינָה 2 Sam. 1, 17. Ez. 32, 16; c. על *over or upon* any person or thing 2 Chr. 35, 25. Ez. 27, 32; אֵל 2 Sam. 3, 33. Part. f. plur. מְקוֹנְנֹת *female wailers, hired mourners*, Jer. 9, 16.

Deriv. מְקוֹנֵן, קִינָה, pr. n. מְקִינֵן, מְקִינָה.

\* קוֹיָה obsol. root, prob. 1. *to dig, to scrape*, i. q. קִיר; see in lett. ר. Hence

2. i. q. Arab. قاع mid. Waw, Conj. I, VIII, *to mount, to cover*, spoken of the camel in copulation, from the idea of digging, piercing; see in r. זָכַר no. 1.

Deriv. מְקַיֵּשׁ and

קוֹיָה m. once Ez. 23, 23, pr. a *he-camel, stallion*, then trop. *prince, noble*, as the Vulg. and Rabbins correctly. This metaphor is common among the Hebrews and Arabians, comp. צֶהוּדִי, also Arab.

قريع, قريم, فحول all which denote a *he-camel* for breeding, espec. of a nobler race, and likewise a *prince*. In paronomasia with שׁוֹיֵעַ wealthy.

\* קוֹיָה obsol. root, i. q. זָבַח no. 3, *to move in a circle*; hence תִּקְוִיָּה circuit.

קוֹיָה m. plur. קוֹיָהִים, an *ape* 1 K. 10, 22. 2 Chr. 9, 21. Sanscr. and Malabar *kapi*, *ape*, (pr. *swift, agile*), a word of Indian origin; whence also Gr. ἀπίος, ἀπίος, ἀπίος, which are used of various species of apes and monkeys.

\* קוֹיָה see in קוֹיָה III.

\* I. קוֹיָה fut. יִקְוִי, conv. יִקְוִי.

1. *to loathe, to feel disgust, to abhor* any thing. Corresponding are קִיט, Eth. ቀመመ *to loathe*; comp. Chald. קִיט. The primary idea is prob. *to feel nausea, to vomit*, as a sort of onomatopoeic verb, comp. in קוֹיָה.—With בָּ Gen. 27, 46. Lev. 20, 23. Num. 21, 5. 1 K. 11, 25. Prov. 3, 11.

2. *to fear, to be anxious*, c. מְקִינֵי Ex. 1, 12. Num. 22, 3. Is. 7, 16.—The idea of loathing in several other verbs is also transferred to that of fear, as Chald. קִיט *to loathe*, Syr. عَدِيَ *to fear greatly*; so Arab. مَلَّ, فَجَرَ; comp. also Germ.

'Grauen haben vor etwas,' Engl. 'to feel horror.'

HIPH. הִקְוִי, causat. of Kal no. 2, *to put in fear*, e. g. a city, region, *to terrify* it with invasion, siege, Is. 7, 6. Comp. Arab. فَجَرَ Conj. III, timorem iniecit, oppugnavit.

\* II. קוֹיָה only in HIPH. הִקְוִי intrans. *to awake* from sleep, i. q. יָקַץ, but except 2 K. 4, 31 only poetic, Ps. 3, 6. 17, 15. 73, 20. 139, 18. Is. 29, 8. Prov. 6, 22; from drunken sleep Joel 1, 15. Trop. a) Of God, הִקְוִיָּה *awake!* sc. for help, Ps. 35, 23. 44, 24. 59, 6. Hab. 2, 19. b) From the sleep of death 2 K. 4, 31. Job 14, 12. Is. 26, 19. Dan. 12, 2. c) Ez. 7, 6 בָּא הַקִּי הַקִּי אֵלַיָּהּ *the end cometh, it awaketh (riseth up) against thee*, where note the paronomasia.

\* III. קוֹיָה and קוֹיָה 1. i. q. קָצַץ, *to cut, to cut up or off*; comp. קוֹצֵצִים. Hence קוֹיָה thorn, so called from cutting, wounding; also מְקִיָּה pr. the cutting off of fruits, harvest; then summer.—From the noun מְקִיָּה then comes

2. Denom. *to summer*, Is. 18, 6; opp.

הָרָה no. 2 to winter. Arab. قَاطَ mid. Ye, id.

קוֹיָה m. (r. קוֹיָה III) plur. קוֹיָהִים, קוֹצֵצִים Ex. 22, 5.

1. a *thorn*, Ez. 28, 24. Collect. *thorns, a thornbush, briers*, Gen. 3, 18. Is. 32, 13. al. Plur. Jer. 4, 3. Is. 33, 12. Judg. 8, 7.

2. Koz, pr. n. m. a) 1 Chr. 4, 8. b) With art. הַקוֹיָה Ezra 2, 61. Neh. 3, 4. 21. 7, 63. 1 Chr. 24, 10.

קוֹיָה f. plur. (r. קוֹיָה) *locks* of hair, *forelocks*, so called from being cut, shorn, Cant. 5, 2. 11. Syr. قَتْلُ or قَتْلُ id.

Arab. قَصَصَ forelocks. Comp. Schul-tens Opp. min. p. 246.

\* קוֹיָה *to dig* for water, 2 K. 19, 24. Is. 37, 25. Arab. قَار mid. Waw, excidit e medio; قَوَّرَ *to have one eye dug out*.

The biliteral root קר *to dig* occurs also in קָרַר, קָרַר, קָרַר; comp. פָּרַר, פָּרַר, פָּרַר II, פָּרַר II.—Deriv. מְקוֹרֵי.

HIPH. 2 præter. f. הִקְוִיָּה, inf. הִקְוִי, *to*



let flow forth, as a fountain its waters Jer. 6, 7.

PILP. קָרַר 1 to dig under, to undermine a wall, as in Talmud. So in paronomasia, Is. 22, 5 מְבַרְכֵּר קִיר (a day) *undermining the walls*, when all shall be overthrown. Talmud. קְרִירָא דְּקִיר destruction of the wall.—Hence

2. to destroy persons; Num. 24, 17 וְנִרְפָּר וְנִסְרָפָר *and destroy all the sons of pride*; Sept. *παραρμύσει*, Vulg. *vastabit*.

Deriv. מְקִיר, מְרַפֵּס, מְרַקֵּר, קִיר.

קִירָה m. (ר. קָרָה) c. suff. קָרְחִי, plur. קִירֹה; a beam, joist, pr. a cross-beam, 2 K. 6, 2, 5; plur. 2 Chr. 3, 7. Cant. 1, 17. By synecd. a roof, like Gr. *μέγαθρον*, Gen. 19, 8.—Syr. *قَرْدَان* id.

קִירִים m. plur. *fine threads, webs*, i. e. spiders' webs, Is. 59, 5, 6. Arab. <sup>قَوَر</sup> thread of cotton. Comp. Gr. *καῖρος* the cross threads in weaving, whence *καίρω*, *καίρωσις*. The etymology is obscure.

\* קוּשׁ 1. i. q. Arab. *قَوْس* to be curved, bent, as a bow, the back; II, to curve, to bend, as a bow; compare Gr. *γαῦρος* curved. Hence קִשָּׁה, <sup>قَوْس</sup> קוּשׁ, bow, קִשָּׁה, and pr. n. קִישִׁין.

2. i. q. קָשׂ, to lay snares; once in fut. Is. 29, 21 וְקִישִׁין, in other Mss. וְקִישִׁין.

Deriv. see in no. 1, also pr. n. קִישׁ, and אֶלְקִישִׁי, and

קִישִׁיהוּ (bow of Jehovah, i. e. rain-bow) *Kushaiah*, pr. n. m. 1 Chr. 15, 17; called in 6, 29 [44] קִישִׁי *Kishi*.

קָה see r. לָקַח and Index.

קָט Ez. 16, 47, see קוּט.

\* קָטַב obsol. root, Chald. and Arab. *قطب* to cut; hence to cut off, to destroy. Kindred verbs are קָצַב, קָצַב. The biliteral root קָט has this sense of cutting, cutting off, like the kindred קָץ, קָץ; see the verbs קָטַב, קָטַב, Arab. *قطط*, קָטַב; and comp. under קָצַץ, קָצַץ, קָטַב.—Hence קָטַב, קָטַב.

קָטַב m. in pause קָטַב 1. a cutting off, destruction; Is. 28, 2 שֶׁבַר קָטַב a *destroying storm*.

2. Spec. contagion, pestilence, Deut. 32, 24. Ps. 91, 6.

קָטַב m. c. suff. קָטַב id. spec. contagion, pestilence, Hos. 13, 14. R. קָטַב.

קָטוּרָה f. (ר. קָטַר I) incense, Deut. 33, 10.

קָטוּרָה (incense) *Keturah*, pr. n. of the wife whom Abraham took after the death of Sarah, Gen. 25, 1. 1 Chr. 1, 32.

\* קָטַל fut. וְקָטַל, to kill, to slay, a poetic verb, Ps. 139, 19. Job 13, 15, 24, 14. Syr. and Chald. id. Arab. *قتل*, Ethiop. *ቀተለ*. The primary idea is that of cutting, see in קָטַב. Comp. the Gr. *Κτείνω*.—Hence קָטַל.

קָטַל Chald. to kill; Part. act. קָטַל Dan. 5, 19. Part. pass. קָטִיל Dan. 5, 30, 7, 11. PA. קָטַל intens. to kill many, more than

one, like Syr. PA. and Arab. *قتل*. Dan. 2, 14, 3, 22.

ΙΘΡΕ. and ΙΘΡΑ. Dan. 2, 13, pass.

קָטַל m. in pause קָטַל, slaughter, Ob. 9.

\* קָטַן fut. וְקָטַן, to be little, small, opp. גָּדַל. The primary idea seems to be that of cutting off, and so making shorter and smaller, pr. 'to be docked,' see in קָטַב. Syr. *قطن*, Ethiop. *ቀጢን*, fine, subtle.—2 Sam. 7, 19 and this was yet small in thy sight, did not suffice. 1 Chr. 17, 17. Trop. c. בֶּן קָטַן to be unworthy of, Gen. 32, 11.

HIPI. to make small, Am. 8, 5.

Deriv. קָטַן, קָטַן, and pr. n. קָטַן, וְקָטַן.

קָטַן and קָטַן, constr. once קָטַן 2 Chr. 21, 17; but c. suff. קָטַנִּים, plur. קָטַנִּים, 2 K. 2, 23, constr. קָטַנִּי, and fem. קָטַנָּה, plur. קָטַנִּיָּה Zech. 4, 10, all from קָטַן.

1. Adj. little, small, opp. גָּדוֹל. a) Of persons, as not grown up, וְגָדוֹל מִקָּטַן from small to great, i. e. all, Gen. 19, 11. 1 Sam. 5, 9, 30, 2. Jer. 8, 10. al. מִגָּדוֹל מִקָּטַן id. 2 Chr. 34, 30. Esth. 1, 5, 20. נֶגֶד קָטַן a little son 2 Sam. 9<sup>o</sup>, 12; נֶגֶד קָטַן 1 Sam. 20, 35. 1 K. 11, 17, plur. 2 K. 2, 23. אֲחֻת קָטַנָּה a little sister Cant. 8, 8. 2 K. 5, 2. Hence of age, c. art. הַקָּטָן, הַקָּטָן, young, the younger, Gen. 9, 24, 27, 15, 42, 44, 2. 1 Sam. 16, 11, 17, 14. b) Of beasts 2 Sam. 12, 3. Cant. 2, 15. c)

Of things, as **הַמֵּאֲזַר הַקָּטָן** Gen. 1, 16; **עֵיר קָטָן** Ecc. 9, 14; so 1 Sam. 20, 2. 22, 15. 1 K. 2, 20.—Abstr. *smallness*, whence **כֵּלֵי הַקָּטָן** *vessels of smallness*, i. e. smaller vessels, Is. 22, 24. Plur. **יּוֹם קָטָנוֹת** *the day of small things*, Zech. 4, 10.

2. Trop. a) Of a small number 1 Sam. 9, 21. Is. 60, 22. b) Of time Is. 54, 7. c) Of might, authority, Am. 7, 2. 5; comp. Is. 36, 9.

3. **קָטָן** *Katan*, pr. n. m. c. art. *Hakkatan*, Ezra 8, 12.

**קָטָן** m. (r. **קָטַן**) *smallness*, then *the little finger*; whence c. suff. **קָטָנִי** *kōtōni* 'my little finger' 1 K. 12, 10. 2 Chr. 10, 10. Other Mss. read in 2 Chr. 1. c. **קָטָנִי** *kōtōnni*, from a form **קָטַן** with Dag. impl. in **י**, the moveable Sheva being changed into Kamets-Hateph; see J. H. Michaelis ad h. l. But it would seem inadmissible to read with Van der Hooght **קָטָנִי** in 1 K. 1. c. Comp. **קָבֵל**.

\* **קָטַף** fut. **יִקָּטֵף**, *to pluck off, to break off*, e. g. ears of grain, foliage, etc. Deut. 23, 26. Job 30, 4. Ez. 17, 4. 22.—Arab. **قطف**, Syr. **قطف**, *to pluck grapes*. Kindr. are **קָטַף**, **קָטַף**.

NIPH. pass. Job 8, 12.

\* **קָטַר** in Kal not used, i. q. **עָתַר** no. 1, *to smoke*, see **קִטְוֹר**. Spec. of *fragrant smoke*, perfume, incense; Arab. **قطر** II, *to smoke with aloë-wood*; V, *to perfume oneself with smoke*, as a female; **قَطِرٌ** and **قَطِرٌ** odorous wood burned as perfume, aloë-wood.

PIEL 3 plur. **קָטְרוּ**, fut. **יִקְטְרוּ**, *to burn incense*, chiefly to idols, c. dat. e. g. **לְבַעַל** 2 K. 23, 5. Jer. 7, 9; the queen of heaven Jer. 44, 17–19. 25; the brazen serpent 2 K. 18, 4; the host of heaven Jer. 19, 13; to 'other gods' Jer. 1, 16. 19, 4. 44, 8. 15. Absol. or with adjunct of place 1 K. 22, 44. 2 K. 12, 4. 14, 4. Is. 65, 7. Jer. 44, 21. 23. Trop. Hab. 1, 16. Rarely like Hiph. no. 2. of sacrifice offered to God, c. acc. *to burn* the fat, the odour of which went up as incense, 1 Sam. 2, 16; comp. Am. 4, 5.—Part. fem. plur. **מִקְטָרוֹת** *altars of incense*, on which incense was burned, pr. 'diffusing odours,' 2 Chr. 30, 14

PUAL part. f. **מִקְטָרָה** *incense* Cant. 3, 6. HIPH. 1. i. q. Piel, *to burn incense* to idols, c. dat. 1 K. 11, 8. Jer. 48, 35. Hos. 2, 15; absol. 1 K. 3, 3. 13, 2. 2 Chr. 28, 3.—Oftener

2. *to burn* upon the altar, c. acc. e. g. incense, **קָטְרָה**, Ex. 30, 7. 8. 40, 27. 2 Chr. 29, 7; the fat of victims and the victim itself, Lev. 1, 9. 17. 3, 11. 16. 4, 10. 8, 21. Ez. 29, 18. 1 Sam. 2, 15. 16; an offering or memorial, Lev. 2, 2. 16. 6, 8. Jer. 33, 18. With dat. of the divinity, as **הַקָּטֵר** **לְיְי** 2 Chr. 13, 11, comp. Ex. 30, 20; without acc. 2 Chr. 26, 18; with **יְי** **לְפָנֵי** 1 Chr. 23, 13. 2 Chr. 2, 3. 5; absol. 1 K. 13, 1. 12, 33. 1 K. 6, 34.

HOPH. **הִקְטֵר** pass. of Hiph. no. 2, Lev. 6, 15. Part. **מִקְטֵר** *incense* Mal. 1, 11.

Deriv. **קָטוּרָה**, **קָטֵר**, **קִטְוֹר**, **קִטְוֹרָה**, **מִקְטָרָה**, and pr. n. **קָטוּרָה**.

\* II. **קָטַר** i. q. Aram. **קָטַר** and Heb. **קָטַר**, *to bind, to tie*; and hence *to shut, to close*. Comp. Ethiop. **ቆፈረ** to bind, **ቆፈረ** to shut, to watch a door.—Part. Pass. f. Ez. 46, 22 **קָטְרוֹת** *closed courts*, i. e. surrounded by a wall and closed with doors; referring to the smaller courts in the four corners of the great court, which served as kitchens, v. 24.—Hence pr. n. **קָטְרוֹן** and

**קָטֵר** Chald. m. only in plur. **קָטְרִין**, *knots*, i. e. a) *vertebrae, joints* of the back, Dan. 5, 6; see in **קָטֵר**. Syr. **قطر** joint of the hand, wrist. b) Trop. *knotty questions, hard problems*. Dan. 5, 12. 16.

**קָטְרוֹן** (knotty, i. q. Chald. **קָטְרִין**, r. **קָטֵר** II) *Kitron*, pr. n. of a town of Zebulun, Judg. 1, 30. Some hold it to be i. q. **קָטָה** Josh. 19, 15; but without reason.

**קָטֵר** f. (r. **קָטַר** I) c. suff. **קָטֵרָתִי**, *incense* Ex. 30, 35. Lev. 10, 1. Is. 1, 13. Prov. 27, 9. al. sēp.—Ps. 66, 15 **קָטֵרֶת** **אֵילִים** *incense of rams*, i. e. the fat as burned in sacrifice.

**קָטַת** (for **קָטָת** small, r. **קָטָן**) *Kattath*, pr. n. of a place in Zebulun, Josh. 19, 15.

**קִיא** m. *vomit*, Is. 19, 14. 28, 8. Jer. 48, 26. R. **קִיא**.

\* **קִיָּה**, Imper. **קִי** Jer. 25, 27, see in **קִיא** r.



קִיט Chald. m. i. q. Heb. קִיץ, *summer*, Dan. 2, 35.

קִיטוֹר m. (r. קִטֹּר I) 1. *smoke*, Gen. 19, 28. Ps. 119, 83.

2. *vapour, a cloud*, Ps. 148, 8.

קִימ m. (r. קִימ) *a rising up* against any one, see the root no. 1. c; hence concr. Job 22, 20 קִימֵנו *our adversaries, enemies*, i. q. קִימֵי.

קִימ Chald. m. *a statute, edict*, Dan. 6, 8. In Targ. often for Heb. חֹק, בְּרִית. Syr. مَقَام. R. קִימ.

קִימ Chald. adj. *enduring, sure*, Dan. 4, 23. Syr. مَقَام id. R. קִימ.

קִימָה f. (r. קִימ) *a rising up*, Lam. 3, 63.

קִימוֹשׁ, see קִימוֹשׁ.

קִין see in r. קִין.

קִין m. (r. קִין) 1. *a lance, spear*, c. suff. קִינֵי 2 Sam. 21, 16.

2. *Cain*, pr. n. a) The eldest son of Adam, the murderer of his brother Abel, Gen. 4, 1 sq. Among his posterity were the inventors of arts and arms. The name comes from r. קִין, perh. *lance*, as a murderous weapon; though in Gen. 4, 1 the etymology is explained as if r. קִין were i. q. קָנָה no. 1, viz. *she bore Cain and said: I have gotten (borne) a man with the help of the Lord.* b) The tribe of the Kenites, Num. 24, 22. Judg. 4, 11; see קִינִי. c) A town in the tribe of Judah, c. art. Josh. 15, 57.

קִינָה f. (r. קִין) plur. קִינוֹת, once קִינִים Ez. 2, 10.

1. *song*, Syr. مَقَام musical sound, song. Spec. *a song of mourning, lamentation*, Jer. 9, 9. Am. 5, 1. 8, 10. Ez. 2, 10. 19, 14. al.

2. *Kinah*, pr. n. of a town in Judah Josh. 15, 22.

קִינִי Gen. 15, 19. Judg. 4, 11. 17. 1 Sam. 30, 29, also קִינִי 2 Sam. 27, 10 קִינִי 1 Chr. 2, 55, gentile n. *Kenite*, collect. *the Kenites*, a Canaanitish tribe dwelling among the Amalekites, 1 Sam. 15, 6, comp. Num. 24, 20. 21. Hobab. the father-in-law of Moses, was phylarch of one of their tribes, Judg. 1, 16. 4, 11. The family of Heber the Kenite dwelt

in Naphtali, Judg. 4, 11. See too קִין no. 2. b.—Syr. مَقَام id. pr. 'a smith,' and this is prob. the signif. of Heb. קִינִי, from r. קִין.

קִינֵן (smith, perh. lancer, r. קִין) *Kenan* or *Cainan*, pr. n. of an antediluvian patriarch descended from Seth, Gen. 5, 9. 1 Chr. 1, 2.

קִיץ m. (r. קִיץ III) c. suff. קִיזָה, *harvest of fruits, fruit-harvest*, not of grain which is קִצִּיר; pr. *the cutting off of fruit*. Is. 16, 9. Jer. 8, 20. 48, 32. Spec. *fig-harvest*, which in Palestine takes place in August; although *early figs* (בבֹּקֶרִים) ripen at the summer solstice; Is. 28, 4 *as the early fig before the harvest*. Mic. 7, 1.—Hence

a) *the harvest-time of figs*, i. e. *summer*, espec. *midsummer*, the hottest season; Arab. قَيْظٌ or قَوْظٌ mid-summer.

Chald. קִיט, Syr. مَقَام id.—Ps. 32, 4 קִיטוֹתֵי קִיץ *into the droughts of summer*. Prov. 6, 8. 10, 5. 26, 1. 30, 35. קִיטוֹת הַקִּיץ *the summer-house* Am. 3, 15. Sometimes it seems to include *the spring*, as חֶרֶף also includes autumn and winter; see in חֶרֶף.

b) *fruit*, spec. *figs*, as harvested, Am. 8, 1. 2; comp. Jer. 24, 1 sq. Jerome *poma*, which is a general word including *figs*; see the lexicons. 2 Sam. 16, 1 מִצָּה קִיץ, ellipt. for מִצָּה דְּבִלֹת קִיץ *a hundred cakes of figs*. Comp. in Engl. *the harvest for the grain harvested*.

קִיזוֹן m. adj. (r. קִיזָה; for קִיזוֹן, after the analogy of קִיזוֹן from קִיזָה, Dag. om. after הֵי) *the last, the extreme*, only in f. קִיזוֹנָה Ex. 26, 4. 10. 36, 11. 17.

קִיזוֹן m. Jon. 4, 6–10, according to Jerome, the Talmud, and Heb. intpp. *the ricinus, palma Christi*, Arab. الخرنج *el-kherû'a*, Egyptian *xixi, xouxi*, Diod. Sic. 1. 34, a tall biennial plant still cultivated in gardens, of an elegant appearance and rapid growth, with a stalk or trunk full of sap. At Jericho it becomes a considerable tree; see Bibl. Res. in Palest. II. p. 281. Bochart. Hieroz. II. p. 293. 623. Celsii Hierobot. II. p. 273 sq. Thesaur. p. 1214.—According to Sept. and Peshito, a *gourd*.

**קִירָלֹן** m. (ר. קָלֵל) i. q. קָלֹן, *ignominy*, *shame*, once Hab. 2, 16.—Vulg. *vomit* *ignominia*, *shameful vomit*, as if compounded from קִיר for קִיא vomit, and קָלֹן *ignominy*, in which sense also nine Mss. write it in separate words, קִיר קָלֹן.—Perhaps for קִירָלֹן, comp. טִירָפֹחַ from טִיר. But not improb. the letters קִיר are not genuine, and have crept in by an error of the copyists.

**קִיר** m. once קִיר Is. 22, 5 (where several Mss. קִיר), plur. קִירוֹת. R. קִיר.

1. *a wall*, Sept. *τείχος*, e. g. of a city Num. 35, 4. Is. 22, 5. **קִירֵי הַרְשֵׁי** *workmen in walls*, masons, 1 Chr. 14, 1, comp. 2 Sam. 5, 11. **אֶבֶן מִקִּיר** Hab. 2, 11. Lev. 14, 37. **קִיר נָטִי** *a leaning wall*, ready to fall, Ps. 62, 4; **קִיר נָפֵל** Ez. 13, 12. 14. 15.—Spec. a) *wall* of a house, e. g. exterior 2 K. 9, 33. Ez. 8, 8. 12. 5. Am. 5, 19; also the inside wall, often ornamented with panels and pictures, 1 K. 6, 15. Ez. 8, 10, 23, 14. 1 Sam. 19, 10. 2 K. 20, 2. **קִיר הַיָּסֵד** *the wall-seat*, by the wall, 1 Sam. 20, 25. So of the walls (sides) of an altar Lev. 1, 15. 5, 9; trop. of the heart Jer. 4, 19. b) *wall* of a garden, park, etc. Num. 22, 25. 1 K. 5, 13. **קִיר הַחֲרוֹבָה** *a wall-storm* i. e. destroying walls Is. 25, 4. c) *wall-side*, as **קִיר הַחֲרוֹבָה** Jer. 2, 15; and so prob. 2 K. 4, 10. **קִיר הַחֲרוֹבָה** *a little wall-chamber*, built against the side of the house; here **קִיר הַחֲרוֹבָה** agrees with **קִיר הַחֲרוֹבָה**.—Prob. the primary idea of קִיר may have been a mound, *rampart*, Lat. *vallum*, so called from *digging*, r. קִיר; hence *a wall*; just as Engl. *wall* comes from Lat. *vallum*.

2. *a walled place*, like Gr. *τείχος* (Herod. Xen.) *a fortress, citadel*; whence **קִיר מוֹאָב** Is. 15, 1 (fortress of Moab, Chald. **קִיר מוֹאָב** *Kir Moab*, pr. n. of a fortified city in the territory of Moab, now called *Kerak*, which name is also applied in a wider sense to the whole district. The same is called in Is. 16, 11. Jer. 48, 21. 36. **קִיר הַרְשֵׁי** (brick fortress) *Kir-heres*; and in Is. 16, 7. 2 K. 3, 25. **קִיר הַרְשֵׁי** *Kir-hareseth*, id. For the present *Kerak*, see Burckh. Travels in Syria p. 377–390. Irby and Mangles p. 351 sq. [110 sq.] Bibl. Res. in Palest. II. p. 569.

3. *Kir*, pr. n. of a people and region

subject to the Assyrian empire, Is. 22, 6. 2 K. 16, 9. Am. 1, 5. 9, 7. Prob. the tract on the river Cyrus (Gr. *Kyros* and *Kyros*) between the Euxine and Caspian seas, called at the present day in Armenian, *Kur*.

**קִירוֹס** (Chald. *a weaver's comb*) *Kiros*, pr. n. m. Neh. 7, 47; for which קִירוֹס *Keros*, Ezra 2, 44.

**קִישׁ** (perh. i. q. *قوس* *a bow*) *Kish*, pr. n. m. a) The father of king Saul 1 Sam. 9, 1. 14, 51. 1 Chr. 8, 33. b) 1 Chr. 8, 30. 9, 36. c) 1 Chr. 23, 21. 22, 24, 29. d) 2 Chr. 29, 12. e) Esth. 2, 5. R. קִישׁ.

**קִישׁוֹן** (curved, winding, r. קִישׁ) *Kishon*, pr. n. of a stream which in winter rises near Mount Tabor and empties itself into the bay of 'Akka, Judg. 4, 7. 5, 21. 1 K. 18, 40. Ps. 83, 10. In summer it is dry in the plain. See Bibl. Res. in Palest. III. p. 228–233.

**קִישָׁר**, see קִישָׁרָה.

**קִירָרֵס** Chald. i. q. Gr. *κυθαρὰ*, *cithara*, *a lyre, harp*, Dan. 3, 5. 7. 10. Cheth. In Syriac also the Greek ending *α* is commonly changed to *os*.—Keri **קִירָרֵס** q. v.

**קָל** m. adj. (r. קָלֵל) f. קָלָה, plur. קָלִים. 1. *light*, Job 24, 18.—Hence 2. *swift*, with lightness, Is. 19, 1; of one running, Am. 2, 14. Jer. 46, 6. Lam. 4, 19; fully **קָל בְּרַגְלָיו** 2 Sam. 2, 18. Am. 2, 15. Poet. spec. *a fleet horse* Is. 30, 16. Adv. *swiftly*, Joel 4, 4. Is. 5, 26.—Aram. **קָלִי**, **מְכָלִי**, *light, swift*.

**קָל** Chald. m. i. q. Heb. קוֹל, *voice*, Dan. 4, 28. 6, 21. 7, 11; *sound* of a trumpet, Dan. 3, 5. 7. 10. 15.

**קָל**, see קוֹל, also in r. קָלֵל no. 4.

\* **קָלָה** whence fut. Niph. **יִקְלֶהוּ** 2 Sam. 20, 14 Cheth. Better is the Keri **יִקְלֶהוּ**.

\* **קָלָה** I. *to roast, to parch*, as ears of grain, etc. Part. pass. קָלִי Lev. 2, 14. Josh. 5, 11. Also a person, as a species of

torture, Jer. 29, 22.—Arab. قَلَى and قَلَى, Eth. ΦΛΘ, Chald. קָלָה, id. Kindr. is **צָלָה**, see under צ p. 878.

NIPH. Part. **נִקְלָה** *scorched, burned*; hence *burning, inflammation*, Ps. 38 8.

Deriv. קָלָה.



\* **קָלָה** II. **קָלָה** i. q. **קָלַל**, to be light, in Kal not used.

**NIPH.** to be made light of, to be contemned, Is. 16, 14; to become despised, despicable, Deut. 25, 3. Part. **נִקְלָה** despised, ignoble, low, 1 Sam. 18, 23. Is. 3, 5. Prov. 12, 9.

**HIPH.** to make light of, to lightly esteem, Deut. 27, 16.—Hence

**קָלֹן** m. 1. contempt, shame, dishonour, Prov. 3, 35. 6, 33. 13, 18. Jer. 46, 12. Job 10, 15. Concr. Is. 22, 18.—Hence a) shame, i. e. a shameful deed, Prov. 18, 3. Hos. 4, 18. b) *shamè, reproach*, in words Prov. 22, 10. c) shame, i. e. the parts of shame, Nah. 3, 5. Jer. 13, 26.

\* **קָלַח** obsol. root; Talmud. to flow, to flow out; Pi. to pour out. Kindr. is **צָלַח** II, to flow, to be poured out; whence **צִלְחָה** a dish.—Hence

**קָלְחָה** f. verbal of Pi. a pot, kettle, from pouring, 1 Sam. 2, 14. Mic. 3, 3. Comp. Lat. *futum* (Varr.) and *futile*, vessel, from *fundo*.

\* **קָלַט** 1. to contract, to draw in, to shrink, i. q. Arab. **قَلَصَ**. Part. pass. **קָלוּט** contracted, shrunk; then any thing of diminished stature, dwarf, spoken of victims Lev. 22, 23. Arab.

**قَلَطَ** small stature, **قَلَطِي**, small, dwarf; see Camoos p. 965.—Hence pr. n. **קָלִיטָא**.

2. to take in unto oneself, to receive a fugitive, i. q. Chald. **קָלַט**. Hence **מִקְלָט** an asylum.

**קָלִי** m. (r. **קָלָה** I), once **קָלִיא** with א in otio (as **נִקְרִי**, **נִקְרִי**) 1 Sam. 17, 17, roasted or parched grain, i. e. wheat or barley roasted in the ears and then rubbed out, as is still common among the Bedawin Arabs; see Legh in Mac-michael's Journey p. 235. Bibl. Res. in Palest. II. p. 394.—Lev. 23, 14. Ruth 2, 14. 1 Sam. 25, 18. 2 Sam. 17, 28 where **קָלִי** is twice read, once of grain and again of pulse. Comp. Lev. 2, 14.

**קָלִי** (perh. for **קָלִיָה**, **קָלִיָה**, the swift messenger of Jehovah) **Kallai**, pr. n. m. Neh. 12, 20.

**קָלִיָה** **Kelaiah**, pr. n. of a Levite, Ezra 10, 23; called also

**קָלִיטָא** (dwarf, r. **קָלַט**) **Kelita**, pr. n. m. Ezra 10, 23. Neh. 8, 7. 10, 11.

\* **קָלַל** fut. **יִקְלַל**, **יִקְלַל** Gen. 16, 4. 5. 1 Sam. 2, 30.

1. to be light, not heavy, see **Hiph.** **Eth.** **פָּלַל** id. **פָּלַל** light. Syr. **كَلَّ** to be light, swift, lightly esteemed.—Hence

2. to be swift, fleet; comp. **χοῦφος** light, swift, **ελαφρός** and **ελαφός**, Lat. 'levis cervus,' Engl. light-footed; also adj. **קָל**. So 2 Sam. 1, 23 **בְּנֵי שָׂרִים קָלִים** they were swifter than eagles. Hab. 1, 8. Jer. 4, 13. Job 7, 6. 9, 25.

3. to be or become few, small, to be diminished; Arab. **قَلَّ** to be few. Gen. 8, 11 and Noah saw **בְּעֵל הָאָרֶץ** that the waters were diminished from off the earth. v. 8.

4. Trop. of persons, to be lightly esteemed, to be insignificant, vile; opp. r. **קָבֵד** no. 6. With. **בְּצִינִי** Gen. 16, 4. 5. Job 40, 4. Nah. 1, 14 **כִּי קָלוּתְךָ** for thou art become small, thy power is broken, O Assyria. Sometimes intens. to be despised, contemned, opp. **נִבְבֵּד**, 1 Sam. 2, 30. Comp. **קָלָה** II.—Hence, according to some, **קָל** inf. as noun, lightness, i. e. shame, reproach, Jer. 3, 9; better i. q. **קוֹל** voice, rumour.

**NIPH.** **יִקְלַל** 2 K. 3, 18, **יִקְלַל** 1 K. 16, 31; fut. **יִקְלַל**.

1. to be light; Part. fem. **יִקְלָה** lightly, slightly, Jer. 6, 14. 8, 11. Also to be light, easy, 2 K. 20, 10; with dat. of pers. to any one Prov. 14, 6.

2. to be swift, i. q. Kal no. 2, Is. 30, 16.

3. Trop. of things, to be light, small, trifling; c. **בְּצִינִי** 1 Sam. 18, 23. 2 K. 3, 18.—Impers. 1 K. 16, 31; and so with **יִקְלַל** with inf. Is. 49, 6 **יִקְלַל לִי עֲבָדְךָ** it is too light a thing that thou shouldst be my servant; also with dat. added Ez. 8, 17. But Hitzig has well remarked on Is. l. c. that this construction is not accordant with the laws of thought or language, but we should rather expect **יִקְלַל בְּמִנְיָ הַיְּהוָה לִי עֲבָדְךָ**. The writer confounds the two constructions, and puts before the infin. the **יִקְלַל** which should have stood before the person.

4. Trop. of persons; to be lightly esteemed, to be contemned, vile, 2 Sam. 6, 22

PIEL **קָלַל** *to vilify, to curse*, pr. to make vile, contemptible; Syr. **كَلَف** to lightly esteem, to vilify. Spec. a) *to revile, to abuse* with reproachful words, Lev. 19, 14. Neh. 13, 25. 2 Sam. 16, 5. 7. 9. 10. 11. 13. b) Intens. *to curse*, to utter imprecations, i. q. **אָרַר**, and opp. **בָּרַךְ**. Ps. 62, 5. 109, 28; with acc. as parents Lev. 20, 9. Prov. 20, 20; God, i. q. to blaspheme, Ex. 22, 27. Lev. 24, 11; also one's natal day Job 3, 1; c. **בָּ**, as the king and God Is. 8, 21; so **בָּשָׂם רְהִיבָה** 2 K. 2, 24, **בְּאֵלֵהֶּוּ** 1 Sam. 17, 43. A curse followed by immediate destruction is ascribed to the prophets, 2 K. 2, 24. Deut. 23, 5. Josh. 24, 9; espec. to God Gen. 8, 21.—Reflex. **קָלַל לֹו** *to curse oneself*, i. e. to bring a curse upon oneself; 1 Sam. 3, 13 *because he knew בְּרִי מְקַלְלִים לָהֶם בָּנָיו* that his sons were bringing a curse upon themselves.

PUAL fut. **יִקְלַל**, part. **מְקַלֵּל**, *to be accursed*, Ps. 37, 22. Job 24, 18; so i. q. *to perish under a curse*, Is. 65, 20.

HIPH. **הִקְלַל**, fut. **יִקְלַל**, inf. **הִקְלִיל**, imper. **הִקְלֵל**.

1. *to make light, to lighten*. a) With acc. of thing and **מִזֵּל** of pers. *to lighten* any thing *from off* any one, to take it away, 1 K. 12, 10. 1 Sam. 6, 5. 2 Chr. 10, 10. b) Acc. impl. Ex. 18, 22 **הִקְלֵל מִמְּעִיָּה** *lighten from off thee* sc. the burden, business, make thy business lighter. Jon. 1, 5. c) With **מִן** of burden, *to lighten* or *remit* something *from* a burden; 1 K. 12, 4 **הִקְלֵל מִמְּעִיָּה אֲבִיָּה** *lighten (something) from the service of thy father*, i. e. remit something of the service which thy father imposed upon us. v. 9.

2. *to make light of, to despise*, 2 Sam. 19, 44. Ez. 22, 7; *to make despised, to bring into contempt*, Is. 8, 23.

PILP. **קָלַל** 1. *to shake, to move quickly to and fro*, from Kal no. 2;

Arab. **كَلَلَ** id. Eth. **አንቀላቀለ** to be moved, shaken.—Ez. 21, 26 [21] **קָלַל** **הַחֲצִיצִים** *he shaketh (waveth) the arrows*, a species of divination.

2. *to make smooth, to polish*, and hence *to sharpen* Ecc. 10, 10.—The notion of smoothness exists also in the adj. **קָלִיל**.

HITHPALP. *to be moved, shaken*, Jer. 4, 24.

Deriv. **קָלִיל**, **קָלִילָה**, **קָלִילִים**, **קָלִילִי**, pr. n. **קָלִי**.

**קָלִיל** m. adj. *smooth, polished*, of brass Dan. 10, 6. Ez. 1, 7. Vulg. *as candens*. See r. **קָלִיל** Pilp. no. 2. Thesaur. p. 1217.

**קָלִילָה** f. (r. **קָלִיל** Pi.) constr. **קָלִילָת**, c. suff. **קָלִילָהּ**, plur. **קָלִילִים**; *malediction*, i. e. a) *cursing, reviling*, 2 Sam. 16, 12. Prov. 27, 14. b) *a curse, imprecation*, Gen. 27, 12. Deut. 11, 26. 29. 30, 1. 19. al. Gen. 27, 13 **קָלִילָהּ** *thy curse*, pass. i. e. which lights on thee. Concr. *one accursed* Deut. 21, 23. Jer. 24, 9. 42, 18. al. Plur. **קָלִילִים** *curse* Deut. 28, 15. 45.

\* **קָלַם** in Kal not used, PIEL *to scoff at, to scorn, to deride*, Ez. 16, 31 *thou art not as a harlot, לִקְלַם אֶתֶּן* *who scoffeth at her hire*, in order to get more. Vulg. *well, fastidio augens pretium*.—Chald. **קָלַם** to praise, also to mock.

HITHP. id. c. **בָּ** 2 K. 2, 23. Ez. 22, 5. Hab. 1, 10.

Deriv. the two following.

**קָלַם** m. *scorn, derision*, Ps. 44, 14. Jer. 20, 8.

**קָלַסָה** f. id. Ez. 22, 4. R. **קָלַם**.

\* I. **קָלַע** *to sling, to throw with a sling*. Part. **קָלַעַת** *a slinger*, Judg. 20, 16. Trop. *to sling out*, i. e. to eject a people from a land, Jer. 10, 18. Chald. and Syr. id.—The primary idea is perhaps that of *moving up and down*, shaking; comp. Arab. **قَلَعَ** id. Hence **קָלַע** no. 2.

PIEL i. q. Kal, 1 Sam. 17, 49. 25, 29.

Deriv. **קָלַעַת**, **קָלַעַת**.

\* II. **קָלַע** *to carve wood*, etc. 1 K. 6, 29. 32. 35. Eth. **ለገሠ** to impress, mark, stamp money; **ጥልሐ** an image on coin.—Hence **מְקַלַּעַת**.

**קָלַע** m. (r. **קָלַע** I) in pause **קָלַעַת**, c. suff. **קָלַעִי**; plur. **קָלַעִים**, constr. **קָלַעִי**.

1. *a sling* 1 Sam. 17, 40. 50. 25, 29. Zech. 9, 15. 2 Chr. 26, 14. Chald.

**קָלַעַת**, Arab. **مِقْلَاع**, id.

2. *a curtain, hanging*, Ex. 27, 9 sq. 35, 17. Num. 3, 26. al.—Chald. id. Arab.

**قَلَعَ** sail of a ship; **قَلَعَ** IV, *to sail, to navigate*. Eth. **ጥልሠ** the sail is furled.



This signification perh. comes from the idea of moving up and down; see the root.

3. In 1 K. 6, 34 for קלעים, we ought prob. to read קלעים *leaves of the door*, which stands in the first clause and in cod. Kennic. no. 150.

קלע *a sling* 2 K. 3, 25. R. קלע I.

קלע adj. (r. קלע, as קלע from קלע) *light, mean, vile*, of food Num. 21, 5.

\* קלש obsol. root, perh. i. q. קשש *to prick*; then, *to be sharp*. Chald. קלש *to be thin, lean*.—Hence

קלש m. *a sharp point, prong*; 1 Sam. 13, 21 קלשין *a three-pronged fork*, with which hay, straw, and the like are gathered up, pr. 'a triad of prongs.'—Spoken of a pointed instrument Ecc. 12, 11 Targ.

\* קצה obsol. root, perh. i. q. Arab. קצה *to heap together, to collect*. Hence the pr. names קצוץ, קצוץ, קצוץ, קצוץ.

קצה f. (r. קצה) constr. קצוץ, plur. קצוץ; pr. *a stalk of grain, collect, stalks, put for standing grain* Ex. 22, 5. Deut. 16, 9. 23. 26. al. Plur. Judg. 15, 5.—Chald. id. also a statue.

קמח (assembly of God? r. קמה) *Kemuel*, pr. n. m. a) A son of Nahor Gen. 22, 21. b) Num. 34, 24. c) 1 Chr. 27, 17.

קמח (perh. full of stalks or grain, see קמה) *Kamon*, pr. n. of a place in Gilead Judg. 10, 5.

קמח m. Is. 34, 13, קימח Hos. 9, 6, and plur. קמחי Prov. 24, 31, *a prickly weed*, e. g. *nettle, thistle*; see Celsii Hierob. T. II. p. 206. *Kimchi thorns*. R. קמח.

\* קמה obsol. root, prob. *to be fat*, *marrowy*; comp. קמה *to be fat*, and קמה *to be marrowy*.—Hence

קמה m. in pause קמה, *meal, flour*, pr. marrow, *μειλός ἀσθῶν*. Judg. 6, 19. 1 Sam. 1, 24. 23. 24. 1 K. 5, 2. al. sæp.

—Chald. קמה id. Arab. قمح grain, wheat. Eth. ቀፍፍ pulse from which meal is made.

\* קבש *to lay fast hold of*, Job 16, 8. —Chald. id. Arab. قبط *to bind*. Kindr. are קבש, קבש.

Pual pass. Job 22, 16.

\* קביל Is. 33, 9, and קביל 19, 6, *to pine away and die*, of a tree, plant.

Kindr. is קביל. Arab. قَبِل pr. *to be thick set with insects, lice*, and so *to languish*, of a plant. Syr. قَبِل *to languish*, of persons.

\* קבץ pr. *to press together, to compress*, comp. kindr. קבץ; then *to take with the hand or fist*, e. g. *a handful* Lev. 2, 2. 5, 12. Num. 5, 26. Hence

קבץ m. c. suff. קבוצ, *a handful*, of meal etc. as an offering, Lev. 2, 2. 5, 12. 6, 8. Also of grain, *a handful, manipulus*, as laid down by the reapers, but not yet bound into sheaves; Gen. 41, 47 קבוצים *by handfuls*, i. e. abundantly.

Arab. قَبْز.

\* קבש obsol. root, prob. i. q. קבש, *to prick, to sting*, as a nettle.—Hence קבש (קימח).

קן m. constr. קנן Deut. 22, 6, c. suff. קני, plur. קנים. R. קני.

1. *a nest* Is. 10, 14. Ps. 84, 4. Prov. 27, 8. Meton. *a nest of young birds, nestlings*, Deut. 32, 11. Is. 16, 2.—Syr. قن id.

2. Metaph. *a dwelling*, espec. one built upon a lofty rock like an eagle's nest (comp. Job 39, 27), Num. 24, 21. Jer. 49, 16. Obad. 4. Hab. 2, 9; or as being pleasant and comfortable, Job 29, 18; comp. 'nidum servas' Hor. Ep. I. 10. 6. —Plur. קנים *cells, chambers* in the ark, Gen. 6, 14.

\* קנא in Kal not used, Arab. قَنَّ *to become very red*. Hence

PIEL קנא 1. *to be jealous*, from the redness or flush with which the face is suffused; with acc. of one's wife Num. 5, 14; with ב of a female rival Gen. 30, 1.—Causat. i. q. Hiph. *to excite to jealousy*, with ב *by or with any thing*, Deut. 32, 21. 1 K. 14, 22.

2. *to envy any one*, with ב of pers. Gen. 37, 11. Ps. 37, 1. 73, 3. Prov. 23,

17. 24, 1. 19; acc. Gen. 26, 14. Is. 11, 13. Ez. 31, 9; קנָה Ps. 106, 16.

3. *to be zealous towards* any person or thing, *to burn with zeal*, ζήλω. a) With קנָה to be zealous *for* any one, for his cause, Num. 25, 11. 13. 2 Sam. 21, 2. 1 K. 19, 10. al. b) *to emulate* any one, c. 3. Prov. 3, 31.

HIPH. causat. *to provoke to jealousy*, see Piel no. 1; c. 3. Deut. 32, 16. 21. Ps. 78, 58.—For part. מְקַנֵּה Ez. 8, 3, see in r. קנה Hiph.

Deriv. קִנְיָה, קִנְיָה, קִנְיָה.

קִנְיָה Chald. *to buy*, i. q. Heb. קָנָה no. 3. Ezra 7, 17.

קִנְיָה m. (r. קָנָה) *jealous*, spoken of God as permitting no rival, and the severe avenger of defection from himself, Ex. 20, 5. 34, 14. Deut. 4, 24. 5, 9. 6, 15. —Chald. קִנְיָה and קִנְיָן id.

קִנְיָה f. (r. קָנָה) constr. קִנְיָה, c. suff. קִנְיָה; plur. קִנְיָה.

1. *jealousy*, e. g. in a husband Prov. 6, 34. 27, 4; of God Ez. 8, 3; of rival nations Is. 11, 13. Plur. קִנְיָה Num. 5, 15. 18. 25. 29.—Hence *envy* Ecc. 9, 6; meton. object of envy Ecc. 4, 4.

2. *zeal, ardour* towards any one, ζήλος, e. g. of lovers Cant. 8, 6; of God for his people Zech. 1, 14. Is. 9, 6 קִנְיָה יְהוָה *the zeal of Jehovah of hosts*, in behalf of his people. With genit. of object, קִנְיָה-יְהוָה *the zeal (of God) towards the people* Is. 26, 11; so 2 K. 10, 16. Ps. 69, 10.

3. *heat, anger, indignation*, coupled with חֲמָה Ez. 5, 13. al. עֲבָרָה Ez. 38, 19; אֵשׁ 35, 11. To it is ascribed fire, קִנְיָה אֵשׁ Ez. 36, 5, as devouring Zeph. 1, 18. 3, 8, smoking Deut. 29, 19; comp. Ps. 79, 5. Spoken of the indignation of God Num. 25, 11. Ez. 16, 42. Is. 59, 17; of men Ps. 119, 139. Job 5, 2.

\* קִנְיָה fut. יִקְנֶה, conv. וַיִּקְנֶה. pr. *to set upright, to erect*, i. q. יִקְנֶה; kindr. with קִינ, קִינָה, קִינָה, canna.—Hence

1. *to found, to create*, e. g. the heavens and earth Gen. 14, 19. 22; mankind Deut. 32, 6. Ps. 139, 13. Prov. 8, 22 where Sept. ἐκτίσεν με, Targ. and Peshito וַיִּבְרָא חַוָּה. Arab. قَنَا i. q. خَلَقَ God created, see Camoos p. 1937.

2. *to get, to gain, to obtain, to acquire*;

Syr. مَنَّا, Arab. قَنَى and قَنَى, id. E. g. a woman to wife Ruth 4, 9. 10; wisdom, understanding, Prov. 4, 7. 15, 32. 16, 16. 17, 16. 19, 8; God his holy mountain by conquest, Ps. 78, 54; the people of Israel as his own, Ex. 15, 16. Ps. 74, 2. Gen. 4, 1 קִנְיָה אִישׁ אֶחָדִי *I have gotten a man with the help of Jehovah*, have borne a son; see in קָנָה no. 2. a.

3. Spec. *to get by purchase, to buy*, Gen. 25, 10. 47, 19. 22. 50, 13. Ex. 21, 2. 2 Sam. 12, 3. Jer. 13, 1. 4. Is. 43, 24. al. s̄ap. Metaph. *to buy the truth* Prov. 23, 23. Part. קִנְיָה *a buyer* Prov. 20, 14. Ez. 7, 12; opp. מִכָּר Is. 24, 2. Also *to buy off, to redeem* from captivity, Deut. 28, 68. Neh. 5, 8. Is. 11, 11.—Comp. Lat. conciliare for emere Ter. Eun. 4. 4. 21.—Hence

4. *to own, to possess*. PART. קִנְיָה *an owner, possessor, master*, e. g. of a house Lev. 25, 30; a flock Zech. 11, 5; an ox Is. 1. 3. Comp. מְקַנֵּה.—Syr. مَنَّا id. Eth. ቆዖ to possess, to be master; Arab. اَقْنَى to possess.

NIPH. *to be bought*, Jer. 32, 15. 43.

HIPH. pr. 'to let buy or be bought,' i. e. *to sell*; Zech. 13, 5 אֶחָדִי הִקְנִיתִי *a man sold me* as a slave; comp. Kal in Am. 8, 6. Ecc. 2, 7. Verbs of buying often take in the causative conjug. the signif. of selling; comp. וָכֶּן וָכֶּן to buy, וָכֶּן וָכֶּן to sell.—Part. מְקַנֵּה, Ez. 8, 3 קִנְיָה אֲשֶׁר-שָׁם מוֹשֵׁב סֵדֶל הַקִּנְיָה *where was the seat of the image of wrath* (i. e. the idol provoking God's wrath) which selleth sc. Israel to his enemies, i. e. which delivers Israel even as a slave into the power of his enemies; note the paronomasia. Others refer קִנְיָה to r. קָנָה, and render: *which provoketh to wrath*.

Deriv. מְקַנֵּה, מְקַנֵּה, מְקַנֵּה, and pr. n. קִנְיָה, קִנְיָה.

קִנְיָה m. (r. קָנָה init.) constr. קִנְיָה, c. suff. קִנְיָה; plur. קִינִים, constr. קִינִי, c. suff. קִינִים; *a reed, cane*, Lat. canna, Gr. κάνη, κάνη, κάνη, id. Chald. קִנְיָה, קִנְיָה,

Syr. مَنَّا, id. Arab. قَنَا id. also spear.—Of a reed or cane growing in wet or marshy ground 1 K. 14, 15. Job 40, 21. Is. 19, 6. 35, 7. Ps. 68, 31 קִנְיָה



*the beast of the reeds*, i. e. the crocodile. [At the present day the banks of the Jordan and the upper part of the lake Hüleh are full of tall reeds or cane; see Bibl. Res. in Palest. II. p. 255. III. p. 340.—R.] Spoken also of the *sweet cane*, *sweet flag*, *acorus calamus* Linn. *calamus odoratus*, growing in India (Plin. XII. 12 or 48), Is. 43, 24. Ez. 27, 19. Cant. 4, 14; fully קנה בשם Ex. 30, 23, קנה השב, Jer. 6, 20.—Also the *cultivated cane*, *arundo sativa*, *arundo donax* Linn. growing very tall, and used as a staff for walking, מִשְׁעֲנֵה הַקֶּנֶה Ez. 29, 6. Is. 36, 6, comp. קנה רצוץ Ez. 42, 3; and for measuring rods. See on these species of cane Celsii Hierob. II. p. 312 sq.—Hence

a) *a measuring reed or rod*, fully קנה המדה Ez. 40, 3. 5. 42, 16–19; this was a measure of six larger cubits (אמה וּשְׁפֹת), i. e. six cubits and six palms, Ez. 40, 5–8. 41, 8; plur. Ez. 42, 16–19.—So Gr. *κάλamos* was a measure of 6½ cubits.

b) *a stalk of grain*, Gr. *κάλamos*, *καλαμῆ*, Gen. 41, 5. 22.

c) *the upper bone of the arm*, Job 31, 22. Comp. Germ. *Armrohre*; Arab.

قَصَب reed, also a marrow-bone.

d) *the rod or beam of a balance*; hence meton. for *a balance*, Is. 46, 6. Gr. *καρὼν*.

e) *the hollow shaft, stem*, of the sacred candelabra, Ex. 25, 31. 37, 17.

f) Plur. קנים *arms, branches, tubes*, bearing the lights of the sacred candelabra, Ex. 25, 32. 33. 35. 37, 18; c. suff.

קנייה Ex. 25, 36. 37, 22.—Arab. قَنَاة channel, trough.

קנה (place of reeds) *Kanah*, pr. n.

a) A stream on the borders of Ephraim and Manasseh, Josh. 16, 8. 17, 9. b) A city in Asher Josh. 19, 28. [Now a village about three hours south of east from Tyre, still called *Kāna* قانا; see Bibl. Res. in Palest. III. p. 384.—R.]

קניא m. (ר. קנה) i. q. קנא, *jealous*, spoken of God, Josh. 24, 19; also *angry* against his enemies, Nah. 1, 2.

\* קניז obsol. root, perh. i. q. قنس *to hunt*.—Hence

קניז (a hunt) *Kenaz*, pr. n. a) An Edomite, descended from Esau; also a tract of Arabia named from him, Gen. 36, 11. 15. 42. b) The father or rather the grandfather of Othniel the brother of Caleb, Josh. 15, 17. Judg. 1, 13. 1 Chr. 4, 13. See קניזי. c) A grandson of Caleb 1 Chr. 4, 15.

קניזי (hunter) *Kenizite*, pr. n. a) A Canaanitish tribe, of which nothing further is known, Gen. 15, 19. b) Patronym. of the name קניז lett. b, Num. 32, 12. Josh. 14, 6.

קנינ m. (ר. קנה) constr. קנינ, c. suff. קניני.

1. *a creature*. Ps. 104, 24. Sept. κτίσις. Chald. קנינ id.

2. *a getting, acquisition, purchase*, Prov. 4, 7. Lev. 22, 11.

3. *possession, substance, wealth*, Gen. 34, 23. 36, 6. Ps. 105, 21. Ez. 38, 12. 13.

\* קנש obsol. and doubtful root; perh. *to set up*, *to erect*, like קני, קנין. Hence קניון cinnamon, after the form וְקִרְיֹן, pr. i. q. קנה cane, since the rolls of cinnamon resemble a cane or tube.

קנימן m. constr. קנימן Ex. 30, 23, *cinnamon*, Prov. 7, 17. Cant. 4, 14. Gr. *κίνναμον*, *κιννάμωμον*, according to Hdot. 3. 111 a word of Phenician origin. For the etymology see in r. קנש.

\* קנן in Kal not used, pr. *to set up*, *to build*; kindr. with קנה, קני, also קנש. Hence קן nest; and from this:

PIEL קנן denom. *to nest*, *to build a nest*, as a bird Ps. 104, 17. Jer. 48, 28. Ez. 31, 6; a serpent Is. 34, 15. Syr. كَان id.

PUAL *to have a nest built*, *to nestle*, Part. f. מְקַנְנִי Jer. 22, 23.

קניר Job 18, 2, see in קץ.

קנח (possession, r. קנה) *Kenath*, pr. n. of a city beyond Jordan, situated in Auranitis (Hauran) some distance north from Bostra, Num. 32, 42. 1 Chr. 2, 23. Gr. *Κανάθα*, *Κανόθα*. Now called *Κῠναβάτ*. See Reland Palest. p. 631. Burckhardt's Travels in Syria p. 83.

\* קסם fut. יקסם, 2 pers. pl. תִּקְסְמוּ Ez. 13, 23, *to divine*, *to practise divination*, used in the verb only of false pro-

phets, etc. e. g. of the Hebrews Deut. 18, 10. 14. Mic. 3, 6. 7. 11; of necromancers 1 Sam. 28, 8; of foreign prophets, as of the Philistines 1 Sam. 6, 2, of Balaam Josh. 13, 22. Classic for the three kinds of divination common among the Semitic nations, viz. arrows, entrails, and Teraphim, is Ez. 21, 26 [21]. Constr. with acc. of thing, 2 K. 17, 7. Ez. 13, 23. 21, 26. 28; dat. of pers. 1 Sam. 28, 8; acc. and dat. Ez. 21, 34. 22, 28. PART. קָסֵם *a diviner*, one who foretells, 1 Sam. 6, 2. Is. 3, 2. 44, 25. Jer. 27, 9. 29, 8. Zech. 10, 2. Sept. usually μάντις, μαντεύω.—The primary idea is prob. that of *dividing, dividing out*; comp. Arab. قَسَم to divide out. As this was often done by lot, hence קָסֵם pr. to divide out by lot, like Arab. قَسَم; and then for any species of lot or divination. Chald. קָסַם, Syr. مَصَّ, id.

Deriv. מְקַסֵּם and

קָסֵם m. 1. lot, Ez. 21, 27 [22]; see the root.

2. divination, Num. 23, 23. 1 Sam. 15, 23. Jer. 14, 14. Ez. 13, 6. 23. Plur. קָסָמִים Deut. 18; 10. 2 K. 17, 17. Metton. reward of divination Num. 22, 7. Comp. מְקַסֵּם.

3. In a good sense, *an oracle*, divine sentence, Prov. 16, 10.

\* קָסַם in Kal not used, to cut off, i. q. קָצַץ.

Po. קָצַץ to cut off fruit, Ez. 17, 9.

קָפֶה f. (r. קָפָה) any vessel, *a dish*, cup, so called from its rounded form, i. q. קָפָה q. v. Hence קָפֶה הַסֵּפֶר a writer's vessel, i. e. *an ink-horn, ink-stand*, worn in the girdle, Ez. 9, 2. 3. 11.—Eth. Φῦ-ἰ a water-vessel, water-pot.

קַעֲיִלָּה (prob. i. q. قَلْعَة arx) Keilah, pr. n. of a city in Judah Josh. 15, 44. 1 Sam. 23, 1. 1 Chr. 4, 19. Neh. 3, 17. 18. See Reland Palest. p. 698.

קַעֲקַע m. *a stigma, mark*, cut or burnt in, Lev. 19, 28. R. קִיעַ no. 1.—Talmud. קַעֲקַע to dig, to scratch as a fowl, also to cut in a mark.

\* קָפַר obsol. root, Arab. قَفَر to be deep; pr. to dig, kindr. with קָרַר, קָרַר, also קָרַר, קָרַר.—Hence

קָפַר f. constr. קָפַר, plur. constr. קָפַרֹת, c. suff. קָפַרֹתָיו, *a deep dish, bowl, charger*, Num. 7, 13 sq. 84. 85. Ex. 25, 29. 37, 16. Sept. τρύβλιον. Arab. قَعْرَان a deep dish.

\* קָפַח to draw in oneself, to contract. Kindr. are קָפַח, קָפַח, and softened

קָפַח; also Arab. قَفَّ to be wrinkled, shrunk, as cloth after washing.

1. to draw in the feet, to sit with the feet drawn under, in the oriental manner, Zeph. 1, 12; comp. Jer. 48, 11.

2. to congregate, to coagulate, as milk, see Hiph. Poet. of the sea, Engl. Vers. to congeal, Ex. 15, 8.

NIPH. to be drawn in, contracted, Zech. 14, 6 Cheth. קָפַח וְקָפַח, see in קָרַר no. 4. p. 420.

HIPH. causat. of Kal no. 2, to make coagulate, to curdle milk, Job 10, 10.—Hence

קָפַח m. congelation, ice; Zech. 14, 6 Keri וְקָפַח וְקָפַח, Sept. καὶ ψύχος καὶ πάγος, Vulg. sed frigus et gelu. Better is Chethibh, see in r. קָפַח Niph. and קָרַר no. 4.

\* קָפַד to draw oneself together, to shrink, to roll oneself up; like kindr.

קָפַד, קָפַד, Syr. مَقَف, also קָפַח, קָפַח. Hence קָפַד hedgehog.

PIEL id. Is. 38, 12 קָפַדְתִּי כְּאֵרֶגְ חֲבִירִי I have rolled together, like a weaver, my life; or intrans. my life is rolled together, as by a weaver; i. e. in either case, my life is finished, like the piece of cloth which the weaver, when completed, rolls together. The latter is perh. preferable. Intrans. also in Targ. and Pesh.

Deriv. the two following.

קָפַד m. also קָפַד Is. 34, 11 (r. קָפַד) a hedgehog, so called from rolling himself up; Is. 14, 23. 34, 11. Zeph. 2, 14.—Arab. resolving the Dag. قَفَفٌ and قَفَفٌ, Syr. مَقَف id. Eth. Φῦ-ἰ porcupine.

קָפַד f. Milél (r. קָפַד) Ez. 7, 25 קָפַד destruction cometh, according to the Targg. and Heb. intpp. Better, horror, terror, from the primary signif. of the



root, i. e. 'to shrink, to start back.'  
Comp. Syr. **مَضَى**.—The **מָצָא** is not para-  
gogic, and the tone is retracted prob-  
ably by an error of the punctators; see  
Heb. Gr. § 79, note 2. e.

קפוד, see in קפד.

קפז m. (r. קפז) i. q. Arab. قَفَازَة, ser-

*pens jaculus*, q. d. *arrow-snake*, so called from its darting, springing, in the manner of the rattle-snake, Is. 34, 15. See Bochart Hieroz. II. p. 408.

\* קָפַץ obsol. root, pr. i. q. קָפַד, קָפַץ, קָפַץ (comp. קָפַד, קָפַץ, קָפַץ,) to draw oneself together, to contract, espec. in order to make a spring, in the manner of a cat, lion, deer, serpent, etc. So Arab. قَفَز and Chald. קָפַץ to leap, to spring upon. Syr. قَفَز locust, grasshopper; comp. r. קָפַץ.—Hence קָפַץ.

\* קָשַׁף fut. יִקְשֹׁף, to draw together, to contract, to shut, kindr. with קָפַץ, קָפַר,

also צָמַץ. Chald. id. Arab. قَفَصَ constrinxit.—E. g. the mouth Job 5, 16. Ps. 107, 42; the hand, i. e. to be illiberal, niggardly, Deut. 15, 7; trop. one's compassion, sympathy, Ps. 77, 10.

NIPH. *to draw or gather oneself up*, to compose the body and limbs as in death, i. q. *to die*; Job 24, 24 כָּבַל יִקְפְּצוּן.

comp. Gen. 49, 33. Arab. قَفَسَ and قَفَرَ  
to die.

PIEL *to leap, to spring*, comp. יָפֵץ, Cant. 2, 8. Chald. יָפֵץ id.

ך m. (r. קצ) c. suff. קצי; plur. constr. קצי once Job 18, 2 see in Plur. below, where also see other forms; *an end*, i. e.

1. Of place, *end, extremity*. 2 K. 19, 23 מִלְּךָ *his extreme lodging-place*, i. e. the highest. Jer. 50, 26 מִן *i. e. 'from the extremity of the earth;'* or, 'all from the extremity,' i. q. מִן, see מִן. So לְ שֵׁם *to put, set, an end (limit) to* any thing, Josh. 28, 3.

2. Of time, *end*, e. g. of the year 2 Chr. 21, 19; of words Job 16, 3; of war Dan. 9, 26; of wonders Dan. 12, 6. So אֵין קֵץ *there is no end to a thing*, i. e. it is infinite, Is. 9, 6. Ecc. 4, 8; or innume-

rable Ecc. 4, 16. With לְּ om. Ecc. 12, 12  
 מְּנֵי סְפָרִים הַרְבֵּה אֵין מֵן *to the making*  
*of many books there is no end.* Also מְּנֵי  
 with genit. of time, *at the end of* (comp.  
 מֵן no. 4. c), i. e. *after*, e. g. Gen. 8, 6  
*after forty days.* 4, 3. 16. 3. 41, 1. Ex.  
 12, 41. Is. 23, 15. 17. al. sæp. Later  
 writers use מֵן id. 2 Chr. 18, 2. Neh.  
 13, 6. Dan. 11, 6. 13. 12. 13.

Spec. a) *the end of a person, i. q. destruction, death*, Ps. 39, 5. Dan. 9, 26. 14, 45. Job 6, 11; of nations, *destruction*, Jer. 51, 13. Ez. 7, 2. 3. 6. Am. 8, 2; of mankind Gen. 6, 13. Also **סוף** *ini-  
quity of destruction*, causing it, Ez. 21,  
30. 34 [25. 29]. 35, 5. b) *event, fulfil-  
ment of a prophecy*, Hab. 2, 3. c) **סוף** *the time of the end*, Dan. 8, 17. 11, 35. 40.  
12, 4, also **סוף** *id.* 8, 19, **סוף** *the end of days* 12, 13, and simpl. **סוף** *id.*  
11, 27, i. e. the last days, the time of  
calamity immediately preceding the  
coming of Jehovah and the Messiah.

PLUR. once in the constr. state, Job 18, 2, where קָצַיִר is for קָצַי the Daghesh being resolved in the Chaldee manner, see Lehrs. p. 134. Thesaur. p. 1223. The words are: עֲרֹאנָה הַשְׂמִימִן קָצַיִר לְמַלְכִּין *how long* (i. e. *when*) *will ye put an end to words?*—Elsewhere for plur. absol. is used the form קָצִיר, see קָצַר, for the constr. and c. suff. קָצִירִי, קָצִירָה, קָצִירָה, קָצִירָה.—Denom. is קִיצִין, for קָצִין.

ץ see צי.

\* **קָצַב** fut. **יִקְצֹב** 1. *to cut, to cut off*, e. g. wood, a stick, 2 K. 6, 6.—Arab. **قَصَب** to cut off, to cut in pieces. Kindr. is **קָצַב**, also **חָצַב**, **חָטַב**. But all verbs beginning with the letters **קצ** have the notion of *cutting, cutting off*, e. g. **קָצַץ**, **חָצַץ**, **קָצַע**, **חָצַע**; comp. **חָצַץ**, **חָצַע**, also **חָצַץ**, which are all of the same family.

2. Spec. *to shear* sheep, Cant. 4, 2.

Arab. <sup>6</sup>قَصُوبٌ a shorn sheep.—Hence

קָטַב m. 1. cut, i. e. form, shape,  
comp. Fr. *taille*, Germ. *Zuschnitt*, 1 K.  
6, 25. 7, 37.

2. Plur. constr. קְצָבֵי הָרִים Jon. 2, 7, *cuttings off* (i. e. extremities, foundations) of the mountains sc. in the depths of the sea. Vulg. *extrema montium*.

\* קָצָה 1. *Pr. to cut off spec. the end or extremity, to curtail, and so differing from קָצַח to cut in the middle; see Piel.*

Kindr. are קָצַץ, קָצַב, q. v. Arab. قَصَّ I, II.—Then

2. *to end, to finish; Arab. قَاص, قَاصِي, extremity. Hence קָצָה, קָצָה, קָצָה, end.*

3. *to cut off persons, to destroy, inf. Hab. 2, 10 קָצוּהוּ עַמִּים רַבִּים. Arab.*

قَصَى IV to exterminate.

4. *to decide, to judge, Arab. قَضَى; hence קָצַח judge.*

PIEL i. q. Kal no. 1. Prov. 26, 6 מְקַצֵּחַ רַגְלִים *who cutteth off the feet* i. e. whose feet are cut off. The whole verse is to be rendered thus: *he cutteth off his own feet, he drinketh (suffereth) damage, who sendeth a message by the hand of a fool, i. e. uses a fool as his messenger.* —2 K. 10, 32 *Jehovah began לְקַצֹּחַ בְּרִשְׁתָּאֵל to cut off in Israel, i. e. to remove one part after another.*

HIPH. *to scrape off or away, i. q. קָצַע, Lev. 14, 41. 43.*

Deriv. קָצַח, קָצִין, קָצִי—קָצָה.

קָצָה f. (r. קָצַח) pr. fem. of קָצַח, *an end, extremity. Sing. only in the form מְקַצָּה at the extremity Ex. 25, 19. 26, 4. 36, 11. 37, 8.—Elsewhere only in plur. constr. קָצוֹת, c. suff. קָצוֹתָיו, i. e.*

1. *ends, extremities, e. g. of a vine-stock Ez. 15, 4; of wings 1 K. 6, 24; of a breastplate Ex. 28, 23 sq. קָצוֹת הָאָרֶץ the ends of the earth, the remotest regions and nations, Is. 40, 28. 41, 9. 29. Job 28, 24. קָצוֹת הַשָּׁמַיִם אַרְבַּע the four ends (quarters) of the heavens Jer. 49, 36; comp. Ps. 19, 7. Metaph. Job 26, 14 קָצוֹת הַדְרָכָיו the ends of his ways, i. e. the extreme part, outline, sketch, of the divine operations.*

2. *the ends of a thing, i. e. the whole, to the very end, to the uttermost; see in קָצַח no. 3; so the whole number, Judg. 18, 2 they sent of their family five men out of their whole number. 1 K. 12, 31. 13. 33. 2 K. 17, 32.*

קָצָה m. (r. קָצַח) constr. קָצָה, c. suff. קָצָה; but also קָצִיחָה sing. Ez. 33, 2, see in מְרָאָה and Heb. Gr. § 91. 9. n. an end, i. e.

1. *Of place, the end, extremity of a thing; e. g. in length, as of a staff Judg. 6, 21; a spear 1 Sam. 14, 27; the Jordan as it enters the Dead Sea Josh. 15, 5. Also of length and breadth, as of a curtain Ex. 26, 5; a field Gen. 23, 9; the desert Ex. 13, 20; a city 1 Sam. 9, 27; the Dead Sea, its southern end, Num. 34, 3. Josh. 15, 2. etc. קָצָה הָהָר the extremity of the mountain, i. e. its foot, Ex. 19, 12; קָצָה הַיָּם id. 1 Sam. 14, 2. קָצָה הַנְּהַר the extremity of the water, water's edge, Josh. 3, 15. קָצָה גְּבֻל the extreme border of a land Gen. 47, 21. Num. 20, 16. 22, 36. קָצָה מִזְרַח יְרִיחוֹ in the extreme east of Jericho, i. e. on the eastern border of its territory. So קָצָה הָאָרֶץ the end of the earth, the remotest parts and regions, Ps. 46, 10. Is. 5, 26. 42, 10. 48, 20. Jer. 10, 13. al. and so קָצָה הַשָּׁמַיִם the end of the heavens, i. e. the remotest parts of the world; Is. 13, 5. Deut. 4, 32. Is. 7, 18 בְּקָצָה יֵאָרֵר מִצְרַיִם in the uttermost streams of Egypt, in its remotest parts. —Peculiar is Gen. 19, 4 *all the people from the remotest parts. Jer. 51, 31 his city is taken from its extremity, at all ends, wholly. So מְקַצָּה Is. 56, 11. Ez. 25, 9.—Arab. عَنْ أَقْصَا ab extremo, i. e. omnes. Comp. in no. 3.**

2. *Of time, end; often in the connection: מְקַצָּה שְׁלֹשָׁה יָמִים at the end of three days, i. e. after three days Josh. 3, 2; and so Gen. 8, 3. Deut. 14, 28. 2 Sam. 24, 8. 1 K. 9, 10. Ez. 3, 16. al.*

3. *the end of a thing, i. e. the whole, q. d. to the very end, to the uttermost. E. g. the whole number, Gen. 47, 2 מְקַצָּה מִכָּל אָהָיו from the whole number of his brethren. Ez. 33, 2. So Num. 22, 41 he saw קָצָה הָעָם the uttermost of the people, i. e. the whole people even to the extremities. See in no. 1. fin.*

קָצָה m. (r. קָצַח) *end, only in the formula: אֵין קָצָה לְ there is no end to a thing, i. e. it is infinite, innumerable, Is. 2, 7. Nah. 2, 10. 3, 3. 9.*

קָצוֹ or קָצִי m. (r. קָצַח) *only in plur. constr. קָצִי אֶרֶץ the ends of the earth, Ps. 48, 11. 65, 6. Is. 26, 15.*

קָצוֹת plur. see in קָצַח.



\* **קָצַח** obsol. root. Arab. **قَرَح** is 'to sprinkle onion-seed and other condiments upon food in a pot'; **قَرَح** 'onion-seed and other condiments.' The primary idea seems to be: *to sprinkle, to strew*.—Hence

**קָצַח** m. Is. 28, 25, 27, according to Sept. Vulg. and the Rabbins, *nigella, melanthium*, i. e. *black cumin*. See Celsii Hierobot. P. II. p. 70.

**קָצִין** m. (r. **קָצַח** no. 4) constr. **קָצִין**, plur. constr. **קָצִינִי**.

1. *a judge, magistrate*, Is. 1, 10, 3, 6, 7.

Mic. 3, 1, 9. Arab. **قَاضٍ** *kady*, a judge.

2. *a leader, chief*, in war Josh. 10, 24. Judg. 11, 6, 11. Is. 22, 3. Dan. 11, 18. Comp. **שָׂפֵט**.

3. *a prince*, Prov. 6, 7, 25, 15.

**קָצִיעָה** f. (**קָצַח** r.) 1. *cassia*, Gr. *κασσία*, *laurus cassia* Linn. a bark resembling cinnamon, but less aromatic, so called from being *stripped off*; plur. **קָצִיעוֹת** Ps. 45, 9. See Celsii Hierob. T. II. p. 360. Arab. **قَصْبَعَة** id. Castell.

2. *Keziah*, pr. n. of one of Job's daughters, Job 42, 14.

**קָצִיר** m. (r. **קָצַח**) constr. **קָצִיר**, c. suff. **קָצִירִי**.

1. *reaping, harvest* of grain; diff. from **קָרַץ** harvest of fruits, figs, where see. [In Palestine the barley-harvest precedes the wheat-harvest about two weeks. At Jericho, in the depressed valley of the Jordan, the former takes place in the last half of April, and the latter in the first half of May; comp. Josh. 3, 15. On the plain along the coast, the harvest is usually a fortnight later; and on the mountains at Jerusalem and Hebron still later by another fortnight; see Bibl. Res. in Palest. II. p. 99, 100.—R.] The harvest is described as beginning with the barley **קָצִיר טַעֲרִים** 2 Sam. 21, 9, 10. Ruth 2, 23; and ending with the wheat, **קָצִיר חֲבִים** Gen. 30, 14. Ex. 34, 22, and with the festival of Pentecost, **חַג הַקָּצִיר** Ex. 23, 16. *Harvest-time* is **יְמֵי הַקָּצִיר** Jer. 5, 16, **יְמֵי קָצִיר** Gen. 30, 14, **קָצִיר** Prov. 25, 13, and simpl. **קָצִיר** Prov. 6, 8, 10, 5, 26, 1. Coupled **זֶרַע וְקָצִיר** Gen.

8, 22; **הָרִישׁ וְהָקָצִיר** Gen. 45, 6. Ex. 34, 21.—Meton. *harvest* is put: a) *For the grain, crop*, either to be harvested Lev. 19, 9. Joel 1, 11, 4, 13; or as already harvested, Jer. 5, 17. Job 5, 5. *קָצִיר הָאֵר* *the harvest of the Nile* Is. 23, 3. b) Poet. for **אֲנָשֵׁי קָצִיר** *harvest-men* Is. 17, 5.—Metaph. for *destruction, slaughter* of a people, Jer. 51, 33. Hos. 6, 11.

2. *a bough*; collect. *boughs, foliage*, of a tree Job 14, 9, 18, 16, 29, 19. Is. 27, 11; of a vine Ps. 80, 12. So called, it is usually said, from the notion of cutting off. Better perh. to refer it to r. **הָצַר** no. 2, *to be green, verdant*; at least the roots **קָצַר** and **הָצַר** are closely kindred.

\* **קָצַע** in Kal not used. 1. *to cut, to cut off or out*; comp. **קָצַח**, **קָצִין**, and see in **קָצַב**. Arab. **قَطَعَ** to cut off.—Hence **מְקַצְעָה** chisel.

2. *to scrape, to strip off bark*; see **הִפָּח** and **הָצַח**.

3. *to break*, i. q. **מָצָא**; see Pual.

Pual Part. plur. **מְקַצְעוֹת** Ex. 26, 23, 36, 28, and Hoph. Part. plur. **מְקַצְעוֹת** Ez. 46, 22, pr. 'parts broken in, bent,' i. e. *angles, corners, internal angles*, i. q. **מְקַצְעוֹת**.

Hiph. *to scrape off*, i. q. **קָצַח** Hiph. Lev. 14, 41.

Hoph. see in Pual.

Deriv. **מְקַצְעָה**, **מְקַצְעוֹת**, **מְקַצְעוֹת**.

\* **קָצַח** fut. **וְקָצַח** 1. *to break, to break in pieces*, as wood, see **קָצַח** no. 1,

and **קָצַח**.—Arab. **قَصَفَ** the wind dashes in pieces a ship; mid. Kesr. to be broken, as a tooth, spear.—Hence

2. Metaph. *to break out or forth* in anger, Gr. **ἐμμενέω**; and so *to be angry, wroth*, 2 K. 5, 11. Esth. 2, 21. Is. 57, 16, 64, 8; with **עַל** of pers. Gen. 40, 2, 41, 10. Ex. 16, 20. al. **אֵל** Josh. 22, 18.—Syr. **مُفَا** rivalry, envy.

Hiph. *to provoke to anger*, e. g. Jehovah Deut. 9, 7, 8, 22. Ps. 106, 32. Zech. 8, 14.

Hithp. i. q. Kal no. 2, *to fret oneself*, Is. 8, 21.

Deriv. **קָצַח**, **קָצַח**.

**קָצַח** Chald. i. q. Heb. no. 2, Dan. 2, 12.—Hence

קָצַח Chald. m. *anger, wrath*, Ezra 7, 23.

קָצַח m. (ר. קָצַח) in pause קָצַח, c. suff. קָצַח.

1. Collect. *chips, splinters*, comp. the root no. 1, Hos. 10, 7. Sept. *q̄q̄vavor*. Others, *foam*.

2. *anger, wrath*, from the root no. 2, Ecc. 5, 16. Spec. of Jehovah, Num. 1, 53. Josh. 9, 20. Is. 34, 2. 2 Chr. 19, 10. 24, 18. 32, 26. al. Also *strife, altercation*, Esth. 1, 18.

קָצַח f. (ר. קָצַח) *a breaking, a broken thing*, spec. of foliage, boughs, a tree, Joel 1, 7. Sept. *συγζλαμός*.

\* קָצַח to cut off, e. g. the hand Deut. 25, 12; the beard Jer. 9, 25. 25, 23, see in פָּאח no. 2. Arab. قَصَص to trim the nails and locks. See under קָצַח.

PIEL קָצַח and קָצַח 1. to cut off, e. g. a cord Ps. 129, 4; the hand, the thumbs, Judg. 1, 6. 2 Sam. 4, 12; a spear Ps. 46, 10; ornaments 2 K. 16, 17. 18, 16.

2. to cut up into threads, Ez. 39, 3; into pieces, to cut in pieces, 2 K. 24, 13.

PUAL part. קָצָחִים pass. of Pi. no. 1. Judg. 1, 7.

Deriv. קָצַח, whence the denom. קִיצוֹן; pr. n. קִיצָן.

קָצַח Chald. Pa. to cut off, Dan. 4, 11.

\* קָצַח and קָצַח 1. Mid. A, fut. קָצַח, to cut off or down; spec. grain, whence to reap, to harvest, c. acc. Is. 17, 5. Lev. 19, 9. 25, 5. al. Part. קִיצָר a reaper, mower, harvestman, Ruth 2, 3 sq. 2 K. 4, 18. Jer. 9, 21. Am. 9, 13. Ps. 129, 7. Part. pass. קָצָר cut off, shorter, of cells Ez. 42, 5.—Metaph. Job 4, 8 'they that sow trouble reap the same. Prov. 22, 8. Comp. קָצַח no. 2. a.

2. Mid. E (comp. adj. קָצַר), fut. קָצַח, once קָצַח Prov. 10, 27, intrans. to be cut off; hence to be shortened, short, Is. 28, 20. Arab. قَصَرَ to be short.—Spec. a)

קָצַח my hand is shortened, i. e. I have no power, am weak, feeble, Num. 11, 23. Is. 50, 2. 59, 1. Comp. Arab. قاصِر اليد 'short-handed,' and قَصِير

الدراع 'short-armed,' spoken of a person without strength or power; vice versa يد طولى 'a long hand,' for strength,

power; see more in Comm. on Is. 50, 2. b) קָצַח (רוּחִי) my soul, spirit, is shortened, i. e. I am impatient, grieved, vexed, Num. 21, 4. Judg. 16, 16. Job 21, 4. Mic. 2, 7; with בְּ for, on account of, any thing, Judg. 10, 16. Zech. 11, 8. Comp. אָרַח אָפַר under אָרַח.

PIEL to cut off, to shorten, one's days Ps. 102, 24.

HIPIH. 1. to harvest, to reap, Job 24, 6 Cheth.

2. i. q. Pi. Ps. 89, 46.

Deriv. קָצַר, קָצַר, קָצַר.

קָצַר m. adj. (ר. קָצַר) constr. קָצַר, plur. constr. קָצַר, short; קָצַר יָמִים short of days, short-lived, Job 14, 1. Spec. a) קָצַר short-handed, i. e. weak, feeble, 2 K. 19, 26. Is. 37, 27. b) קָצַר רִיחַ Prov. 14, 29, and קָצַר אָפַר v. 17, short of spirit, of anger, i. e. impatient, prone to anger.

קָצַר m. (ר. קָצַר) only קָצַר רִיחַ shortness of spirit, i. e. impatience, Ex. 6, 9.

קָצַח f. (for קָצַח, r. קָצַח; like מָנָה fr. מָנָה) a Chaldaizing form.

1. end, extremity, always with pref. מֵן, i. e. מֵן מָקָצַח for מָקָצַח, at the end of, after. Dan. 1, 15 מָקָצַח יָמִים עֲשָׂרָה after the end of ten days. v. 5. 18 לְמָקָצַח הַיָּמִים at the end of the days, see לְמָן p. 585. Comp. מָקָצַח for מָקָצַח, see in קָצַח no. 2, 3.—PLUR. קָצָחוֹ (for קָצָחוֹ, as בָּנָה, plur. בָּנוֹת,) ends, extremities, Ez. 38, 5; c. art. the ends sc. of the earth Ps. 65, 9 comp. v. 6. With suff. קָצָחוֹ Ex. 37, 8 and 39, 4 Cheth. where Keri has קָצָחוֹ from קָצַח.

2. the sum, the whole number, i. q. קָצַח no. 3. Dan. 1, 2 מִקְצַח בֵּית הָאֱלֹהִים some of the whole number of the sacred vessels; here מִקְצַח is used partitively, like מִן no. 1. Neh. 7, 70 מִקְצַח רָאשֵׁי הַפְּלִיָּאֲרוֹת some of the number of the phylarchs, i. e. a part of the heads of tribes. Comp. מִקְצַח אֲחֵיו Gen. 47, 2.—Some of these examples, as Dan. 1, 2. 18. Neh. 1. c. are referred by commentators to a noun of the form מִקְצַח, to which they give the signification of part. But the Chaldee, which is of special authority in all these examples, is clearly destitute of any such form; (since the passage in the Targ. Gen. 47, 2, is of the same character with those above cited,) and we



cannot therefore doubt but that **קָרָא**, wherever it occurs, is to be explained in one and the same manner.

**קָרָא** Chald. m. constr. **קָרָא** 1. *end*, Dan. 4, 31 **לְקָרָא יוֹמָא** *at the end of the days*.

2. *the sum, the whole*. Dan. 2, 42 **בֵּין קָרָא מְלָכֹתָא** *a part of the whole kingdom*, i. e. a part of the kingdom. Parall. *is מִנָּה a part of it*.

**קָרָא** m. adj. (r. **קָרָא**) plur. **קָרָא**, *cold, cool*, Prov. 25, 25. Jer. 16, 14. Trop. *cool, quiet*, Prov. 17, 27 Cheth. **קָרָא רִיחָא** *of a quiet spirit*. Keri see in **קָרָא** no. 1.

**קָרָא**, see in **קָרָא**.

**קָרָא** m. (r. **קָרָא**) *cold*, Gen. 8, 22.

\* **קָרָא**, 3 fem. **קָרָא** for **קָרָא** Is. 7, 14; inf. **קָרָא**, once **קָרָא** Judg. 8, 1 like verbs **לָא**, c. suff. **קָרָא**; fut. **קָרָא**, c. suff. **קָרָא** Jer. 23, 6; imper. **קָרָא**, plur. f. **קָרָא** Ex. 2, 20, **קָרָא** Ruth 1, 20.

1. *to cry out, to call out*, **κράζειν**. It is an onomatopoeic verb comprising also inarticulate sounds, see art. **קָרָא**; like Syr. **ܩܪܐ** to call, also to sound as a trumpet, to crow as a cock. — Comp. Gr. **κραζειν** (**κραγ**), **κρατσειν** (**κραγ**); in the Germanic tongues *charen* to cry out, *charo* clamour, wailing; often of the cry of animals, as Germ. *krähen*, Engl. *to crow*, French *crier*, Engl. *to cry*; with a sibilant prefixed *skreian*, Swed. *skria*, Germ. *schreien*, Engl. *to scream*; and with a sibilant added at the end *kreischen*, **קרען** q. v. — Spoken absol. of any cry or clamour, even inarticulate, like **צֶעֶק** Gen. 39, 14 **וַאֲקָרָא בְּקוֹל גָּדוֹל** *and I cried with a loud voice*, Sept. **ἐβόησα φωνῇ μεγάλῃ**. v. 15 **הִרְיֹמֹתִי קוֹלִי וַאֲקָרָא**. Often followed by the words thus uttered with a loud cry, i. q. either immediately, Gen. 45, 1 **וַיִּקְרָא יוֹסֵף** *and Joseph cried*, *Cause every one to go out*. Lev. 13, 45. Judg. 7, 20. 2 Sam. 20, 16. 2 K. 11, 14. Esth. 6, 9, 11; or also with a word interposed, as **לֹאמַר** Ez. 9, 1; **וַיִּקְרָא** 2 Sam. 18, 28; comp. 2 K. 18, 28 **בְּקוֹל גָּדוֹל וַיִּקְרָא** *and he cried with a loud voice in the Jewish tongue, and spake and said*. — Spec.

a) With **אֵל** of pers. *to cry out to any one, to call to any one*, Is. 6, 3. Judg. 18,

23; and with the words uttered, preceded by **לֹאמַר** 1 Sam. 26, 14, **וַיִּקְרָא** Judg. 9, 54. 1 Sam. 17, 8. 1 K. 17, 11. Also with **כֵּל** of pers. Is. 34, 14 *the satyrs shall cry to each other*. With **אַחֲרַי** of pers. *to cry after any one*, i. e. as he departs, 1 Sam. 20, 37. 38. 24, 9.

b) Often i. q. *to cry for help, to implore aid*, espec. from God, absol. Ps. 4, 2 **בְּקָרָאִי עֲנֵנִי** *when I cry, hear thou me*. 22, 3. 34, 7. 69, 4; with **אֶל-יְהוָה** Ps. 4, 4. 28, 1. 30, 9. 55, 17. 61, 3. Judg. 15, 18. 2 K. 20, 11. Hos. 7, 7; **לְאֶלֹהִים** Ps. 57, 3; acc. Ps. 14, 4. Is. 43, 22; c. suff. Ps. 17, 6. 88, 10. 91, 15. Also with **עַל** of pers. *on account of or against whom one cries to God for help*, Deut. 15, 9.

c) i. q. **κρατσειν**, which the LXX often put for it, *to cry, to proclaim*, in the manner of a herald or prophet. Absol. Prov. 1, 21 *wisdom crieth in the public places*. 8, 1; c. acc. 20, 6. Is. 40, 6 *the voice said, Cry. And he said, What shall I cry?* 58, 1. Zech. 1, 14. 17; with **עַל** of the object Jon. 1, 2. Followed also by the words cried, Gen. 41, 43. Ex. 32, 5. Jer. 2, 2. 7, 2. 19, 2. 51, 61; or as coupled with an acc. Zech. 7, 7. Is. 44, 7. Joel 4, 9 **קָרָא זֶה בְּגוֹיִם** *proclaim ye this among the Gentiles*; or with **בִּי** Is. 40, 2. **קָרָא דְּרוֹר** *to proclaim or announce liberty to slaves, captives*, Jer. 34, 8. 15. 17. Is. 61, 1. **קָרָא צוֹם** *to proclaim a fast* sc. to the people, Jer. 36, 9. Jon. 3, 5. — From the sense of proclaiming comes the signif. of reading aloud, reciting, see in no. 4.

2. *to call*, Sept. **καλεῖν**, very often. — Spec.

a) *to call any one to oneself*, i. e. to bid him come, to call or send for, c. acc. Gen. 27, 1. Ex. 2, 8. 1 Sam. 3, 16. Hos. 7, 11. Is. 46, 11; **לִי** Gen. 20, 9. Lev. 9, 1. Hos. 11, 1; **אֵל** Gen. 3, 9. Ex. 3, 4. 1 Sam. 3, 4. **קָרָא אֵלָיו** *to call to oneself* 2 Sam. 15, 2. Metaph. Prov. 18, 6 *his mouth calleth for blows*, i. e. deserves and invites them. Ruth 4, 11 **יָסָם קָרָא לְךָ** i. e. *call thee (get thee) a name in Bethlehem*, become thou famous.

b) As referring to several or many, *to call together, to convoke*, c. acc. Gen. 41, 8; dat. Gen. 20, 8. 39, 14. Josh. 23, 2. 24, 1; **אֵל** 49, 1. Josh. 10, 24. Hence **קָרָא עֲצָרָה** *to call a solemn assem-*

bly, to convoke, Joel 1, 14, comp. Is. 1, 13; a festival or holy convocation Lev. 23, 2, 4. קְרוֹאֵי הַנֶּדֶה those called, convoked, to an assembly, Num. 1, 16.

c) to call, i. e. to invite, to bid, to a repast, banquet, comp. καλεῖν ἐπὶ δεῖπνον, 1 Sam. 9, 13. 22. 1 K. 1, 9. 10. 41. 49. Part. קְרוֹאִים guests Prov. 9, 18. Trop. קָרָא לְשָׁלוֹם אֶל to invite to peace, to propose an alliance, Deut. 20, 10; comp. Judg. 21, 13.

d) to call, to summon before a judge, καλεῖν, καλεῖν εἰς δίκην, Job 13, 22. 14, 15; comp. 5, 1. Is. 59, 4 parall. נִשְׁפֵּט.

e) to call out or forth, as warriors Is. 13, 3; also God the generations of men Is. 41, 4.

f) to call any one to an office, i. q. בָּחַר to choose; c. acc. Is. 42, 6. 49, 1. 51, 2; לְ 22, 20. In the same sense, but stronger, is קָרָא בְּשֵׁם פ' to call one by his name, i. e. to the name and character which he now bears, Is. 43, 1. 45, 3. 4. Comp. Ex. 31, 2. Part. קְרוֹאִים the called, renowned, Ez. 23, 23.

g) קָרָא בְּשֵׁם פ' to call upon the name of any one, lit. 'to call with the name,' i. e. pronouncing the name; hence to praise, to laud, e. g. α) Men, as Ps. 49, 12 קָרָא בְּשִׁמְהֵם they laud their names i. e. of the rich. Prov. 20, 6 קָרָא אִישׁ חֲסִדּוֹ they praise every one his own goodness. A somewhat different turn of this sense occurs in Is. 44, 5 זָה אֲנִי אֲשֶׁר אֲבָרְכָה אֲנִי אֲשֶׁר אֲבָרְכָה אֲנִי אֲשֶׁר אֲבָרְכָה another lauds the name of Jacob, i. e. follows and praises the side or party of Jacob. β) קָרָא בְּשֵׁם יי to call upon the name of God, to invoke his name, i. e. to praise, to celebrate, to worship God, Gen. 4, 26. 12, 8. Ps. 79, 6. 105, 1. Is. 64, 6. Jer. 10, 25. Zeph. 3, 9. Comp. הִזְכִּיר בְּשֵׁם יי Without ב, we find קָרָא שֵׁם יי id. Deut. 32, 3. Ps. 99, 6. Lam. 3, 55. Sometimes to call upon the name of a divinity, is to implore his aid, 1 K. 18, 24 sq.—A different sense occurs in Ex. 33, 19, where God himself says: וְקָרָאתִי בְּשֵׁם יְהוָה לְפָנֶיךָ and I will proclaim by name before thee, Jehovah! sc. as present, i. e. in order that thou mayest know that God indeed is here, I will myself be the herald to announce my coming. Comp. Gen. 41, 43.

3. to call, i. e. to name, fully לְ שֵׁם קָרָא to call (give) a name to any one, Gr.

καλεῖν τινά τι II. 5. 306. Od. 8. 550. So Gen. 26, 18. Ruth 4, 17. Ps. 147, 4. Construed: a) With acc. of name and dat. of that to which the name is given, Gen. 1, 5 וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם v. 8. 10. 31, 47. 1 Sam. 4, 21. Ruth 1, 20. 21. Is. 47, 1. al. sæpe. b) With two acc. Num. 32, 41. Is. 60, 18. c) Oftener as follows: Gen. 4, 25 וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת and she called his name Seth. v. 26. 5, 2. 3. 29. 11, 9. 19, 22. 27, 36. 29, 34.

4. to read aloud before an assembly, etc. to recite, (pr. from the signification of crying or calling out, see no. 1. fn.) with acc. of thing Ex. 24, 7. Josh. 8, 34. 35. 2 K. 23, 2; also קָרָא בְּסֵפֶר to read in a book, i. e. what is written in it, (comp. שָׁתָה בְּ to drink what is in a vessel,) Neh. 8, 8. 18. 9, 3. Jer. 36, 14 sq. Hab. 2, 2. Often with the adjunct בְּאָזְנֵי פ' Ex. l. c. Josh. l. c. נִגְדָה פ' Deut. 31, 11.—Hence genr. to read Deut. 17, 19. 2 K. 5, 7. 19, 14. 22, 8. Is. 29, 11.—Arab. قَرَأَ, Syr. عَزَا, to read.

NIPH. נִקְרָא 1. to be called, i. e. bid to come, to be called together, convoked, Esth. 3, 12. 8, 9. נִקְרָא שֵׁם פ' the name of any one is celebrated, becomes famous, Jer. 44, 26. Ruth 4, 14.

2. to be called, i. e. named. Construed: a) With dat. of pers. or thing to which the name is given; Gen. 2, 23 לְוָאָה אִשָּׁה וַתִּקְרָא אֵשָׁה this shall be called Woman. 1 Sam. 9, 9. Is. 1, 26. 32, 5. 62, 4. 12. b) With a double nominat. Zech. 8, 3 וְיִקְרָא יְרוּשָׁלַם עִיר הַאֱמֶת and Jerusalem shall be called the city of truth. Is. 54, 5. 56, 7. c) With שֵׁם added, Gen. 17, 5 לֹא יִקְרָא עוֹד אֶת־שְׁמֶךָ אַבְרָם no longer shall thy name be called Abram. 35, 10. Deut. 25, 10. Dan. 10, 1. For this threefold construction comp. in Kal no. 3.

The following phrases are also to be noted: α) נִקְרָא בְּשֵׁם פ' to be called by the name of any one, i. e. to be reckoned to his family, tribe, etc. Is. 43, 7. 48, 1; c. בְּ Gen. 21, 12; and in like manner עַל שֵׁם, 48, 6 וַתִּקְרָא יְהוָה אֶת־בְּנֵיהֶם וַתִּקְרָא אֶת־בְּנֵיהֶם אֶת־עֲפְרַיִם וְאֶת־מְנַשֶּׁה they shall be called after the name of their brethren, i. e. shall be reckoned as belonging to Ephraim and Manasseh, not as distinct tribes, nor as sons of Jacob. Deut. 3, 14. מִיִּשְׂרָאֵל הִקְרָא נִקְרָא 2 מִן, Is. 48, 2 i. e. they call themselves from the holy



city, inhabitants of it. **קָרָא** שְׁמִי (β) *my name is called upon any thing*, i. e. my name is given to it, it is called mine, implying property, relation, etc. Is. 4, 1. 2 Sam. 12, 28. So of the people of Israel, to whom the name of God is given, i. e. who are called the people of God, Deut. 28, 10. Is. 63, 19. Jer. 14, 9. Am. 9, 12. 2 Chr. 7, 14; of the temple 1 K. 8, 43. Jer. 7, 10. 11. 14. 30. 34, 15; of Jerusalem Dan. 9, 18. 19; of prophets Jer. 15, 16. Also with **בְּ** id. Gen. 48, 16. γ) Further, to be called is often i. q. to be, since men and things are called that which they are, or at least seem to be; e. g. Is. 1, 26 *afterwards thou shalt be called the city of righteousness*, i. e. this will be thy name because thou wilt be so in reality. 9, 5. 30, 7. 35, 8. 47, 1. 5. 48, 8. 56, 7; comp. 4, 3. 19, 18. See Comm. on Isaiah, III. p. 29. So Gr. *καλεσθαι* Il. 4. 61. Od. 7. 313. Monk ad Eurip. Hippolyt. 2. Porson ad Phœniss. 576.

3. to be read aloud, recited, Esth. 6, 1; c. **בְּ** in a book Neh. 13, 1.

**קָרָא** Part. c. suff. **קָרְאִי**.

1. Pass. of Kal no. 2. f, to be called, chosen, Is. 48, 12.

2. to be called, named, Is. 65, 1; often **בְּ** קָרָא 48, 8. 58, 12. 61, 3. 62, 2. Ez. 10, 13. But see in Niph. no. 2. γ.

Deriv. קָרִיא, קָרִיאָה, מְקָרֵא, מְקָרֵאָה.

\* II. **קָרָא** fut. **יִקְרָא** to encounter, to meet any one, i. q. **קָרָה**. The primary idea is to strike upon, to impinge or hit against, comp. **פָּגַע**; like Gr. *τυγχάνω* pr. to hit a mark. Its stronger signif. appears in **קָרַי** a hostile encounter. Kindr. roots are קָרַב, קָרַן whence קָרֵן, Gr. *κρούω*. Comp. Arab. **قَرَا** and **قَرَأَ**.—Only trop. c. acc. to encounter, to assail any one, as terror Job 4, 14; to befall, to happen to any one, as evil, harm, Gen. 42, 4. 38. Lev. 10, 19. Is. 51, 19. Jer. 13, 22; genr. Gen. 49, 1. Once without acc. Ex. 1, 10.

NIPH. to be encountered, to be met with, to be found; e. g. by chance, i. q. to happen to be, 2 Sam. 1, 6. 20, 1. With **לְפָנַי** to be found before any one, e. g. of things Deut. 22, 6; of persons to meet, to come to meet, 2 Sam. 18, 9; with **עַל**

id. Ex. 5, 3. Trop. to come to pass, to happen, Jer. 4, 20.

HIPH. to cause to happen or befall, e. g. evil to any one, c. dupl. acc. Jer. 32, 23.

**קָרָא** Chald. fut. **יִקְרָא**, once **יִקְרָה** Dan. 5, 7; part. pass. **קָרִי** Ezra 4, 18. 23.

1. to cry, to call out, as a herald, Dan. 3, 4. 4, 11. 5, 7.

2. to read aloud, to recite, Ezra 4, 18. 23; to read Dan. 5, 8. 16. 17.

**קָרָא** see **קָרִיא**.

**קָרָא** m. (r. קָרָא I), 1. a partridge, pr. 'the crier, caller;' so in German it is said of the partridge, 'das Rebhuhn ruft;' comp. *Krähe* from *krähen*, and the Arab. **كُرَاة** *Kūṭā*, i. e. a species of partridge so called from its cry, see Burckhardt's Travels in Syria p. 406.—1 Sam. 26, 20. Jer. 17, 11, in which last passage there is an allusion to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits upon them; Epiphan. Physiol. 9.

2. *Kore*, pr. n. m. 1 Chr. 9, 19. 2 Chr. 31, 14.

**קָרָא** f. (r. קָרָא II) pr. noun of action, encounter, meeting; found only with **לְ** prefixed, constr. **לְקָרָא** contr. for **לְקָרְאָה**, c. suff. **לְקָרְאָהִי**, also **לְקָרְאָהֶם**, and only as Preposition.

1. Pr. for encountering, for meeting, i. e. to meet, towards, obviā, after verbs of motion, as **הִלָּךְ**, **הִצָּא**, **הִנָּח**; either in a hostile sense Josh. 8, 14. Judg. 7, 24. 1 Sam. 4, 1. Job 39, 21. \*Ps. 35, 3. al. sæpe; or genr. Gen. 14, 17. 18, 2. 29, 13. 46, 29. Ex. 4, 27. 18, 7. al. sæpe. Prægn. after a verb of rest, where however a verb of motion is implied; Gen. 19, 1 **וַיָּקָם לְקָרְאָהֶם** and he rose up and went to meet them. Judg. 19, 3 **וַיֵּשֶׁבֶת לְקָרְאָהִי** he joyfully went to meet him. 1 Sam. 16, 4. 21, 2. Am. 4, 12. Ps. 59, 5. Is. 14, 9. Josh. 11, 20.

2. over against, opposite to, Gen. 15, 10; in a hostile sense 1 Sam. 17, 21.

\* I. **קָרַב** and **קָרַב** Zeph. 3, 2; inf. **קָרַב**, c. suff. **קָרַבְנָם** Deut. 20, 2, fem. **קָרַבָּה** Ex. 36, 2; fut. **יִקְרַב**, to draw near, to come near, to approach. Arab.

**قَرَبَ** and **قَرَّبَ** id. Syr. **قَرَّبَ**, Eth.

**ΦΚΩ** id. The primary idea seems to be that of *striking upon, touching, reaching to*, comp. **נָגַשׁ**, **נָגַע**; kindr. therefore with **קָרַע** II, **קָרַה**.—Constr. with **אֶל** of pers. Gen. 37, 18. 2 Sam. 20, 17. Jon. 1, 6; of thing and place Ex. 32, 19. Deut. 2, 37. Prov. 5, 8. More rarely with **עַל** 2 K. 16, 12; **לְ** Job 33, 22; **בְּ** of place Judg. 19, 13. Ps. 91, 10. Also according to the context, c. **עַד** 2 Sam. 20, 16; **לְקָרְאָה** 1 Sam. 17, 48; **לְפָנַי** Josh. 17, 4; **מִנִּי** Deut. 2, 19, etc. Absol. Deut. 25, 11. Is. 41, 5. Ez. 9, 1.—Strictly only of animated beings; but trop. also of time Gen. 27, 41. Deut. 15, 9. Ez. 12, 23. Lam. 4, 18; inf. c. **לְ** Gen. 47, 29. Deut. 31, 14. 1 K. 2, 1.—Spec. a) In a hostile sense, *to draw near* for battle, Ex. 14, 20; with **אֶל־מִלְחָמָה** and **לְמִלְחָמָה** Deut. 20, 2; **אֶל־הָעִיר** Deut. 20, 10. Josh. 8, 5. **עַל פַּ'** Ps. 27, 2; comp. Ps. 119, 150. See **קָרַב**. b) Vice versa, in kindness and good-will; 1 K. 2, 7 **כִּי בָן יָנָה קָרְבוּ אֵלַי** *for so they came in kindness to me*. So God is said *to draw near* to men, in affording help to the afflicted, Ps. 69, 19. Lam. 3, 57. c) *to draw near to God*, **אֶל יְיָ**; also *before God*, **לְפָנַי יְיָ**, Ex. 16, 9; with sacrifice Lev. 16, 1. 1 Sam. 14, 36. Ez. 40, 46; the priests in their ministry Ez. 44, 15; all those who come with pious hope and confidence, Ps. 32, 9. Zeph. 3, 2; comp. Ps. 119, 169. Often of those who take part in sacred rites, Ex. 12, 48. Lev. 21, 17. 18. 22, 3. Num. 17, 5. 2 K. 16, 12. d) *to approach a woman* in conjugal intercourse, Gen. 20, 4. Lev. 18, 14. Deut. 22, 14. Is. 8, 3. Ez. 18, 6; absol. Lev. 18, 6. 19. But **אֶל־קָרְבָּהּ** is said of a woman lying down to a beast, Lev. 20, 16. Arab. **قَرَب**, Eth. **ጥፋረፍ** id. Gr. *πλησιάζω*, also *πελάζω*. e) Is. 65, 5 **קָרַב אֵלַיָּה** *come near to thyself*, sc. and not to me, i. e. stand back, approach me not; comp. Hiph. no. 2.

**NIPH.** 1. i. q. Kal *to come near, to approach*, Josh. 7, 14.

2. *to be brought*, pass. of Hiph. Ex. 22, 7.

**PIEL קָרַב** 1. Causat. *to bring near or forth, to cause to approach*, Hos. 7, 6. Is. 41, 21. 46, 13; *to oneself*, i. e. *to admit, to receive*, Ps. 65, 5. Job 31, 37; *to*

*bring near* to one another, *to join together*, Ez. 37, 17, where **קָרַב** is imper. for **קָרַב**.

2. Intrans. and intensive, *to be very near*, c. **לְ** et infin. Ez. 36, 8.

**HIPH.** 1. *to bring near, to cause or command to approach*, e. g. persons, with **אֶל** to any one Ex. 28, 1. 29, 4. Num. 8, 9. 10; times, *to bring on* Ex. 22, 4; *to admit to oneself*, *to give access*, Jer. 30, 21; of things, *to bring together* two things, *to join*, Is. 5, 8.—Hence

2. *to bring, to offer* a gift Judg. 3, 18. 5, 25. Ps. 72, 10. Mal. 1, 8; espec. a sacrifice of any kind Ex. 29, 3. 10. Lev. 1, 13. 14. 3, 3. 7. Num. 9, 13. al. *sæpiss*. Sometimes there is added **יְיָ** **לְפָנַי יְיָ** Lev. 3, 12. 12, 7; **יְיָהוָה** 2 Chr. 35, 12. Ez. 44, 15.—Also *to bring* a cause before a judge Deut. 1, 17.—Arab. **قَرَب** II, *to offer*.

3. With infin. and **לְ** *to draw near* to doing any thing, *to be near* or *about* to do, c. **לְ** **קָרַב** Is. 26, 17; **לְבוֹא** Gen. 12, 11; absol. id. Ex. 14, 10.—Arab. **قَارَبَ** id.

With **מִן**, *to bring away from* one place to another, *to remove*, 2 K. 16, 14 **וַיִּקָּרֵב מִצֵּאת פְּנֵי הַבַּיִת** *and he removed the brazen altar from the front of the temple*. Comp. **נָגַשׁ** no. 3, where add Sanscr. *āgam* *to approach and recede*.

Deriv. **קָרַב**—**קָרְבָּה**, **קָרִיב**.

\* II. **קָרַב** obsol. root, prob. i. q. Arab.

**قَلَبَ** (*r* and *l* being interchanged) *to turn, to turn about*; mid. *E*, *to turn inside out, to invert*, e. g. as the lip; **قَلْبُ** the interior, inner part.—Hence **קָרַב**.

**קָרַב** Chald. plur. **קָרְבוּ**, *to draw near, to approach*, Dan. 3, 26. 6, 13; c. **עַל** to any one Dan. 7, 16; **לְ** 6, 21.

**PA.** *to bring, to offer*, Ezra 7, 17.

**APH.** 1. *to bring near* Dan. 7, 13.

2. *to bring, to offer*, Ezra 6, 10, 17.

**קָרַב** m. (*r*. **קָרַב** I) Kamets impure, *encounter, battle, war*, i. q. **מִלְחָמָה**, 2 Sam. 17, 11; elsewhere only in poetic style, Ps. 55, 19. 22. 78, 9. 144, 1. Job 38, 23. Ecc. 9, 18. Zech. 14, 3. Plur. **קָרְבוֹת** Ps. 68, 31. Syr. **قَرَبَا** id.

**קָרַב** Chald. m. id. Dan. 7, 21. In Targg. often for Heb. **מִלְחָמָה**.



**קרב** m. adj. verbal (r. קרב I) plur. **קָרְבִּים**, *drawing nigh, approaching*, Deut. 20, 3. 1 Sam. 17, 41. 1 K. 5, 7.

**קרב** m. (r. קרב II) in pause **קָרֵב**, c. suff. **קָרְבִּי**, plur. c. suff. **קָרְבִּי** once Ps. 103, 1.

1. *the midst, middle, inner part*; hence with Prep. a) **בְּקָרֵב** *in the midst of*, **בְּהוֹף** *in the midst of*, like **בְּהוֹף**; e. g. **בְּקָרֵב הָאָרֶץ** *in the midst of the land*, i. e. *in the land* Gen. 45, 6. Ex. 8, 18. Is. 7, 22. 10, 23; **בְּקָרֵב הַצִּוֹּת** *in the middle of the streets* Is. 5, 25. **בְּקָרֵב הַכְּנָעֲנִי** *among the Canaanites* Judg. 1, 32. **בְּקָרֵב הָאָרֶץ** Gen. 24, 3, **אֶחָד** Deut. 18, 2, **לְבִי**, Ps. 36, 2. etc. Also after verbs of motion, as **בְּקָרֵב הַמִּלְחָמָה** *into the midst of the battle* 1 K. 20, 39; *to pass through the midst of the camp* Josh. 1, 11. Of time, **בְּקָרֵב שָׁנִים** *in the midst of (within) the years* Hab. 3, 2. b) **מִקְרָב** *from the midst*, after verbs of taking away, removing, etc. e. g. **הִסִּיר**, **כָּרַח**, **כָּרַח**, Ex. 31, 14. Lev. 17, 4. 10. Deut. 13, 6. Mic. 5, 9. al. sēp.

2. Spec. *the interior of the body*: a) *the bowels, intestines*, e. g. of victims Ex. 29, 13. 22. Lev. 1, 13. 9, 14. al. Also *the belly or stomach* Gen. 41, 21; *the womb* Gen. 25, 22. b) *the inner part of a person*, as the seat of life 1 K. 17, 21, and of the mind Ps. 39, 4. **בְּקָרְבִּי** *within me* 51, 12. 55, 5. Is. 16, 11. 26, 9. al. Hence for *the mind, heart*, as the seat of thought and affection, Gen. 18, 12. 1 K. 3, 28. Ps. 5, 10. 62, 5. 64, 7. Jer. 31, 33.

**קָרֵב**, see in קָרִיב.

**קָרְבָּה** f. (r. קרב I) constr. **קָרְבָּה**, *a drawing near, approach*, Ps. 73, 28. Is. 58, 2.

**קָרְבֵּן** m. (r. קרב I) c. art. in pause **הַקָּרְבֵּן** Ez. 40, 43 (comp. **הַקָּרְבֵּן** 1 Sam. 13, 21), constr. **קָרְבֵּן**, c. suff. **קָרְבֵּנִי**; plur. c. suff. once **קָרְבָּנֵיהֶם** Lev. 7, 38 (in other copies **קָרְבָּנֵיהֶם**), *an offering, oblation, sacrifice*, either bloody or without blood, either to be wholly burned or only in part; so Ez. 20, 28. 40, 43, but elsewhere only in Leviticus and Numbers; e. g. Lev. 1, 2. 3. 10. 14. 2, 1. 4. 3, 1. 2. 7, 13. 22, 27. Num. 5, 15. 7, 17 sq. 15, 4. 31, 50. al. See r. קָרֵב Hiph. no. 2. Comp. **κορβάν** Mark 7, 11.—Chald. **קָרְבֵּן**, **קָרְבֵּן**, Syr. **قَرْبَان**, Arab. **قَرْبَان**, id.

**קָרְבֵּן** m. *an offering, oblation*, Neb. 10, 35. 13, 31.—R. קרב no. I.

**קָרְבֵּם** m. *an axe*, c. suff. **קָרְבֵּם** 1 Sam. 13, 20. Plur. **קָרְבָּמִים** v. 21, and **קָרְבָּמֹת** Ps. 74, 5. Jer. 46, 22, also **קָרְבָּמֹת** without Dag. Judg. 9, 48. Arab. **قَدْرَم**, Talmud. **קִירְדִּים**, id.—But Heb. **קָרְבָּם** prob. comes from the verbal Pi. **קָרַם**, **قَدَّرَم**, (the letter ר being inserted,) from r. קָרַם in the primary signif. *to sharpen, to be sharp*, comp. **קָרַם**, **קָרַם**. Another and softer form of the same word would seem to be **קָרַן**, where see, and comp. the Arabic forms there quoted.

\* **קָרָה** fut. **יִקְרָה**, once **יִקְרָה** as if **לָא** Dan. 10, 14, apoc. and conv. **וַיִּקְרָה**; i. q. **קָרָא** II.

1. *to meet, to go or come to meet* any one, in a hostile sense, c. acc. Deut. 25, 18. See Niph. and קָרַי.

2. *to befall, to happen to* any one, as good or evil, Is. 41, 22; with acc. of pers. Gen. 42, 29. 1 Sam. 28, 10. Esth. 4, 7. 6, 13. Ecc. 2, 14. 9, 11; c. לְ Dan. 10, 14. So Ruth 2, 3 **וַיִּקְרָה מִקְרָהּ הַלֵּלָהּ** lit. *and her hap happened upon a part of the field belonging to Boaz*; Engl. Vers. well, *her hap was to light upon*, etc.

NIPH. 1. *to meet, to fall in with*, c. **לְ**, like Engl. *to light upon* any one, Ex. 3, 18, comp. 5, 3; **אֶל** Num. 23, 4. 16; **וַיִּקְרָה** v. 3; absol. Num. 23, 15.

\* 2. *to be by chance, to happen*, 2 Sam. 1, 6. Comp. **קָרָא** II. Niph.

PIEL **קָרָה** *to lay beams or joists, contrignare*, pr. *to make them meet and fit into each other*, (comp. **קִירָה** a beam,) 2 Chr. 34, 11. Neh. 2, 8. 3, 3. 6. Hence *to frame, to build*, Ps. 104, 3.

HIPH. 1. *to cause to meet, to let happen to* any one, c. **לְפָנַי** Gen. 27, 20. 24, 12 **וַיִּקְרָהנָא לְפָנַי הַיּוֹם** *let happen to me this day* sc. *what I seek, send me good speed*.

2. *to make convenient, ready of access* e. g. cities of refuge convenient to flee to, Num. 35, 11.

Deriv. **קָרָה**, **קָרָה**, **קָרַר**, **קָרָה**, **קָרָה**, **קָרָה**, **קָרָה**, and the pr. names **קָרָה**, **קָרָה**.

קָרָה Chald. see r. קָרָה.

קָרָה f. (ר. קָרַר) *cold*, Ps. 147, 17. Job 24, 7, 37, 9. Prov. 25, 20. Nah. 3, 17.

קָרָה m. (ר. קָרָה) *hap, chance, accident*. Deut. 23, 11 מִקְרָה לַיְלָה *by reason of accident by night*, an euphemism for nocturnal pollution. So in Talmudic the noun קָרַי.

קָרַה see קָרַה.

קָרוֹב m. adj. also קָרֵב Ex. 12, 4. al. (r. קָרֵב I) c. suff. קָרֵבוֹ, plur. קָרוֹבִים, c. suff. קָרְבִי; fem. קָרוֹבָה, קָרְבָּה Deut. 21, 3, plur. f. קָרוֹבוֹת Ez. 22, 5; *near, nigh*, spoken:

a) Of place; with אֶל of pers. Gen. 45, 10 הֵרִיתִי קָרוֹב אֵלַי *thou shalt be near unto me*. Ex. 12, 4. Deut. 13, 18. Josh. 9, 16; with אֶצֶל 1 K. 21, 2. קָרוֹב *a near neighbour* Prov. 27, 10. Trop. *near* in dignity Esth. 1, 14; in public relations 2 Sam. 19, 43. Spec. God is said to be *near* to men, when he affords them help, Deut. 4, 7. Ps. 34, 19. 119, 151. 145, 18; and vice versa the people of God, the righteous, the priests, are said to be *near* to God, Ps. 148, 14 (where קָרוֹבוֹ is i. q. קָרוֹב). Lev. 10, 3. Ez. 42, 13. 43, 19; comp. 1 K. 8, 59.—Diff. is Jer. 12, 2 קָרוֹב אַתָּה בְּפִיהֶם וְגו' *near art thou in their mouth, but far from their heart*, i. e. they speak of thee always. Ps. 75, 2.

b) Of kindred, affinity; with אֶל Lev. 21, 2, 3, 25, 25. Num. 27, 11. Deut. 21, 6; לְ Ruth 2, 20. Neh. 13, 4; מֵן of comparison, Ruth 3, 12 קָרוֹב מֵמֵנִי *nearer than I*. With suff. קָרוֹבוֹ i. q. קָרֵב לִי 'one near to him,' *his kinsman*, Ex. 32, 27. Ps. 15, 3; plur. c. suff. קָרוֹבֵי *my kinsmen* Ps. 38, 12. Job 19, 14. Also *friends*, i. e. paramours, Ez. 23, 5, 12; see r. קָרַב Kal lett. d.

c) Of time, i. e. α) *near to come*, impending, as the day of Jehovah Is. 13, 6. Joel 1, 15. 4, 14; deliverance Is. 51, 5. Ps. 85, 10; distress Ps. 22, 12. Fully קָרוֹב לְבוא Is. 13, 22. 56, 1. Jer. 48, 16. Here too belongs Job 17, 12 קָרוֹב הַשֶּׁה *the light is not far from darkness*, will soon be merged in it; comp. Lat. *prope absum*. Hence קָרוֹב *in a near time, soon*; Ez. 11, 3 בְּקָרוֹב *is it not near, the building of houses?* i. e. soon we shall rebuild the

houses ruined in the siege. So מְקָרוֹב *after a near time, soon, shortly*, Ez. 7, 8. Jer. 23, 23 (see in רְחוֹק); also Job 20, 5 *the triumphing of the wicked is short*, i. e. will shortly come to an end. Arab. مِنْ قَرِيبٍ *soon, shortly*. β) Of time *just past*; hence מְקָרוֹב *in recent times, newly, lately*, Deut. 32, 17.

\* קָרַה fut. plur. וְקָרְהוּ, imper. f. קָרְהִי, pr. *to make smooth*, see קָרַה ice; spec. *to make bald, to make a bald place*, Lev. 21, 5. Mic. 1, 16.—Hence by softening the letters, comes the root קָלַח q. v. Syr. عَوْس having no horns; Arab. قُرْعَة baldness.

NIPH. *to be made bald*, c. לְ for any one, e. g. the dead, Jer. 16, 6.

HIPH. i. q. Kal Ez. 27, 31.

HOPH. pass. מְקָרַה *make bald, shorn*, Ez. 29, 18.

Deriv. קָרַה—קָרְהָה.

קָרֵה (bald-head) *Kareah*, pr. n. m. 2 K. 25, 23. Jer. 40, 8.

קָרֵה m. (ר. קָרַה) *a bald-head*, having a bald spot on the crown or hinder part of the head, different from גִּבַּח q. v. Lev. 13, 40. 2 K. 2, 23. Chald. קָרֵה id.

קָרַח m. (ר. קָרַח) in pause קָרַח.

1. *ice*, so called from its smoothness, Job 6, 16. 37, 10. 38, 29. Hence *cold*, Gen. 31, 40. Jer. 36, 30.

2. *crystal*, like Gr. κρύσταλλος, as resembling ice, Ez. 1, 22. Chald. קָרְהָה id.

קָרַח m. (ר. קָרַח) 1. i. q. קָרַח no. 1, *ice*; poet. for *hail*, Ps. 147, 17.

2. *Korah*, pr. n. a) A son of Esau Gen. 36, 5, 14. b) A son of Eliphaz, also an Edomitish tribe descended from him, ib. v. 16. c) A Levite, cousin of Moses and Aaron, who conspired against Moses, Ex. 6, 21. 24. Num. 16, 1 sq. 26, 9–11. Of the same stock are the בְּנֵי קָרַח *the sons of Korah, the Korahites*, a family of Levites and singers in the time of David (see קָרְהִי), to whom ten of the Psalms are ascribed, Ps. 42–49. 84. 85. 87. 88. d) 1 Chr. 2, 43.

קָרְהָה f. (ר. קָרַח) once קָרְהָה Ez. 27, 31, *baldness, a bald place*. a) On the crown or hinder part of the head, Lev. 21, 5; as shorn in token of mourning.



Is. 3, 24. 15, 2. Jer. 47, 5. 48, 37. Ez. 7, 18. al. b) On the front part of the head, i. q. **בְּחֶה**, Deut. 14, 1.

**קֶרְחִי** *Korahite*, patronym. from **קֶרַח** no. 2. c. Ex. 6, 24. Num. 26, 58. 1 Chr. 12, 6, 26, 1. Plur. **הַקֶּרְחִים** 1 Chr. 9, 19.

**קֶרֶחַת** f. (r. **קָרַח**) c. suff. **קֶרְחָהוּ**, i. q. **קֶרֶחַח**, *baldness, bald spot* on the crown or hinder part of the head, Lev. 13, 42. 43. Trop. *bareness*, a thread-bare spot on the wrong side of cloth, Lev. 13, 55.

**קָרַי** m. (r. **קָרַח**) in pause **קָרַי**, *hostile encounter* Lev. 26, 28; and so in the phrase **הָלַךְ קָרַי עִם** *to go into encounter with any one*, i. e. *to walk contrary to him, to oppose, to resist him*, Lev. 26, 21. 23. **בְּקָרַי** id. v. 24. 27. 40. 41.

**קָרְיָא** m. (r. **קָרָא** I) *called, chosen, select*, Num. 16, 2; also Num. 1, 16 Cheth.

**קָרְיָאָה** *a public crying, proclamation*, Jon. 3, 2. R. **קָרָא** I.

**קִרְיָה** f. (r. **קָרַח**) *a city, town*, i. q. **צִיר**, comp. **קָרַח**; so called perh. from the signif. 'to frame, to build,' see the root in Piel; better perh. 'a fortified place,' as *resisting enemies*, comp. in **קָרַי**. With a few exceptions (Deut. 2, 36. 1 K. 1, 41. 45), found only in the poetic style, Num. 21, 28. Is. 1, 21. 26. 22, 2. 25. 2. 26, 5. 32, 13. Ps. 48, 3. Prov. 10, 15. Job 39, 7. al. Syr. **ܩܪܝܐ**, Arab. **قَرْيَة**, *city*, also *village*.

Hence the following pr. names of cities:

a) **קִרְיַת אַרְבַּע** Gen. 23, 2. Josh. 15, 54. 20, 7; c. art. **קִרְיַת הָאַרְבַּע** Neh. 11, 26; *Kirjath-Arba*, i. e. the city of Arba, one of the Anakim (see **אַרְבַּע**), the ancient name of Hebron, but still used in the time of Nehemiah, Neh. 1. c.

b) **קִרְיַת בַּעַל** (city of Baal) *Kirjath-Baal*, the same city which is more usually called **בֵּית יֶזְרַע** (see in lett. d), Josh. 15, 60. 18, 14.

c) **קִרְיַת הַחֲצוֹת** (city of streets) *Kirjath-huzoth*, in Moab, Num. 22, 39.

d) **קִרְיַת יְזְרַעִים** (city of forests) *Kirjath-jearim*, on the confines of Judah and Benjamin Josh. 9, 17. 18, 15. Judg. 18, 12. 1 Sam. 6, 21; c. art. **קִרְיַת הַיְזְרַעִים** Jer. 26, 20; contracted **קִרְיַת יְזְרַעִים** Ezr. 2, 25. and simpl. **קִרְיַה** Josh. 18, 28; else-

where also **קִרְיַת-בַּעַל** see in lett. b. Eusebius places it at nine Rom. miles from Jerusalem towards Diospolis or Lydda. Prob. the modern *Kuryet el-'Enab*, three hours west of Jerusalem; see Bibl. Res. in Palest. II. p. 334 sq.

e) **קִרְיַת-סֶנָּה** (palm-city. comp. **סֶנָּה**) *Kirjath-sannah* Josh. 15, 49, also called **קִרְיַת-סֶפֶר** (book-town) *Kirjath-sepher*, in the tribe of Judah, Josh. 15, 15. 16. Judg. 1, 11. 12. The same city was likewise called **דְּבִיר** q. v. Josh. 15, 15. 49.

f) **קִרְיַת עֲרִים**, see in lett. d.

g) **קִרְיַתַּיִם** (double city) *Kirjathaim*: α) In the territory of Reuben Num. 32, 37. Josh. 13, 19; afterwards subject to Moab Jer. 48, 1. 23. Ez. 25, 9. Eusebius and Jerome speak of a place *Kαριάθα* (*Kariátha*) *Koreiatha*, ten Roman miles west of Medaba. β) In the tribe of Naphtali, 1 Chr. 6, 61 [76]; elsewhere **קִרְיָתַן**.

**קִרְיָה** and **קִרְיָא** Chald. *a city*, Ezra 4, 10 sq.

**קִרְיֹת** (cities) *Kerioth*, pr. n. of two cities, one in the tribe of Judah, Josh. 15, 25; the other in Moab, Jer. 48, 24. 41. Am. 2, 2.

**קִרְיַת**, see in **קִרְיָה** lett. d.

\* **קָרַם** *to overlay, to cover*; Syr. and Chald. to overlay with metal. With **עַל**, like other verbs of covering; Ez. 37, 6 **קָרַמְתִּי עֲלֵיכֶם עוֹר** *I will cover you with skin*. Intrans. *to be covered*, fut. **יִקְרַם**, v. 8.

\* **קָרַן** 1. pr. prob. *to strike, to push*, kindr. with **קָרָא** II, **קָרַח**; whence **קָרַן** horn, as the instrument of striking, pushing. Eth. **ቀረን** to push with the horn, also to assail; **ቀርን** horn. The primary syllable is **קָר**; comp. Sanscr. *ṣarnis, ṣarṇgan*, horn, sharp point, *ṣiris* sharp point, all from *ṣar* to bore.

2. Denom. from **קָרַן** lett. e, *to emit rays, to shine*, e. g. the face of Moses Ex. 34, 29. 30. 35; Sept. *δεδοξασται τὸ πρόσωπον αὐτοῦ*.—Aquil. and Vulg. absurdly, *αεγατωδης ἦν*, *cornuta erat*. Hence painters and sculptors often represent Moses with horns.

Hebr. *to have horns*, pr. 'to shoot out horns,' Ps. 69, 32.—Hence

קֶרֶן f. in pause קֶרֶן, c. suff. קֶרֶנִי; Dual קֶרֶנִים, also קֶרֶנִים (as if from קֶרֶן) Dan. 8, 3. 6. 20, constr. קֶרֶנִי used also for plural; Plur. קֶרֶנוֹת, constr. קֶרֶנוֹת Ps. 75, 11 mostly in lett. c; a *horn*, as of an ox, ram, see in r. קֶרֶן no. 1. Gen. 22, 13. Deut. 33, 17. Ps. 22, 22. Dan. 8, 5. 8. 9. al. sæp. Also of artificial horns 1 K. 22, 11. Zech. 2, 1. 2. 4 [1, 18. 19. 21]. Meton. for a *flask, vessel*, made of horn, comp. Engl. *drinking-horn*, *powder-horn*, 1

Sam. 16, 1. 13. 1 K. 1, 39.—Arab. قَرْن

horn, also point of a sword; Eth. ቀርኝ, Syr. قَرْن, Chald. קֶרֶנָא, horn. Sanscr. see in r. קֶרֶן. Comp. Gr. κέρας, also κέραυνος *thunder-bolt*, Lat. *cornu*, Goth. *haurns*, whence Germ. and Engl. *horn*.

Metaph. a *horn* is put as the symbol of *strength, might, power*, the image being drawn from the bull and other animals which push with their horns. Jer. 48, 25 *the horn of Moab is broken*, i. e. her strength, might, is broken, comp. Lam. 2, 3. Ps. 75, 11. So God is said לְהַרְיֵם קֶרֶן פ' *to lift up, exalt, the horn of any one*, i. e. to strengthen him, to increase his power and dignity, Ps. 89, 18. 92, 11. 148, 14. 1 Sam. 2, 10. Lam. 2, 17. Contra, *to exalt the horn of God*, i. q. to praise, to laud him, 1 Chr. 25, 5. Hence קֶרֶנִי בָּקִיָּה *my horn is lifted up, exalted*, i. e. my strength is augmented, I acquire new courage and spirit, Ps. 89, 25. 112, 9. 1 Sam. 2, 1. In the same sense, Am. 6, 13 לָנוּ קֶרֶנִים *we have taken to us horns*. Vice versa, in a bad sense קֶרֶנִי הָרִים *to lift up one's horn*, i. e. to be proud, Ps. 75, 5. 6. Comp. Lat. *cornua sumere*, of those who place too much confidence in their own strength and thus become overbearing; also Hor. Od. 3. 21. 18 "addis cornua pauperi." A similar metaphor is in Job 16, 15, *I have thrust my horn into the dust*, where we should naturally say 'my head.' In Ps. 18, 3 David calls God קֶרֶן יִשְׁעִי *the horn of my deliverance*, i. e. the instrument, means of deliverance, the image being drawn from animals which use their horns as a defence. Ps. 132, 17 *there (in Zion) will I make the horn of David to sprout*, i. e. will cause the kingdom of David to flourish in power;

or rather, I will raise up to the house of David a powerful offspring. Ez. 29, 21. Hence in prophetic vision, *horns* are put trop. for *kings, powerful princes*, Dan. 7, 7. 24. 8, 8. 21.—The same general metaphor exists in Syriac and Arabic—see Bar Hebræus p. 516. Hariri Con. sess. 43. p. 498 ed. De Sacy. Comp. the Arabic epithet of Alexander the Great,

ذو القرنين, i. e. *bicornis*, Kor. 18, 85 sq. doubtless as the symbol of power, might; so both Alexander and the Seleucidæ are represented on coins with horns, Curt. 4. 7.

From the resemblance to a *horn* came also the following uses of קֶרֶן.

a) a *horn*, as a wind instrument, *cornet*, trumpet, like Lat. *cornu*, Josh. 6, 5. See יוֹבֵל no. 1.

b) קֶרֶנוֹת שֵׁן *horns of ivory*, for elephants' teeth, by a common error, Ex. 27, 15. So Plin. H. N. 18. 1 'cornua elephanti et uri.' Eth. id.

c) קֶרֶנוֹת הַמִּזְבֵּחַ *the horns of the altar*, i. e. the projecting points or risings, like horns, on the four corners of an altar, γωνίαι νεατοσιδεῖς Jos. B. J. 5. 5. 6; which were to be smeared with the blood of the victims Ex. 29, 12. Lev. 4, 7; and which malefactors laid hold of as an asylum 1 K. 1, 50. 2, 28. So Ex. 27, 2. 30, 2. 3. 10. Lev. 4, 7. 8, 15. Ps. 118, 27. Am. 3, 14. Jer. 17, 1. al. Similar ornaments are found upon the altars of the Greeks and Egyptians.

d) *horn for peak, summit* of a hill or mountain, Is. 5, 1. So Gr. κέρας, Lat.

*cornu*, Arab. قَرْن as in Kūrñ Sūrtūbeh, Kūrñ Hattūn, see Bibl. Res. in Palest. II. p. 257. III. p. 238. Comp. Germ. *Horn* in the names of Swiss mountains, as *Schreckhorn*, *Wetterhorn*, *Aarhorn*.

e) קֶרֶנִים, i. q. *rays of light, splendour*, Hab. 3, 4. So Arabian poets compare the first rays of the rising sun to *horns*; and hence call the sun itself the gazelle الغزالة; comp. in אֶלֶף p. 42.

קֶרֶן Chald. f. emphat. קֶרֶנָא, Dual קֶרֶנִי Dan. 7, 7, emph. קֶרֶנִיָּה 7, 8.

1. a *horn*, Dan. 7, 8. 20. 21.

2. A wind-instrument, *horn, cornet*, Dan. 3, 5. 7. 10. 15. 7, 7. 8



קֶרֶן הַפּוֹחַ (the paint-horn) *Keren-hap-puch*, pr. n. of one of Job's daughters, Job 42, 14.

\* קָרַם to bend, to bow down, hence to sink together, to collapse, i. q. קָרַע in the other member, Is. 46, 1. Sept. *συρριζιζήν*, Vulg. *contritus est*.—Hence קָרַם, קָרַסל.

קָרַם m. plur. קָרַסִים, constr. קָרַסִי, pr. a curve, joint, comp. קָרַסל; hence a hook, tache, to which a loop or eye is fitted, Ex. 26, 6. 11. 33. 35, 11. 36, 13. 18. 39, 33.

קִירָם, see קִירָם.

קָרַסל pr. diminut. from קָרַם (see in lett. p. 499), a joint, small joint, espec. the ankle, which also the Germans express by the diminutive *Knöchel*, comp. Engl. *knuckle*. Dual c. suff. Ps. 18, 37 לאּ מַעַדִּי קָרַסְלִי *my ankles do not waver*, i. e. my feet stand firm. 2 Sam. 22, 37. Vulg. *tali*. Comp. Targ. Ez. 47, 3. Syr. *ܩܪܨܐ*.—From this word, by contracting the quadrilateral into a triliteral form, is derived the Arab. *قزل* to walk unsteadily, to waddle, as if with weak ankles, comm. to limp; *أقزَلَ* a person so walking, one weak in the ankles and legs.

\* קָרַע fut. *יִקְרַע* 1. to rend, to rend asunder; kindr. with קָרַץ, Arab. *قَرَصَ* to cut.—E. g. the garments in grief, Gen. 37, 29. 34. Num. 14, 6. 1 Sam. 4, 12. 2 K. 5, 8. Ezra 9, 3. Jer. 36, 24. Job 1, 20; cushions Ez. 13, 21; a roll or book with a knife Jer. 36, 23; to rend in pieces, as a wild beast Hos. 13, 8; of God, to rend the heavens Is. 63, 19. Also קָרַע to rend in pieces 1 K. 11, 30; קָרַע עֵינַיִם בַּפֶּה id. 2 K. 2, 12. to rend the eyes with paint, i. e. to distend the eyes and make them appear large by painting them thickly with stibium; see in בָּהַל, פֶּה. So Jer. 22, 14 קָרַע לוֹ חַלּוֹנִי *he rendeth himself windows in the palace*, i. e. he makes many and large windows; the חַלּוֹנִי in being a plur. ending, Lehrs. p. 523.

2. to tear off or away, to rend away, c. מִן Lev. 13, 56; מִצֵּל Ez. 13, 20. Trop. c. מִצֵּל, 1 Sam. 15, 28 *Jehovah hath rent the kingdom of Israel from thee*. 1 K.

11, 11; מִן v. 12. 1 Sam. 28, 17; מִן 1 K. 14, 8. Reflex. to rend oneself away 2 K. 17, 21.

3. Metaph. *verbis proscindere*, as in Engl. to pull in pieces, i. e. to slander, to backbite, Ps. 35, 15. Arab. *قَرَعَ* II, increpuit, corripuit. Comp. *נָקַב* no. 3.

NIPH. pass. to be rent, torn, of garments Ex. 28, 32. 39, 23. 1 Sam. 15, 27; of an altar torn down 1 K. 13, 3. 5.—Hence

קָרַעִים m. plur. torn pieces of cloth 1 K. 11, 30. 31. 2 K. 2, 12; rags Prov. 23, 21.

\* קָרַץ fut. plur. *יִקְרְצוּ* 1. to tear or cut asunder, nearly i. q. kindr. קָרַע; hence to cut off, to destroy, whence קָרַץ destruction, and Chald. קָרַץ piece.—Arab. *قَرَصَ* to tear, to tear off; *قَرَصَ* id. II, to cut, to gnaw.

2. Spec. 'to cut with the teeth,' to bite, e. g. in the phrases: a) קָרַץ שִׁפְהָתִי to bite the lips, said of one plotting mischief, Prov. 16, 30. b) ק' עֵינָי Prov. 10, 10. Ps. 35, 19, and בְּעֵינַיִם Prov. 6, 13, lit. to bite or pinch the eyes, i. e. to press together the eyelids (in the manner of biting the lips), to wink behind one's back; also a gesture of malice and mischief.—Arab. *قَرَصَ* to pinch, to nip off. Comp. Nazar. *صَنَعَ* to pinch together the eyelids.

PUAL קָרַץ to be torn or broken off, to be nipped. Job 33, 6 מִחֶמְרִי קָרַצְתִּי בַּאֲגָדִי *I also am nipped from the clay*, the image being drawn from a potter, who pinches off a portion of clay from the mass in order to form a vessel.

קָרַץ m. destruction Jer. 46, 20. R. קָרַץ no. 1.

קָרַץ Chald. m. a piece, bit, Syr. *ܩܪܨܐ*, see r. קָרַץ no. 1. Only in the phrase קָרַץ אֶכְלֵה לְיָדִי *to eat the pieces of any one*, q. d. to eat him up piecemeal, metaph. for to slander, to accuse falsely, to inform against; as also in Lat. *mordere*, *dente carpere*, *dente rodere*. Dan. 3, 8. 6, 25.

Syr. *ܐܬܠܥܐ* id. Arab. *أَكَلَ لَحْمًا* to eat one's flesh, to slander.

קָרַעַת m. (r. קִיר Pilp.) 1. a foundation, bottom, i. q. Talm. קָרַעַת id. from

the idea of digging; see the root Pilp. and for the ר softened into ע, see lett. ר.

Comp. Arab. **قَرَقَر** level ground. Spoken: a) Of the bottom of the sea, Am. 9, 3. b) Of the tabernacle and temple, floor, pavement, Num. 5, 17. 1 K. 6, 15, 16. 30. 7, 7 **מִן־הַפָּרָקַע וְיָדָר מִן־הַפָּרָקַע** from floor to floor, from the floor to the ceiling, i. e. the walls or sides of the room from bottom to top; not, as De Wette, 'over the whole floor.'

2. *Karkaa*, pr. n. of a place in the south of Judah, Josh. 15, 3.

**קָרְקַר** (foundation, r. קיר Pilp. Arab. **قَرَقَر** level ground) *Karkor*, pr. n. of a place beyond Jordan, Judg. 8, 10.

\* **קָרַר** obsol. root, to be cold, cool. Trop. to be cool, quiet. Chald. and Syr.

id. Arab. **قَرَّ** id. Comp. **κρύος**.

Deriv. **קָרַר**, **קָרַר**, **קָרָה**, **קָרָה**.

\* **קָרַשׁ** obsol. root, kindr. with **קָרַשׁ**, to cut, to cut up or in pieces. So Arab. **قَرَش** according to the Camoos p. 823, i. q. **قطع**.—Hence

**קָרַשׁ** m. in pause **קָרַשׁ**, c. suff. **קָרַשׁ** Ez. 27, 6; plur. **קָרַשִׁים**, constr. **קָרַשִׁי**; a board, plank, Ex. 26, 15 sq. 35, 11. 36, 20 sq. Num. 3, 36. 4, 31. Collect. benches, banks, of a ship Ez. 27, 6.

**קָרָה** f. (r. **קָרַה**, as **פָּסָה** from **פָּסָה**) in pause **קָרָה**, a city, i. q. **קָרָה**, but less frequent, Job 29, 7. Prov. 8, 3. 9, 3. 14, 11, 11. Chald. **קָרָה** id. This word is also preserved in the names of Carthaginian and Syrian cities, as *Cirta* (**קָרָה**), *Ti-granocerta*, etc. and on the Phœnician-Sicilian coins struck at Panormus; see Monumm. Phœn. p. 288, 291. Tab. 38.

**קָרָה** (city, r. **קָרַה**) *Kartah*, pr. n. of a place in Zebulun, Josh. 21, 34.

**קָרָה** (double city, old dual form from **קָרָה**) *Kartan*, pr. n. of a city in Naphtali, Josh. 21, 32; elsewhere **קָרָהִים**, see in **קָרָה** lett. g. β.

\* **קָשָׂה** obsol. root, perh. i. q. **קָשָׂה** II, and Arab. **قش**, to take off the bark by turning; then to turn, and genr. to round off, to bring into a round form. Hence **קָשָׂה**, also

**קָשָׂה** and **קָשָׂה**, only plur. **קָשָׂה** Ex. 37, 16, cstr. **קָשָׂה** Num. 4, 7, c. suff. **קָשָׂהִי** Ex. 25, 29, bowls, cups, for libations; Sept. **σπονδαῖα**. Chald. **קָשָׂה**, **קָשָׂה**, id.

\* **קָשָׂה** obsol. root, prob. to weigh, to weigh out; whence the notion of equity, justice, as in kindr. **קָשָׂה**: Arab. **قسط** to be just, pr. to weigh out justly, with even scales; whence **قِسْطٌ** a measure, a portion measured out, a balance.—Hence

**קָשִׁיטָה** f. Gen. 33, 19. Josh. 24, 32. Job 42, 11, pr. something weighed out; hence as the name of a certain weight, *Kesitah*, (comp. **שָׁקָל**, **מִנְיָה**,) espec. of gold and silver, by which, as also by the shekel, money was estimated in the time of the patriarchs. It was heavier than the shekel, and contained indeed about four shekels, as appears from a comparison of the passages Gen. 33, 19 and 23, 16. According to Rabbi Akiba, in a later age a certain coin in Africa was called *Kesita*; see in Rosh hash-shana c. 3. fol. 26. a.—Most of the ancient intpp. understand by it a lamb, a sense which has no support either from etymology or in the kindred dialects, nor is it in accordance with the patriarchal usages; since in their age merchandise was no longer usually exchanged, but actual sales were common for money either by weight or by tale, comp. Gen. 23, 16, 47, 16; see Bochart's triumphant remarks (Hieroz. I. p. 433-37) against F. Spanheim in Hist. Jobi, Opp. III. p. 84.—The coin bearing the figure of a lamb, in which Münster thought he had found the *Kesita*, (Progr. in Danish on the Kesita, Copen. 1824,) is undoubtedly a coin of Cyprus, the money of which bore that image. See Thesaur. p. 1241.

**קָשִׁיטָה** f. (r. **קָשָׂה**) plur. **קָשִׁיטָהִי** 1 Sam. 17, 5, c. suff. **קָשִׁיטָהִי** Ez. 29, 4; a scale, Lev. 11, 9. 10. 12. Deut. 14, 9. 10. 1 Sam. 17, 5 **קָשִׁיטָהִי** a harness of scales, a scaled coat of mail, consisting of small plates like scales.

\* **קָשָׂה** obsol. root, prob. to strip off bark, scales, etc. to scale off; like Arab. **قش**, comp. Heb. **קָשָׂה** and **קָשָׂה** II. Comp. also Arab. **قشر**, whence **قشرة** bārk, a scale.



**קש** m. (r. קָשַׁת) *straw*, the dry halm of grain, partly as left standing in the fields, *stubble*, Ez. 5, 12; which then were sometimes burnt over, Ex. 15, 7. Is. 5, 24. 47, 14. Joel 2, 5. Nah. 1, 10. Ob. 18; and partly as broken up in treading out the grain and so separated by ventilation, *chaff*, e. g. קֶשׁ זָרָה Is. 41, 2; קֶשׁ עֹבֵר Jer. 13, 24; also Job 13, 25. 41, 20 [28]. Is. 40, 24. Ps. 83, 24.

\* **קָשָׂא** obsol. root, *to be hard, heavy, difficult*, like קָשָׂה I.—Hence

**קָשָׂא**, only in plur. קָשָׂאִים, *cucumbers*, Num. 11, 5. Arab. قِشَآء, قِشَآء, Chald. קָשִׂי, Syr. قَشِي; whence

*cucumis chate* Linn. By transpos. Gr. σικυός, σικύα. The Talmudists rightly refer the origin of the name to its hardness and difficulty of digestion, from r. קָשָׂא; comp. Plin. H. N. 19. 5. On the cucumbers of Egypt, see Abdollat. ed. De Sacy p. 34, 125. Forskål Flora Ægypt. p. 169. Celsii Hierob. II. p. 249. Denom. מִקְשָׂה II.

\* **קָשַׁב** fut. יִקְשֹׁב *to attend* to any thing, e. g. of the ear, *to listen, to hearken*, once in Kal, Is. 32, 3.—The primary idea seems to be that of *sharpening*, so that קָשַׁב may be nearly i. q. קָצַב; comp. in Engl. *to point or prick up the ears*, a figure drawn from animals; comp. under אָזַן I. p. 29.

HIPH. with אָזַן, e. g. הִקְשִׁיב אָזְנוֹ pr. 'to point one's ear,' i. e. *to attend, to hearken*, Ps. 10, 17. Prov. 2, 2. Without אָזַן id. c. אֵל Ps. 142, 7. Neh. 9, 34; עַל Prov. 17, 4. 29, 12; לְ Ps. 5, 3. Is. 48, 18; בְּ Ps. 66, 19; acc. Job 13, 6. Ps. 61, 2; absol. Is. 10, 30. 28, 23. al. sæp. Of God, i. q. *to hear and answer*, Ps. 5, 3. 17, 1. 61, 2; of man also, i. q. *to hear and obey*, 1 Sam. 15, 22. Is. 48, 18. Jer. 23, 18.

Deriv. the three following.

**קָשָׁב** adj. only fem. מְקַשְׁבָּה, *attentive*, of the ear, Neh. 1, 6. 11.

**קָשְׁבִי** adj. id. only plur. fem. מְקַשְׁבוֹת, of the ears Ps. 130, 2. 2 Chr. 6, 40. 7, 15.

**קָשַׁב** m. (r. קָשַׁת) in pause מְקַשְׁבִּי, *attention, heed*, Is. 21, 7 מְקַשְׁבִּי קָשַׁב רַב־הָקָשַׁב he hearkened heedfully with much

heed,' i. e. with the greatest possible attention. 1 K. 18, 29. 2 K. 4, 31.

\* I. **קָשָׂה** fut. יִקְשֶׁה, conv. יִקְשֶׁה.

1. *to be hard, harsh*, e. g. of words 2 Sam. 19, 44. Arab. قَسَا id. Syr. قَصَّ to harden.

2. *to be hard, severe, vehement*, of punishment from God 1 Sam. 5, 7; of wrath Gen. 49, 7.

3. *to be hard, difficult*, Deut. 1, 17. 15, 18.

NIPH. part. נִקְשָׂה, *hard bestead, harshly oppressed*, Is. 8, 21. Comp. βυγούμενοι, 2 Cor. 5, 4.

PIEL fut. conv. יִקְשֶׁה. Gen. 35, 16 הִקְשֶׁה בְּלִדְהָהּ she had hard labour, it went hard with her in the birth. In v. 17 Hiph. stands in the same phrase.

HIPH. fut. conv. יִקְשֶׁה, conv. יִקְשֶׁה.

1. *to harden, to make hard*, e. g. a) The neck, עֲרָה, i. e. *to be stiff-necked, stubborn*, Deut. 10, 16. 2 K. 17, 14. 2 Chr. 30, 8. Neh. 9, 29. Jer. 7, 26. Prov. 29, 1; without עֲרָה id. Job 9, 4. b) With לֵב, *to harden the heart* of any one, i. e. *to make him obdurate, wilful, perverse*, Ex. 7, 3. Deut. 2, 30; ה' לֵבִי *to harden one's own heart* Ps. 95, 8. Prov. 28, 14.

2. *to make heavy, burdensome*, e. g. a yoke 1 K. 12, 4.

3. *to make hard, difficult*. 2 K. 2, 10 לִשְׁאֵל הִקְשֶׁה אֲנִי thou hast made hard in asking, i. e. thou hast asked a hard thing. Ex. 13, 15 פָּרַעַה לְשִׁנְהוּנֵנוּ when Pharaoh made it hard to let us go, would hardly dismiss us.

Deriv. מְקַשֵּׁה, קָשִׁי, and the pr. n. קָשִׁיזֶן.

\* II. **קָשָׂה** i. q. Arab. قَشَا, *to strip off the bark*, espec. by turning; hence *to turn*, to bring into a round form; comp. קָשָׂה.

Deriv. מְקַשָּׂה, מִקְשָׂה.

**קָשָׁה** m. adj. (r. קָשָׁה I) constr. קָשָׁה, plur. קָשִׁים; fem. קָשָׁה, constr. קָשָׁה, plur. קָשׁוֹת.

1. *hard, harsh*, spoken of hard bondage Ex. 1, 14. 6, 9. 1 K. 12, 4; of harsh words Gen. 42, 7. 30. 1 Sam. 20, 10. 1 K. 12, 13. 14, 6; of men, *hard, churlish, stern*, 1 Sam. 25, 3. Is. 19, 4.—Spec. a) Of the neck, *stiff, unyielding, obstinate*, Deut. 31, 27. Hence עֲרָה קָשָׁה *stiff-necked*, i. e. *stubborn, rebellious*, Ex.

32, 9. 33, 3. 5. Deut. 9, 6. 13; קָשָׁה לֵב *hard-hearted, stubborn*, Ez. 3, 7; קָשָׁה פָּנִים *hard-faced*, i. e. shameless, impudent, Ez. 2, 4; simpl. קָשָׁה id. *stubborn, obstinate*, Is. 48, 4. הָרָדָה קָשָׁה *a stubborn way, obstinate life*, Judg. 2, 19. b) Of a *hard* and adverse lot, Ps. 60, 5. Job 30, 25 קָשָׁה יוֹם *whose day is hard*, i. e. his life or lot. Is. 21, 2 קָשָׁה חֲזוֹן *a hard vision*, i. e. announcing adverse things. c) In a good sense, *firm, fixed*, once of love Cant. 8, 6.

2. *hard, stern, severe*, Judg. 4, 24. Is. 27, 1.—Spec. a) קָשָׁה רִיחַ *severe in spirit, sad, sorrowful*, 1 Sam. 1, 15. b) *severe, vehement, strong*, of a wind Is. 27, 8; a battle 2 Sam. 2, 17. c) *hard*, i. e. *strong*, in authority and power, 2 Sam. 3, 39.

3. *hard, difficult*, Ex. 18, 26. קָשׁוּט Chald. m. *truth*, i. q. Heb. קִשְׁטָה, Dan. 4, 34. מִן-קָשְׁטָה *of a truth*, i. e. *truly*, Dan. 2, 47.

\* קָשָׁה in Kal not used, Arab. قَسَحَ, i. q. קָשָׁה I, قَسَلَ, *to be hard*. Comp. קָשָׁה II, i. q. קָשָׁה.

HIPH. 1. *to harden the heart* Is. 63, 17.

2. *to treat harshly*, as the ostrich her young, Job 39, 16.

\* קָשֵׁט obsol. root, i. q. קָשַׁט, Arab. قَسَطَ, pr. *to weigh out justly*; hence *to be just, upright, true*. In Heb. this root takes the sense of *truth*; that of justice being expressed by צָדִיק.—Hence

קָשֵׁט m. *truth*, Prov. 22, 21. Chald. קָשֵׁט q. v. קִישְׁטָה, Syr. قَشَطٌ id. the letters ט and ה being interchanged.

קָשֵׁט m. ἀναξ λεγόμεν. Ps. 60, 6, *a bow*, i. q. Chald. קִישְׁטָה, Heb. קִישְׁטָה; see Targ. Ps. 61, 4. Esth. 1, 3. So Sept. Symm. Peshito. For this change of ה into ט, see in קָשָׁה. [Others *truth*, i. q. קָשֵׁט, and this is preferable.—R.]

קָשֵׁט, see קָשׁוּט.

קָשִׁי m. (r. קָשָׁה I) *hardness of heart, stubbornness*, Deut. 9, 27.

קָשִׁי (hardness, r. קָשָׁה I) *Kishion*, pr. n. of a place in Issachar, Josh. 19, 20. 21, 28; called in 1 Chr. 6, 57 קָדֵשׁ q. v. lett. c.

\* קָשַׁר fut. יִקְשֹׁר. 1. *to bind, to tie*, corresponding is Aram. קָשַׁר, see in קָשַׁר II; Eth. ቆጸረ to bind with cords.—Constr. with acc. and על, *to bind or tie one thing upon another*, Gen. 38 28. Prov. 3, 3. 6, 21. 7, 3; acc. and בְּ Job 39, 10 [13]. Josh. 2, 18. With dat. added, Job 40, 29 *wilt thou bind him for thy maidens?* i. e. that they may play with him. Metaph. c. בְּ, Prov. 22, 5. Gen. 44, 30 נָפְשׁוֹ קָשְׁוֶהָ בְּנַפְשׁוֹ *his soul is bound to his (the child's) soul*, i. e. the father is bound to the child by the strongest love; comp. Niph. 1 Sam. 18, 1.

2. *to conspire*, pr. 'to bind oneself together with others,' Neh. 4, 2; with על *against any one*, 1 Sam. 22, 8. 1 K. 15, 27. 16, 9. 16. 2 K. 10, 9. al. Fully קָשַׁר, see in קָשַׁר. Part. plur. קָשָׁרִים *conspirators* 2 Sam. 15, 31. 2 K. 21, 24.

3. Part. pass. קָשֹׁר, *bound*, hence compact and firm, *strong, robust*, Gen. 30, 42.—This transition from the idea of binding to that of strength, see also in חֲזֹק no. 3, חֲזָק no. 5.

NIPH. 1. Pass. of Kal no. 1, metaph. 1 Sam. 18, 1; comp. Gen. 44, 30.

2. *to be bound or fastened together*, e. g. the portions of a wall, and hence *to be completed*, Neh. 3, 38 [4, 6].

PIEL 1. i. q. Kal no. 1, *to bind*, Job 38, 31.

2. *to bind upon oneself*, in the manner of a girdle, c. acc. Is. 49, 18 הַתְּשִׁירִים בְּכֶלְהָ *thou shalt bind them on thee as a bride bindeth on her girdle*; in the other member it is: *thou shalt put them on as an ornament*.

PUAL part. הַתְּשִׁירִים *the strong cattle* Gen. 30, 41; see Kal no. 3.

HITHP. i. q. Kal no. 2, c. אֶל 2 K. 9, 14. 2 Chr. 24, 25. 26.

Deriv. קָשָׁרִים, קָשֶׁר.

קָשֶׁר m. (r. קָשַׁר no. 2) in pause קָשֶׁר c. suff. קָשְׁרוֹ, *a conspiracy*, 2 K. 11, 14. Is. 8, 12. קָשֶׁר קָשֶׁר עַל *to make a conspiracy against any one* 2 K. 12, 21. 14, 19. 15, 30.

קָשָׁרִים m. plur. *girdles, belts*, as a female ornament, espec. of a bride (comp. Is. 49, 18), Jer. 2, 32. Is. 3, 20. Comp קָשֶׁר no. 2.



\* קש 1. *to be dry, as a plant.*

Arab. قش id. Kindr. is קש.—Hence קש stubble.

2. Denom. from קש, *to gather straw or stubble*, see Po. Hence genr. *to collect, to gather*, imperat. Zeph. 2, 1; see Hithpo.

Po. קש *to collect, to gather straw or stubble*, Ex. 5, 7, 12; wood Num. 15, 32. 33. 1 K. 17, 10, 12.

HiThpo. metaph. *to collect oneself*, i.e. *to collect one's thoughts, to look into one's own mind, to prove oneself*; Zeph. 2, 1 הִתְקַשְׁטוּ וְקִשְׁטוּ *collect (examine) your own selves and be ye collected*. Kal and Hithpo. are here coupled for emphasis; comp. Is. 29, 9.

Deriv. קש.

קש (r. קוש, as קוש from זיה, נחה from ניה) in pause קש, c. suff. קשתי; plur. קשתי, constr. קשתי, Dag. euphonic; comm. gend. pr. fem. Is. 21, 15. Job 20, 24; but, the etymology being neglected, also masc. 2 Sam.

1, 22. Ez. 1, 28; *a bow*. Arab. قوس, Eth. ቀስ, Syr. قوس, id. But the origin of the ה servile being by degrees neglected, it was regarded as a radical and changed to ט; as Arab. قُطَّان *bow*; Syr. قُطَّان *to shoot with a bow*, Chald. קש id. קוש *bow*.—E. g.

a) *a bow for shooting arrows* Gen. 21, 16. Is. 13, 18. Job 20, 24. al. sæpe. קש

the son of a bow, i.e. an arrow, Job 41, 20. *To bend a bow* is expressed by the verbs נחה, נשך, קשה, espec. קשה q. v. *To shoot with a bow*, see the verbs קשה, קשה Kal and Hiph. Meton. the word *bow* is put: α) *For bowmen, archers*, הרב קשה, Is. 21, 17, 22, 3. Ps. 78, 57 where קשה רמיה are *deceitful archers*, who feign flight in order to deceive. Comp. קוצר of reapers. β) *the song of the bow* 2 Sam. 1, 18, i.e. the lament of David over Saul and Jonathan, in which there is mention of a *bow* in v. 22. On this mode of inscribing poems and books, so common among oriental writers, see Jones de Poësi Asiat. p. 269. Comment. on Is. 22, 1.—Metaph. *a bow* is also the symbol of strength and power; hence *to break the bow of any one*, i. q. *to take away his strength, to destroy his power*, Hos. 1, 5. Jer. 49, 35; also vice versa, Job 29, 20 *my bow is strengthened in my hand*, i.e. *I wax stronger and stronger*. Gen. 49, 24.

b) *a rainbow, iris*, Gr. τόξον, Gen. 9, 13. 14. 16. Ez. 1, 28.

קשה m. (denom. fr. קשה) *a Bowman, an archer*, Gen. 21, 20. Syr. قُش id.

\* קשה obsol. root; Arab. قسا *to serve, to be a domestic*. Hence pr. n. קשה.

קשה Chald. m. everywhere in Keri for קשה *cithara, harp, lyre*, q. v. Dan. 3, 5, 7, 10. This latter is the more usual form in the Targums.

ר

Resh, the twentieth letter of the Hebrew alphabet, as a numeral denoting 200. The name רש i. q. Chald. ראש and Heb. ראש, denotes *head*, and refers to the figure of this letter in the Phœnician alphabet (ר), from which by inverting its head is derived the figure of the Greek Ρω. See Monumm. Phœn. p. 44.

This letter has affinity: a) With the other liquids, and as being the hardest of the liquids, it is sometimes inter-

changed with ל and נ, see p. 499, 635. b) With the guttural ר, as being partly pronounced in the throat, p. 738. c) It is interchanged with the sibilants, espec. ז, comp. ברק and ברק to emit rays; Arab.

خرم and خرم, also زم and زم to muzle, فخر and فخر to be proud; also קרם. See also the paronomasia in the words קרן and קרן Ez. 7, 13.

It is further to be noted, that, instead

of doubling a letter, the simple letter is sometimes written with ר inserted before it, especially in Aramæan and the later Hebrew. Thus כְּסֵא, Chald. כְּרֵסא, throne; דַּמְשֵׁק, in Chr. דַּמְשֵׁק, Damascus; כְּבֵל quadrilit. from פִּל כְּבֵל to bind; also כְּרֵס, כְּרֵס, כְּרֵס. In the same way are to be explained: שֵׁבֶט sceptre i. q. שֵׁבֶט, Chald. שֵׁבֶט cubit i. q. גִּמְד, arising from such forms as שֵׁבֶט, גִּמְד, although these forms are not elsewhere extant.

\* רָאָה, inf. absol. רָאָה, רָאָה Gen. 26, 28; inf. constr. רָאָה Gen. 48, 11, once רָאָה (like רָאָה) Ez. 28, 17, usually רָאָה; fut. רָאָה, apoc. רָאָה, convers. רָאָה, rarely רָאָה 1 Sam. 17, 42. 2 K. 5, 21; in the other persons רָאָה, רָאָה, רָאָה.

1. to see, to look; generally; Arab. رَأَى id. It corresponds to Gr. ὁράω, as רָאָה to Gr. εἶδω, Lat. video. Constr. with acc. very often, rarely with dat. Ps. 64, 6; and with two acc. Gen. 7, 1 רָאָה אֶתְּךָ thee have I seen righteous; with כִּי before a whole sentence, e. g. Gen. 6, 5 וַיֵּרָא יְהוָה כִּי רָבָה רָשָׁע הָאָדָם. 28, 6. 29, 31. 38, 14; also by antiphrasis [attraction] Gen. 1, 4 וַיֵּרָא אֱלֹהִים וַיֵּרָא אֱלֹהִים בִּי טוֹב. 6, 2. Ex. 2, 2; with הֲ interrogative, whether, Ex. 4, 18. Also with הִנֵּה thus: Gen. 8, 13 וַיֵּרָא הִנֵּה וַיֵּרָא וַיֵּרָא! 18, 2. 19, 28. Lev. 13, 20. 14, 3. al. With acc. impl. Ps. 40, 13 מִיָּדָי מִיָּדָי לֹא רָאָה I cannot see them all, i. e. cannot take in the multitude of them at a view. 40, 4 רָאָה רַבִּים וַיֵּרָא many saw (my deliverance) and feared; comp. the same paronomasia Ps. 52, 8. Job 6, 21. Often ascribed to the eye, Job 13, 1. 28, 10. Is. 29, 18. 33, 20. al.—Spec.

a) to see the face of any one, e. g. of God, see in פָּנִים no. 1. h.

b) Absol. to see is put for to enjoy the light, to live, Gr. βλέπω; more fully to see the sun Ecc. 7, 11, to see light Ps. 49, 20; comp. Gr. ζῶειν καὶ ὁρᾶν φῶς ἡλιόιο Hom. in later writers simpl. ὁρᾶν. In the same sense, to see Jehovah in the land of the living Is. 38, 11. Thus also is to be understood the difficult passage in Gen. 16, 13, הִנֵּה הָלָם רָאִיתִי הִנֵּה אֲנִי do I then here see (i. e. live)

after the vision of God, i. e. after having seen God?

c) to see in vision, i. e. to be taught of God in visions, as the prophets, Is. 30, 10; comp. 29, 10. Hence part. רֹאֶה q. v. a seer, prophet, מִרְאָה vision. Comp. הָזֶה no. 2.

2. to see, i. e. to look at, to view, to behold, with intention, purposely, c. acc. Gen. 11, 5 and Jehovah came down לָרְאוֹת אֶת־הָעָרִי. Lev. 13, 3. 5. 17. 1 K. 9, 12. With בְּ Gen. 34, 1 לָרְאוֹת בְּנֹתֵי הָאָרֶץ to see the daughters of the land. Judg. 16, 27. Ez. 21, 26 [21] לָרְאוֹת בְּעֵינֶיךָ לִי לִי לִי לִי to inspect the liver. Ecc. 11, 4 רָאָה בְּעֵינֶיךָ he that vieweth the clouds. 3; 22. Cant. 6, 11.—But Ecc. 12, 3 רָאוּת בַּחַלּוֹנוֹת is, those looking out at the windows. Jer. 18, 17 I will look upon them with the back and not with the face, i. e. will turn my back upon them. With בְּ and inf. Is. 18, 3 behold ye, how he lifeth up an ensign on the mountains.—Spec.

a) to look upon with delight, to gaze at, to gloat upon; comp. Engl. 'to feast the eyes upon.' Prov. 23, 31 look not upon the wine when it blushes. Is. 53, 2. Ecc. 7, 13. Usually with בְּ, (comp. בְּ B. 4. a.) Job 3, 9. 20, 17. Is. 66, 5. Ps. 106, 5, very often of the joy felt at the destruction of one's enemies, Ps. 54, 9 בָּאֵינִי מִיָּדָי מִיָּדָי mine eye hath looked (with delight) upon mine enemies, i. e. on their destruction. 22, 18. 37, 34. 112, 8. 118. 7. Obad. 12.—Contrariwise

b) to look upon with pain, to behold any thing painful or afflictive; c. בְּ, Gen. 21, 16 אֶל־אֶרְצָהּ בְּמוֹת הַיֶּלֶד let me not look upon the death of the child. 44, 34. Ex. 2, 11. Num. 11, 15. Esth. 8, 6.

c) to look upon with disdain, q. d. to look down upon any one, comp. καταφρονέω to contemn; Job 41, 26 אֶת־כָּל־גִּבּוֹרֹתָ אֶת־כָּל־גִּבּוֹרֹתָ he looketh (down) upon all high things, with contempt, as if he himself were higher than all. Comp. Cant. 1, 6 אֶל־הָרָאִי שִׁחַרְחָרָה look not (disdainfully) upon me because I am dark.

d) to behold, to regard, to have respect to; Is. 26, 10 לֹא רָאָה גִּאּוֹת יְהוָה he regardeth not the majesty of Jehovah. Espec. of God as looking upon affliction and removing it; Ex. 4, 31 בִּי רָאָה אֶת־עֲנָנִים that he had looked upon their affliction



tion. Ps. 9, 14, 25, 18, 31, 8. 2 K. 14, 26; also c. ב Gen. 29, 32. 1 Sam. 1, 11. Ps. 106, 44. Followed by a clause Ecc. 7, 14 *in the day of adversity* רָאָה *consider this: God hath set, etc.*

e) *to see to any thing, to look after, to take care of*, i. q. רָאָה no. 1. b. 1 K. 12, 16 רָאָה בֵּיתָהּ דָּוִד *see to thine own house, David!* Gen. 29, 23 *the prefect of the prison saw to nothing that was under Joseph's hand*. Is. 22, 11. Ps. 37, 37 רָאָה הָשִׁיר *see to uprightness*, i. e. take care to practise it.

f) *to see to look out any thing for oneself*, i. e. *to provide, to choose out*. Gen. 22, 8 *God will provide for himself a lamb for a burnt-offering*; v. 14 *and Abraham called the name of that place (Moriah), יְהוָה יִרְאֶה Jehovah will provide*, i. q. מְרַאֲתָהּ, contr. מְרִיחָה q. v. comp. Niph. no. 3. Deut. 33, 21 וַיִּרְאֶה רִאשִׁיתוֹ *he chose out the first for himself*, i. e. the best. 1 Sam. 16, 1. 17. Dat. omitted, Gen. 41, 33. Deut. 12, 13. Part. רְאוּי *chosen, selected*, Esth. 2, 9. Comp. Tob. 12, 1 ὄρα, τέρασ, μυστὸν τῷ ἀνθρώπῳ.

g) *to go to see, to visit any one, in order to pay one's respects and salutations*, 2 Sam. 13, 5. 2 K. 8, 29. 2 Chr. 22, 6. More fully in the construction רָאָה אֶת-שְׁלֹמֹה Gen. 37, 14; comp. שָׁאַל לְשֹׁמֵר לְ *see and learn from me, do as ye see me do*.

h) With אֶל *to look unto any one, as expecting help from him*, Is. 17, 7; with עַל *to look upon any one, as about to consider and judge his case*, Ex. 5, 21.

i) With בְּ, *to look upon as, to regard as any thing*; Judg. 9, 36 *thou lookest upon the shadow of the mountains as men*.

k) With מִן of pers. præg. q. d. *to see and learn from*; Judg. 7, 17 הִרְאֵנִי מִמֶּנִּי *see and learn from me, do as ye see me do*.

l) Trop. *to look at any thing, i. e. to have in view, to aim at*; Gen. 20, 10 *what hadst thou in view, that thou shouldst do this thing?*

3. Not unfrequently the Hebrews, like the Greeks and others, employ the word *to see* (רָאָה) of things which we perceive, not by the eyes, but in some other way, viz.

a) By the other senses, e. g. by the hearing, Gen. 2, 19 מִהִיכָאֵלָיו *to see what he would call them*. 42, 1. Jer. 33, 24; by the touch Is. 44, 16 רִאֲתִי אֵשׁ *I perceive the fire, feel the heat.*—

So Gr. ὁράω, see Brunck ad Soph. Œd. Col. 138. Lat. *video*, Virg. Æn. 4. 49. Hor. Sat. 2. 8. 77.

b) Of what we perceive, experience, enjoy, through the medium of the vital principle, the animal spirit, life, anima, Heb. נָפֶשׁ q. v. no. 2. E. g. *to see life* Ecc. 9, 9; *to see death* Ps. 89, 49, comp. ἰδεῖν θάνατον Heb. 11, 5; and in the same sense *to see the pit, the grave*, Ps. 16, 10, 49, 10. Also *to see sleep*, Ecc. 8, 16, comp. Terent. Heautontim. 3. 1. 82; *to see famine* Jer. 5, 12; *to see good, bona videre* (Cic. Mil. 28), i. e. to enjoy the good things of life, Ps. 34, 13. Ecc. 3, 13, 6, 6; also בָּטוּב רָאָה Jer. 29, 32. Mic. 7, 9. Ecc. 2, 1. Vice versa *to see affliction* Lam. 3, 1; *to see evil* Prov. 27, 12. Jer. 44, 17; also רָאָה בְּרָעָה Obad. 13. Comp. ὁρᾶν ἀνὸς Tob. 4, 4.

c) Of what we perceive with the mind, rational soul, animus, בָּלֵב; hence i. q. *to perceive, to understand, to learn, to know*, Gen. 3, 6. Ecc. 1, 16 לְבִי רָאָה חֵכְמָה *my heart hath learned great wisdom*. 2, 12. Jer. 2, 31, 20, 12. 1 Sam. 24, 12. 1 K. 10, 4. Often spoken of those things which we learn by the experience of life; Is. 40, 5 *all flesh shall see (understand, know) that Jehovah hath spoken*. Job 4, 8 בָּאֲשֶׁר רִאֲתִי *as I have seen, experienced*. Ecc. 7, 15. רָאָה בֵּין *to discern between, to distinguish*, Mal. 3, 18.

NIPH. נִרְאָה, fut. הִרְאָה, apoc. יִרְאֶה.

1. *to be seen*, Judg. 5, 8, 19, 30. 1 K. 6, 18. Prov. 27, 25.

2. *to let oneself be seen, to show oneself, to appear*, Gen. 1, 9, 9, 14; of men and things Gen. 8, 5. Lev. 14, 35. 2 Sam. 17, 17; c. אֶל, *to show oneself to any one* Lev. 13, 7, 19. 1 K. 18, 1. נִרְאָה אֶת-פָּנָיו *to appear before Jehovah, at his sanctuary*, see פָּנִים no. 1. h, p. 852. Often of Jehovah or an angel as appearing to men, Ex. 16, 10. 1 Sam. 3, 21; with אֶל of pers. Gen. 12, 7, 17, 1. 18, 1. al. לְ Jer. 31, 3. 2 Chr. 3, 1.

3. Pass. of Kal no. 2. f, *to be provided for, cared for*. Gen. 22, 14 בְּהַר יְהוָה *in the mount of the Lord it is provided*, i. e. in mount Moriah God provides for men and brings them help, as formerly to Abraham (v. 8) so now. This would seem to be a proverbial expression, signifying that God will ever care for and

aid those who worship in his temple; alluding at the same time to the etymology of the name מְרִיחַ, q. v.

PUAL to be seen; plur. רָאָה Job 33, 21, with Dag. forte impl. or better Mappik in the letter נ, see Lehrs. p. 97.

Hiph. הִרְאָה and הִרְאָה, fut. יִרְאָה;  
conv. וִירָא like fut. Kal, 2 K. 11, 4.

1. Causat. of Kal no. 1, *to make one see, to let see*, Gen. 48, 11. Deut. 4, 36. 2 Sam. 15, 25. Hence with acc. of thing, *to show*, Is. 30, 30; with two acc. of pers. and thing, *to show one any thing*, Ex. 25, 9. Num. 8, 4. Is. 39, 2. 4. Nah. 3, 5. al. Spec. in sleep Gen. 41, 28; in vision 2 K. 8, 13. Jer. 24, 1. Am. 7, 1. 4. 7. 8, 1. Zech. 2, 2. 3, 1; with כִּי 2 K. 8, 10.

2. Causat. of Kal no. 2. a, *to cause to look upon with pleasure*, c. ז Ps. 59, 11.

3. Causat. of Kal no. 3. b, *to cause one to see* i. e. *to experience* evil, c. dupl. acc. Hab. 1, 3. Ps. 60, 5. 71, 20; *to let one see* i. e. *enjoy* good, Ecc. 2, 24. Ps. 4, 7. 85, 8; with acc. of pers. and א of thing Ps. 50, 23. 91. 16.

הוֹרָא, הָרָא, Part. מְרָאָה, pr. 'to be made to see any thing,' i. e. *to be shown* any thing. Ex. 25, 40 *according to the pattern* כְּהָרָא אֶתָּה מְרָאָה *which thou wast shown in the mount.* 26, 30. Deut. 4, 35. Lev. 13, 49, וְהָרָא אֶת־הַכֹּהֵן, *and it shall be shown to the priest.*

HIRTHA. recipr. *to look at one another*, e. g. a) Of persons waiting in doubt and hesitation what to do, Gen. 42, 1. b) In a hostile sense, *to look one another in the face*, i. e. to fight hand to hand in close combat, 2 K. 14, 8. 11. 2 Chr. 25, 17. 21; comp. Is. 41, 27. Compare the old German proverb: "sich die Köpfe besehn, sich das Weisse im Auge besehn."

Deriv. רָאִי, רְאוּה, רָאָה, רָאָה, רָאָה, רָאִי,  
רָאִי, מְרַאָה, מְרַאָה, רְאוּת, רָאִי,  
perh. אָרוּ (אַלּוּ), and the pr. names  
מֵרִיחַ, וּרְאוּת, רוּחַ, רְאוּבֶן, רְאוּה.

רָצָה Deut. 14, 13, a species of rapacious bird, so called on account of its keen sight; but in the parall. passage Lev. 11, 14 it is רָצָה *vulture*, which perhaps should be restored in Deut. l. c.

רָאָה adj. verbal, *seeing*; constr. Job 10, 15 פָּנֵי רָאָה *seeing* (experiencing) *my affliction*. See r. רָאָה no. 3. b.

**רָאָה** pr. Part. Kal r. **רָאָה**. 1. Act. *seeing* visions, i. e. *a seer, prophet*, comp. r. **רָאָה** no. 1. c; the more ancient name for prophet according to 1 Sam. 9, 9; and attributed *καὶ ἑξοχή* to Samuel, 1 Sam. 9, 9. 19. 1 Chr. 9, 22. 26, 28. 29, 29; to another prophet 2 Chr. 16, 7. 10. Plur. **רָאִים** Is. 30. 10.

2. Abstr. i. q. **רֵאָה**, *a vision*, in which sense perhaps the accent is to be placed upon the penult, in the manner of Segolates. Is. 28, 7 **בְּרֵאוֹתָם יִשְׁגּוּ** *they reel even in their visions*. Comp. **חֹזֶה** no. 2.

רְאוּבֵן (pr. see ye, a son! but the sacred writer in Gen. 29, 32 explains it as for בְּעִינִי (רְאוּי) 'provided in my affliction,' see r. רְאוּ no. 2. e,) *Reuben*, pr. n. of the eldest son of Jacob by Leah, Gen. 29, 32. 37, 21 sq. though deprived of his birth-right (Gen. 49, 3, 4; and head of the tribe of like name. For the location of this tribe beyond Jordan, see Num. 32, 33 sq. Josh. 13, 15 sq.—Patronym: רְאוּבֵנִי (א in otio) *Reubenite* 1 Chr. 11, 42; collect. *Reubenites* Deut. 3, 12. 4, 43. Josh. 1, 12. 12, 6. 22, 1. al.

רָאָה inf. fem. Kal of רָאָה, q. v.

רָאָה *selected, chosen*, see in r. רָאָה  
no. 2. f.

**רְאִימָה** (raised, high) *Reumah*, pr. n.  
f. of a concubine of Nahor, Gen. 22, 24.  
R. **רֵאָם**.

רָאָה f. (ר. רָאָה) *sight, seeing*, Ecc. 5,  
10 Keri. In Cheth. רָאִיתָ.

רָאָה m. *a mirror*, plate of metal, i. q.  
מראה no. 2. Job 37, 18. R. רָאָה.

רָאִי m. in pause רָאִי. R. רָאָה.

1. *a vision, sight*, Gen. 16, 13; for which see in r. רָאָה no. 1. b.

2. i. q. מִרְאָה, *sight, view*, 1 Sam. 16, 12. Job 33, 21 *his flesh is vanished מִרְאִי from the sight.*

3. *a spectacle, gazing-stock*, παράδειγμα, Nah. 3, 6.

רָאָה (whom Jehovah cares for, r.  
רָאָה) *Reaiah*, pr. n. m. a) 1 Chr. 4, 2;  
for which in 2, 52 הִרְאָה. b) 1 Chr. 5  
5. c) Ezra 2, 47. Neh. 7, 50.

רֵאִים, see רֵאָם.

ראשון, see ראשון.



ראי f. *sight, seeing*, Ecc. 5, 10 Cheth. R. ראה.

\* ראל obsol. root, perh. i. q. רעל; hence הרעלה.

\* ראם to be high Zech. 14, 10; i. q. רום, ארם, הרם.—Hence pr. n. ראמה, ראמות, also

ראם m. Num. 23, 22. Deut. 33, 17, ראים Ps. 92, 11, רים Job 39, 9, 10; Plur. ראמים Ps. 29, 6. Is. 34, 7, also ראים Ps. 22, 22; a wild and ferocious animal, bearing a like relation to the ox as the wild ass does to the domestic one, Job 39, 9, 10. Deut. 33, 17. Is. 34, 7. Ps. 29, 6 (where עגל calf is parallel with בן-ראמים); horned and destroying men with his horns Ps. 22, 22. 92, 11; comp. Deut. l. c. The species of animal here meant is somewhat doubtful; but we need not hesitate to understand, with A. Schultens ad Job. l. c. and De Wette on Ps. 22, 22, the *bos bubalus* or oriental buffalo. The corresponding Arabic

word indeed, <sup>سبع</sup>ريم, denotes the *oryx*, a large and fierce species of antelope, Oppian. Cyneget. II. 445; and this sense has therefore been also given to the Hebrew word by Bochart, Hieroz. I. p. 948 sq. by Rosenmüller, and others. But whatever may be said, no one will deny that the *buffalo* of the east is much more aptly compared with the ox, than the *antelope* could be. The Arabic usage in this word, therefore, though similar to the Hebrew, is clearly not identical; and in Arabic the larger antelopes appear to have received the appellation of buffaloes, just as in Greek they are called *βοιβαλος, βοιβαλς*, and just as in Arabic animals of the deer genus are termed البقر الوحشي wild oxen.—Sept. has *μονόκερας*, Vulg. *unicorn*, an animal described by Pliny H. N. 8, 21, which for a long time natural historians, espec. since Buffon, have held to be fabulous, but which a few years since was said to have been discovered in the deserts of Thibet; see Rosenmüller Bibl. Alterthumsk. IV. ii. p. 192. Quarterly Review No. 47, Oct. 1820. But this sense is also inadmissible; since the

unicorn, as described, resembles the horse much more than it does the ox, and is in any case an extremely rare animal; while the ראם, as appears from all the passages, was an animal frequent and well known in Palestine and the adjacent regions, just as the buffalo is known there at the present day; though prob. at that time not as now domesticated; see Bibl. Res. in Palest. III. p. 305, 306.

ראמות f. plur. (ראם) i. q. רמות.

1. *high things, heights, trop. sublime or difficult things*, Prov. 24, 7.

2. *high-priced or precious things*; according to the Rabbins *red corals*, Job 28, 18. Ez. 27, 16.

3. *Ramoth*, pr. n. of a city: a) In Gilead, Deut. 4, 43. Josh. 20, 8. 1 Chr. 6, 65; called also ראמה מצפה, ראמה, q. v. b) In the tribe of Issachar, 1 Chr. 6, 58 [73]; perh. i. q. ראמה Josh. 19, 21, and ראמה 21, 29.

ראמת נגב (southern height) *Ramath-negeb*, pr. n. of a city in Simeon Josh. 19, 8; for which נגב ראמה 1 Sam. 30, 27, q. v.—Others, ראמת נגב.

\* ראש obsol. root, perh. i. q. ראש, to be moved, shaken; Arab. رعش, رعس, to tremble, espec. of the head; whence ראש head of any thing, as of a mast or tree, which is shaken.

ראש poor, see in r. רש.

ראש m. i. q. ראש, poverty, Prov. 6, 11, 30, 8. R. ראש.

ראש Chald. i. q. Heb. ראש, c. suff. ראש, plur. ראשין, ראשין.

1. *the head*, Dan. 2, 32, 38. 7, 9, 20. ראשין visions of thy head, presented to thy mind or imagination, Dan. 4, 2, 7, 10, 7, 15.

2. *Trop. the sum, amount*, Dan. 7, 1. Plur. ראשין v. 6; c. suff. ראשין Ezra 5, 10.

I. ראש m. (ראש, r. ראש) c. suff. ראש, plur. ראשים for ראשים, once c. suff. ראשין Is. 15, 2.

1. *the head*, Arab. راس, Chald. ראש, q. v. Syr. راس, Ethiop. ሥላሴ; Arab. denom. راس to be head, prince. etc.—

Pr. of men and animals, Gen. 3, 15, 28, 18, 40, 16. al. sæpiss. So in phrases: 'הַיָּדָיִם רֹאשׁ; בָּרַח אַחֲרֵי-רֹאשׁ פ', see in בָּרַח; נָשָׂא רֹאשׁ; נָשָׂא רֹאשׁ, see in נָשָׂא no. 1. b; and with genit. *to lift up the head of any one, to exalt him*, Ps. 3, 4. So *to return (fall back) upon one's own head*, i. e. to be requited, recompensed, Ps. 7, 17. comp. Joel 4, 4. 'נָתַן בְּרֹאשׁ פ' (back) *upon one's head*, i. e. to recompense, to requite; e. g. evil Ez. 9, 10, 11, 21, 16, 43, 17, 19, 22, 31.—Meton. a) Like גִּלְגָּלִים q. v. it is used in enumerating espec. soldiers, for *one person, individual*, 1 Chr. 12, 23. Judg. 5, 30 בָּרַח רֹאשׁ לְרֹאשׁ *to the head of a man*, i. e. to one man, each one. The Arabs often

employ the word رَأْس head in like manner, espec. in enumerating flocks and herds, see Schult. Opp. min. p. 206. b) For *life*, Dan. 1, 10. So בְּרֹאשֵׁינוּ *with our heads*, i. e. in jeopardy of our lives, 1 Chr. 12, 19; comp. נָפֵשׁ no. 2. b. See Iliad 4. 162. ib. 17. 242.

2. Trop. *head* for what is *highest, uppermost*, e. g. a) *the top, summit*, of a mountain Gen. 8, 5. Ex. 17, 9, 10, 19, 20. Am. 1, 2; of a tower Gen. 11, 4; of a column 1 K. 7, 19; of a throne 10, 19; of a sceptre Esth. 5, 2; of an ear of grain Job 24, 24. רֹאשׁ כּוֹכְבִּים *the summit of the stars*, the highest heaven, Job 22, 12. רֹאשׁ גִּיא שְׁמֹנִים *the head of the fat valley*, i. e. impending over it, Is. 28, 1, 4. רֹאשׁ הַמִּצְחָה *the head of the bed*, where the head lies, Gen. 47, 31. b) *head*, i. e. *chief, prince* of a people or state, Deut. 1, 15. Judg. 10, 18. 11, 8. וְהָיְתָה לָנוּ לְרֹאשׁ. 1 Sam. 15, 17. 2 Sam. 23, 8, 18. Ps. 18, 44 גֹּזֵם רֹאשׁ *prince of the nations*. Is. 7, 8, 9. al. רֹאשׁ וְזָנָב see in וְזָנָב. Of a family, *a head, chief, patriarch*, as רֹאשׁ בֵּית אָבוֹהָ Ex. 6, 14. Num. 7, 2. 1 Chr. 5, 24, 7, 9, 40; also רֹאשׁ אָבוֹהָ id. Ex. 6, 25. Num. 32, 28. 1 Chr. 8, 6. al. רֹאשׁ לְרֹאשׁ *to become the head*, to be the victor, Lam. 1, 5; comp. Deut. 28, 44. Job 29, 25 אָשַׁב רֹאשׁ *I sat as prince*, held the chief place. So Arab. رَأْس head, prince. c) *head*, for the *highest place or rank, the chief*; so בֶּן־הָרֹאשׁ *the high-priest* 2 Chr. 39, 11; also simpl. הָרֹאשׁ id. 2 Chr. 24, 6. Spec. of a head city,

*the metropolis, capital*, Josh. 11, 10. Is.

7, 8. So Arab. الراس of Mecca. d) Metaph. of that which is *highest, chief, best*; as רֹאשֵׁי הַבְּשִׁימִים *the chief spices*, most costly, Cant. 4, 14. Ez. 27, 22; רֹאשׁ שְׂמֵחָה *the chief joy*, highest joy, Ps. 137, 6; רֹאשׁ הַהָרִי קָדִים *the best gifts of the ancient mountains* Deut. 33, 15.—Hence

3. *the sum, amount*, pr. 'the whole number,' which is also the *highest*, Lev. 5, 24. Ps. 119, 160, 139, 17. Hence נָשָׂא רֹאשׁ *to take the sum*, to number, see נָשָׂא no. 3. c. Trop. *a body, band, company*, espec. of soldiers Judg. 7, 16, 20, 9, 34, 37, 43. 1 Sam. 11, 11. Job 1, 17. Ps. 140, 10.

4. *head*, for what is *first, foremost*, i. e. *the beginning, first part, front*; Deut. 20, 9 בְּרֹאשׁ הָעָם *at the head of the people*, in front as leaders. Jer. 31, 7. Mic. 2, 13. Am. 6, 7. Is. 2, 2 *the mountain of the Lord's house shall be established at the head of the mountains, and shall be higher than the hills*, i. e. it shall be a prince among the mountains. Also רֹאשׁ הַדֶּךְ *the head of the way*, where ways branch off, Ez. 16, 25, 21, 24. רֹאשׁ הַחוּצוֹת *the head of the streets*, corner, id. Lam. 2, 19. Is. 51, 20. Hence we may explain the phrase אֲרֻבְּעָה רֹאשִׁים *four heads* of rivers, i. e. four streams into which the river divided itself, Engl. *branches*, Gen. 2, 10. Sept. and Gr. Venet. ἄρφα. Comp. Lat. *caput*, Engl. *head*, for source, fountain.—Ecc. 3, 11 *the works of God יָדַר מֵרִאשִׁית מֵעַד לְאַחֲרִית* *from the beginning to the end*, from first to last. Also Ps. 118, 22 פֶּנֶה רֹאשׁ *the head of the corner*, Gr. ἀμφαλή τις γωνίας Matt. 21, 42, i. e. the foremost or chief corner-stone, the leader as it were of all, i. q. ὁ μὲν ἀρχογονισμὸς 1 Pet. 2, 6 comp. Is. 28, 16. It is made a question, whether this chief corner-stone is the highest, forming the top or coping of the corner; or the lowest, which forms the foundation of the building. The latter seems preferable; for ראש here refers not to the *highest* place, but to the *head* or point where two walls meet.—Often of time, as ראש הַשָּׁנָה *the beginning of the year* Ez. 40, 1; ראש הַחֳדָשִׁים *the beginning of months*, the first of the year, Ex. 12, 2. Judg. 7, 19.



מֵרֵאשִׁית *from the beginning*, Is. 40, 21, 41, 26, 48, 16. Syr. מֵרֵאשִׁית id.—Prov. 8, 26 *the first clod of the earth*, i. e. first created.

רֹאשׁ, once for distinction רוֹשׁ Deut. 32, 32, is the name of a *poisonous plant* Deut. 29, 17, growing quickly and luxuriantly Hos. 10, 4, of a bitter taste Ps. 69, 22. Lam. 3, 5, and therefore coupled with wormwood Deut. 29, 17. Lam. 3, 19. Hence it would seem to be, not *the hemlock, cicula*, with Celsius in Hierob. II. 46 sq. nor *the colocynth* or wild gourd with Oedmann, Verm. Samml. IV. p. 63; nor *tolium*, darnel, Michaelis Supplem. p. 2220; but *the poppy*, so called from its heads, Livy 1. 54. Thus מֵי רֹאשׁ *juice of the poppy*, poppy-juice, Jer. 8, 14, 9, 14, 23, 15. Hence for *poison* genr. Deut. 32, 32; even of serpents v. 33. Job 20, 16.—Chald. רִישֵׁי חַיִּים the poison of serpents, Targ. Ps. 69, 22. Lam. 3, 19.

Denom. רֹאשִׁית, רִישוֹן, רֹאשִׁית—ראשית, מֵרֵאשִׁית, and pr. n. מֵרֵאשִׁית.

II. רֹאשׁ *Rosh*, pr. n. of a northern nation mentioned along with Tubal and Meshech, Ex. 38, 2, 3. 39, 1. Prob. i. q. *the Russians*, who are described by the Byzantine writers of the tenth century, under the name *oi Pōs*, as inhabiting the northern parts of Taurus; and also by Ibn Fozzlan, an Arabian writer of the same period, under the name رُوس *Rūs*, as dwelling upon the river Wolga. See Ibn Fozzlan's Bericht über die Russen älterer Zeit, von Frähn, Petersb. 1823, espec. p. 28 sq. Comp. Von Hammer Origines Russes, Petersb. 1827, who also here compares the nation رُوس, mentioned in the Korân, Sur. 25, 40. 50, 12.

רֹאשִׁית f. (denom. from ראש, by Syriasm for רִישִׁית) *beginning*, plur. c. suff. רֹאשִׁית Ez. 36, 11.

רֹאשִׁית f. (from ראש) *beginning, first part, front*; hence הָרֹאשִׁית Zech. 4, 7, by appos. *the stone the beginning*, i. e. the first corner-stone, i. q. פֶּנֶה; ראש פֶּנֶה; see in ראש no. 4.

רֹאשִׁית m. adj. (from ראש; by Syriasm for רִישִׁית), which is found in Cheth. Josh. 21, 10. Job 15, 7,) once רִישוֹן Job 8, 6; fem. ראשית; plur. ראשית.

1. Pr. head, highest, chief; Syr. رَاس head-men, magistrates. Yet this primary signif. is found only in the later Hebrew in imitation of the Syriac; as שְׂרָרִים ראשית Dan. 10, 13. 1 Chr. 18, 17. Fem. ראשית adv. *in the chief place, highest rank*, Esth. 1, 14.

2. first, i. e. a) In place and order, the first, foremost, Gen. 32, 18. Hence ראשית adv. *in the first place or rank*, in front, foremost, Gen. 32, 2; בְּרִאשִׁית id. Is. 60, 9. b) More freq. of time, the first, former, earliest; הָרִישׁ הָרִאשׁוֹן; הָרִישׁ הָרִאשׁוֹן Ex. 40, 2. 17. Ezra 7, 9; ellipt. בְּרִאשִׁית *in the first month* Gen. 8, 13. Num. 9, 5. Ez. 45, 18. 21. יוֹם הָרִישׁ the first day Ex. 12, 15, 16; אָדָם הָרִישׁ the first man Job 15, 7; אָבִי הָרִישׁ thy first father Is. 43, 27. Plur. הָרִאשִׁימִים the first, the former, 2 K. 1, 14. 2 Sam. 21, 9.—In antithesis: α) With ordinals following, as second, third, seventh, Gen. 32, 18. Ex. 12, 15, 16. Dan. 8, 21. 2 Chr. 29, 3. β) With the last, הָאֲחֵרִים, Ex. 4, 8. ראשית וְאֲחֵרִים the first and the last, of God Is. 44, 6. 48, 12. γ) With the later, following, posterior; e. g. the first or former husband Deut. 24, 4; former time, at first, Is. 8, 23 [9, 1]. Plur. first and later acts, 2 Chr. 9, 29. 16, 11. 20, 34. δ) Often the first, former, earlier, as opp. to the present time; e. g. a former king Num. 21, 26; the first temple Ezra 3, 12. Hagg. 2, 3, 9; the former manner Gen. 40, 13, etc. Plur. הָרִאשִׁימִים the first tables Ex. 34, 1; the former governors Neh. 5, 15; former kindnesses Ps. 89, 50, comp. Is. 65, 7; former days or time Deut. 4, 32. 10, 10. נְבִיאִים ראשית former prophets Zech. 1, 4, 7, 12. Absol. ראשית ancients, ancestors, Lev. 26, 45. Deut. 19, 14. Ps. 79, 8. Is. 61, 4. שְׁמֹנוֹת ראשית the ruins of the ancients, which have lain desolate from former days. Plur. fem. הָרִאשִׁימוֹת the former things, events long passed, Is. 43, 18. 46, 9; also long since predicted Is. 42, 9. 43, 9. 48, 3. ε) Spoken of the time which is yet first to come, opp. to a more remote future time. Joel 2, 23 בְּרִאשִׁית *in the first time*, i. e. immediately, presently; comp. Engl. 'at the first moment.' See also בְּרִאשִׁית Zech. 12, 7, below in C. a.

FEM. ראשונה A) Adj. fem. *first, former*, Jer. 16, 18. Plur. ראשונות *former things* Is. 65, 17.

B) Adv. a) *in the highest place*, see above in no. 1. b) *in front, foremost*, see no. 2. a. c) *Of time, first, earliest*, Gen. 38, 28. Num. 2, 9. 1 K. 18, 25; *at first*, the first time, Dan. 11, 29.

C) With prefixes: a) בראשונה, spoken of place and order Is. 60, 9; see above in no. 2. a.—Of time, *first*, before something else, 2 Sam. 20, 18. 1 K. 17, 13. Zech. 12, 7; and so of pers. *first*, before others in time, Num. 10, 13. 14. Deut. 13, 10. 17, 7. 1 Chr. 11, 6. Neh. 7, 5. Also *at first, formerly, beforetime*, 2 Sam. 7, 10. 1 Chr. 17, 9. Is. 1, 26. Jer. 7, 12. Prov. 20, 21. al. So for the *first time, the former time*, Gen. 13, 4 (comp. 12, 8). Josh. 8, 5. 6. Judg. 20, 32. 1 K. 20, 9.—בבראשונה *as at the first*, as formerly, Is. 1, 26; לַמְּבְרָאשֹׁנָה, contr. for לְמַחֲבֵרָאשֹׁנָה, 1 Chr. 15, 13.

b) בראשונה *as at the first*, as formerly, Deut. 9, 18. Dan. 11, 29.

c) לְרֵאשִׁינָה *at first, formerly*, i. q. בְּרֵאשִׁינָה, Gen. 28, 19. Judg. 18, 29.

Plur. ראשונות, see above in no. 2, b. d.

ראשני adj. (from ראש) fem. ראשנית, *first*, i. q. ראשון, Jer. 25, 1.

ראשות, see מראשות.

ראשית f. once ראשית Deut. 11, 12; denom. from ראש; pr. abstr. 'the being head,' hence concr.

1. *the topmost, the highest; trop. the chief, best, most excellent*; as ראשית *the most precious ointments* Am. 6, 6. ראשית הגוים *the chief of the nations* Am. 6, 1. Num. 24, 20. Dan. 11, 41 *the chief of the children of Ammon, their princes*; also 1 Sam. 15, 21. Jer. 49, 35. Ps. 111, 10. Prov. 1, 7. Job 40, 19 *the chief of the ways of God, his most wonderful work*, sc. the hippopotamus.

2. *beginning*, comp. ראש no. 4. Syr. رَأْسٌ.—E. g. *the beginning*, as opp. to the end, אחרית, Ecc. 7, 8; of strife Prov. 17, 14; of a reign Jer. 26, 1. 28, 1. 49, 34; of sin for concr. *the beginner, author*, Mic. 1, 13. ר' במלכותו *the beginning of his (Nimrod's) kingdom*, the territory of which it was at first composed, Gen. 10, 10. Hos. 9, 10 *as the*

*early fig in the fig-tree* בראשיתה *in its beginning*, i. e. when the tree first begins to bear.—Absol. of the *beginning* of all things, Gen. 1, 1; comp. ἐν ἀρχῇ John 1, 1. Gr. ἀρχῆς Hes. Theog. 45; Lat. à principio Cic. Nat. Deor. 1. 12.

3. *former time, times of old*, opp. אחרית, Is. 46, 10. Also *first state, former condition*, Job 8, 7. 42, 12.

4. Concr. *the first* in its kind, *first-fruits, firstlings*; often of the first products of the harvest Lev. 23, 10. Deut. 18, 4; or of fruits 26, 10; of wool 18, 4; or generally Prov. 3, 9. These were offered to Jehovah, and hence קרבן ראשית *an oblation of the first fruits* Lev. 2, 12. But ראשית בנחלים *is the first of the first-fruits* Ex. 23, 19. 34, 26. Ez. 44, 30. ראשית און *the firstling of one's strength*, poet. for the first-born, Gen. 49, 3. Deut. 21, 17. Ps. 78, 51. 105, 36. ראשית ר' *the firstling of his way*, the first created of God, i. e. the hypostatic wisdom, Prov. 8, 22; comp. ἀρχὴ τοῦ σοφίας τοῦ θεοῦ Rev. 3, 14. Of Gad, Deut. 33, 21 ויבא לו' ראשית *he chose for himself the first-fruits of the land*, i. e. the first portion of which the Israelites took possession.

רב m. adj. in pause רב, plur. רבים; fem. רבה, constr. רבה, with Yod parag. רבתי Lam. 1, 1, plur. רבותי. R. רבה.

1. *multus*, i. e. either as one continuous whole, Engl. *much*, as רב much gold 1 K. 10, 2. Ps. 19, 11. Gen. 24, 25. Deut. 28, 38; or as a collective whole which contains many parts or individuals, Engl. *many, numerous*, as רב עם *much or many people* i. e. numerous, Josh. 17, 14; אדם רב *many men* Job 36, 28 (here οἱ πολλοί); רבה עבדה *a numerous family* Gen. 26, 14; רב מקנה *numerous flocks and herds much cattle*, Num. 32, 1. Josh. 11, 4. Hence c. plur. רבים ימים *many days*, a long time, Gen. 21, 34; רבים עמים *many nations* Ps. 89, 51. With genit. רב חבונה *a man of much (great) understanding* Prov. 14, 29; רבה בנים *a woman having many children* 1 Sam. 2, 5; with Yod parag. רבתי עם *numerous in people*, full of people, i. e. a city, Lam. 1, 1. Often as neut. רב *much*, i. e. collect. *many*, Ex. 19, 21 ויפלו ממנו רב *and there fall (perish) of them much people*, many. 1 Sam. 14, 6. Gen. 33, 9; hence adverbially.



even with subst. plur. Ps. 18, 15 **בְּרָקִים רַבִּים** *and lightnings much*, i. e. many, in great number. Ecc. 6, 3 **שְׁנֵי יָמֵי שָׁנָיו רַבִּים** *although the days of his years be much*, many. Often i. q. *enough, it is enough*, Gen. 45, 28. Ps. 123, 3; chiefly in the formula (comp. **רַב עָתָה** (**מַצֵּט**) *enough now!* i. e. desist! 2 Sam. 24, 16. 1 K. 19, 4; more fully **רַב-לֵךְ** Deut. 3, 26, **רַב-לֵךְ** Ez. 45, 9. Num. 16, 3, *enough for thee, for you*, let it suffice thee, etc. With infin. Deut. 1, 6 **יֵשְׁבּוּ רַב-לֵךְ שָׁמָּה** *ye have dwelt long enough*. 2, 3; before **נָתַן**, Ez. 44, 6 **רַב-לֵךְ** *enough before you of all your abominations!* i. e. desist from them. 1 K. 12, 28. Ex. 9, 28.—Also fem. **רַבָּה** is often put adverbially for *much, enough*, Ps. 62, 3. 89, 8; oftener in the constr. **רַבָּה** id. Ps. 65, 10. 120, 6. 123, 4. 129, 1. 2 Chr. 30, 18. So Syr. **ܪܒܐ** often.

2. *large, great, vast*, comp. **πολύς** in Passow no. 1. b; spoken of a vast space Gen. 7, 11. Esth. 1, 20; of a long way, **πολλή ὁδός** 1 K. 19, 7; of a great battle and slaughter 2 Chr. 13, 17. Num. 11, 33; of heinous sin Ps. 19, 14; of the multiplied goodness and mercy of God Ps. 31, 20; of diligent attention (comp. **πολλή σιγή**) Is. 21, 7. Spec. a) i. q. *mighty, powerful*, Ps. 48, 3. Is. 63, 1. Plur. **רַבִּים** *the mighty* Job 35, 9. Is. 53, 12. b) *major natu, elder*, Gen. 25, 23. Plur. **רַבִּים** *great in age*, the aged, Job 32, 9. c) Subst. *a great man, chief, a leader*, i. q. **שׂוֹר**, chiefly in the later Hebrew, e. g. **רַב טַבָּחִים** *chief of the body-guard* 2 K. 25, 8; **רַב כְּרִיסִים** *chief of the eunuchs* Dan. 1, 3. Esth. 1, 8. Neut. abstr. *greatness*, Ps. 145, 7. Is. 63, 7. d) Subst. *a master, one great or skilled in any art*, Prov. 26, 10; comp. the Talmudic **רַב** doctor, teacher, learned man.

Syr. **ܪܒܐ**, id. Arab. **رَبَّ** lord, master, owner.

3. In Job 16, 13 **רַבִּי** is rendered by all the ancient versions *his* (God's) *arrows*, from **רַבֵּב** no. 2. Others, *his archers*. We may however well retain the sense, *his many hosts, warriors*.

**רב** Chald. m. emphat. **ܪܒܐ**; fem. emph. **ܪܒܬܐ**; plur. redupl. **ܪܒܪܒܝܢ**, fem. **ܪܒܪܒܬܐ**, emph. **ܪܒܪܒܐ**.

1. Adj. *great*, Dan. 2, 10. 31. 35. 7, 2. Plur. 2, 48. 3, 33. 7, 3 sq. **מִלֵּל רַבְרָבָן** *to speak great things* i. e. to speak proudly, impiously, Dan. 7, 8. 20; comp. **גָּדוֹל** no. 2.

2. Subst. *a chief, leader, prince*, Dan. 2, 14. 48, 4, 6.

**רב**, see in r. **רִיב**.

**רב**, see subst. **רִיב**.

**רב** m. (**רַבֵּב**) also in the later books fully **רַבֵּב** Job 35, 9. Esth. 10, 3; c. Makk. **רַבֵּב**, c. suff. **רַבָּם**; *multitude, abundance*; with plur. **רַב שָׁנִים** *multitude of years* Lev. 25, 16. Is. 1, 11; with sing. collect. **רַב דִּגְוֵי וְחִירִשׁ** Gen. 27, 28. Ps. 49, 7. Is. 37, 24. Often also where in Engl. *abundance, greatness, much*, as **רַב-חָכְמָה** *much wisdom* Ecc. 1, 18; **רַב שְׁלוֹם** Ps. 37, 11. 72, 7; **רַב כְּחוֹ** Is. 63, 1; **רַב הַדֶּרֶךְ** *the greatness of the way*, the long journey, Josh. 9, 13. Is. 57, 10. Adv. **רַבֵּב** *in multitude, abundantly*, 1 Chr. 12, 40. 22, 3. 4. Gen. 48, 16; often also in comparison with things implying a vast multitude, as with the stars, **הַיָּקָבִים כְּכִיכְבֵּי הַשָּׁמַיִם** **רַבֵּב** Deut. 1, 10. 10, 22. 28, 62; so with the sand on the sea-shore Josh. 11, 4. 1 Sam. 13, 5. 2 Sam. 17, 11; with locusts Judg. 6, 5. Also **מִרַב** *from (for) multitude*, Gen. 16, 10. 32, 13. 1 K. 8, 5.—Poet. **רַב** is put for *a whole multitude*, and so hardly differs from **כָּל**, as Job 4, 14 *which made all (רב) my bones to shake*. 33, 21; comp. Jer. 23, 9 and Schult. ad Job l. c.—Plur. constr. **רַבֵּי** Hos. 8, 12 Keri.

\* **רַבֵּב** 1. *to become much or many, to multiply*, Gen. 6, 1; *to be much or many, to be multiplied, manifold*, 1 Sam. 25, 10. Ps. 3, 2. 69, 5. 104, 24. Is. 59, 12. al. sæpe. Found only in præter. **רַבִּי**, and once inf. **רַב** Gen. 6, 1; the other forms are taken from the kindred root **רָבָה**.—Arab.

**רַב** to be great, mighty; also to increase, multiply. Syr. and Chald. **ܪܒܐ** for **ܪܒܐ** to magnify.

2. Mid. O, præter. **רַבִּי** Gen. 49, 23, according to Kimchi and Gr. Venet. prob. *to shoot*, i. e. *they have shot*; the signif. being drawn from the *multitude of arrows*, comp. **רַבִּיבִים**; also **ܪܒܐ** multitude of arrows, Cam. Hence some

derive רַב no. 3, *an arrow*. But רָבֹב can also be referred to the subst. רַב by a slight change of vowels: *they provoked him with their multitude*, etc.—Some refer hither also Ps. 18, 15 בָּרָקִים רַב *he shot out lightnings*, but see in רַב no. 1.

Pual, denom. from רָבָה, part. plur. מִרְבָּבוֹ *multiplied by myriads*, by ten thousands, Ps. 144, 13.

Deriv. רַבּוֹת, רַבָּה, רַב, רָבֹב, רָבָה, רָבִיבִים, and the pr. names רַבִּית, רַבִּשָּׁה, רַבִּנָּה, רַבִּנָּה.

רָבָה f. (רַבֵּב) *a myriad, ten thousand*, Lev. 26, 8. Deut. 32, 30. Judg. 20, 10; often for any great indefinite number Gen. 24, 60. Cant. 5, 10. Ps. 91, 7. Ez. 16, 7. Plur. רָבָבוֹת, constr. רָבָבוֹת and רָבָבוֹה, *ten thousands* 1 Sam. 18, 7, 8; often for any great and indefinite number, Ps. 3, 7. Deut. 33, 2, 17.

רָבָה Chald. f. *ten thousand*, whence plur. רָבָנוֹ Dan. 7, 10 Keri. See in Chald. רַבּוֹ.

\* רָבַד I. i. q. רָפַד, *to spread a bed, sternere lectum*, Prov. 7, 16. Hence מִרְבָּדִים, Beth without Dag.

II. i. q. Arab. رَبط, *to bind*, whence רָבִיד collar.

\* רָבָה plur. רָבִי; fut. יִרְבֶּה, apoc. יִרְבֶּה; imp. רָבֵה, plur. רָבִי; part. רָבָה. Præt. and inf. are formed from רָבַב q. v.

1. *to become much or many, to multiply, to increase*, Gen. 7, 17, 18. Ex. 1, 10, 12, 20. Deut. 8, 1. Ezra 9, 6. al. Often coupled with פָּרָה, e. g. Gen. 1, 22 פָּרִי וְרָבִי *be fruitful and multiply*. v. 28, 8, 17, 9, 1, 7, 47, 27. Jer. 3, 16. Ez. 36, 11. With dat. Deut. 8, 13. Prov. 4, 10.—Hence *to be multiplied, many, numerous*, 1 Chr. 5, 9, 23. Ps. 16, 4, 139, 18.

2. *to become great, to increase*, Deut. 30, 16. Hence *to grow up*, Job 27, 14, 39, 4. Ez. 16, 7. Gen. 21, 20 וַיִּהְיֶה רָבָה *and he grew up an archer*.—Also *to be great* Gen. 43, 34; of a way, *to be long*, Deut. 14, 24, 19, 6; comp. in רַב and רַב no. 2. Trop. of God, *to be powerful, mighty*, Job 33, 12; *to be great, abundant*, of wealth Ps. 49, 17; of wisdom 1 K. 5, 10 [4, 30].—Chald. id. see below. Syr. رَاف to increase in number and magnitude. Pa. *to bring up*.

PIEL רָבָה, imp. רָבֵה 1. *to multiply, to increase*, trans. c. acc. Judg. 9, 29. Absol. *to make much*, i. e. to get much, *to increase one's substance*, comp. Hiph. no. 1. a, and עָשָׂה no. 2. a. Ps. 44, 13 לֹא רָבִיתָ בְּמַחְירֵיהֶם *thou hast not made much by their price*, i. e. thou hast sold them for a small price; or, *thou hast not increased thy wealth*, comp. Prov. 22, 16.

2. *to let grow up, to bring up*, Ez. 19, 2. Lam. 2, 22. Syr. رَفَعَ, Arab. رَفَعَ, id.

HIPH. הִרְבָּה, fut. יִרְבֶּה, apoc. יִרְבֶּה; imp. apoc. הִרְבֵּה; inf. abs. הִרְבָּה and הִרְבָּה (the latter always adverbially), constr. הִרְבּוֹת.

1. *to make or do much, to multiply, to increase any thing*, c. acc. Gen. 3, 16, 16, 10. Ex. 7, 3. Deut. 1, 10. Judg. 16, 24. Is. 9, 2. Jer. 46, 11. al. rarely c. לָּ Hos. 10, 1. Followed by לָּ with the infin. of a verb, it often expresses the adverbial idea *much, greatly*; e. g. הִרְבָּה לֶאֱכֹל i. q. *to devour much* 2 Sam. 18, 8; הִרְבָּה לְהַפְסִיל *to pray much* 1 Sam. 1, 12; Ps. 78, 38. 2 K. 21, 6. 2 Chr. 36, 14. Ezra 10, 13. Is. 55, 7. Also *too much* Ex. 36, 5; and so before a finite verb 1 Sam. 2, 3. Ps. 51, 4.—Put likewise: a) With acc. of thing and dat. of pers. *to multiply to any one*, Hos. 2, 10 [8]; and so with dat. impl. Ex. 30, 15. But לוֹ הִרְבָּה reflex. *to multiply to oneself*, i. e. to get or take much or many, Deut. 17, 16, 17. Jer. 2, 22. b) With acc. i. q. *to have much or many*, see Heb. Gr. § 52. 2. Lev. 11, 42 מְרַבֶּה רַגְלִים *having many feet*. Job 29, 18 *I multiply days as the sand*, i. e. my days are many as the sand. Nah. 3, 16. 1 Chr. 7, 4, 8, 40, 23, 11; acc. om. 1 Chr. 4, 27. c) With עָל, *to make* i. e. *to impose much upon any one*, for the fuller הִרְבָּה לְשׂוֹם עָל, Gen. 34, 12.—INFIN. ABSOL. הִרְבָּה, rarely הִרְבּוֹת Am. 4, 9. Prov. 25, 27, pr. *in making or doing much*, always as Adv. aa) *much, greatly*, like הֵרֵב well; coupled: a) With a verb, as עָבַד הִרְבָּה *to serve much, diligently*, 2 K. 10, 18; שָׁגָה הִרְבָּה מְאֹד *to err very greatly* 1 Sam. 26, 21. Ecc. 7, 17. β) With a subst. plur. e. g. הִרְבָּה הַדְּבָרִים i. q. *many words* Ecc. 5, 6 [7]; הִרְבָּה סִפְרֵים *many books* 12, 12. 1 K. 10, 11; also with sing. mostly collect. 2 Sam.



12, 2 צאן יקָרָה הָרְבָּה מָאָר 8, 8. 2 Chr. 32, 27. 14, 12. Gen. 41, 49. As predicate Gen. 15, 1. Rarely put before the subst. Ecc. 1, 16; and so separated from it, Ps. 130, 7. *γ*) Absol. 2 Sam. 1, 4 הָרְבָּה נָפַל מִן הָעָם *much* (many) of the people are fallen; comp. מִעַט 2 Chr. 25, 9. Ecc. 5, 11. So לְהָרְבָּה id. 2 Chr. 16, 8. Neh. 5, 8. *bb*) *too much*, Ecc. 7, 16.

2. *to make great, to enlarge*, Ps. 18, 36. 1 Chr. 4, 10. Job 34, 37 *he maketh large his words against God*, i. e. he talks largely, impiously; see in רב Chald.

Deriv. מְרַבֵּה, מְרַבָּה, מְרַבֵּה, מְרַבֵּה, מְרַבֵּה.

רָבָה Chald. *to become great, to grow*, as a tree Dan. 4, 8, 19.

PA. *to make great, to exalt*, Dan. 2, 48.

Deriv. רָבָה.

רָבָה 1. Adj. fem. of רב, *much, many*; see in רב.

2. Subst. pr. *a great city, metropolis*, Syr. ܪܒܗ, and then pr. n. *Rabbah*.

a) The capital of the Ammonites, 2 Sam. 11, 1. 12. 27. Josh. 13, 25. 1 Chr. 20, 1. Jer. 49, 3. (not Ps. 110, 6,) fully רָבָה בְּנֵי עַמּוֹן Deut. 3, 11. Gr. *Paßuðamara* Polyb. 5. 7. 4; usually *Philadelphia*; in Abulfeda and at the present

day ܐܡܡܢ ܐܡܡܢ *Ammân*, Tab. Syriæ p. 91. See an account of its ruins by Seetzen in Zach's monatl. Corresp. XVIII. p. 429; Burckhardt Travels in Syria, p. 356 sq.

b) A city in the tribe of Judah, Josh. 15, 60.

רָבָה f. (for רבֹּה q. v. ה being dropped, Syr. ܪܒܗ) Jon. 4, 11. 1 Chr. 29, 7; also רבֹּה with א added (Heb. Gr. § 23. 2. n. 3) Ezra 2, 64. Neh. 7, 66; *a myriad, ten thousand*, i. q. רַבְּבָה, but found only in the later writers. Dual רַבְּבָהּ (from רבֹּה) *twice ten thousand* Ps. 68, 18. Plur. also רַבְּבָהּ Dan. 11, 12, contr. רַבְּבָהּ Ezra 2, 69.

רָבָה Chald. fem. plur. רַבְּבָהּ like Syr. ܪܒܗ (Keri רַבְּבָהּ) id. רַבְּבָהּ *a myriad of myriads, ten thousand times ten thousand*, Dan. 7, 10.

רָבָה Chald. f. (רַבְּבָהּ) emphat. רַבְּבָהּ, *greatness, majesty*, Dan. 4. 19. 33 [22. 36]. 5, 18. 7, 27.

רָבָה f. (רַבְּבָהּ) *a myriad, ten thousand*; Neh. 7, 71 שְׁתֵּי רַבְּבָהּ *twice ten thousand*.—Hence רַבְּבָהּ by dropping ה.

רַבְּבָהּ m. plur. (רַבְּבָהּ) *rain, a shower*, from the multitude of drops, Deut. 32, 2. Ps. 65, 11. 72, 6. Jer. 3, 3. 14, 22. Mic.

5, 6. Arab. رِبَابٌ *aqua copiosa*.

רַבִּיר m. (רַבִּיר II) *a collar, chain*, for the neck, Ez. 16, 11. Gen. 41, 42.

אַרְבַּע, רַבַּע, רַבְּעִי ord. adj. (fr. card. רַבַּע, four) plur. רַבְּעִים; רַבְּעִיָּה 1. fem. 2. 14, 15, 16. רַבְּעָה; *fourth*, Gen. 1, 19. 2. 14, 15, 16. al. sarp. Ellipt. *the fourth* (day) of the month 1 K. 27, 7; *the fourth* month Ez. 1, 1. Zech. 8, 19. בְּנֵי רַבְּעִים *children of the fourth generation*, i. e. the children of great-grandchildren, 2 K. 10, 30. 15, 12.—Fem. רַבְּעִיָּה ellipt. *a fourth, the fourth* part, Ex. 29, 40. Lev. 23, 13. Num. 15, 5. al.

רַבְּעִי Chald. m. emphat. רַבְּעִיָּה, Keri רַבְּעִיָּה, id. *fourth*, Dan. 2, 40. 7, 23. Fem. emphat. רַבְּעִיָּה id. Dan. 7, 19, 23.

רַבִּית (multitude, r. רַבַּב) *Rabbith*, pr. n. of a city in Issachar, Josh. 19, 20.

\* רַבֵּן *to mingle, to dip* into a fluid, e. g. bread in oil; only Hoph. Part. f. מְרַבֵּנָה Lev. 6, 14. 7, 12. 1 Chr. 23, 29. Arab. رِبَك id.

\* רַבֵּל obsol. root, Arab. رِبَل *to be much, fertile, abundant*.—Hence

רַבְּלָה (fertility) *Riblah*, pr. n. of a town in the northern borders of Palestine, in the district of Hamath, through which the Babylonians both in their irruptions and departures were accustomed to pass. Traces of it are extant in the place *Ribleh* رِبْلَه, situated some 30 or 40 miles south of Hamath on the Orontes; see Biblioth. Sac. 1847. p. 404, 408. Bibl. Res. in Palest. III. p. 461. App. p. 176.—Num. 34, 11. 2 K. 23, 33. 25, 6. Jer. 39, 5. 52, 10.

\* רַבַּע obsol. card. *four*; hence אַרְבַּע with א prosthetic; denom. רַבַּע II; also רַבְּעִי, רַבַּע, רַבַּע, רַבַּע.

\* I. רַבַּע 1. i. q. רַבֵּץ, *to couch, to lie down*, ר and ז being interchanged, see קַבַּע I.

2. *to couch down to, to lie with*, with acc. spoken of bestiality Lev. 18, 23. 20, 16.—Arab. ربيع IV, id. of men. Chald. and Talm. id. often of bestiality.

Hiph. *to cause to cover, to let gender*, of beasts Lev. 19, 19.

II. רבע denom. verb from obsol. רבץ i. q. ארבע four; Part. pass. רביץ *quadrated*, i. e. *four-square*, Ex. 27, 1. 28, 16. 30, 2. 37, 25. 38, 1. 1 K. 7, 5. Ez. 41, 21.

Pual Part. מרבע id. 1 K. 7, 31. Ez. 40, 47. 45, 2. Arab. id.

I. רבע m. c. suff. רבעי, *a lying down*, Ps. 139, 3. R. רבע I.

II. רבע m. from רבע, ארבע, four.

1. *a fourth part*, i. q. רבע, Ex. 29, 40. 1 Sam. 9, 8.—Hence

2. *a side*, i. e. one of four sides, Ez. 43, 16. 17; comp. 1, 17.

3. *Reba*, pr. n. of a king of the Midianites, Num. 31, 8. Josh. 13, 21.

רבע m. (from רבע) *a fourth, fourth part*, 2 K. 6, 25. Num. 23, 10 *who can number even the fourth part of Israel?* Comp. τὸ τέταρτον τῆς γῆς, τὸ τέταρτον τῆς γῆς, Rev. 6, 8. 8, 7. Arab. ربع id. Syr. ربيع quadrans.—The Heb. intpp. render it *concubitus*, see רבע I. 2; and hence *offspring*.

רבעים m. (from רבע) only in pl. רבעים, *descendants of the fourth generation*, i. e. children of great-grandchildren, Ex. 20, 5. 34, 7. Num. 14, 18. Deut. 5, 9.

\* רבץ fut. ירבעץ, *to couch, to lie down*, pr. of quadrupeds which lie upon the breast with the limbs gathered under them; spoken of flocks and herds Gen. 29, 2. Is. 11, 7. 17, 2. Zeph. 2, 14. Ez. 34, 14; of wild beasts Gen. 49, 9. 14. Is. 11, 6. Ps. 104, 22. Ez. 19, 2; of the ass Ex. 23, 5. Num. 22, 27; also of a dragon lying in the water Ez. 29, 3; of a bird brooding upon her nest Deut. 22, 6. Arab. روض id.—Spec. a) Of a beast of prey lying in wait, *to crouch*, Arab. روض

id. رباص the *liar-in-wait, lurker*, poet. for the lion. Gen. 4, 7 *if thou dost not well* (but givest way to secret hate) לבפתח חטאת רבץ *sin coucheth* (lur-

eth) *at thy door*, i. e. *sin lieth in wait for thee as a wild beast crouching at thy door*. Here רבץ is put substantively and ἐμποιῶν, not agreeing in gender with חטאת, comp. Heb. Gr. § 144. note 2. For the sense comp. Ps. 37, 8. 1 Pet. 5, 8. b) Trop. of men dwelling in tranquil security Gen. 49, 14. Job 11, 19. Is. 14, 30. Zeph. 3, 13; of waters reposing in the bosom of the earth Gen. 49, 25. Deut. 33, 13; of a curse which rests upon any one Deut. 29, 19.

Hiph. 1. *to cause to lie down*, e. g. a flock Jer. 33, 12. Cant. 1, 7. Is. 13, 20; persons Ps. 23, 2. Ez. 34, 15.

2. *to lay stones in cement*, Is. 54, 11. Deriv. מרבעץ, and

רבץ m. c. suff. רבצי. 1. *a couching-place, resting-place*, of flocks, etc. Is. 35, 7. 65, 10. Jer. 50, 6.

2. *resting-place, quiet dwelling*, of men, Prov. 24, 15.—Arab. ربيع resting-place, any dwelling.

\* רבב obsol. root, Arab. ربق *to tie firmly, to fasten*, espec. an animal, cattle.—Hence מרבב, and

רבקה (a cord with a noose, not unaptly of a maiden who ensnares by her beauty.) *Rebekah*, the wife of Isaac, Gen. 22, 23. 24, 15 sq. 25, 20. al. Sept. Ρεβέκκα Rebecca.

רבבין, see art. רב Chald.

רבבין Chald. m. only in plur. רבבין, *magnates, nobles, princes*, Dan. 4, 33. 5, 1 sq. 6, 18. Freq. in Targg. R. רבב.

רבשקה (Aram. رباشة chief cup-bearer) *Rabshakeh*, pr. n. of a military chief under Sennacherib, 2 K. 18, 17. 19. 26. 28. 37. 19, 4. 8. Is. 36, 2. 4. 12. 13. 22. 37, 4. 8. R. רבב and רבקה.

רבת see in רב no. 1, fin.

\* רגב obsol. root, kindr. with רגם, *to heap together stones, to throw stones*, perh. also lumps, clods, etc. Hence pr. n. ארגב, also

רגב m. plur. רגבים, constr. רגבי, *a clod, lump of earth*. Job 21, 33 *sweet unto him are the clods of the valley*, i. e. the earth is light upon him. 38, 38



and (if) the clods cleave fast together.

\* רנז fut. ירנז, to be moved, disturbed, to be thrown into commotion, 2 Sam. 7, 10. 1 Chr. 17, 9; with ל of cause Is. 14, 9.—The same signification is found under various tropical forms in the primary syllables רג, רע, and also רה; comp. רגע, רגן, רהב, רהב; רגש, רגש; רנז. It corresponds to the Sanscr. *rag* to move oneself, to go, and trop. *rāga*, Gr. *ὀργή* anger, grief, *ὀργισσω* (*ὀργω*), Germ. *regen*, Engl. to rage, and with another letter prefixed *frango* (*fregi*, *fragor*), *krachen*, etc. To the root רנז, of which the last letter is a sibilant, approach nearest the roots רנש, רנש, where see.—Spec.

1. to be moved with anger, to be angry, wroth, Prov. 29, 9. Is. 28, 21; with ל towards or against any one, Ez. 16, 43. Comp. Hithp. Syr. רנז id.

2. to be moved with grief, to be grieved, affected, 2 Sam. 18, 33 [19, 1].

3. to be moved with fear, to tremble, to quake, Arab. رعد. Gen. 45, 24 be ye not timid by the way; but Sept. and Vulg. against the context, *μὴ ὀργιζέσθε, ne irascimini*. 1 Sam. 14, 15. Ps. 4, 5. Is. 32, 10. 11. Joel 2, 1. Hab. 3, 16; with לפני before, because of any person or thing, Deut. 2, 25. Is. 64, 1 [2]. Also of things, Joel 2, 10. Is. 5, 25. Ps. 18, 8. Mic. 7, 17 ירנזו במסגרתיהם they tremble from their strongholds, i. e. they come out trembling from their strongholds and surrender to the victors.

4. to be moved with joy, to rejoice, Jer. 33, 9.

Hithp. 1. to move, to disquiet, c. acc. 1 Sam. 28, 15; c. ל Jer. 50, 34.

2. to provoke to anger, Job 12, 6.

3. to make tremble, to shake, for fear, Is. 14, 16. 23, 11; of things 13, 13; præg. Job 9, 6.

Hithp. to rage, to rave, with א against any one, Is. 37, 28. 29. 2 K. 19, 27. 28.

Deriv. רנז, רנז, רנז, רנז.

רנז Chald. to be angry. Aph. to provoke to anger, Ezra 5, 12.

רנז Chald. m. anger, rage, Dan. 3, 13.

רנז m. adj. trembling, palpitating, Deut. 28, 65. R. רנז no. 3.

רנז m. (רנז) c. suff. in pause רנז, commotion; hence

1. restlessness, turmoil, tumult, Job 3, 17; of a horse Job 39, 24; noise, of thunder Job 37, 2. Arab. رجز and رجز of thunder.

2. disquiet, trouble, Job 3, 26. 14, 1. Is. 14, 3.

3. anger, wrath, Hab. 3, 2.

רנז f. trembling, trepidation, Ez. 12, 18. R. רנז.

\* רנל to tread, to walk, to go; kindr. is רנל. The idea of moving lies also in Sanscr. *rag* to go; see in רנז.—Spec.

1. to go about tattling and tale-bearing; hence to slander, to backbite, Ps. 15, 3.

2. to tread garments in washing, cleansing; hence רנל a washer, fuller. See the pr. names רנל רנל and רנל.

PIEL i. q. Kal, to go about, i. e. a) As a slanderer, to slander, only 2 Sam. 19, 28, c. ב pers. b) For the sake of reconnoitering, to search, to spy out, c. acc. Josh. 14, 7. Judg. 18, 2. 14. 17. 2 Sam. 10, 3. al. Part. מרנל a scout, spy, Gen. 42, 9 sq. Josh. 6, 22. 1 Sam. 26, 4. al.

TIPIH. הִרְנַל i. q. Syr. رنل, to teach to walk, e. g. a child, to lead by the hand, Hos. 11, 3.

Deriv. רנל, מרנל, רנל, pr. n. רנל.

רנל f. in pause רנל, c. suff. רנל; dual (also of more than two Lev. 11, 23. 42) רנל, constr. רנל, comm. gen. (m. Prov. 1, 16. 7, 11. Jer. 13, 16); plur. רנל f. in signif. 2.

1. the foot of men and beasts, Ez. 1, 7. 29, 11. Arab. رنل, Syr. رنل, id.—

So מראשו ועד רנלו from his head even to his feet Lev. 13, 12, and מפה רנל ועד קרקד from the sole of the foot even to the crown of the head Deut. 28, 35. Is. 1, 6. Job 2, 7; comp. Gr. εἰς πόδας ἐκ κεφαλῆς Hom. Il. 18. 353; ἐκ ποδῶν εἰς κεφαλῆς Arist. For רנל אצבע רנל toe of the foot, see in רנל; for רנל בֶּהֱן רנל see in רנל; for נכה רנלים see in שרש; for רנל מרימ רנלים urine, see in נכה; for רנל שער רנלים the hair of the feet, i. e. of the pudenda, Is. 7, 20; but רנל is not put by euphemism for pudenda, as

some suppose, in Ex. 4, 25. Is. 6, 2. For the phrase *הִסֵּךְ רַגְלָיו*, see in *סִכָּה*. Also *מְקוֹם רַגְלֵי יְיָ* the place of Jehovah's feet, where he sets his feet, i. e. the temple Is. 60, 13, comp. Ez. 43, 7; for *הָרַם רַגְלָיו* in a like sense, see in *הָרַם*. —Often that is ascribed to the feet, which strictly pertains to a person walking or journeying on foot; 1 Sam. 23, 22 *the place where his foot cometh*. 2 K. 21, 8. Is. 23, 7. 32, 20. 52, 7 *how beautiful upon the mountains are the feet of him that bringeth glad tidings*. Nah. 2, 1.—Deut. 11, 10 *הִשְׁקָה בְּרַגְלֶךָ לַמַּיִם* to irrigate the land by raising water with a small tread-wheel, turned with the feet and hands; such as were anciently and are still sometimes used in Egypt for watering gardens, and also in Palestine for raising water from wells; in Gr. *ῥῆμα*. See Philo de Confus. Ling. I. p. 410 Mang. Niebuhr Reisebeschr. I. p. 149 and Tab. XV. Bibl. Res. in Palest. I. p. 542. II. p. 351. III. p. 21.

2. Metaph. a) *a step, beat, tap* of the foot; only in plur. *רַגְלִים* *beats*, for *times*, these being counted by beating with the foot; comp. *פָּעַם* no. 3. Num. 22, 28 *הִבִּיתִי זֶה שְׁלֹשׁ רַגְלִים* thou hast beaten me these three times. v. 32. 33. Ex. 23, 14. b) *foot-step, step, pace*; as *קוֹל רַגְלִים* the sound of foot-steps 1 K. 14, 6. 2 K. 6, 32. Gen. 33, 14 *לְרַגְלֵי הַבָּצֹאֲהָ* according to the pace of the flocks, as they are able to travel. c) *foot-step, track*; so in *בְּרַגְלֵי פ'*, *בְּרַגְלֵי פ'*, see in no. 3. a, b.

3. With Prepositions: a) *בְּרַגְלֶךָ* on foot Ps. 66, 6; *בְּרַגְלָיו* on his feet, on foot, Judg. 4, 15. 17. *קָל בְּרַגְלָיו* swift of foot 2 Sam. 2, 18. Am. 2, 15. Also to be *בְּרַגְלֵי פ'* at the feet of any one, in his foot-steps, i. e. to follow any one, Ex. 11, 8. Deut. 11, 6. Judg. 4, 10. 15. 5, 15. 2 Sam. 15, 17. 1 K. 20, 10. 2 K. 3, 9. al. Comp. Gr. *κατὰ πόδας τινός*.

b) *לְרַגְלֵי פ'*, to be at the foot of any one, in his foot-steps, i. e. to follow any one, 1 Sam. 25, 42. Gen. 30, 30 *Jehovah hath blessed thee in my foot-steps*, has caused prosperity to follow me into thy dwelling. So of Cyrus, Is. 41, 2 *יִצְחָק יִקְרָאֵהוּ* צֶדֶק יִקְרָאֵהוּ prosperity encounters him (and follows) in his foot-steps; unless perh. we render simply: *at every step*. Plur.

*לְרַגְלֵי פ'* id. Job 18, 11. Hab. 3, 5. Syr. *فَعْلَان* and *فَعْلَان* at one's feet, after him. See also in lett. c. β.

c) *עַל רַגְלָיו* upon or at the feet, e. g. *עָמַד עַל רַגְלָיו* to stand upon one's feet Ez. 2, 1. Zech. 14, 12; also *עַל רַגְלָיו* קָיָם 2 K. 13, 21. Comp. Dan. 7, 4. β) *עַל רַגְלֵי פ'* to fall at the feet of any one, 1 Sam. 25, 24. 2 K. 4, 37. In the same sense, *לִפְנֵי רַגְלֵי פ'* Esth. 8, 3, and *הָם* חָבְּוּ לְרַגְלָהּ Deut. 33, 3.

d) *תַּחַת רַגְלֵי פ'* under one's feet, as an emblem of subjection, 2 Sam. 22, 39. Ps. 8, 7. 18, 39. 47, 4.

e) *בֵּין רַגְלָיו* between the feet Judg. 5, 27. The phrase *רַגְלָיו* see in *מִבֵּין* no. 4. c. Gen. 49, 10. Deut. 28, 57.

*רַגֵּל* and *רַגְלָל* Chald. m. the foot, opp. *שֵׁק*, Dan. 2, 33. Dual *רַגְלָיו* the feet, spoken also of quadrupeds, Dan. 7, 4. Emphat. *רַגְלָא* Dan. 2, 41. 42; c. suff. 2, 33. 34. 7, 7.

*רַגֵּל* m. (r. *רַגֵּל*) a fuller; see in *רַגְלִים*, and *רַגֵּל* in *עֵין* no. 2. bb.

*רַגְלִי* m. (r. *רַגֵּל*) a foot-man, i. e. one on foot, only in a military sense, *foot, foot-soldier*, Ex. 12, 37. Num. 11, 21. 1 Sam. 4, 10. 15, 4. 2 Sam. 10, 6. al. With *אִישׁ* added Judg. 20, 2. 1 Chr. 18, 4. 19, 18.

Plur. *רַגְלִים* Jer. 12, 5. Arab. *رَجُلٌ* id. Syr. *رَجُلٌ*.

*רַגְלִים* (fullers' place, r. *רַגֵּל*) *Rogelim*, pr. n. of a town in Gilead, 2 Sam. 17, 27. 19, 32.

\* *רָגַם* 1. to heap or pile up, to accumulate; Arab. *رَجَمَ* and *رَجَمَ* VIII to be accumulated, heaped up; kindr. with the biliteral roots *גָּם*, *כָּם*, *עָם*, for which see under *עָצַם*, *כּוֹם*. Hence *רִגְמָה* heap, crowd.

2. Spec. to heap up stones upon any one, see *מִרְגְּמָה*; hence to throw stones at any one, to stone. Arab. *رَجَمَ* to heap up stones upon a grave; also to cover with stones, to stone. Syr. *رَجَمَ* to stone. Chald. *רָגַם* to cast stones, arrows, etc.—Construed: a) With *עַל* of pers. to stone to death, prob. so as to form a pile of stones over the dead body; Ez. 23, 47 *וְרָגְמוּ עָלֶיהָ אֲבָן* and they shall stone



them with stones. b) With ב of pers. Lev. 24, 16; and with אָבָן added 1 K. 12, 18. c) With acc. of pers. Lev. 24, 14; often with בָּאָבָן added, Lev. 20, 2. 27. Ez. 16, 40, בָּאָבָנִים Num. 14, 10, or אָבָן Lev. 24, 23. Josh. 7, 25.—Hence

3. to throw or lay on colours, to bedaub any thing, i. e. to colour, to paint, kindr. with רָקַם; pr. from the idea of throwing, as we speak of throwing any thing upon paper, into writing, etc. comp. also Germ. *Entwurf* sketch. Hence אָרָבָן a costly colour, purple.

4. From the signif. of throwing comes also Chald. quadrilit. הרָגַם pr. *trajicere*, to set one over a river; and hence to translate from one language into another, to interpret.

Deriv. הרָגַם, אָרָבָן, מִרְגָּמָה, רָגַם, רָגַם.

רָגַם (i. q. רָגַם friend sc. of God) *Regem*, pr. n. m. 1 Chr. 2, 47.

רָגַם מֶלֶךְ (friend of the king) *Regem-melech*, pr. n. m. Zech. 7, 2.

רָגַם f. a heap, then a throng, band, Ps. 68, 28. R. רָגַם.

\* רָגַם to murmur, to rebel, kindr. with רָעַם, רָחַם, see in רָגַם; Part. Is. 29, 24. The kindred dialects have not this root.

NIPH. id. with ב of pers. Deut. 1, 27. Ps. 106, 25.

\* רָגַם 1. pr. to make tremble, comp. in רָגַם, רָגַם. Arab. *رجع* to tremble, see in no. 3. Hence to terrify, to make afraid, espec. by threats, upbraiding, Is. 51, 15 וַיִּהְיוּ בָּלִי וַיִּרְגַם הָיָם וַיִּהְיוּ בָּלִי וַיִּרְגַם הָיָם who maketh the sea afraid, and its waves do roar, i. e. are agitated, thrown into commotion as by fears; Sept. well *ταράσσω*. Targ. chiding, upbraiding. Jer. 31, 35. Job 26, 12 בְּכַחַר רָגַם הָיָם by his power he maketh the sea afraid, parall. by his wisdom he smiteth through its pride. Comp. גָּזַר Ps. 106, 9. Nah. 1, 4.

2. Intrans. to be afraid, terrified, to shrink together for fear; hence to be still, quiet; comp. Eth. *Ḳṣu* to contract, to be coagulated as milk; and for the sense comp. קָפַא, בָּאָה, גָּבַן.—Job 7, 5 עוֹרִי רָגַם וַיִּקְרַע my skin contracts i. e. shrivels (and cracks), and runs with matter.—Syr. to be contracted, of the skin.

3. i. q. Arab. *رجع* to tremble, pr. to be terrified; hence of the tremulous motion of the eye, to wink, see Hiph. no. 3, and רָגַם.

NIPH. i. q. Kal no. 2, to be quiet, to rest, of the sword Jer. 47, 6.

HIPH. 1. Causat. of Kal no. 2, to cause to rest, to give quiet to a people, Jer. 31, 2. 50, 34. Also for to set, to found, to establish, Is. 51, 4 מִשְׁכַּנִּי לְאוֹר עַמִּים I will set (establish firmly) my law as a light for the nations.

2. Intrans. to rest, to dwell quietly, Deut. 28, 65. Is. 34, 14.

3. to wink with the eyes, to give a wink, see Kal no. 3. Jer. 49, 19 בִּי אֶרְגַּם אֶרְגַּם I will wink, I will cause him to run, i. e. at my wink he shall run. 50, 44. Prov. 12, 19 עַד-אֶרְגַּם while I wink, i. e. for a moment; opp. לְעַד for ever.

Deriv. מִרְגָּמָה, רָגַם, רָגַם.

רָגַם m. adj. still, quiet, see r. רָגַם Kal no. 2. Plur. constr. רָגַם אֶרֶץ Ps. 35, 20.

רָגַם m. (r. רָגַם) in pause רָגַם; plur. רָגַם.

1. a wink of the eye; then a moment of time, comp. Germ. *Augenblick*, also *momentum* for *movimentum*. Is. 54, 7 בְּרָגַם in a little moment. Ex. 33, 5.—With Prepositions: a) בְּרָגַם in a moment, suddenly, speedily, Job 21, 13. b) לְרָגַם for a moment, Job 20, 5. c) אֶרְגַּם as in a moment, suddenly, unexpectedly, Num. 16, 21. 17, 10. Ps. 73, 19; רָגַם בְּמִי id. Lam. 4, 6. Stronger is רָגַם בְּמִנִּיט for a little moment Is. 26, 20. Ezra 9, 8. d) אֶרְגַּם, for a moment Is. 54, 8. Ps. 30, 6; in a moment, suddenly, at once, Jer. 4, 20. Ps. 6, 11. Job 34, 20. e) Plur. לְרָגַם in all moments, every moment, Job 7, 18. Is. 27, 3. Ez. 26, 16. 32, 10.

2. one time; repeated, once—again, like Chald. וָזִמן, Arab. *وقت*. Jer. 18, 7 once (רָגַם) I speak to a people... 9 and again (וָרָגַם) I speak to a people. See Chald. וָזִמן no. 2.

\* רָגַם kindr. with רָגַם, to rage, to make a noise, tumult; of nations Ps. 2, 1. In Targg. for Heb. הָרָגָה.—Hence רָגַם, רָגַם.

רגש Chald. i. q. Heb. הרגש, *to run together with tumult*, c. על Dan. 6, 7. 12. 16.

רגש m. Ps. 55, 15, and רגשה f. Ps. 64, 3, pr. 'a noisy crowd,' hence genr. a crowd, multitude.

\* רגד pr. *to tread down or in pieces, to break in pieces* by treading, kindr.

with רגץ, רגץ, comp. רדה. Ps. 144, 2 הרגד עמי תחתמי *who treadeth down the nations under me*; עמי which is read in many Mss. Sept. languidly: ὑποτάσσω τὸν λαόν μου, and so Vulg. Pesh. qui subdidit, מחץ. Targ. retains מרגד.—Is. 45, 1 לרגד לפניו גוים *to tread down before him the nations*; רג inf. for the usual רד.—Hence

HIPH. *to spread out, to expand*, as if by treading, stamping; then *to overlay*, i. q. רגש, e. g. with gold 1 K. 6, 32.

Deriv. רגיר, pr. n. רגי.

\* רגה fut. ירגה, conv. ירגה; kindr. רגה. Arab. رعى.

1. *to tread, to trample down or in pieces, to break in pieces* by treading; Arab. رعى I, IV, id.—E. g. the wine-press, i. e. the grapes in it, with acc. impl. Joel 4, 13 [3, 13]; with ב, Ps. 49, 15 ירגה בם השירים *the upright shall tread upon (over) them*, i. e. walk upon their graves. Is. 14, 6 רגה באם גוים *tramp-ling down in anger the nations*.

2. *to tread*, i. e. *to walk, to go*; Syr. ܪܓܝܝܕ id. ܪܓܝܝܬ a going, journey. So Jer. 5, 31 *the prophets prophesy falsely, והכהנים ירגו על יריהם and the priests walk at their side*, i. e. are their companions and helpers, see in צלע no. 2. a. Targ. well ירגו על יריהם they help at their side. Others: *they bear rule*, as in no. 3.—Of fire, *to run or pass through*, c. acc. Lam. 1, 13 *God hath sent fire into my bones, וירגה and it runneth through them* all. Syr. ܪܓܝܝܬ of fire, Bar. Heb. 216.

3. *to have dominion, to rule, to bear rule*, c. ב over any one, Gen. 1, 26. 28. Lev. 25, 43. 46. 1 K. 5, 4. 30. Is. 14, 2. Ez. 29, 15. al. With acc. id. Lev. 25, 53. Ez. 34, 4. Ps. 68, 28; absol. Num. 24, 19. Ps. 72, 8. 110, 2. Sept. ἀναστρέφω, ἄρχω, etc.—Chald. id. but rare.

4. From the idea of *breaking* comes the sense *to break off, to tear off*, and so *to take out or away*, as honey from a hive. So in the vexed passage Judg. 14, 9 וירדהו אל-בפיו *and he broke it off* (tore or took it out) *in his hands.... but he told them not כי מנוחה האכילה רדה he had broken (taken) the honey*; Sept. ἐξῆλεν, Vulg. sumsit. In Talm. רדה is used of bread or cakes which adhere to the oven and are *torn away*.

PIEL i. q. Kal, *to tread or break in pieces*; fut. apoc. ירגה for ירגה Judg. 5, 13 bis. So Abulwalid; but the usual and better interpretation takes ירגה as imper. of ררג, where see.

HIPH. causat. of Kal no. 1, Is. 41, 2.

Deriv. perh. מרגה, see in מרגה p. 615.

רגי (treading down, r. רגד) Raddai, pr. n. m. 1 Chr. 2, 14.

רגיר m. (רגד) c. suff. רגירי, plur. רגירים; pr. 'something expanded'; hence of a wide and thin female garment, a veil, Is. 3, 23. Cant. 5, 7.—Chald. רגירא for Heb. צנייה veil Gen. 24, 65.

38, 14. Syr. ܪܓܝܝܬ, Arab. رعى, id.

\* רדם in Kal not used, pr. *to snore, to be in a deep sleep*, onomatopoeitic. Comp. Gr. δαφάω, δέφω (sterto), and transp. Lat. dormio.

NIPH. נרגם 1. *to lie in deep sleep*, pr. *to be oppressed with sleep*, Prov. 10, 5. Jon. 1, 5. 6.

2. *to sink down stupified, senseless, to be stunned*, Dan. 8, 18. 10, 9. Judg. 4, 21. Ps. 76, 7.

Deriv. הרדמה.

רגנים 1 Chr. 1, 7 (also Gen. 10, 4 in Samar. and Sept. where the Heb. text has רודנים) Rodanim, pr. n. of a Grecian people descended from Javan, and mentioned along with the Cyprians, כפחים. Most probably the Rhodians are to be understood, whom Epiphanius, himself a Cyprian, describes as being of the same origin with the Cyprians, and as included with them under the name Κίτιοι Chittim; Epiph. adv. Hæret. 30. § 25.—But the reading רודנים Dardani has the greater authority; see that art. p. 215.



\* **רָדַף** fut. **יִרְדֹּף**, once **יִרְדֹּף** Ps. 7, 6 in some editions (a false orthography from the two forms **יִרְדֹּף** and **יִרְדֹּף** after the analogy of **הִחַלֵּף** Ps. 73, 9; see Lehrs. p. 462); pr. *to run after, to follow eagerly, to pursue*. Chald. and Syr. id. Arab. less strongly, *to follow, to be after*. The primary idea is that of *treading, going, running*, which lies in the syllable **רד** in **רָדַף**, **רָדַף**; also that of *thrusting, urging*, in the syll. **דף**, see **דָּרַף**, **דָּרַף**, comp. in r. **עָקַשׁ**.—Judg. 3, 28 **רָדַף אַחֲרַי** *run ye after me, follow me closely*. 2 K. 5, 21. Ps. 23, 6.—Spec.

a) In a hostile sense, *to pursue after, to chase*, c. **אַחֲרַי** Gen. 31, 23, 35, 5. Judg. 4, 16. 1 Sam. 23, 25, 28. 2 Sam. 17, 1. al. sæp. With acc. and this oftener in poetic style, Gen. 14, 15. Judg. 4, 22. Ps. 7, 6. Job 13, 25. Is. 41, 3. Am. 1, 11. al. Rarely c. **אֵל** Judg. 7, 25, **לֵךְ** Job 19, 28; absol. Gen. 14, 14. Ex. 15, 9. Part. **רָדֹפִים** *pursuers, persecutors*, Josh. 2, 7, 16, 22; c. suff. **רָדֹפֶיךָ**, **רָדֹפֶי**, Ps. 7, 2, 35, 3. 3 Sam. 24, 13. b) Trop. *to follow after* any thing, *to pursue* as an object of desire, with acc. e. g. strong drink Is. 5, 11; bribes Is. 1, 23; the wind i. e. vain things Hos. 12, 2; the right Deut. 16, 20. Prov. 21, 21. Is. 51, 1; wrong Ps. 119, 150; peace Ps. 34, 15; c. inf. et **לֵךְ** Hos. 6, 3. c) *to chase away, to put to flight*, Lev. 26, 36. Trop. Job 30, 15.

NIPH. pass. of Kal lett. a, Lam. 5, 5. Part. **נִרְדָּף** Ecc. 3, 15, pr. 'chased away, put to flight,' i. e. *the past*.

PIEL i. q. Kal, but only in poetical style.

1. *to pursue*, in a hostile sense Nah. 1, 8. Prov. 13, 21.

2. *to follow, to run after* any one Hos. 2, 9. Prov. 12, 11, 28, 19. Trop. *to follow after* righteousness Prov. 15, 9; evil 11, 19, 19, 7 *he followeth after words*, i. e. the poor man catches at the words of friends and trusts in them.

PUAL *to be chased, driven away*, Is. 17, 13.

HIPH. *to pursue, to chase*, Judg. 20, 43. Deriv. **מִרְדָּף**.

\* **רָהַב** fut. **יִרְהַב**, plur. **יִרְהַבִּים** 1. *to rage, to be outrageous, violent*, c. **בֵּי** *against* any one, Is. 3, 5.—Syr. **رَهَب** *to make noise and uproar*. Kindr. with the verbs **רָהַם**,  
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**רָעַם**, and others beginning with **רה**, **רע**, **רג**, see under **רָגַז**.—Hence

2. *to press upon, to urge strongly*, with acc. of pers. Prov. 6, 3 **רָהַב רֵעִיךָ** *be urgent with thy friend*.—Found also Is. 60, 5 in some Mss. for **רָהַב**; but less well.

HIPH. 1. *to make fierce, courageous, to embolden*, Ps. 138, 3.

2. *to press greatly, to overcome*, trop. Cant. 6, 5.

Deriv. **רָהַב**, **רָהַב**, **מִרְהָבָה**, and

**רָהַב** m. adj. *violent, proud*, plur. **רָהַבִּים** Ps. 40, 5.

**רָהַב** m. 1. *violence, insolence, pride*. Job 9, 13 **עֲזָרֵי רָהַב** *proud helpers*; comp. Is. 30, 7 in no. 2. b.

2. Poet. a) *a sea-monster*, a ferocious aquatic animal, as **τὸ κῆτος**, the crocodile, and so differing little from **הַיָּם** and **לִיָּרֶחַ**. Job 27, 12 *by his power he maketh the sea afraid, and by his understanding* **רָהַב מִחַץ** *he smiteth the sea-monsters*; Sept. **τὸ κῆτος**. Here *the sea and its monsters* are then in parallelism. Is. 51, 9 *art thou not it*, (O arm of Jehovah,) **הַמִּחַצֵּבֶת רָהַב מִחוּלְלֶת הַיָּם** *that hast cut off the sea-monster, that hast wounded the dragon?* i. e. *Egypt*, which elsewhere also is represented under the image of an aquatic monster, e. g. as smitten in the Red Sea Ps. 74, 13, 14; so Pharaoh Ez. 29, 3, 32, 3, comp. Ps. 68, 31; also Babylon under the like image Is. 27, 1.—Hence

b) *Rahab* (sea-monster), as an appellative for *Egypt*, Ps. 87, 4, 89, 11. Perh. Is. 51, 9, see above.—Allusion is made to the origin of the name in Is. 30, 7: *Egypt helpeth in vain . . . therefore I call her: הַיָּסֵד רָהַב הֵם שָׁמָּה violence* (i. e. the violent) *they sit still*, i. e. boasting and blustering they are yet cowards; prob. a proverbial expression.

**רָהַב** m. *pride*, meton. that of which one is proud, c. suff. **רָהַבִּים** Ps. 90, 10.

\* **רָהַג** obsol. root, Arab. **رَحَح**, *to cry out*; hence

**רָהֶגָה** (outcry) *Rohgah*, pr. n. m. 1 Chr. 7, 34 Keri; for which Cheth. **רִוְהֶגָה**.

**רָהָה** a spurious root Is. 44, 8; see r. **רָהָה**.

\* **רָהַט** *obsol. root, Aram. רָהַט, רָהַט*, i. q. *רוץ*, to run, to flow, as water; comp. under lett. ה.—Hence the two following.

**רָהַט** m. plur. **רָהַטִּים** 1. watering-troughs, Gen. 30, 38. 41. Ex. 2, 16. Chald. **רָהַטִּים**, Syr. **رَاهِط**, **رَاهِط**, id.

2. locks, curls, so called from their flowing down, Cant. 7, 6.

**רָהַט** m. (r. **רָהַט**) carved or fretted ceiling, so called from the hollows in it resembling troughs or channels; comp. Sept. *φάτρουμα* from *φάτρη* manger. Cant. 1, 17 Keri **רָהַטִּים** in a few Mss. plur. **רָהַטִּים**, Vulg. *laquearea*. In Cheth. **רָהַטִּים**, see art. **רָהַט**.

\* **רָהַם** *obsol. root, prob. to make a noise, tumult, like the kindr. רָהַב, רָעַם*, and also **רָהַם, רָהַם**. Hence **רָהַם**, Arab. **رَهَام**, multitude, in the pr. n. **אַבְרָהָם**. From this lost form come also, as it would seem, by softening the letters, both the form **רָהַם**, and Arab. **رَهْم** multitude.

**רָהַם** Chald. (for **רָהַם**, r. **רָהַם**) *aspect, form*, Dan. 2, 31. 3, 25.

**רָהַב**, see art. **רָב**.

**רָהַב** i. q. **רָיב**, to contend, to quarrel. Traces of a root with mid. Vav are found in the pr. names **רָהַבֶּל**, **רָהַבֶּשֶׁת**; also in Cheth. **רָהַב** Prov. 3, 30.

\* **רָהַב** i. q. Arab. **رَاهَب**, to wander about, to ramble, spec. of animals which have broken loose; Conj. III, IV, to inquire after, to seek, sc. by running up and down; to desire, to wish.—Hence trop. of a people who have as it were broken loose from God's yoke and run wildly about, Jer. 2, 31. Hos. 12, 1 [11, 12] **יְהוּדָה עוֹד רָהַב בְּעֵלֶיךָ** *Judah yet runs wild towards God*.

**רָהַב** fut. **רָהַב**, i. q. Kal, Gen. 27, 40 **וְהָיָה כְּאִשֶּׁר תִּרְדֵּי וּפָרַחַת עָלָיו מַעַל וְהָיָה כְּאִשֶּׁר תִּרְדֵּי וּפָרַחַת עָלָיו מַעַל** *and it shall be, when thou shalt rove at large, that thou shalt break his yoke from off thy neck*. Of one driven hither and thither by cares and anxiety, Ps. 55, 3 **אֲרִיר בְּשִׂיתִי** *I wander about in my complaining*.

Deriv. **רָהַב**, and pr. n. **אַרְרִיר**.

\* **רָהַב** to drink to the full, to be sated with drink, drenched, as **רָהַב** to be sated with food; once with fatness, which is sucked or drunk in rather than eaten, Ps. 36, 9. With מִן of thing Ps. 36, 9. Jer. 46, 10; see Hiph. Poetically of the sword as drinking up blood Jer. l. c. also of persons sated with forbidden

pleasures, Prov. 7, 18.—Arab. **رَوَى**, Eth.

**רָהַב** to be sated with drink, to be watered. Aram. **רָהַב**, **רָהַב**, stronger, to be drunken; see Piel no. 1. b.

PIEL 1. to satiate, to drench oneself; hence i. q. Kal, but intens. a) to be fully sated, drenched, i. e. wet, soaked, of the earth, c. מִן Is. 34, 7. b) to be drunk, poet. of the sword, Is. 34, 5; comp. Syr.

2. Causat. to make drink in, to water, e. g. fields Ps. 65, 11; c. dupl. acc. Is. 16, 9 **אֲרִינֶךָ הַמַּעֲתִי** *I will water thee with my tears*; the form **אֲרִינֶךָ** being by transpos. for **אֲרִינֶךָ**, see Lehrs. p. 143. Also to satiate any one, e. g. with fatness, c. dupl. acc. Jer. 31, 14; spoken of conjugal desire Prov. 5, 19.

HIPH. to give to drink, to water, Jer. 31, 25; a field Jer. 55, 10; to drench Lam. 3, 15. Also to satiate Jer. 31, 25; with fatness Is. 43, 24, comp. Ps. 36, 9. Jer. 31, 14.

Deriv. **רָהַב**, **רָהַב**, and

**רָהַב** m. adj. fem. **רָהַב**, sated with drink, Deut. 29, 18; well watered, of a garden, Is. 58, 11. Jer. 31, 12. R. **רָהַב**.

**רָהַב**, see in **רָהַב**.

\* **רָהַב** *obsol. root, prob. to hide, to conceal*; Syr. **رَاهَب** to make secret; Aph. **رَاهَب** to hide counsel.—Hence Chald. **רָהַב**.

\* **רָהַב** fut. **רָהַב**, to breathe, kindr. with **רָהַב**; to breathe freely, by which the breast is enlarged, dilated, refreshed (see Is. 60, 5); hence intrans. to be large, ample, spacious. Impers. **רָהַב לִי** it is enlarged to me, I have room to breathe, I am refreshed, 1 Sam. 16, 23. Job 32, 20. Opp. **רָהַב לִי**.—Chald. **רָהַב**, Syr. **رَاهَب**, id.

PUAL part. **מְרָהַב** aired, airy, spacious, Jer. 22, 14.

Deriv. **רָהַב** and

**רָהַב** m. 1. enlargement, relief, sc. from straits Esth. 4, 14.



2. space, width, Gen. 32, 17. Arab.

רוח id.

רוח\* in Kal not used, to breathe, to blow, espec. through the nostrils. The word is onomatopoeic, like the kindr. פוח to blow with the mouth, and נוח to breathe, to respire. Arab. راح the wind blows; IV, to rest, to be quiet, pr. to take breath.

Hiph. הריח, fut. יריח, conv. ויריח, to smell, by snuffing or breathing the air in and out through the nostrils; Arab.

רוח I, IV, X, to perceive a thing by the smell; II, to make odorous; Syr. رُح to smell. Comp. Germ. riechen to smell, also Rauch smoke.—With acc. Gen. 8, 21. 27, 27. 1 Sam. 26, 19; absol. Ps. 115, 6. Deut. 4, 28. Metaph. to perceive by the smell, e. g. fire brought near Judg. 16, 9; to scent, to snuff, as a horse the coming battle, prob. owing in fact to acuteness of smell, Job 39, 25.—With ב to smell at any thing i. e. with pleasure, to enjoy the odour of any thing, Ex. 30, 38. Lev. 26, 31. Hence genr. to enjoy, to delight in, Am. 5, 21. Is. 11, 3 יריחו הריחו ביראתו his delight shall be in the fear of the Lord. The signification of sweet odour is often transferred to any thing which delights, pleases; see under נחת, בשם, באש.

Deriv. ריח, pr. n. יריחו; and especially

רוח f. rarely m. Ex. 10, 13. Ps. 51, 12. Job 4, 15. al. Plur. רוחות, רוחות Jer. 49, 36.

1. breath, a breathing, blowing, i. e.

a) breath of the nostrils, a snuffing, snorting, Job 4, 9. Ps. 18, 16. Hence anger (comp. אה from אנה to breathe) Judg. 8, 3. Is. 25, 4. 30, 28. Zech. 6, 8. Prov. 16, 32. 29, 11; also pride Ps. 76, 13.

b) breath of the mouth, fully פה רוח Ps. 33, 6, here spoken of the creative word of God; רוח שפתיים Is. 11, 4. השיב רוח to draw breath, to take breath, Job 9, 18. Often of the vital breath, breath of life, fully רוח חיים Gen. 6, 17. 7, 15. 22; comp. in no. 2. As an emblem of any thing transient, like the synon. הבל, Job 7, 7. Ps. 78, 39.

c) breath of air, air in motion, i. e.

α) Lat. aër, aura, a breath of air, a slight breeze, Job 4, 15. 28, 25. 41, 8 [16]. שנה רוח to snuff up the breeze Jer. 2, 24. 14, 6. רוח היום the breeze of the day, i. e. the evening, when the cool breeze springs up, Gen. 3, 8, comp. Cant. 2, 17. 4, 6. Plin. H. N. 2. 47 'sub crepusculo commotior aura spirare solet.' Sept. τὸ δελφόν. Arab. راح to do at evening: β)

Often wind, i. e. a strong wind, Gen. 8, 1. Is. 7, 2. 17, 13. Ps. 1, 4. 18, 43. 35, 5. Job 21, 18. al. sæp. Also a tempest, hurricane, Job 1, 19. 30, 15. Is. 27, 8. Jon. 1, 4. 1 K. 19, 11. The air was supposed to be put in motion by the breath of God, see Ex. 15, 8. Job 15, 30; hence the wind is also called רוח יהוה the breath, blast, wind of Jehovah, Is. 40, 7. Hos. 13, 15. (Not Gen. 1, 2, see no. 4.) Poet. the wind is said to have wings, Ps. 18, 11. 104, 3. Hos. 4, 19. Comp. Ovid. Met. 1. 264.

Further, רוח, wind, is also put:

aa) For a side or quarter of the heavens, e. g. רוח קרים the eastern quarter, the east, Ez. 42, 16; comp. 17. 18. 19. ארבע רוחות the four winds or quarters of the heavens Ez. 37, 9. 42, 20. 1 Chr. 9, 24. Zech. 2, 10.

bb) For any thing empty, vain, Is. 26, 18. 41, 29. Mic. 2, 11. הרי רוח vain words Job 16, 3. רוח דעת vain knowledge 15, 2. רוח (רעות) vain desire, see רעות, רעיון. So to sow the wind Hos. 8, 7; to inherit the wind Prov. 11, 29; לרוח for wind, for nought, in vain, Ecc. 5, 15. Jer. 5, 13. Job 6, 26 mere wind are the words of one desperate! comp. Gr. εἰς ἄερα λαλεῖν 1 Cor. 14, 9.—Trop. a wind or tempest is put for an invading army, Jer. 4, 11. 12, comp. v. 10. 13.

2. i. q. נפש no. 2, ψυχή, anima, i. e. the vital breath, spirit, life, the principle of life as embodied and manifested in the breath of the mouth and nostrils, see in no. 1. b; spoken both of men and beasts, Ecc. 3, 19. 21. 8, 8. 12, 7. Job 12, 10. אין רוח בו there was no breath in him, spoken of the dead, Ez. 37, 8; also of things, as idols, Jer. 10, 14. 51, 17. Hab. 2, 19; metaph. of one overcome with surprise and astonishment, 1 K. 10, 5; comp. Ez. 2, 2. 3, 24. Hence is said

רוח *the life of my spirit*, i. e. my life, Is. 38, 16; רוּחַ חַיָּה Gen. 45, 27 and שָׁכַח רוּחִי *my spirit, life, revives, returns*, Judg. 15, 19. 1 Sam. 30, 12, i. e. to revive, to be refreshed. Job 6, 4 arrows, *the poison of which drinketh up my life*. 10, 12. 17, 1. Ps. 31, 6. Poet. אֶפְיָנוּ רוּחַ *the breath of our nostrils* i. e. *our life*, meton. for an object dear as life, Lam. 4, 20.—Once the *human spirit* or life is called also רוּחַ אָלוֹהִים Job 27, 3, as being breathed into man from God and again returning to God, Gen. 2, 7. Ecc. 12, 7. Ps. 104, 29; so too in Gen. 6, 3, for which see in r. דִּין.—Twice in the description of prophetic visions the term *spirit, life*, is used of a certain divine and miraculous power, by which things otherwise inanimate are animated and moved, Ez. 10, 17. Zech. 5, 9.

3. i. q. נָפֶשׁ no. 3, *animus*, the rational soul, mind, spirit.

a) As the seat of the affections, emotions, and passions of various kinds. Prov. 25, 28 *one not ruling* רוּחוֹ *his own spirit* i. e. his passions, affections. 29, 11. Gen. 41, 8 *his mind was agitated, troubled*. Job 19, 17. To it are then attributed patience רוּחַ אָרֶךְ Ecc. 7, 8; impatience, רוּחַ קָצֵר q. v. pride רוּחַ גָּבוֹה q. v. quietness, lowliness of mind, see קָרָה and שָׁפַל; grief of mind Gen. 26, 35. Ps. 34, 19.

b) In reference to the disposition, the mode of *feeling* and *acting*; in which sense one is said to have *firmness* of mind, a firm spirit Ps. 51, 12; a manly spirit Prov. 18, 14; a new and better spirit Ez. 11, 19. 18, 31. etc. Sometimes also of a *spirit* or *disposition* common to many, as רוּחַ זְנוּנִים *the spirit of whoredom* Hos. 4, 12; רוּחַ צְנוּעִים Is. 19, 14; רוּחַ הַרְדָּמָה 29, 10; רוּחַ קְנָאָה Num. 5, 14, etc. and such a spirit is said to be poured out on men from on high, to be imparted to them from God, comp. Is. 11, 2. 32, 15. Ez. 36, 26, 27. Similar is Is. 28, 6 *Jehovah will be* לְרוּחַ מִשְׁפָּט לְיוֹשֵׁב *for a spirit of justice to those who sit for judgment*, i. e. he will fill all judges with a spirit of justice. 1 K. 22, 22.

c) Of *will, counsel, purpose*; Ez. 1, 12 *whither the mind (purpose) was to go, they went*. Hence רוּחַ הַיָּזֵר אַחֲרֵיהֶם *to stir up the mind, spirit, purpose of any one to any*

thing, 1 Chr. 5, 26. 2 Chr. 21, 16. 36, 22. Ezra 1, 1; and in a sense nearly similar רוּחַ בּוֹ נָתַן *to suggest a purpose* to any one, to inspire him with it, 2 K. 19, 7. Is. 37, 7. רוּחַ אֲשֶׁר נִרְכַּח רוּחוֹ אֵלָיו *whose mind (will) impels him* Ex. 35, 21, whence נִרְכַּח רוּחַ Ps. 51, 14. So עָלָה עַל רוּחַ i. q. לָב *to come up into the mind*, e. g. a purpose, Ez. 20, 32.—1 Chr. 28, 12 *the pattern of all* רוּחַ הָיָה בְּרוּחַ עַמּוֹ *that he had in his mind*, which he purposed to make.

d) More rarely of the *understanding* intellect, רוּחַ חֵכְמָה Ex. 28, 3. Deut. 34, 9. Is. 11, 2; also Is. 29, 24. 40, 13.

Absol. רוּחַ aa) *spirit, courage*, Num. 27, 18. Josh. 2, 11. 5, 1. Hab. 1, 11. bb) *spirit, genius*, by which man is as it were inspired to be wise, eloquent, etc. Job 20, 3. 32, 8. 18. Is. 19, 3.

4. רוּחַ הָאֱלֹהִים, רוּחַ יְהוָה, *the Spirit of God, of Jehovah*; poet. רוּחַ אֱלֹהִים Job 33, 4, רוּחַ יְהוָה Job 27, 3; rarely קֹדֶשׁ רוּחַ *the Holy Spirit* of God, and then always c. suff. רוּחַ קֹדֶשׁ Ps. 51, 13. Is. 63, 10. 11; also רוּחַ חַיָּה Hos. 9, 7; the divine Spirit or power, which like the wind and the breath cannot be seen, but which pervades the universe, Ps. 139, 7 sq. animates and fills it with life, Gen. 1, 2. Job 26, 13. 27, 3. 33, 4. Ps. 104, 29. 30; through which God governs and protects the world and also mankind, Is. 40, 13. 63, 14. Neh. 9, 20; and invites to a life of virtue and holiness, Ps. 51, 13. 14. 143, 10.

Especially the O. T. refers to this divine Spirit all extraordinary gifts and powers of mind, as of the artificer Ez. 31, 3. 35, 31; of the prophet Num. 24, 2. 1 Sam. 10, 6. 10. Is. 42, 1. 61, 1. Mic. 3, 8. al. whence רוּחַ הַנָּבִיא *the prophet* Hos. 9, 7; of the interpreter of dreams Gen. 41, 38; of warlike valour in a chief Judg. 3, 10. 6, 34. 11, 29. 13, 25; also of royal virtues Is. 11, 2 sq. This same spirit is given to some and taken away from others, 1 Sam. 16, 13. 14; is transferred from one to another Num. 11, 17. 2 K. 2, 15; but in the glorious reign of the Messiah will be poured out upon all men, Joel 3, 1. Is. 59, 21.

Spoken also of an *evil spirit* from God, which entered Saul and made him morose and furious, 1 Sam. 16, 14. 15. 16. 23. 18, 10; also an *unclean spirit*, false



and deceitful, which inspired false prophets, Zech. 13, 2, comp. 1 K. 22, 21 sq.

Sometimes it is put in anthith. with *בָּשָׂר* *flesh*, Is. 31, 3. Zech. 4, 6. Gen. 6, 3; see *בָּשָׂר* no. 2.

*רוּחַ* Chald. i. q. Heb. 1. *wind*, Dan. 2, 35. Plur. constr. Dan. 7, 2.

2. *spirit, mind, animus*, Dan. 5, 20, 7, 15.

3. *a spirit from God in man*, Dan. 4, 5. 6. 15. 5, 12. 14. 6, 4.

*רוּחָה* f. (ר. *רוח*) *a breathing*, Lam. 3, 56; *a breathing-time, respite*, Ex. 8, 11 [15].

*רוּחָה* f. *abundant drink, abundance*, Ps. 23, 5. 66, 12. R. *רוּחָה*.

\* *רוּם* fut. *רוּם*, apoc. *רוּם*, conv. *רוּם*, once *רוּם* Ex. 16, 20. Part. *רוּם* see after Kal.

1. *to lift up oneself, to rise, to be lifted or raised up*; Chald. id. Syr. Aph. to sustain. Samar. *רוּם* to be high. Kindr. roots are *רוּם*, *רוּם*, *רוּם*, *רוּם*. A trace of transitive power seems to exist in the pr. n. *רוּם* 'whom Jehovah sustains.'—Spoken of persons and things; e. g. of Noah's ark Gen. 7, 17; the glory in the sanctuary Ez. 10, 4. Hence *to rise up, to arise*, Is. 30, 18 see in *רוּם* Piel (where others less well: *to be afar off*). Trop. of prosperity, e. g. a city Prov. 11, 11; once i. q. *to grow*, of worms Ex. 16, 20.—Metaph. a) *רוּם לֵב* *the heart is lifted up*, is elated with pride, Deut. 8, 14. 17, 20. al. *רוּם עֵינָיו* *the eyes are lifted up*, lofty, from pride Prov. 30, 13. Ps. 131, 1. b) *to exalt oneself, to show oneself powerful*, Ps. 21, 14. 57, 6; with *עַל* *to triumph over any one* Ps. 13, 3. c) *to extol oneself, i. e. to glory, to boast*, in a good sense, Ps. 89, 17.

2. *to be raised up, to be made high*; e. g. of a highway that is cast up, Is. 49, 11 (comp. *רוּם*, *רוּם*). Metaph. *to be extolled with praises* Ps. 18, 47; also *to be exalted in power, might, dignity, to become powerful*, Ps. 140, 9. Num. 24, 7. Is. 52, 13; ascribed to the hand Deut. 32, 27. Ps. 89, 14; to the head Ps. 27, 6; to the horn 1 Sam. 2, 1. Ps. 89, 18. 25. 112, 9; comp. in *רוּם*.

3. *to be high, lofty*, Job 22, 12. Metaph. of those conspicuous in power and glory, *to be high, exalted*, Job. 46, 11. Mic. 5, 8.

PART. *רוּם*, f. *רוּם* 1. *lifted up, high*, e. g. of the threatening hand of God Is. 26, 11. *רוּם בְּיָד* *with uplifted hand*, i. e. openly, proudly, with defiance, Ex. 14, 8. Num. 33, 3; comp. 15, 30 and *רוּם* Job 38, 15.

2. *high, lofty*, e. g. a mountain, tree, Deut. 12, 2. Is. 2, 13. 14. Ez. 6, 13. 17, 22. 20, 28. 34, 6; a seat, throne Is. 6, 1; a mountain Ez. 20, 28, etc. Of men of stature, *tall*, Deut. 1, 28. 2, 10. 21, 9, 2; comp. Is. 10, 33. Of God as dwelling on high Ps. 113, 4. 138, 6. Plur. *רוּמִים* *the heights of heaven* Job 21, 22. Ps. 78, 69.—Metaph. a) *a high i. e. loud voice* Deut. 27, 14. b) *powerful, mighty*, whence *רוּם יָד* *mighty hand* Deut. 32, 27. c) *רוּם עֵינָיו* *lofty eyes*, i. e. *proud looks* Ps. 18, 28. Prov. 6, 17. d) *high i. e. difficult to comprehend* Prov. 24, 7, where it is written in the Arabic manner *רוּם* q. v. Comp. *רוּם*.

NIPH. see under r. *רוּם*.

PIL. *רוּם* *to lift up, to raise, to make high*, Ps. 107, 25; hence *to build a house* Ezra 9, 9; *to make grow* e. g. a plant with water Ez. 31, 4; *to bring up children*, Is. 1, 2. 23, 4.—Metaph. a) *to set one on high, i. e. in a high and secure place, to place in safety* (see *רוּם*) Ps. 27, 5; c. *רוּם* 18, 49. 9, 14. b) *to lift up, to exalt*, e. g. in honour and prosperity, 1 Sam. 2, 7. Ps. 37, 34. Prov. 14, 34. Job 17, 4. c) *to exalt with praises, to extol, to celebrate*, Ps. 30, 2. 34, 4. 99, 5. 9. 107, 32. 145, 1. Is. 25, 1. al.

POLAL. *רוּם* *to be exalted in honour, power*, Ps. 75, 11. Part. *רוּם* *exalted, glorious*, Neh. 9, 5.

HIPH. *רוּם*, fut. *רוּם*, apoc. *רוּם*, conv. *רוּם*; inf. *רוּם*; imp. *רוּם*, also *רוּם* Milél 2 K. 6, 7.

1. Causat. of Kal: a) *to make high*, e. g. a throne Is. 14, 13; a nest Job 39, 27. Trop. of pers. *to exalt any one*, opp. *רוּם*, Ps. 75, 8; espec. from a low condition to honour and prosperity, c. *רוּם* 1 K. 14, 7. 16, 2. Ps. 89, 20; comp. 1 Sam. 2, 8. Ps. 113, 7. In a like sense, *to lift up the head of any one* Ps. 3, 4; the right hand Ps. 89, 43; the horn of any one, i. e. to increase his strength and power, 1 Sam. 2, 10. Ps. 89, 18 Cheth. Ps. 92, 11. 148, 14. But *רוּם קַרְנִי* *to lift up one's own horn*, i. q. *to be proud*,

insolent, Ps. 75, 6. b) *to set up, to erect*, a monument Gen. 31, 45; a standard Is. 49, 22, 62, 10.

2. *to lift up, to raise up*, e. g. any thing from the ground 2 K. 2, 13; a rod or staff Ex. 14, 16. Is. 10, 15; also with ב of the rod Ex. 7, 20, comp. Heb. Gr. § 135. 1. n. 3.—Spec. a) *to lift up the hand or right hand*, Ex. 17, 11. Num. 20, 11; in an oath, with אֵל רִי Gen. 14, 22. Dan. 12, 7; or to do violence, c. ב 1 K. 11, 26. 27. Comp. נָשָׂא דֶּר in r. נָשָׂא no. 1. a. b) *to lift up the feet*, i. e. to go, Ps. 74, 3. But *to lift up one's hand or foot*, i. q. to move, to do any thing, Gen. 41, 44. c) *to lift up the face* to any one, i. e. to look upon him unabashed, c. אֵל Ezra 9, 6. Also *to lift up the head*, spoken of one who recovers strength and spirit after quenching his thirst, Ps. 110, 7. d) *to lift up the voice or cry*, to cry out, Gen. 39, 15. 18. Is. 40, 9, 58, 1; with בְּהִרְוִיעָה added *to shout aloud*, Ezra 3, 12. Ez. 21, 27; c. לְ *to any one* Is. 13, 2. Job 38, 34; c. עַל *against* 2 K. 19, 22. Is. 37, 23. So also of a trumpet, 2 Chr. 5, 13. פְּהָרִים קוֹל בְּהִרְוִיעָה *when they lifted up a voice with trumpets*, i. e. when they sounded the trumpets; also elliptically קֶרֶן הַיָּרִים *to lift up the horn or trumpet*, in the same sense, 1 Chr. 25, 5. Also בְּקוֹל בְּרָא *to raise* a tax or tribute, *to levy*, Num. 31, 28.

3. *to take up and put before* any one, e. g. food upon a table, 1 Sam. 9, 24. Hence *to offer, to present*, e. g. gifts to God, to the temple or the priests, Ex. 35, 24. Num. 15, 19 sq. 18, 29. 31, 52. Ezra 8, 25. Ez. 45, 1. 13; distributions of flesh to the people 2 Chr. 30, 24. 35, 7. 8. 9.—Prov. 14, 29 *one hasty in spirit sets forth his folly*, presents it to public notice.

4. *to take up and away*, e. g. a stone Josh. 4, 5. Is. 57, 14 c. מִן. With dat. לָהּ *take it up to thyself* 2 K. 6, 7. Trop. Prov. 3, 35 פְּסִילִים מִרִּים קִלְקִין *fools take up and bear shame*.—Hence simpl. *to take*, Lev. 2, 9. 4, 8. 6, 8. Num. 17, 2. 18, 30. 32; of a crown, *to take away*, *to remove*, Ez. 21, 31. Dan. 8, 11 Cheth.

HOPI. הִרִים pass. of Hiph. no. 3, Ex. 29, 27; pass. of no. 4, Lev. 4, 10. Dan. 8, 11 Keri.

HITHPAL. *to lift up oneself, to rise up*,

Is. 33, 10 אֶרְוִמֶּנִּי for אֶתְרַוֶּמֶנִּי. Also *to lift up oneself* in pride and insolence, Dan. 11, 36.

Deriv. רוֹמֵמָה, רוֹמְמוֹת, רָמָה, רָמִיָּה, רוֹמָה, מְרוֹם, רוֹמָה, רוֹמְמִית, רוֹמְמִיָּה, and the pr. names רוֹם, רָמָה, רָמִיָּה, רוֹמָה, רוֹמְמִיָּה, רוֹמְמִיָּה, רוֹמְמִיָּה, רוֹמְמִיָּה, רוֹמְמִיָּה, רוֹמְמִיָּה.

רוֹם Chald. id. Præt. pass. לִרְם *to be lifted up*, of the heart Dan. 5, 20.

PAL. רוֹמֵם *to exalt with praises, to extol, to celebrate*, Dan. 4, 34. Pass. *to lift up oneself, to rise up*, c. עַל *against* any one Dan. 5, 23.

APH. *to lift up, to exalt* to honours Dan. 5, 19.

רוֹם m. 1. *height, elevation*, Prov. 25, 3.

2. *elation of mind, pride*; רוֹם עֵינַיִם Prov. 21, 4. Is. 10, 12; ר' לֵב Jer. 48, 29; also simpl. רוֹם Is. 2, 11. 17.

רוֹם Chald. m. *height*, Dan. 3, 1. 4, 17. Ezra 6, 3.

רוֹם m. i. q. רוֹם, *height, elevation*; hence acc. as adv. *on high* Hab. 3, 10.

רוֹמָה (lofty, r. רוֹם) Rumah, pr. n. of a place 2 K. 23, 36. Perh. i. q. אֶרְוִמָּה q. v.

רוֹמָה f. (r. רוֹם) *elevation*, adv. with uplifted head, elatedly, haughtily, Mic. 2, 3.

רוֹמֵם m. (r. רוֹם) *exaltation, praise*, Ps. 66, 17. Plur. constr. רוֹמְמוֹת Ps. 149, 6.

רוֹמְמוֹת f. (r. רוֹם) pr. inf. Pil. after the Syriac form, *a lifting up*, c. suff. רוֹמְמוֹת Is. 33, 3.

\* רוֹן Arab. رَان mid. Ye, *to overcome, to get the upper hand*, c. عَلَى; perhaps kindr. with רוֹם. In Kal not used, since fut. רוֹן Prov. 29, 6 belongs to רָן.

HITHPAL. Ps. 78, 65 מִגְּבוֹר מִתְרוֹן מִיָּדוֹן *as a mighty man overcome with wine*, i. e. as Vulg. *crapulatus a vino*. Comp. the Arabic phrase *أنت عليه الخمر*, wine overcame him, i. e. he became drunk.

\* רוֹעַ i. q. רוֹעַ 1. Pr. *to make a loud noise*, see Hiph. Arab. رَعَا id.

2. *to be evil*, see Niph.

NOTE. The forms of Kal רוֹעַ, רוֹעַ, רוֹעַ and of Hiph. הִרִיעַ, הִרִיעַ, which are com-



monly referred to this root, belong to the verb **רָעַע**; see Ewald's *Krit. Gr.* p. 472.

**NIPH.** fut. **יָרוּעַ** 1. *to suffer evil, to come off ill*, Prov. 11, 15. Here the noun **רָעַע** is intensive, in the manner of an infin. absol.

2. *to become evil, to be made worse*, (opp. to become wise,) Prov. 13, 20.

**HIPH.** **הָרַיעַ**, plur. once **הָרַיעוּ** 1 Sam. 17, 20, pr. *to make a loud noise*; hence

1. *to cry with a loud voice, to shout*, Josh. 6, 2f; c. **עַל** Job 30, 5. Spec. a) *to shout for joy, in triumph, etc.* Judg. 15, 14. 1 Sam. 4, 5, 10, 24; in jubilee Zech. 9, 9. Is. 44, 23. Zeph. 3, 14. Job 38, 7; c. **עַל** over a vanquished enemy Ps. 41, 12; with dat. in honour of any one Ps. 47, 2. 95, 2. 98, 4. 100, 1. b) Of warlike shouts, outcries (**הַרְיָעָה**), Josh. 6, 16. 1 Sam. 17, 20. 2 Chr. 13, 15. Is. 42, 13; c. **עַל** against any one Jer. 50, 15. c) More rarely of a mourning cry, Mic. 4, 9. Is. 15, 4. Hos. 5, 8.

2. *to sound a trumpet*, Num. 10, 9 **הַרְיָעוּהֶם בְּחַצְצֹרוֹת** *sound ye with trumpets* Joel 2, 1. Spec. *to sound an alarm*, sc. by blowing loud and long upon the trumpets, as a notice for breaking up an encampment, Num. 10, 7, i. q. **הָקַע הַרְיָעָה** 10, 5, 6; different from **הָקַע**, which signifies to blow a trumpet (once) in order to convoke an assembly. Comp. **יִרְבֵּל** no. 1.

**POLAL** fut. **יִרְיָעַע** *to be shouted joyfully* Is. 16, 10.

**HITHPAL.** **הָרַיַעַע** *to shout for joy* Ps. 60, 10. 65, 14. 108, 10.—The same form is found from the verb **רָעַע** q. v.

Deriv. **רַיַעָה**, **רַיַעָה**.

\* **רִיבָה** not used in Kal, Engl. *to rub*, Germ. *reiben*, i. e. *to rub or pound in pieces*; hence **רִיבֹה**, also **הַרְיָעָה** q. v.

**POLAL** **רִיבָה** *to be moved as by a stroke or blow, to feel a concussion, to be shaken* Job 26, 11.

\* **רָוַץ** fut. **יָרוּץ**, conv. **וָרוּץ**; also **הַרְוָצָה** Prov. 23, 26 Cheth. *to run*, Eth. **ጸጋጸ**, Aram. **רָוַץ**, **רוּץ**, id. see under the lett. ה. Fut. once c. suff. **אִירָוִץ** trans. Jer. 50, 44 Cheth. see in Hiph. See also note at the end of the article.—Spoken of men Num. 11, 27. 1 Sam. 20, 36. 2 Sam. 18, 19, 23. Prov. 4, 12. al. sēp. Of horses Joel 2, 4. Am. 6, 12; of locusts Joel 2,

9. With **אֶל** of pers. Gen. 18, 7. 24, 29. Is. 55, 5, and of place Gen. 24, 20; **לְקָרְאָה** Gen. 18, 2. 24, 17. 33, 4. 2 K. 4, 26; **אֶחָדִי** 2 K. 5, 20; **לְ**, as **לָרַע** *to run to evil* Is. 59, 7. Prov. 1, 16; **אֶחָדִי** with, i. e. in a race Jer. 12, 5. With acc. of place *whither* 1 Sam. 20, 6; acc. of way Ps. 19, 6.—Trop. Jer. 23, 21 *I have not sent these prophets, yet they run*, i. e. with a false zeal they act as prophets. Ps. 119, 32 *I will run the way of thy commandments*, will studiously walk in them. Hab. 2, 2 *so that the reader may run*, i. e. may read currently, fluently. Spoken of things, Ps. 147, 15. Spec. a) *to run or rush upon any one, in a hostile sense*, with **אֶל** and **עַל** Job 15, 26. 16, 14; acc. Ps. 18, 30. b) With **בְּ** *to run to any one, for refuge* Prov. 18, 10.

**PART.** **רָץ** *a runner, courier*, Jer. 51, 31. Job 9, 25. Plur. **רָצִים** and **רָצִין** 2 K. 11, 13, *runners, couriers*, i. e. a) The servants who ran before the chariot of a prince, q. d. *running footmen*, 2 Sam. 15, 1. 1 K. 1, 5. So Lat. *cursores* Suet. Ner. 30. b) The body-guard and royal messengers of the Hebrews in the time of Saul, 1 Sam. 22, 17; and of the kings after David 2 K. 10, 25. 11, 6 sq. 2 Chr. 12, 10. 11. 23, 12. 30, 6. 10. Prob. the same who under David are called **כְּלָהִי** q. v. Comp. 1 K. 1, 5. 14, 27. 2 Sam. 15, 1. c) The mounted couriers of the Persians, who carried the royal edicts to the provinces, Esth. 3, 13. 15. 8, 14.

**NIPH.** **יָרוּץ**, see r. **רָצַץ**.

**PIL.** **רוּצִין** i. q. Kal, *to run*, e. g. a chariot Nah. 2, 5.

**HIPH.** fut. **יָרוּץ**, imp. **הָרַץ**, *to cause to run up*, Jer. 49, 19; hence *to lead up hastily, to bring quickly*, Gen. 41, 14. 1 Sam. 17, 17; *to let make haste*, Ps. 68, 32 **כַּיֵּשׁ הָרַץ יָדָיו לַאֱלֹהִים** *Ethiopia shall let her hands make haste unto God*, i. e. shall hasten to stretch them forth unto him in adoration or with oblations.—With **מֵעַל** *to cause to run away from*; Jer. 50, 44 Keri *I will make them flee away from her*, i. e. the Babylonians from Babylon. Chethib: **אִירָוִץ** in Kal.

Deriv. **מְרוּצָה**, **מְרוּץ**.

**NOTE.** Several forms of the verb **רוּץ**, as fut. **יָרוּץ**, Niph. **יָרוּץ**, and the noun **מְרוּצָה** no. 2, have their signification from the verb **רָצַץ**, q. v.

\* **רוק** in Kal not used, pr. *to pour itself out, to be poured out*, also *to be emptied*; whence **רוק רוק** empty, q. v. It seems to be kindred with the verbs **רַבַּק**, **רָבַק**, Gr. *ἐρείγουαι*, which the poets use of rivers emptying themselves, Lat. *ructo, eructo*.

Hiph. **הָרוּק**, fut. **יָרוּק**, conv. **יִרְבֵּק**.

1. *to pour out*, c. acc. Ps. 18, 43. Ecc. 11, 3. Zech. 4, 12. Mal. 3, 10. Chald. and Samar. **אַרִּיק**, Arab. **أَرَاق**, id. Trop. for: a) *to draw out the sword*, i. e. to draw and use the sword, Ex. 15, 9. Lev. 26, 33. Ez. 5, 2. 12. 12, 14; the spear Ps. 35, 3. b) *to draw out, to lead out*, as troops to war Gen. 14, 14. For the Heb. **יִרְבֵּק** the Cod. Samar. here has **וִירֵק** (**וִירֵק**) *to muster*, from the Aram. root **רוק**, and the same is expressed by the Sept. and Vulg.

2. *to empty*, as vessels, sacks, Gen. 42, 35. Jer. 48, 12. Hab. 1, 17. Also, *to leave empty*, trop. Is. 32, 6; comp. **נָפַשׁ** no. 2. par. 2.

Hoph. pass. of Hiph. no. 1, Jer. 48, 11. Cant. 1, 3 **שָׁמֵן הוֹרַק שָׁמֵן** *ointment is poured out even thy name*, or, as *ointment is thy name poured forth*, the sense in both cases being the same: Thy name diffuses fragrance (comp. **בָּשַׂם**, **בָּאֵשׁ**), i. e. is grateful and acceptable to all. In the former construction, **שָׁמֵן** is here coupled with a feminine; and in the latter, **שָׂם**. The latter is to be preferred.

Deriv. **רוּק**, **רוּק**, **רוּק** (**רוּק**) **רוּקָם**.

\* **רוּר** *to spit out*, with acc. *to emit saliva* or any like fluid, *to run with*; so of the privy member Lev. 15, 3.—Arab.

**רוּר** saliva of infants, **רוּר**, mid. Ye *to spit, to pule*, as an infant. Chald. Syr. **רוּר**, **רוּר**, saliva.

Deriv. **רוּר**.

**רוּשׁ** *poppy*, see in **ראשׁ** no. 5.

\* **רוּשׁ** *to be poor, to suffer want*; the same as **נִרְשׁ** Niph. of **רָשׁ** q. v. *to be dispossessed, to come to poverty*. Præt. once **רָשׁוּ** Ps. 34, 11.—Part. **רוּשׁ** *poor, needy*, Prov. 14, 20. 18, 23. 19, 1. 7. 22. 29, 13. Ps. 82, 3. 1 Sam. 18, 23; fully **רוּשׁ** 2 Sam. 12, 1. 4. Prov. 10, 4. Plur. **רוּשִׁים** Prov. 22, 7; **רוּשִׁים** 13, 23.

Pol. **רוּשׁ**, see in **רשׁ**.

HITHPAL. *to feign oneself poor*, part. **מִתְרוּשֵׁשׁ** Prov. 13, 7.

Deriv. **רוּשׁ**, **רוּשׁ**, **רוּשׁ**.

**רוּת** (i. q. **רֵעִית** female friend, in Peshito **רוּת**, r. **רוּת**) *Ruth*, pr. n. of a female among the ancestry of David, whose history is given in the book which bears her name.

**רוּ** Chald. m. emphat. **רוּא**, **רוּא**, a secret, Dan. 2, 18. 19. 30. 47; plur. **רוּיָן**, **רוּיָן**, 2, 29. 47. Syr. **رَوْن** a secret. R. **רוּ**.

\* **רוּה** pr. *to make thin and lean*; hence *to make waste away, to consume, to destroy*, Zeph. 2, 11. Arab. **رَوَّ** and **رَزَّى** to diminish any thing. The primary idea perh. is that of abrading; see **רוּה**, **רוּוּ**, and Niph.

Niph. *to become lean, to waste away*, Is. 17, 4.

Deriv. **רוּוּ**, **רוּוּ** I, and

**רוּה** m. adj. *lean*, in flesh Ez. 34, 20; of the soil Num. 13, 20.

I. **רוּוּ** m. (r. **רוּה**) *leanness*, and then *consumption, pining*, Is. 10, 16. Ps. 106, 15.—Mic. 6, 10 **אִיפֹת־רוּוּ** a lean ephah, i. e. scanty measure, too small.

II. **רוּוּ** m. (r. **רוּוּ**) i. q. **רוּוּ**, a prince, Prov. 14, 28; parall. is **מֶלֶךְ**. The form is like **עֶשֶׂק** i. q. **עֶשֶׂק**.

**רוּוּ** (prince, i. q. **רוּוּ**) *Rezon*, pr. n. of the founder of the kingdom of Damascus, 1 K. 11, 23.

\* **רוּה** obsol. root, *to cry out with a clear (loud) voice*, kindr. with **צָרָה**. Hence **מִרוּה** q. v.

**רוּי** m. (r. **רוּה**) *consumption, destruction*; Is. 24, 16 **רוּי לִי** I am consumed, like **צָר לִי**; parall. is **אֵי לִי** *wo to me!*

\* **רוּם** *to wink with the eyes, a gesture of pride and insolence*, once fut. plur. **יִרְבִּיזוּ** Job 15, 12. See in **רָבַז** no. 2.—So by transp. Aram. **רוּמִי**, Arab. **رَمَز**, id.

\* **רוּוּ** i. q. Arab. **رَوَّن** *to be heavy, weighty*; hence *to be reputed, honoured*. Part. **רוּוּ** pr. *weighty, august*, poet. for a



*prince, king.* parall. with מֶלֶךְ, מֶלֶךְ; Plur. רֹזְנִים Judg. 5, 3. Ps. 2, 2. Prov. 8, 15. 31, 4. Is. 40, 23. Hab. 1, 10.

Deriv. רֹזֵן II, and pr. n. רֹזֵן.

\* רָחַב *to be or become wide, large,*

*spacious.* Arab. رَحَبَ, رَحْبَ, Ethiop.

ርሐበ, id. The primary root is רַח, whence רָחַב *to be large, spacious,* Samar. רבה transp. ררה.—Spoken pr. of chambers which are made wide, large, Ez. 41, 7; of the mouth, to open wide 1 Sam. 2, 1; metaph. of the heart, to dilate, swell with joy, Is. 60, 5.

NIPH. part. נִרְחַב, *large, spacious,* e.g. pastures Is. 30, 23.

HIPH. הִרְחִיב, fut. יִרְחִיב, *to make wide, broad,* Is. 54, 2; a bed Is. 57, 8; a funeral pile (opp. to make deep, i. e. long) Is. 30, 33; one's steps Ps. 18, 37. Also *to make large, i. e. long and broad, to enlarge,* e.g. baldness Mic. 1, 16; the borders or boundaries of a kingdom, Ex. 34, 24. Deut. 12, 20. 19, 8. Am. 1, 13; and so with acc. of pers. Deut. 33, 20 מִרְחִיבֵי גַד *who enlarge Gad* i. e. the borders of this tribe.—Spec. a) With לְ of pers. *to make wide for any one, i. e. to make room for him* Gen. 26, 22; to give him entrance Prov. 18, 16; or also to give him enlargement, deliverance, from straits Ps. 4, 2. Comp. רָשַׁע and opp. נָצַר. b) הִרְחִיב פִּה *to open wide the mouth* Ps. 81, 11; c) עָלַי *upon or against any one, in scorn and mockery* Ps. 35, 21. Is. 57, 4. In a similar sense: c) נָפַשׁ *to open wide the life, i. e. the jaws, throat, comp. נָפַשׁ* no. 2. par. 2 fin. Is. 5, 14. Hab. 2, 5. d) לֵב *to open wide the heart, mind, of any one, so as to receive instruction,* Ps. 119, 32. Comp. רָחַב לֵב.—In Ps. 25, 17 instead of the common צִרֹת לִבִּי הִרְחִיבוּ נַפְשִׁי it is better to read לֵב הִרְחִיב נַפְשִׁי *enlarge the straits of my heart, and—*. Others here render it intrans.

Deriv. מִרְחָב, רִחְבָּנִים, רָחַב.

רחב m. adj. constr. רָחֵב; fem. רָחְבָּה, constr. רָחְבָּה.

1. *wide, broad, large,* Job 30, 14; of the sea (opp. long) Job 11, 9; of a wall, referring to its thickness, Jer. 51, 58. Neh. 3, 8. 12, 38. Also, *long and broad, large, spacious,* of a land Ex. 3, 8. Neh.

9, 35; of a cup large in circumference Ez. 23, 32. More fully רָחֵב זְרוֹם, fem. רָחְבָּה זְרוֹם, *broad-sided, i. e. widely extended, as of a land* Gen. 34, 21. Judg. 18, 10. 1 Chr. 4, 40. Is. 22, 18; of a city Neh. 7, 4; of the sea Ps. 104, 25; streams, canals, Is. 33, 21. Neut. בְּרָחְבָּה *at large, unrestrained,* Ps. 119, 45.—Metaph. Ps. 119, 96 *thy commandment is exceeding broad, i. e. thy law is comprehensive and without limit*; also רָחַב לֵב Ps. 101, 5, רָחַב נֶפֶשׁ Prov. 28, 25, of a tumid, inflated heart or spirit, i. e. *proud, arrogant*. Also רָחַב לֵב as subst. *pride, arrogance,* Prov. 21, 4.

2. רָחַב *Rahab, pr. n. of a harlot in Jericho* Josh. 2, 1. 6, 17.

רחב m. *breadth, wide place,* Job 36, 16. Plur. constr. רָחְבֵי-אָרֶץ *the breadths of the earth* Job 38, 18.

רחב m. c. suff. רָחְבִּי, *breadth* Gen. 6, 15. 13, 17. Ex. 25, 10. Deut. 3, 11. 1 K. 6, 6. 7, 27. Ez. 40, 6 sq. Metaph. רָחַב לֵב *breadth of mind, great understanding,* 1 K. 5, 9 [4, 29].

רחב f. also רָחֹב Dan. 9, 25; plur. רָחֹבוֹת m. Zech. 8, 5. R. רָחַב.

1. *a street*, so called from its breadth, pr. a wide street, like Gr. πλατεῖα, Gen. 19, 2. Judg. 19, 20. Ez. 16, 24. 31. Cant. 3, 2; collect. *streets* of a city, Esth. 6, 9. 11. Plur. רָחֹבוֹת *streets* Prov. 1, 20. 5, 16. Jer. 5, 1. 9, 20. al.

2. *a place, i. e.* a) *a market-place, forum, a broad open place at the gate of oriental cities,* Deut. 13, 17 [16]; where public trials were held Is. 59, 14. Ps. 55, 12; and where the inhabitants were wont to assemble, Job 29, 7. Neh. 8, 1. 3. 16. 2 Sam. 21, 12. b) *an area, court, before the temple,* 2 Chr. 29, 4. Ezra 10, 9; before the gate of the palace—Esth. 4, 6.—Ethiop. ፖላቴላ platea, vicus.

3. *Rehob, [pr. n. of two cities: a) One in the tribe of Asher, Josh. 19, 28. 30. 21, 31. Judg. 1, 31. b) i. q. בית רָחַב, see in בית no. 12. pp.—R.*

רחבֹות (wide places, see Gen. 26, 22; or, streets, comp. Platea in Bæotia; r. רָחַב) Rehoboth, pr. n.

1. Of a well, Gen. 26, 22.

2. רָחֹבוֹת צִיר *Rehoboth-city, a city of*

Assyria, Gen. 10, 11, of which nothing definite is known.

3. רֶחְבוֹת הַנָּהָר *Rehoboth of the river*, a city on the Euphrates, as it would seem; prob. *er-Rahabeh*, on the west bank between Circesium and Anah. Gen. 36, 37. Thesaur. p. 1281.

רִחְבֵּיהָ and רֶחְבֵּיהָ (whom Jehovah enlarges, i. e. makes free and happy, r. *Rehabiah*, pr. n. m. 1 Chr. 23, 17, 24, 21, 26, 25.

רִחְבֵּם (he enlarges the people, comp. Ex. 34, 24, r. רָחַב; q. d. *Εὐρύθετος*) *Rehoboam*, pr. n. of the son and successor of Solomon, who reigned in Judah B. C. 975-958. 1 K. 11, 43. 12, 1 sq. 14, 21. 2 Chr. 11, 5 sq. Sept. *Ροβοάμ*.

\* רָחַה obsol. root, prob. *to rub, to pound, to crush*; comp. Arab. رَحَّ to rub or pound, to tread; as also the syllable רח in the kindred verbs אָרַח to tread a path, בָּרַח, רָחַץ. The Arab. رَحَا to construct a mill, to turn a mill, is a secondary verb derived from the noun رَحَا.—Hence

רֶחֶה m. *a mill-stone*, so called as rubbing and crushing the grain; found only in dual רְחִים pr. 'the two millstones,' *a mill, hand-mill*, Ex. 11, 5. Num. 11, 8. Deut. 24, 6. Is. 47, 2. Jer. 25, 10. Arab.

רָחָא, dual رَحَوَان id. See in רָחַב, רָחַב, see in רָחַב.

רַחוּם m. adj. (r. רָחַם) *merciful, compassionate*, used only of God, and often coupled with חַנּוּן, Deut. 4, 31. 78, 38. Ps. 86, 15. 103, 8. 111, 4. Joel 2, 13. al.

רַחוּם (compassionate, r. רָחַם) *Rehum*, pr. n. m. a) A Persian governor in Samaria, Ezra 4, 8. b) Neh. 3, 17. c) Ezra 2, 2. Neh. 10, 26; for which Neh. 7, 7 נְחֻם, prob. by an error of the transcriber. d) Neh. 12, 3, for which נְחֻם v. 15.

רָחוֹק m. adj. (r. רָחַק) also רָחַק Deut. 30, 11, plur. רָחֻקִּים; fem. רָחוֹקָה, plur. רָחוֹקוֹת; *far off, distant, remote*.

a) Of place; as countries Deut. 29, 21. Ps. 65, 6. Is. 66, 19; a journey Num. 9,

10; a people Joel 4, 8. Josh. 9, 22; רָחוֹק *a brother living far off* Prov. 27, 10. With מִן, *far off from any one*, Deut. 13, 8. Neh. 4, 13. Trop. one is said to be *far from wisdom* Ecc. 7, 23; from deliverance Is. 46, 12; vice versa, deliverance is *far from any one* Ps. 119, 155; God is *far off* from men when he withholds his help, Ps. 22, 2, comp. Prov. 15, 29. So רָחוֹק *farther off than*, i. e. *beyond, far above*, spoken of value Prov. 31, 10.—Subst. רָחוֹק, *a distance, space*, Josh. 3, 4. See also מִרְחוֹק, below.

b) Of time, *far distant*, either future or past. a) Future, as עָתִידִים רָחוֹקִים *times far off* Ez. 12, 27. Jer. 23, 23 *am I a God of things near (מִקְרִיב) . . . and not a God of things far off (מִרְחוֹק)?* i. e. *am I acquainted only with things at hand?* so מִרְחוֹק *for a long time to come* 2 Sam. 7, 19. 1 Chr. 17, 17. β) Past; מִרְחוֹק *long ago* Is. 22, 11. 25, 1; also מִרְחוֹק id. Is. 37, 26.

c) *far off*, i. e. *strange, foreign* to one's mind and disposition, Deut. 30, 11.

With Prepositions: aa) מִרְחוֹק, Syr. مِّنْ رَّحَا, i. e. a) *from afar, afar off*, Gen. 22, 4. 37, 18. Deut. 28, 49. Is. 43, 6. al. Also מִרְחוֹק עָמַד *to stand afar off* (comp. מִן no. 3. i), like Gr. ἐστησέναι μακρόθεν, Ex. 20, 18. 21. 2 K. 2, 7. Ps. 38, 12. Is. 59, 14; comp. Jer. 51, 50. Of time, see above in lett. b. β) After verbs of motion, *far away, to a distance*, Prov. 7, 19. Is. 22, 3. 23, 7; comp. מִן no. 3. k. מִרְחוֹק id. Is. 57, 9. Neh. 12, 43.

bb) מִרְחוֹק a) *from afar* Job 36, 3. 39, 29; of time past, *from long ago* Is. 37, 26. β) *for a long time to come*, 2 Sam. 7, 19; see above in lett. b. α. מִרְחוֹק עָד *to far away, far abroad*, 2 Chr. 26, 15. Ezra 3, 13.

cc) מִרְחוֹק *to a distance, far away*, Mic. 4, 3.

dd) מִרְחוֹק *at a distance, afar off*, once עָמַד מִרְחוֹק Ps. 10, 1.

רָחִיט m. plur. רָחִיטִים Cant. 1, 17 Cheth. i. q. רָחִיט in Keri, *carved or fretted ceiling*, either from an error in the transcriber, or because ה in this word was sometimes pronounced harder, like ח; as among the Samaritans, in whose Pentateuch instead of רָחִיטִים is read רָחִיטִים.—



Ewald on Cant. l. c. supposes **רָחִיט** to be put by a transpos. of letters for **רָחִיט**, **מְחֻרָט**, turned work; but this is less probable.

**רָחִים** dual, *a hand-mill*, see in **רָחָה**.

**רָחִיק** Chald. adj. plur. **רָחִיקִין**, *far off, distant*, Ezra 6, 6. R. **רָחִק**.

\* **רָחַל** obsol. root, Arab. **رَحَلَ**, *to mi-grate, to journey*, espec. with camels. Hence perh. **רָחַל** a sheep; comp. **צֹאן**.—A secondary and denom. verb is Arab. **رَحَلَ** Conj. V, to own lambs.

**רָחֵל** f. plur. **רָחֵלִים** 1. *an ewe, a sheep*, Gen. 31, 38. 32, 15. Is. 53, 7. Cant. 6, 6.

Arab. **رَحَلَ**, **رَحْلٌ**, lamb.

2. *Rachel*, pr. n. of the wife of Jacob Gen. 29, 16 sq. mother of Joseph and Benjamin Gen. 30, 22. 35, 16; who died near Bethlehem, where her sepulchre is still shown Gen. 35, 19. 1 Sam. 10, 2; see Bibl. Res. in Palest. I. p. 322. II. p. 157.—For Jer. 31, 15 see in **רָחֵמָה** no. 2. a.

\* **רָחַם** 1. pr. *to be soft*; then *to soften, to soothe*, and also *to be fond of, to cherish*; kindr. with **רָחַה**. Arab. **رَحِمَ** to soothe, to cherish, as a mother her infant; to brood, as a bird her eggs.—Hence **רָחֵם**, **רָחִם**, belly, womb. Also 2. Fut. O, **יִרְחֵם**, *to love*, Ps. 18, 2. Syr.

**רָחַם** id. Arab. **رَحِمَ** to pity, also to love.

PIEL **רָחַם**, inf. **רָחֵם**, fut. **יִרְחֵם**, *to have mercy, compassion, upon any one, to pity*; from the idea of fondness, cherishing. Syr. Pa. id. Strictly of compassion towards the needy and helpless, as widows Is. 9, 16; infants 13, 18; also of parents towards their infant children as helpless Ps. 103, 13. Is. 49, 15; espec. of God as pitying his afflicted people Deut. 13, 18. Is. 14, 1. 30, 18. 60, 10. Jer. 12, 15. Hos. 1, 6. Hab. 3, 2. al. Rarely as towards things Jer. 30, 18.—Constr. with acc. usually; rarely with **עַל** Ps. 103, 13; absol. Lam. 3, 32.

PUAL **רָחַם** *to be pitied, to find mercy*, Prov. 28, 13. Hos. 14, 4. Part. fem. **רָחֵמָה** for **מִרְחָמָה** Hos. 1, 6. 8. 2, 3. 25.

Deriv. **רָחֵם**—**רָחֵמִים**, also the pr. names **רָחֵם**, **רָחֵמָה**, **רָחֵמָה**, **רָחֵמָה**.

**רָחֵם** m. Lev. 11, 18, and **רָחֵמָה** f. (Milél) Deut. 14, 17, a smaller species of vulture, white, with black wings, feeding on dead bodies, *the carrion-vulture*, *vultur percnopterus* Linn. The Heb. name comes from its tenderness to its young,

like **חֲסִידָה** stork. Arab. **رَحَمَ** and **رَحْمَة**. See Bochart Hieroz. II. p. 297–322. Russell Nat. Hist. of Aleppo II. p. 295.

**רָחֵם** f. (r. **רָחַם**) in pause **רָחֵם**. Plur. **רָחֵמִים** see below in its order.

1. i. q. **רָחֵם** *womb* Gen. 49, 25. Is. 46, 3. Ez. 20, 26. Prov. 30, 16.

2. Poet. for *a female, maiden*, from the womb as peculiar to the sex, Judg. 5, 30. Comp. **רָחֵמָה**.

3. *Raham*, pr. n. m. 1 Chr. 2, 44.

**רָחֵם** comm. gend. (m. Job 24, 20; f. Jer. 20, 17) in pause **רָחֵם**, c. suff. **רָחֵמָה**, *the belly*, spec. *the womb*, Num. 12, 12. Job 10, 18. 24, 20. 31, 15. Hos. 9, 14; in beasts Ex. 13, 2. 12, 15; trop. Job 38, 8. Ps. 110, 3. *To shut up the womb* see in **פָּתַח**, **פָּתַח**; *to open the womb* see in **פָּתַח**, **פָּתַח** *from the womb*, from one's birth, Ps. 22, 11. 58, 4. Jer. 1, 5; *at birth* Job

3, 11.—Arab. **رَحِمَ**, **رَحْمَة**, id. R. **رָחַם**.

**רָחֵמָה** f. (r. **רָחַם**) i. q. **רָחֵם** no. 2, *a maiden, damsel*; Dual **רָחֵמָה** Judg. 5, 30.

**רָחֵמָה**, see in r. **רָחַם** Pual.

**רָחֵמִים** pr. plur. of subst. **רָחֵם**, like **נְשָׁאִים**, **נְשָׁאִים**; see Lehrs. p. 576.

1. *the inwards, bowels*, **τὰ σπλάγχνα**, Syr. **رُحْمَة**; so called from their softness, see r. **רָחַם**. Spec. as the seat of affection, compassion, etc. Prov. 12, 10. So **τὰ σπλάγχνα ἐλέους** Luke 1, 78. Arab. **رَحْمَة**, pity. Samar. id.—Hence

2. Trop. *affection, tenderness* towards one's kindred, Gen. 43, 30. 1 K. 3, 26; *pity, compassion, mercy*, towards the needy, helpless, afflicted, Gen. 43, 14. Am. 1, 11. Is. 47, 6. Zech. 7, 9; espec. of God towards men as helpless, wretched, sinful, and deserving of punishment, Ps. 25, 6. 40, 12. 51, 3. 69, 17. 79, 8. al. **נָתַן** **חֶסֶד** **רָחֵמִים** Hos. 2, 21. Ps. 103, 4. **נָתַן** **רָחֵמִים** *to give or show mercy towards any one* Deut. 13, 18. Jer. 42, 12; **שָׁוִים**

לְרַחֵם id. Is. 47, 6; see in שׁוּם no. 6. נָתַן רַחֲמִים לִפְנֵי to give one mercy before any one, to procure him favour, Gen. 43, 14; comp. 1 K. 8, 50. Ps. 106, 46. Neh. 1, 11. Dan. 1, 9.

רַחֲמִין Chald. plur. id. *mercy, compassion*, Dan. 2, 18. Freq. in the Targg.

רַחֲמָנִי m. adj. (רַחֵם) *merciful, compassionate*, fem. plur. רַחֲמָנִיּוֹת Lam. 4, 10. Arab. رَحْمَان id.

\* רָחַן obsol. root of doubtful signification, Arab. *to bend, to incline*. Hence pr. n. תִּרְחֶנָּה.

\* רַחֵם pr. *to be soft, kind*. with רַחֵם q. v. Arab. رَخِف id. Hence *to be or become flaccid, lax, weak*, nearly i. q. רָפָה. Jer. 23, 9 *my heart is broken*, רָחַפוּ כָּל-עֲצָמוֹתַי *all my bones are relaxed*, from terror. The ancient versions have *to tremble, to shake*, by mere conjecture.

PIEL fut. יִרְחֶם *to cherish one's young, to brood or hover over*, (comp. in r. רַחֵם,) as the eagle its young Deut. 32, 11. Trop. of the Spirit of God as thus brooding over and vivifying the chaotic mass of the earth, part. fem. מִרְחֶפֶת Gen. 1, 2. —Syr. رَاف is far more common, and is used of birds which brood over their young, Ephr. II. p. 552; of a mother cherishing her infant ibid. p. 419; of Elisha cherishing the dead body of the child, Ephr. II. p. 529; also of a voice descending from heaven and hovering in the air, Ephr. III. p. 143; also to pity, ∴ q. Heb. רַחֵם.

\* רָחַץ fut. יִרְחֹץ, inf. רָחַץ and רָחָץ Ex. 30, 18.

1. *to wash, to lave*, c. acc. e. g. the human body or its parts, Gen. 18, 4. 43, 31. Lev. 14, 9. 15, 13. 16, 4; meats Ex. 29, 17. Lev. 1, 9. 13. Metaph. *to wash away the pollution of sin from man* Is. 4, 4. *To wash the hands in innocency* is to declare oneself innocent Ps. 26, 6. 73, 13; comp. the symbolical action Deut. 21, 6 sq. Matt. 27, 24.—It differs from פָּחַם *to wash clothes*. Arab. رَحَض *to wash the body and also clothes*.

2. *to wash oneself, to bathe*, Ex. 2, 5. Ruth 3, 3. 2 Sam. 11, 2. 2 K. 5, 10. 13.

With בָּ of that *in which one bathes*, Cant. 5, 12. Job 29, 6; acc. of water Ex. 30, 20; מִן of vessel Ex. 40, 31.

PUAL רָחַץ *to be washed, cleansed*, Prov. 30, 12. Ez. 16, 4.

HITHP. *to wash oneself*, Job 9, 30. Deriv. רָחָץ, רָחַץ.

רָחַץ Chald. Ithpa. *to trust*, c. עַל on or in any one, Dan. 3, 28.

רָחַץ m. *a washing* Ps. 60, 10. 108, 10.

רָחִיצָה f. *washing of sheep, washing-place*, Cant. 4, 2. 6, 6. R. רָחַץ.

\* רָחַק fut. יִרְחֹק, inf. רָחָק Ez. 8, 6.

1. *to go far away, to recede* from any one, c. Ecc. 3, 5. Job 30, 10. Prov. 19, 7. Chald. and Syr. id. But the primary signification seems to have been transitive, *to thrust away, to repel*, i. q. רָחַק.—With מֵעַל Ez. 8, 6; trop. *to go far away from God*, יִרְחֹק Jer. 2, 5. Ex. 11, 15. 44, 10; from the law, מִתּוֹרָה Ps. 119, 150; from sin Ex. 23, 7. Is. 54, 14. Chald. רָחַק id.

2. *to be far off, distant, remote*; in place Deut. 12, 21. 14, 24. Ps. 103, 12; in time Mic. 7, 11. Often of God as being far from affording aid, i. e. as refusing to help, Ps. 22, 12. 20. 35, 22. 38, 22. 71, 12. Of men as far from safety Job 5, 4; and vice versa, deliverance, judgment, as far from men, Is. 46, 13. 59, 9. 11; comp. Job 22, 18.

NIPH. *to be put far away, removed*, Ecc. 12, 6 Cheth.

PIEL רָחַק *to put far away, to remove*, Is. 6, 12. 29, 13; *to spread far and wide*, Is. 26, 15.

HIPH. 1. Trans. i. q. Piel, *to put far away, to remove*, c. acc. Job 11, 14; with מִן of pers. or place added Ps. 88, 19. Job 22, 23; with מֵעַל of pers. Job 13, 21. 19, 13. Prov. 5, 8; of place Joel 4, 6 (comp. 2, 20). Jer. 27, 10; once with בָּ of place Ez. 11, 16. Metaph. Prov. 4, 24. 30, 8. Ps. 103, 12 *God doth remove our sins from us*, i. e. he forgives us our sins.—With inf. (יָרַד Ps. 55, 8) or inf. c. לְ, it is taken adverbially, הִרְחִיק לְלִבִּי *to go far away* Ex. 8, 24 [28].—Hence

2. *to go far away*, pr. with לָלֶךְ impl. Gen. 44, 4. Josh. 8, 4. Judg. 18, 22. Inf. absol. מִרְחָק adv. *far away, far off*, Gen. 21, 16. Ex. 33, 7. Josh. 3, 16.

Deriv. מִרְחָק, רָחֹק, and



**רחק** Chald. i. q. Heb. רָחַק. Hence adj. רָחִיק.

**רחק** m. adj. verbal, *going far away, departing*; plur. c. suff. Ps. 73, 27 רָחֲקֶיךָ *who go far from thee*.

**רחק** adj. f. רָחֲקָה, see in רָחֹק.

\* **רָחַשׁ** to boil up or over, as a fountain or boiling water; Syr. رَاف Pe. and Aph. id. The primary idea seems to lie in the noise of water boiling or bubbling, comp. רָעַשׁ.—Metaph. c. acc. Ps. 45, 2 רָחַשׁ לִבִּי דָּבַר טוֹב *my heart boils up with goodly song*.

Deriv. מִרְחָשֶׁת.

**רַחַת** f. a winnowing-fork or shovel, a fan, Is. 30, 24. R. רִיחַ, after the form נִיחַת.

\* **רָטַב** fut. יִרְטַב to be wet, moistened, with rain Job 24, 8; also with sap, see **רָטַב**. Arab. رطب and Eth. ረገጠ id. espec. of the moisture or juiciness of plants in full verdure.—Hence

**רָטַב** m. juicy, in full green, Job 8, 16. Chald. רָטִיב, רָטִיב, id.

**רָטָה** a spurious root, see **רָרַט**.

\* **רָטַט** obsol. root i. q. רָחַת to tremble, to be terrified. Chald. id.—Hence

**רָטַט** m. tremour, terror, Jer. 49, 24.

\* **רָטַפֵּשׁ** quadril. pass. Job 33, 25, to grow green again, to grow young again, to revive, prob. compounded from **רָטַב** to be juicy, green, and טָפַשׁ to be thick, fat. Arab. transp. طرّش according to the Camoos to recover, to revive after sterility.

\* **רָטַשׁ** in Kal not used, to smite, break, dash in pieces; kindr. with נָטַשׁ, לָטַט; Arab. وطس, رطس.

PIEL fut. יִרְטַשׁ to dash in pieces, spec. children against the stones, 2 K. 8, 12, i. q. נָפַץ in Ps. 137, 9. Comp. Pual. Also to dash to the ground, with arrows Is. 13, 18.

PUAL fut. יִרְטַשׁ, fut. יִרְטַשׁ, to be dashed in pieces against stones Is. 13, 16. Hos. 10, 14. 14, 1. Nah. 3, 10.

**רִי** m. (for רִוִי, r. רִוָּה; as עִי for עִי, אִי for אִי) a watering, rain, Job 37, 11;

see fully in טָרַח. Arab. رى id.

\* **רִיב** and **רִיב**, præt. רָב, רָבָה, also רִיבִיָּה; inf. absol. רָב Judg. 11, 25. Job 40, 2; fut. **רִיב**, apoc. **רִיב** Hos. 4, 5, before a monosyll. **רִיב** לוֹ Judg. 6, 31. 32, conv. **וַיִּרֶב** Gen. 31, 36. But **וַיִּרֶב** 1 Sam. 15, 5 is from r. אָרַב.

1. to contend, to strive, to quarrel. Syr. رَاب to strive. Arab. رَاب mid. Ye is to doubt, to hesitate, a secondary sense derived from the idea of contending and quarrelling. The primary idea of **רִיב** is 'to seize each other by the hair,' like the synon. נָצַח; and this root belongs to the same family with *rapio*, Goth. *raupjan* to pull or pluck, Germ. *raufen, rupfen*, see more under the verb רָפָא.—Spoken: a) Pr. but rarely, of those who contend by blows etc. Deut. 33, 7 לוֹ **רִיב** with his hands let him contend for himself; here **רִיב** is the instrument, see Heb. Gr. § 135. 1. n. 3. b) Oftener of those who strive in words, Ps. 103, 9; c. **עָם** Gen. 26, 20. Job 9, 3. 40, 2; **אִתּוֹ** with Is. 45, 9. Judg. 8, 1; **אֵל** 21, 22. Job 33, 13; **בּוֹ** Gen. 31, 36; also with acc. of him with whom one contends Job 10, 2. Is. 27, 8. With **לְ** of him for whom one contends Judg. 6, 31. Job 13, 8; **עַל** of that about which one strives Gen. 26, 21.

2. Spec. to contend before a judge, to manage or plead a cause, with acc. of the person whose cause one sustains, Is. 1, 17. 51, 22; fully **רִיב אֶת־רִיבִי** 1 Sam. 24, 16. Lam. 3, 58. Jer. 50, 34. 51, 36.—Prægn. 1 Sam. 25, 39 *blessed be Jehovah who hath pleaded (maintained) the cause of my reproach from Nabal*, i. e. who hath taken vengeance for me of Nabal. Ps. 43, 1 **רִיבִי מִנִּי לֹא חֲסִיד** maintain my cause (and deliver me) from a merciless people. Ps. 119, 154. Prov. 22, 23. Part. **רִיב** a defender Is. 19, 20. God is also said to plead his cause, when he rebukes or punishes the wicked, Is. 3, 13. Am. 7, 4. Ps. 103, 9.

HIPH. i. q. Kal, found only in part. **יִרִיב** 1 Sam. 2, 10. Hos. 4, 4.

Deriv. **רִיב**, **רִיב**, **רִיבִיָּה**, the pr. names **רִיבִי**, **רִיבִי**, **רִיבִיָּה**, also

**רִיב** m. and **רִיב** Job 29, 16; plur. **רִיבִי**, constr. *quarrel*, Gen. 13,

7. Deut. 25, 1. Is. 58, 4. Prov. 20, 3. al.

**אִישׁ רִיבִי** *my adversary*, Is. 41, 11. Trop. Job 33, 19. Plur. **רִיבֵי עַם** Ps. 18, 44.

2. *a cause, suit*, before a judge, Ex. 23, 2. Deut. 21, 5. Is. 1, 23. 41, 21. **אִישׁ רִיב** *one who has a cause or suit* Judg. 12, 2. 2 Sam. 15, 2. 4; **אִישׁ רִיבִי** *my adversary*, opponent, Job 31, 35. Plur. **שְׁפָתַי רְבוּת** *the pleadings of my lips* Job 13, 6.

**רִיבִי** (i. q. **וְרִיבִי**, **וְרִיבָהּ**, for whom Jehovah pleads) *Ribai*, pr. n. m. 2 Sam. 23, 29. 1 Chr. 11, 31.

**רִיחַ** m. (r. **רוּחַ**) *scent, odour*, which any thing exhales, emits, Cant. 1, 12. 2, 13. 7, 14. Gen. 27, 27. al. Trop. Job 14, 9, comp. Judg. 16, 9. Often in the connection **רִיחַ נִיחַח**, see **נִיחַח**.

**רִיחַ** Chald. m. *odour* Dan. 3, 27; comp. Job 14, 9.

**רִים**, see **רָאם** *buffalo*.

**רִיעַ**, c. suff. **רִיעָנָם**, see in art. **רֵעַ** II.

**רִפוּת** f. plur. (r. **רוּחַ**) *pounded corn or grain, grits, polenta*, 2 Sam. 17, 19. Prov. 27, 22.

**רִפְתָּה** Gen. 10, 3, *Riphat*, pr. n. of a region and people sprung from Gomer, i. e. from the Cimmerians. Most. intpp. compare the *Riphaean* mountains, in the remotest northern regions.

**רִיק** m. (r. **רוּק**) 1. Adj. *empty*, as **רִיק פְּלִי** Jer. 51, 34. Neut. *emptiness*, trop. *a vain thing*, Ps. 2, 1. 4, 3.

2. Adv. *in vain*, to no purpose, Ps. 73, 13. Is. 30, 7. More fully **לְרִיק** id. Lev. 26, 16. 20. Is. 65, 23; **לְרִיק** Job 39, 16. Is. 49, 4; **בְּרִיק** id. Hab. 2, 13. Jer. 51, 58.

**רִיק** m. adj. (r. **רוּק**) also **רָק** Gen. 38, 24; fem. **רָקָה**; plur. **רִיקִים**, also **רָקִים** 2 Sam. 6, 20; *empty*, Chald. **רִיקָן**, **רִיקָן**; Syr. **رَاقٍ**. So of an empty vessel Judg. 7, 16. 2 K. 4, 3; a pot Ez. 24, 11; a cistern Gen. 37, 24; ears of grain without kernels Gen. 41, 27, comp. 'vanæ aristæ' Virg. Georg. I. 226. So of an *empty spirit*, i. e. hungry, Is. 29, 8, comp. 32, 6 and **נָפֶשׁ** no. 2; also of empty hands, i. e. *impoverished, needy*, Neh. 5, 13; comp. in **רִיקָם**.—Metaph. a) *empty, vain*, of words Deut. 32, 47. b) *worth-*

*less, wicked*, Judg. 9, 4. 11, 3. 2 Sam. 6, 20. 2 Chr. 13, 7. Prov. 12, 11. 28, 19.

**רִיקָם** adv. (r. **רוּקָם**) q. d. *emptily*, i. e. a) *with empty vessels*, Jer. 14, 3; *empty-handed*, i. e. poor, needy, Ruth 1, 21; also without a gift Ruth 3, 17. Hence **פָּ' רִיקָם** *to send one away empty*, without a gift, Gen. 31, 42. Deut. 15, 13. Job 22, 9, comp. 1 Sam. 6, 3; **הָלַךְ רִיקָם** *to go away empty*, id. Ex. 3, 21. Deut. 16, 16 *they shall not appear before Jehovah* **רִיקָם** *empty*, without an offering, Ex. 23, 16. 34, 20. b) *vainly, void*, to no purpose, without effect; 2 Sam. 1, 22 *the sword of Saul returned not empty*, i. e. not without slaughter and victory. Jer. 50, 9; of God's word Is. 55, 11. So Ps. 25, 3 **רִיקָם הַבְּגָדִים** *let them be ashamed that transgress in vain*, i. e. whose wicked counsels are frustrated. c) *for naught, undeservedly*, without ground or cause, i. q. **הֵנָּם** no. 3; Ps. 7, 5, comp. Ps. 69, 5.

**רִיר** m. (r. **רוּר**) *spittle; slaver, slime*, 1 Sam. 21, 14. For **הַלְּמִזָּה רִיר** Job 6, 6, see in **הַלְּמִזָּה**.

**רִישׁ** m. (r. **רוּשׁ**) *poverty*, Prov. 10, 15. 13, 18. 24, 34.

**רִישׁ** m. (r. **רוּשׁ**) *poverty*, Prov. 28, 19. 31, 7.

**רִישׁוֹן**, see in **רָאשׁוֹן**.

**רֶךְ** m. adj. (r. **רָכָה**) plur. **רָכִים**; fem. **רָכָה**, plur. **רָכוֹת**.

1. *tender*, e. g. foliage Ez. 17, 22; children and youth of *tender* age, Gen. 33, 13. Prov. 4, 3. 1 Chr. 22, 5. 29, 1; the young of flocks and herds and their meat, Gen. 18, 7.

2. *soft*, not hard, e. g. the tongue Prov. 25, 15.—Trop. *soft*, i. e. a) *gentle, bland*, Prov. 15, 1. **כְּחוֹת רַכּוֹת** *soft words* Job 40, 27; comp. *μαλακὰ ἑστῆς, μαλακοὶ λόγοι*, Hom. b) *delicate*, tenderly brought up, Deut. 28, 54. 56.

3. *weak, feeble*, 2 Sam. 3, 39. **עֵינַיִם רַכּוֹת** *weak or dull eyes* Gen. 29, 17, which were esteemed a defect, comp. 1 Sam. 16, 12. Vulg. *lippi*, blear, Sept. *ἀσθενεῖς*.—Trop. **רֶךְ לֵבָב** *faint-hearted timid*, Deut. 20, 8. 2 Chr. 13, 7.

**רֶךְ** m. (r. **רָכָה**) *softness, delicateness* Deut. 28, 56.



\* **רָכַב** fut. **יִרְכַּב**, *to ride*, whether on an animal or in a vehicle, Lat. *vehi*.

Arab. **رَكَبَ**, Syr. **رَكَبَ** and **رَكِبَ**,

Chald. Sam. **רָכַב**, id. The primary idea seems to be to *bend the knee*, so that **רָכַב** is pr. i. q. **בָּרַךְ**; hence Chald.

**רָכַב**, **רָכַבָּא**, **רָכַבָּא**, **רָכַבָּא**, knee.

1. *to ride* upon a beast, as a horse, ass, camel; with **עַל** of beast Gen. 24, 61. Num. 22, 22. 30. 1 Sam. 30, 17. al. sæp. **בְּ** Neh. 2, 12. Jer. 17, 25. 22, 4. With acc. **רָכַב סוּס** *a rider, horseman*, 2 K. 18, 19. Am. 2, 15; comp. Ex. 15, 1. **רָכַבֵי אֱתֵנֹת** Judg. 5, 10.

2. *to ride, to drive* in a vehicle, *vectus est*; comp. old Germ. *ritan*, Anglosax. *ridan*, Engl. *to ride*; whence *reita, reiti*, carriage, *rheda* Cæs.—With **בְּ** of the vehicle Jer. 17, 25. 22, 4; acc. Hagg. 2, 22; absol. 1 K. 18, 45. Ps. 45, 5. 68, 5. Poet. of Jehovah who is borne, *rides*, upon the cherubim Ps. 18, 11; upon the clouds Is. 19, 1 comp. Ps. 104, 3; upon the heavens Deut. 33, 26. Ps. 68, 34.

Hiph. **הִרְכַּב**, fut. apoc. **יִרְכַּב**.

1. *to cause to ride, to let ride*, on an animal, Esth. 6, 9. 1 K. 1, 33. Ps. 66, 12.

2. *to cause to ride* in a vehicle, c. acc. pers. Gen. 41, 43; *to convey* 2 K. 23, 30. 2 Chr. 35, 24. Metaph. *to cause to ride, to be borne*, upon the wings of the wind, Job 30, 22. Here belongs the expression **הִרְכַּב עַל-בְּמִוְהַר-אֶרֶץ**, see in **בָּמָה** no. 2.—Spoken of things, *to set or place upon a vehicle*, 2 Sam. 6, 3; also simpl. *to place upon, to put or lay upon*, e. g. the hand, c. **עַל** 2 K. 13, 16. Arab. **رَكَبَ**

II, to impose or insert one thing upon another. Syr. Aph. id. Chald. Aph. id.

3. *to fasten or yoke to a vehicle*, e. g. as a draught-animal, Hos. 10, 11.

Deriv. **מְרַכְּבָה**, **רָכַב**, **רָכַבָּה**—**רָכַב**.

**רָכַב** m. in pause **רָכַב**, c. suff. **רָכַבִּי**; plur. constr. **רָכַבִּי**; constr. once with plur. f. Nah. 2, 5; pr. 'a riding,' concr. 'rider.' Hence

1. Collect. *riders, troops*, Is. 21, 7; so v. 9 **רָכַב אִישׁ** *man-riders*, comp. Is. 22, 6.

Arab. **رَكَاب** *riding-camels*.

2. *a wagon, chariot*, i. q. **מְרַכְּבָה**, either for war or serving for luxury and pomp,

Judg. 5, 28. 1 K. 1, 5. 22, 35. 2 K. 2, 11. 2 Chr. 35, 24. Often collect. *war-chariots*; e. g. **רָכַב וּפָרָשִׁים** *chariots and horsemen* 1 K. 10, 26. Is. 22, 7. 31, 1; Jer. 51, 21 **רָכַבֵּי הָרָכָבוֹת** *the chariots and those that ride therein*; also with numerals, 2 K. 7, 14 **שְׁנֵי רָכַב**. Ez. 14, 7. Judg. 4, 2. 1 Sam. 13, 5. al. With a verb plur. fem. Nah. 2, 5; only once itself plur. **רָכַבֵי מְרִיעָה** Cant. 1, 9. **רָכַבֵי הָרָכָבוֹת** *chariots of iron*, either covered with iron plates, or armed with hooks, scythes, Josh. 17, 18. Judg. 1, 19. **עֲרֵי הָרָכָבוֹת** *the chariot-cities*, where war-chariots were stationed, 1 K. 9, 19. 10, 26. 2 Chr. 1, 14. 8, 6. 9, 25. **שָׂרֵי הָרָכָבוֹת** *captains over chariots* 1 K. 22, 31. 33. 2 K. 8, 21. —Often **רָכַב**, like *âqua* in Homer, refers chiefly to the horses, and also to the warriors who sit upon the chariots, e. g. 2 Sam. 8, 4 *and David houghed all the chariots* i. e. the chariot-horses. 10, 18 *and David slew of the Syrians seven hundred chariots* i. e. the warriors of so many chariots. 2 K. 7, 14 **שְׁנֵי רָכַב סוּסִים** *two pairs of horses*. Ez. 39, 20. But not infreq. **רָכַב** and **סוּסִים** are joined, and so distinguished from each other, Josh. 11, 8. 1 K. 20, 25. 2 K. 6, 14. Jer. 17, 25. Ps. 20, 8.—Like the Hebrews, the Canaanites also used war-chariots Josh. 17, 18; and espec. the Egyptians Ex. 14, 9. Is. 31, 1; see the sculpture on Egyptian monuments, Rosellini Monn. stor. Tab. 46–49, 102 sq. Wilkinson Mann. and Cust. of the Anc. Egyptians, I. p. 338 sq.—Poet. *chariots* are also ascribed to the celestial hosts, Ps. 68, 18; comp. Hab. 3, 8.

**רָכַב** m. (r. **רָכַב**) c. suff. **רָכַבִּי** 1. *a rider, horseman*, 2 K. 9, 17.

2. *the driver of a chariot, charioteer*, 1 K. 22, 34. 2 Chr. 18, 33.

**רָכַב** (i. q. Arab. **رَكَاب**) a band of riders on camels) *Rechab*, pr. n. a) The founder of the tribe of Rechabites, who were bound by a vow ever to follow the nomadic life, 2 K. 10, 15. 23. Jer. 35, 2 sq. 1 Chr. 2, 55. Comp. Diod. Sic. 19. 94. Gentile n. plur. **רָכַבִּים** *Rechabites*, Jer. 35, 2. 3. 5. 18. b) 2 Sam. 4, 2. c) Neh. 3, 14.

**רָכַבָּה** f. (r. **רָכַב**) *vectura, a riding or driving*, Ez. 27, 20.

רְכָה (for רִכְבָּה q. v.) *Rechah*, pr. n. of a place otherwise unknown, 1 Chr. 4, 12.

רִכְבִּי m. a chariot, Ps. 104, 3. R. רִכְבִּי.

רִכְשִׁי m. defect. רָכַשׁ Gen. 14, 11, 16. 21, 15, 14; c. suff. רִכְשִׁי, רִכְשִׁי Gen. 31, 18; pr. 'what one has,' *possessions, property, substance*; Sept. τὰ ὑπάρχοντα, ἡ ὑπόχρησις. Thus:

a) In the most general sense, as fields, gardens, vineyards, grain; hence שָׂרֵי הַמִּלְכָּה רִכְשִׁי *overseers of the king's substance* 1 Chr. 27, 31; comp. v. 25–31. Flocks and herds are also mentioned as part of the king's substance, 2 Chr. 21, 14, 35, 7.

b) In a sense less general, *moveable property*, such as can be transported or driven, as flocks and herds, gold and silver, household stuff, Gen. 12, 5 where slaves are excepted. 13, 6, 14, 12, 16, 15, 14. Num. 16, 32. 2 Chr. 21, 17. Ezra 8, 21. Dan. 11, 13, 24, 28. Sometimes flocks and herds are not included, Gen. 31, 18, 46, 6. Num. 35, 3. 1 Chr. 28, 1; also grain Gen. 14, 11.

c) In the strictest sense, *household goods, baggage*, not including precious things, nor gold and silver, Ezra 1, 4, 6.

רָכִיל m. (רָכַל) *tale-bearing, detraction*; hence אֲנָשֵׁי רָכִיל *tale-bearers, slanderers*, Ez. 22, 9. הָלַךְ רָכִיל *to go about for tale-bearing*, as a tale-bearer, Lev. 19, 16. Prov. 11, 13, 20, 19. Jer. 6, 28, 9, 3.

\* רָכַב, præt. רָכָה, fut. יִרְכֵּב see in no. 3.

1. *to be tender*; see רָךְ adj. Arab.

Kindr. is רָקַח I.

2. *to be soft*; trop. *to be delicate*, tenderly brought up, Deut. 28, 56. Of words, *to be soft, gentle, bland*, Ps. 55, 22.

3. *to be weakened, broken*, e. g. the mind, לָב, *to become faint, timid*; so præt. רָכָה 2 K. 22, 19; fut. יִרְכֵּב (like יָמַר, רָחַם) Deut. 20, 3. Is. 7, 4. Jer. 51, 46.

Pual רָכַב *to be softened, mollified*, as a wound with ointment, Is. 1, 6.

Hiph. Causat. of Kal no. 3, Job 23, 16.

Deriv. רָכָה, רָכָה, מָרָה.

\* רָכַל i. q. רָכַל, pr. *to go about*, i. e.

a) For traffic, as a trader, i. q. סָחַר, hence *to trade, to traffic*. Part. רָכִיל *a trader, merchant*, Cant. 3, 6; plur. רָכִילִים Ez. 27, 13, 15, 17 sq. al. Fem.

רָכֶלָה a female trader, Ez. 27, 3, 20, 23.

Syr. رَحْل is spec. a perfumer, apothecary.

—Hence מְרַכֵּל, רָכֶלָה.

b) For tale-bearing, slander; whence רָכִיל tale-bearing.

Deriv. the two following and מְרַכֵּל

רָכַל (traffic) *Rachal*, pr. n. of a city in Judah, 1 Sam. 30, 29.

רָכַל f. *trade, traffic*, Ez. 26, 12, 28, 5, 16, 18. R. רָכַל.

\* רָכַס fut. plur. יִרְכֹּסוּ, *to bind on or to any thing*, Ex. 28, 28, 39, 21. Arab.

رَكْس id. e. g. cattle in stalls.—Hence the two following.

רָכַס, only in plur. רָכַסִּים *bound-up places*, i. e. rough, rugged, difficult to pass, Is. 40, 4. Jarchi: *mountain ranges*, chains of mountains.

רָכַס m. (רָכַס) once Ps. 31, 21 יִרְכֹּסוּ אִישׁ, either: a) *snares of men*, their

plots, Arab. رَكَّاس a cord, noose; or b)

*bands, troops of men*, as אֲגָדָה from אָגַד; or c) *leagues of men, conspiracies*; comp. קָשָׁר from ר. קָשַׁר.

\* רָכַשׁ 1. i. q. Arab. رَكَّض pr. *to*

*hit with the foot, to kick*; spec. *to urge on a horse with the feet*; and hence of a horse, *to be urged on, to run*, like Arab.

رَكَّض; also رَكَّص I, VIII, *to run swiftly, to flee*.—Hence רָכַשׁ.

2. *to gather, to acquire, to get properly*; pr. 'to drive or bring together;' Gen. 12, 5, 31, 18, 36, 6, 46, 6.

רָכַשׁ m. (רָכַשׁ) in pause רָכַשׁ, a horse of a nobler and fleeter race, a steed, courser, Mic. 1, 13. 1 K. 5, 8 [4, 28]; distinguished from סוּסִים Esth. 8, 10, 14. Syr. رَحْم horse. See Bochart Hieroz. I. p. 95.

רָכַשׁ, see art. רָכַשׁ.

רָם 1. Part. of the verb רוּם, *high*, see r. רוּם Kal.

2. *Ram*, pr. n. a) A family or clan of the Buzites Job 32, 2; the same, as some think, with אָרָם Gen. 22, 21. b) Ruth 4, 19. 1 Chr. 2, 9; for which Ἀράμ Matt. 1, 3. Luke 3, 33. c) 1 Chr. 2, 25, 27.

רָם buffalo, see רָאם.



\* **רָמָה** 1. *to cast, to throw*, בָּרַם into the sea, Ex. 15, 1. 21.

2. *to shoot with a bow*; רֹמֵה-קֶשֶׁת *a bow-shooter, archer*, Jer. 4, 29; plur. רֹמֵי קֶשֶׁת Ps. 78, 9. Arab. رَمِي, Ethiop. Zṣṣ, Syr. and Chald. رَمَى, id. Comp. Gr. ῥίπτω.

PIEL **רָמָה** *to deceive*; pr. 'to cast down, to make fall,' like Gr. σφάλλω, whence Lat. *fallō*; c. acc. Prov. 26, 19. Gen. 29, 25. Lam. 1, 19. 1 Sam. 19, 27. Josh. 9, 22. Prægn. 1 Chr. 12, 17 **לְרַמֹּתִי לְצָרִי** *to deceive (and betray) me to my enemies*.

Deriv. **רַמְיָה**, **רַמְיָה**, **רַמְיָה**, **רַמְיָה**, and pr. n. **רַמְיָה**, **רַמְיָה**.

**רָמָה**, **רָמָה**, Chald. 1. *to cast, to throw*, Dan. 3, 20. 21. 24. 6, 17.

2. *to set, to place*, e. g. thrones, Dan. 7, 9. Comp. Rev. 4, 2 θρόνος ἐκείτο, and **רָרָה** no. 2.

3. *to impose tribute*, Ezra 7, 24.

ITHPE. *to be cast, thrown*, into a furnace Dan. 3, 6. 15.

**רָמָה** f. (רָם) constr. **רַמְיָה**, Kamets impure; plur. **רַמְיָה**.

1. *a high place, height*, 1 Sam. 22, 6; espec. as consecrated to the worship of idols, Ez. 16, 24. 25. 39. Comp. **בָּמָה**.

2. **Ramah**, pr. n. of several towns situated on heights. Gentile n. **רַמְיָה** *Ramathite*, once 1 Chr. 27, 27.

a) With art. **הַרְמָה**, except Neh. 11, 33, and **בְּרָמָה** Jer. 31, 15, a town of Benjamin Josh. 18, 25; in the vicinity of Gibeah and Geba Judg. 19, 13. Is. 10, 29. Hos. 5, 8. Ezra 2, 26. Neh. 7, 30. 11, 33; on the way from Jerusalem to Bethel Judg. 4, 5; and not far from the confines of the two kingdoms 1 K. 15, 17. 21. 22; mentioned also Jer. 31, 15. 40, 1. Jerome places it six Roman miles north of Jerusalem. Now *er-Rām* الرام, a small village on a hill two hours from Jerusalem on the east of the great northern road; see Bibl. Res. in Palest. II. p. 315-317. Josephus calls it Παμαθών Ant. 8. 12. 3.—[Jer. 31, 15 *a voice was heard in Ramah ... Rachel weeping for her children*; here the context refers to the exiles carried away captive by Nebuzardan to Babylon, who passed by way of Ramah which was prob. their rendez-

vous, see Jer. 40, 1. As Ramah was in Benjamin, the prophet introduces Rachel the mother of that tribe as bewailing the captivity of her descendants.—R.]

b) **Ramah** of Samuel, so called, where that prophet lived and was buried, 1 Sam. 1, 19. 2, 11. 7, 17. 8, 4. 15, 34. 16, 13. 19, 18. 19. 22. 23. 25, 1. 28, 3; always with the art. and either He loc. or בְּ pref. as **בְּרָמָה** 1 Sam. 19, 19. 23. 25, 1. 28, 3. The same, as usually supposed, is **הַרְמָה צוֹפִים** *Ramathaim-Zophim* in the mountains of Ephraim, 1 Sam. 1, 1 comp. 19; but this is less certain, since the *native* town of Elkanah (1, 1) might be different from the Ramah in which he resided, v. 19. [But in v. 3 Elkanah is said to go up from *his* city (בְּצִירָה) to worship, which can only refer to the preceding Ramathaim of v. 1; and in v. 19 he and his wife return to *their* house in Ramah (אֶל-בֵּיתָם הַרְמָה), obviously the same place.—R.] The position of this Ramah was early lost sight of by tradition; and a variety of opinions has prevailed ever since Eusebius and Jerome. Its site has been fixed: α) At the Ramah of Benjamin (lett. a), although this was less than an hour distant from Gibeah where Saul resided and in full view of it; comp. 1 Sam. c. 9. 10. So Pococke, Raumer, Winer. β) Eusebius and Jerome regard it as the *Arimathea* of the N. T. and place it near Lydda, where a Ramah anciently existed. Hence some have held it to be the same with the present *Ramleh*; which however is a modern town. γ) At the present *Neby Samwil*, a high point two hours north-west of Jerusalem. But this is irreconcilable with the mention of Rachel's sepulchre in 1 Sam. 10, 2. δ) Another suggestion places *Ramathaim-Zophim* and Ramah at the modern *Sôba* west of Jerusalem; where however the like difficulty presses, though in a less degree; see Bibl. Res. in Palest. II. p. 330-334; comp. in **צִיָּה**. ε) If then we allow weight to the mention of Rachel's sepulchre, we can only seek for this Ramah near Bethlehem; where also Eusebius speaks of a Ramah: ἐστὶ δὲ καὶ Παμὰ τοῦ Βενιαμὴν περὶ τὴν Βηθλεὲμ. Not far south-east of Bethlehem is *Jebel Fureidis* or the Frank Mountain, the au-

cient fortress and city of Herod called *Herodium*; and if we fix there the site of Ramah, all the circumstances mentioned in 1 Sam. c. 9. 10, are easily explained. But then the Ramathaim-Zophim of 1 Sam. 1, 1, must have been a different place. [This last supposition, as we have seen above, is inadmissible. Besides, no one who had ever seen the Frank Mountain could suppose for a moment that a city ever lay upon it. It was indeed occupied by Herod's fortress, but the city Herodium lay at its foot; see Bibl. Res. in Palest. II. p. 171-173. Eusebius, as above cited, places the Ramah of Benjamin near Bethlehem, obviously in order to help out a wrong interpretation of Matt. 2, 18. §) A recent hypothesis places this Ramah at a site of ruins now called *er-Rameh* two miles north of Hebron. This also makes Ramathaim-Zophim, the place of the prophet's birth, to be different from the Ramah of his residence and burial; against the express testimony of Josephus, Ant. 6. 4. 6. ib. 13. 5. See Biblioth. Sacra, 1843, p. 46-51. See generally Bibl. Res. in Palest. II. p. 141-143. p. 330-334.—In this uncertainty interpreters may yet be driven to the position, that the city where Saul found Samuel (1 Sam. c. 9. 10) was not Ramah his home.—R.

c) A city of Naphtali Josh. 19, 36; perh. the same mentioned v. 29; see Re-land Palæst. p. 963.

d) A town of Gilead 2 K. 8, 29; fully *רמה המצפה* Josh. 13, 26.

e) *רמה גלילי*, see in *גלילי* no. 3.

*רמה* f. (ר. *רמה* II) *a worm*, collect. *worms*, as bred from putridity, Ex. 16, 24. Job 7, 5. 17, 14. 21, 26. 24, 10. Is. 14, 11.

Once trop. of man Job 25, 6. Arab. *رَمَّة* putridity, worms.

*רמה* m. also *רמון*, c. suff. *רמני*; plur. *רמונים*, constr. *רמוני*.

I. *a pomegranate*, spoken of the tree, Num. 20, 5. Deut. 8, 8. 1 Sam. 14, 12. Joel 1, 12. al. Of the fruit, Cant. 4, 3. 6, 7. 8, 2; also artificial, as an architectural ornament, Ex. 28, 33. 34. 2 K. 25,

17. Arab. *رَمَان* id. Syr. id. The etymology is uncertain: since it is hardly possible, as some have supposed, that

pomegranates should have this name from the worms (*רמה*) with which they are infested. Better to interpret *רמון* as

*the marrowy*, from *רָמ* marrow, *רָמ* IV the bone is full of marrow. The pomegranate tree is still found in Syria, Palestine, and Egypt; see Celsius Hierob. I. p. 272 sq.—From their abounding in pomegranates, several places received the pr. name *רמון* *Rimmon*, viz.

a) A city of the tribe of Simeon in the southern part of Palestine, Josh. 15, 32. 19, 7. 1 Chr. 4, 32. Zech. 14, 10.

b) A town on a high conical rock or peak north-east of Geba and Michmash, near the desert, Judg. 20, 45. 47. 21, 13.

Now *Rümmön* *رَمُون*; see Bibl. Res. in Palest. II. p. 113, 122.—Here too some refer 1 Sam. 14, 2.

c) A city of Zebulun, Josh. 19, 13; where *רמה* does not belong to the proper name, see under *רמה* Pual.—The same is *רמוני* 1 Chr. 6, 62.

d) *רמון פרי* a station of the Israelites after leaving Sinai, Num. 33, 19.

e) *רמה*, see in *רמה* no. 4.

II. *Rimmon*, pr. n. m. a) A Syrian idol, 2 K. 5, 18; comp. pr. n. *רמון* and *רמה*; perh. the *exalted*, from r. *רם* I. Hesyeh. *Ραμάς*: ὑψιστος θεός. b) A man 2 Sam. 4, 2.

*רמות* (heights, plur. of *רמה*) *Ramoth*, pr. n. a) A city in Gilead, elsewhere *רמות*, Josh. 21, 36 [38]. 1 K. 4, 13. b) *רמות גלב*, i. q. *רמות גלב* q. v. 1 Sam. 30, 27.

*רמות* f. (ר. *רמות*) *a heap, mound*, of corpses Ez. 32, 5. Better, with J. D. Michaelis, to write *רמותיה* or perhaps *רמותיה*, *thy worms*, from *רמה*.

\* *רמה* obsol. root, Arab. *رَمَحَ* to pierce with a lance, *to lance*.—Hence

*רמה* m. plur. *רמותים*, c. suff. *רמתיים*, *a lance, spear*, used by heavy-armed troops Num. 25, 7. Judg. 5, 8. Neh. 4, 7. 10, 15; coupled with *צנה* 1 Chr. 12, 8. 24. 2 Chr. 11, 12. 14, 7. 25, 5. Sometimes the *iron point, lance-head*, Jer. 46, 4. Joel 4, 10. 1 K. 18, 28.—Aram. *רומחא*, *iron point*, id. Arab. *رَمَح* id.



רָמִי m. plur. c. art. הַרְמִיִּים 2 Chr. 22, 5, i. q. הָאֲרָמִיִּים, *Syrians*; comp. 2 K. 8, 28. For the aphæresis of the letter א see p. 1, also art. אֲרָמִי.

רָמִיָּה (whom Jehovah hath set, comp. Chald. רָמִיָּה no. 2) *Ramiah*, pr. n. m. Ezra 10, 25.

רָמִיָּה f. (r. רָמָה Pi.) 1. *a letting fall* of the hands, i. e. *remissness, sloth*; נָפֶשׁ רָמִיָּה *a slothful soul*, person, Prov. 19, 15. Concr. *one slothful*, Prov. 12, 24. 27. רָמִיָּה עָשָׂה בַּחַד *to labour with a slack hand*, slothful, 10, 4; see Heb. Gr. § 135. 1. n. 3. Adv. *remissly, slothfully*, Jer. 48, 10.—This notion of the root approaches near to the kindr. רָפָה. Arab.

רָמִי VI, laxum, remissum fuit negotium.

2. *deceit, fraud*, Ps. 32, 2. Mic. 6, 12. Job 13, 7. רָמִיָּה לְשׁוֹן *a deceitful tongue* Ps. 120, 2. 3. רָמִיָּה קָשָׁה *a deceitful bow*, which sends the arrows wide of the mark, Hos. 7, 16. Poet. for treacherous bowmen, who feign flight in order to deceive, Ps. 78, 57.

רָמִיָּה f. *a mare*, once Esth. 8, 10. Arab. رَمَآ id. Syr. رَمَآ herd of horses and mares, also of other animals; prob. from Pers. رَمَآ flock, herd, troop.

\* רָמַל obsol. root, Arab. رَمَلَ *to deck* with gems, *to stain* with blood. Hence

רָמַלְיָה (whom Jehovah decks) *Remaliah*, pr. n. of the father of Pekah king of Israel, 2 K. 15, 25; prob. a man of low birth and standing, whence his son is called in contempt בֶּן-רָמַלְיָה Is. 7, 4. 5. 8, 6.

\* I. רָמַם i. q. רָם, *to be high, to be lifted up, exalted*. Præter. רָמָה Job 22, 12 where many Mss. and editions have רָמָה; also רָמָה Job 24, 24 where other copies have רָמָה. Part. fem. רָמְמָה *uplifted, exalted*, Ps. 118, 16.

NIPH. imp. plur. הֲרָמוּ Num. 17, 10 [16, 45], and fut. יִרְמוּ Ez. 10, 15. 17, 19, *to lift up oneself, to rise up*. In both the forms a few Mss. omit the Dagesh.

\* II. רָמַם Arab. رَمَمَ *to rot, to be carious*, of a bone; also *to be marrowy*. Hence רָמָה, רָמִין.

רָמַמְתִּי-עֶזְרָא (I have exalted his help r. רָם) *Ramanti-ezer*, pr. n. m. 1 Chr. 25, 4. 31.

רָמִין, see רָמִין.

\* רָמַם fut. וְרָמַם; kindr. is רָפַס.

1. *to tread with the feet*, e. g. a potter the clay, c. acc. Is. 41, 25; Neh. 3, 14; also Ez. 34, 18. Hence *to tread upon*, i. e. *to walk over any thing*, Ps. 91, 13.

2. *to tread down, to trample under foot*, 2 K. 14, 9. Is. 26, 6. Dan. 8, 7. 10; also persons so as to destroy life 2 K. 7, 17. 20. 9, 33; a lion his prey Mic. 5, 7. Trop. Is. 63, 3. Ps. 7, 6. Part. רָמֵם *a treader down*, oppressor, Is. 16, 4. Ascribed to the foot Is. 26, 6; comp. Ez. 34, 18. Further, *to tread down, to trample streets with horses' hoofs* Ez. 26, 11. Also Is. 1, 12 רָמַם הַצְּבִירִי *to trample my courts* i. e. *to profane them*; comp. Rev. 11, 2. 1 Macc. 3, 45.

NIPH. pass. of no. 2. Is. 28, 3.

Deriv. מְרָמָם.

\* רָמַשׁ fut. וְרָמַשׁ 1. *to creep, to crawl*, the appropriate verb for the motion of the smaller animals which creep along the ground; both those which have four feet or more, as mice, lizards, crabs, (and this is the proper signification, comp. רָמַם,) and also those without feet, which glide or drag themselves upon the ground, as worms and serpents. Gen. 1, 26, after the mention of quadrupeds both domestic and wild, of birds, and fishes: כָּל-הָרֶמֶשׂ הָרֶמֶשׂ עַל-הָאָרֶץ *all the creeping things (reptiles) that creep upon the earth*. v. 28. 30. 7, 8. 14. 8, 17. 19. Lev. 11, 44. Sometimes the earth is said to creep with creeping things, c. acc. (comp. הִלָּךְ no. 4,) Gen. 9, 2 בָּכָל הָאָרֶץ *upon all with which the earth creeps*, i. e. all reptiles which creep upon the earth.

2. In a wider sense spoken of aquatic or amphibious reptiles; Gen. 1, 21 הַחַיָּה הָרֶמֶשׂת אֲשֶׁר בַּמַּיִם *the creeping animals with which the waters swarm*. Lev. 11, 46. Ps. 69, 35. So of all land animals whatever, Gen. 7, 21 init. Ps. 104, 20 *all the beasts of the forest do creep forth*, sc. by night from their dens—Hence

**רמש** m. *a creeping thing, reptile*, collect. *reptiles*, Gen. 1, 25. 26. 6, 7. 7, 14. 23; often **רמש הארמה** *whatever creeps upon the earth* Gen. 1, 25. 6, 20. Hos. 2, 20 [18]; comp. Deut. 4, 18. Once of aquatic animals Ps. 104, 25. So of all .and animals whatever, Gen. 9, 3.

**רמת** (height, i. q. **רמה**) *Remeth*, pr. n. of a city in Issachar Josh. 19, 21.

**רמת נגב** in some editions, see in **ראמת נגב**.

**רמתים צופים**, see in **רמה** no. 2. b.

**רן** m. (pr. inf. of **רנן**) *a shouting, rejoicing*; Plur. constr. **רנן-רנן** *shouts of deliverance* Ps. 32, 7.

\* **רנה** fut. **רנה**, i. q. **רנן**, *to give forth a tremulous and stridulous sound*; once of the *whizzing* of the arrow as shot from the bow Job 39, 23, where **אטפה** *quiver* is put poet. for *arrows*. Arab. **رنى** and

**رن** I, IV, to sound, to twang, as the bow when the arrow is shot. See Bochart Hieroz. I. p. 134. Alb. Schultens ad Hariri Cons. I. p. 11.

**רנה** f. (**רנן**) 1. *shout of joy, rejoicing*, Ps. 30, 6. 42, 5. 47, 2. Is. 35, 10. 51, 11. al. 1 K. 22, 36 **ויעברו הרנה** *and there went the joyful cry throughout the camp... Home!*

2. *a mournful cry, outcry, wailing*, Ps. 17, 1. 61, 2. 88, 3. 106, 44. Jer. 14, 12. al.

3. *Rinnah*, pr. n. m. 1 Chr. 4, 20.

\* **רנן** inf. and imp. **רן**; fut. **רנן**, twice **הרנה** Prov. 1, 20. 8, 3, once **הרנן** Prov. 29, 6; pr. *to give forth a tremulous and stridulous sound*. Spec.

1. Of the tremulous creaking or whining sound made by a mast or tall pole vibrating in the wind; hence **הרנן**. Also of the noise, roaring of a torrent, see **הרנן**. Arab. **رن** to twang as a bow, to whizz.

2. *to give forth the voice in vibrations, to shake or trill the voice*; hence a) *to utter cries of joy, to shout*, but not with an articulate voice, Lev. 9, 24; elsewhere poetic Job 38, 7. Is. 12, 6. 42, 11. 54, 1. al. Ascribed also to the human tongue Is. 35, 6; to inanimate things Is. 44, 23.

49, 13. With acc. *to shout one's praise, to praise with rejoicing*, Is. 61, 7 see **הלל** no. 2. c. With **ב** id. Is. 24, 14; *on account of*, Jer. 31, 7. b) Of mournful cries, *to cry aloud, to wail*, Lam. 2, 19.

PIEL **רנן** i. q. Kal no. 2, *to shout for joy, to rejoice*, Ps. 98, 4. 132, 16. Is. 26 19. 52, 9; with **ב** in or over any person or thing, Ps. 33, 1. 89, 13. 92, 5; with **על** over the destruction of any one Jer. 51, 48. But with acc. of pers. or thing, *to shout aloud one's praise*, i. e. *to praise with rejoicing*, Ps. 51, 16. 59, 17; c. **אל** Ps. 84, 3; **ל** 95, 1. Inf. as noun **רנן** shouting Is. 35, 2. Ascribed to things Ps. 96, 12.

PUAL fut. **ירנן**, pass. Is. 16, 10.

HIPH. **הרנן** 1. Trans. *to cause to shout for joy, to make rejoice*, Ps. 65, 9. Job 29, 13.

2. Intrans. *to shout for joy, to rejoice*, Deut. 32, 43. Ps. 32, 11; c. **ל** Ps. 81, 2.

Deriv. see Kal no. 1; also **רן**, **רנה**, and

**רננה** f. constr. **רננה** 1. *a cry of joy, shout*, Ps. 100, 2. Job 3, 7. 20, 5. Plur. **רננות** Ps. 63, 6.

2. Plur. **רננות** Job 39, 13 [16] sq. *female ostriches*, poet. for the comm. **בנות** **רננה**; so called from their wailing cry, see **רנן** Lam. 2, 19 and in **רננה**. Comp. Arab. **رنا** female ostrich, from her cry. Vulg. *struthio*. See Bochart Hieroz. II. p. 24.

**רסה** (a ruin, **רסס**) *Rissah*, pr. n. of a station of the Israelites in the desert, Num. 33, 21. 22.

**רסיסים** m. plur. constr. **רסיסי**.

1. *breaches, ruins*, Am. 6, 11. R. **רסס** no. 1.

2. *drops, dew-drops*, Cant. 5, 2. R. **רסס** no. 2.

\* **רסן** obsol. root, Arab. **رَسَن**, *to bind*, e. g. with a cord, halter, curb. Hence

**רסן** m. c. suff. **רסנו** 1. *a curb, halter*, pr. which goes over a horse's nose Is. 30, 28; hence genr. *a rein, bridle*, Ps. 32, 9. Job 30, 11 **רסן מפני שפניו** *they cast off the bridle before me*, i. e. they take unbridled liberties; comp. the Arabic phrase **طلق زمامه** 'he throws off his bridle,' said of an unbridled person.—Hence



2. *the mouth*, i. e. the interior where the bit is placed, *the jaws, the teeth*, like Gr. *χάλυβοι*. Job 41, 5 [13] בָּקָל רָסְנוֹ, i. e. the jaws, *the double row of teeth* in the crocodile.

3. *Resen*, pr. n. of an ancient city in Assyria, Gen. 10, 12.

\* רָסַס inf. לָרַס 1. *to break in pieces*, kindr. with רָצַח and הָרַס q. v. Chald. רָסַס to pound, to crush; Zab. לָרַס to break bones. Hence רָסִיסִים no. 1, and pr. n. רָסָה.

2. *to sprinkle, to moisten*, Ez. 46, 14. Hence רָסִיסִים no. 2. Chald. רָסַס, Arab. رَشَّ id. This connects itself with the signif. no. 1, since what is *broken in pieces or crushed* small, is easily *scattered, sprinkled*.

רַע m. (רָעָה) in pause and after distinct. acc. רָע; with art. הָרַע and הָרַע; with Vav copul. וְרָע, but with distinct. acc. וְרָע; plur. רָעִים.

A) Adj. with fem. רָעָה, plur. רָעוֹת.

1. *bad, evil, worthless*, in quality or essence; opp. טוֹב. E. g. merchandise Prov. 20, 14; water, unwholesome, 2 K. 2, 19; cattle Lev. 27, 10; figs Jer. 24, 2; sterile soil Num. 13, 19, comp. Deut. 15, 21. אֲדָר רָע אוֹ טוֹב *to speak bad or good*, i. e. any thing at all, Gen. 24, 50, comp. 31, 24.—Spec. *ill-favoured*, of bad appearance, Gen. 41, 3. 4. 19. 21. אֲדָר רָע *filthy thing*, excrement, Deut. 23, 10 [9].—Trop. רָע בְּעֵינֵי פ' *evil in the sight of any one, displeasing to him*, Gen. 28, 8. 38, 7; absol. Ex. 33, 4. Often in the phrase רָעָה הָרַע בְּעֵינֵי יְיָ *to do evil in the sight of Jehovah*, what is displeasing to him, spoken of idolaters and transgressors, Num. 32, 13. Deut. 4, 25. Judg. 2, 11. 1 Sam. 15, 19. 1 K. 11, 6. 2 K. 3, 2. al. sēp. For בְּעֵינֵי is put also לְפָנֵי in the later books, as Neh. 2, 1; also עַל Ecc. 2, 17.

2. *bad, evil*, i. e. causing evil, *hurtful, harmful*. a) Physically, e. g. a ravenous beast Gen. 37, 20. 33; malignant disease Deut. 28, 59; אֲשֶׁחִיר רָע *a malignant ulcer* v. 35; רָעָה הָרַע *an evil thing, poisonous*, 2 K. 4, 41; רָעֵי עֵינַי *evil-eyed*, i. e. envious, miserly, Prov. 23, 6. 28, 22. Is. 32, 7 רָעִים בָּלְיוֹ בָּלְיוֹ *the weapons of the deceiver are hurtful, destructive to*

others. b) Morally bad, *evil, wicked*; of persons 1 Sam. 30, 22. Ps. 5, 5. 140, 2. Job 21, 30. Prov. 11, 21. Esth. 7, 6; plur. רָעִים *the wicked* Prov. 4, 14. 14, 19. So בְּעַר הָרַע, see in בְּעַר Piel no. 3. Of a wicked people Jer. 13, 10; or generation Deut. 1, 35. Then also of things, as דָּבָר רָע *a wicked thing, crime*, Deut. 17, 5; a way, mode of life, Prov. 2, 12. 8. 13. 28, 10. Jer. 23, 22; לֵב רָע *an evil heart* Jer. 7, 24. 11, 8. Prov. 26, 23; רָעָה רָע *an evil imagination, thought*, Gen. 6, 5. 8, 21. So רוּחַ רָעָה *an evil spirit* from Gen upon Saul 1 Sam. 16, 15; but in Judg. 9, 23 רוּחַ רָעָה is *an evil spirit* of discord.

3. *ill, evil*, i. e. *sad, sorrowful*, e. g. the countenance, Gen. 40, 7. Neh. 2, 2; the heart Prov. 25, 20.

4. *ill, evil*, i. e. *unprosperous, unhappy*, Is. 3, 11 comp. v. 10. Gen. 47, 9. For לָרַע לָקָם see below in B. 1. b.

B) Subst. רַע 1. *ill, evil*, i. e. a) *evil* which one does, Ps. 97, 10. Is. 59, 7. רַע אֲשֶׁה *to do evil* 1 Sam. 29, 7. 2 Chr. 33, 9. Neh. 9, 28; רַע עֲשִׂי *evil-doers* Ps. 34, 17; רַע בָּעֲלֵי id. Mic. 2, 1. עֲשֶׂה רַע *to do evil with* or *to any one* Gen. 31, 29; c. ל' id. Jer. 39, 12. רַע לְקָם *to recompense evil* Ps. 7, 5. b) *evil* which happens to any one, *adversity, calamity*, Gen. 44, 34. Job 2, 10. 5, 19. 30, 26. Ps. 121, 7. Prov. 5, 14. Is. 31, 2. al. יוֹם רַע *day of evil, of calamity, evil day*, Am. 6, 3; רַע רָמִי Ps. 49, 6. לָרַע לָקָם *for evil unto you, for your hurt, instead of the fuller phrase לְהָרִית רַע לָקָם*, Jer. 7, 6. 25, 7. Ecc. 8, 9. So *to prophesy evil, calamity*, 1 K. 22, 8. 18. Plur. מַלְאָכֵי רָעִים *angels of evils, evil angels, bringing calamity*, Ps. 78, 49.

2. *evil* in a moral sense, *wickedness, depravity*; סֶר מֵרַע *departing from evil, doing right*, Job 1, 1; comp. Prov. 8, 13. Also *ill-will, malice*, Ps. 7, 10; רַע בְּרַע *with malice, wickedly*, Ps. 73, 8.—Sometimes in genit. expressing quality, as אֲנָשֵׁי רַע *wicked men* Prov. 28, 5; אִשָּׁה רַע *a wicked woman* Prov. 6, 24; רָעָה רַע *wicked counsel* Ez. 11, 2; comp. Ecc. 4, 8.—Sept. πορνός, κακός.

I. רַע m. (רָעָה) c. suff. רָעוֹ, *outcry, noise*, e. g. in joy, *a shout*, Ex. 32, 17; in grief Mic. 4, 9. So רַע לְיָ *for the thun-*

*der*; Job 36, 33 *הַיָּד עָלָיו רָעוּ* *his thunder showeth concerning him*; God; see in *נָגַד* Hiph. no. 2.

II. *רָע* m. (for *רָעָה*, r. *רָעָה* no. 3) c. suff. *רָעִי*, *רָעוּ* Jer. 6, 21, but far oftener *רָעָה*, once fully *רָעָהָם* Job 6, 27; Plur. *רָעִים*, c. suff. *רָעִי*, *רָעִיָּה*, *רָעִיָּה* Job 32, 3, also *רָעָה* for *רָעִיָּה* Job 42, 10. 1 Sam. 30, 26, *רָעִיָּהם* Ps. 28, 3.

1. *a friend, companion, acquaintance*, with whom one lives, has friendly intercourse, Gen. 38, 12. 20. 2 Sam. 13, 3. Job 2, 11. 19, 21. Prov. 19, 6. 25, 17; but implying less than *אָהָב* Prov. 18, 24. With dat. like Gr. *ὁ ἐμὸς φίλος*, Job 30, 29 *רָע לְבִנְיָהוּ* *a companion* (i. e. like) *to ostriches*. The epithet *רָע*, friend, companion, is also put for: a) *a lover, one beloved of a woman*, Cant. 5, 16. Jer. 3, 1. 20. Hos. 3, 1. Comp. *רָעִיָּה*. b) *any one, any other member of the human family*, *ὁ πλησίον, neighbour, fellow*, Ex. 20, 17 sq. 22, 25. Lev. 19, 13. Deut. 5, 18. Prov. 3, 29. al. c) *Preceded by אִישׁ, one—another*; Judg. 6, 29 *וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ* *they said each man to his fellow*, i. e. *one to another*. Gen. 11, 3. 1 Sam. 10, 11. 2 K. 3, 23. Ex. 18, 7. 2 Chr. 20, 23. Gen. 31, 49. Also of things Gen. 15, 10, see in *אִישׁ* no. 4. Comp. *אָה* no. 7. Rarely without *אִישׁ* preceding, Is. 34, 14 *אֶל־רֵעֵהוּ וְקָרָא* *the satyr shall cry to his fellow*, i. e. *one satyr to another*.

2. *thought, will, desire*, i. q. Chald. *רָעָה*, *רָעִיָּה*, Ps. 139, 2. 17.—Chald. *רָעָה* to will; also Syr. *فَحَلَّ* Ethpa. to think.

*רָע* m. (pr. inf. of r. *רָעָה*) 1. *badness, bad quality*, Jer. 24, 2. 3. 8. 29, 17. Also *ugliness, deformity*, Gen. 41, 19.

2. In a moral sense, *evil, wickedness*, Is. 1, 16. Jer. 4, 4. 21, 12. 23, 2. 26, 3.

3. *sadness of the heart, countenance*, Neh. 2, 2. Ecc. 7, 3.

\* *רָעֵב* fut. *רָעֵב* to hunger, to be hungry. Arab. *رَغَبَ* to be ample and capacious; *رَغَبَ* id. *رَغِيبٌ* wide-bellied. The primary idea seems to be that of having a wide and empty stomach; comp. kindr. *רָחַב* and Ethiop. *ርገሰ* to hunger.—Spoken of individu-

als Is. 8, 21. 49, 10. Ps. 34, 11. 50, 12; of a whole country, to be famished, to suffer famine, Gen. 41, 55. With *ל* to hunger for any thing, Jer. 42, 14.

Hiph. to cause to hunger Deut. 8, 3; to let famish Prov. 10, 3.

Deriv. *רָעֵב*, *רָעֵבֹן*, and

*רָעֵב* m. *hunger, famine*, of single persons Lam. 5, 10. Deut. 32, 24. Jer. 11, 22. Am. 8, 11; of whole countries i. e. *famine, scarcity of grain*, Gen. 12, 10. 26, 1. 45, 11. Ruth 1, 1. Job 5, 20. al.

*רָעֵב* m. adj. plur. *רָעֵבִים*, fem. *רָעֵבָה*, *hungry* 2 Sam. 17, 29. Job 5, 5. Is. 29, 8. al. *hunger-bitten, famished*, Job 18, 12.

*רָעֵבֹן* m. (r. *רָעֵב*) constr. *רָעֵבֹן*, *famine* Ps. 37, 19. Gen. 42, 19. 33.

\* *רָעַד* fut. *רָעַד* to tremble, to quake, e. g. the earth Ps. 104, 32.—Arab. *رعد* Conj. IV, VIII, id. Eth. *ርዕድ* id. Kindr. are *רָעַם*, *רָעַל*.

Hiph. intrans. to tremble, to shake, of persons, part. *מֵרָעֵד* Dan. 10, 11. Ezra 10, 9.

Deriv. the two following.

*רָעַד* m. *a trembling*, Ez. 15, 15. Ps. 55, 6.

*רָעָה* f. (r. *רָעַד*) *a trembling*, Ps. 2, 11. 48, 7. Is. 33, 14. Job 4, 14.

\* *רָעָה* fut. *וְרָעָה*, apoc. *רָעָה* Job 20, 26.

1. Trans. to feed a flock, to pasture, Lat. *pascere*. Arab. *رعى* id. and trop. to tend, to guard, to govern. Ethiop. *ርፅዖ* id. Syr. Chald. Samar. id.—Constr. with acc. of flock Gen. 4, 2. 30, 36. Ex. 3, 1. Is. 40, 11. Jer. 23, 4. Cant. 1, 8. al. *בָּ* Gen. 37, 2. 1 Sam. 16, 11. 17, 34; absol. Gen. 29, 7. 37, 13. Num. 14, 33. Cant. 1, 7. al.—PART. *רָעָה* subst. *a shepherd, herdsman*, Gen. 46, 34. Ex. 2, 17. Is. 13, 20. Jer. 43, 12; with genit. of flock or herd Gen. 13, 7; and of the owner, as *רָעִי הַצֹּאֵן* Gen. 26, 20. Fem.

*רָעָה* Gen. 29, 9. Arab. *رَاع* id.

Trop. to feed: a) i. q. to lead, to rule, to care for, the figure being often preserved, e. g. α) Of a prince or king, like Gr. *ποιμνὴ λαῶν*. 2 Sam. 5, 2 *thou shalt feed my people Israel*. 7, 7. Jer. 23, 2 sq. Mic. 5, 3. 7, 14; c. *בָּ* Ps. 78, 71.



Hence רֹעֶה *a shepherd*, spoken of a prince or king, Jer. 2, 8. 3. 15. 22, 22. Ez. 34, 2 sq. Is. 44, 28. β) Of God, Ps. 23, 1 *Jehovah is my shepherd, I shall not want.* 28, 9. 80, 2. Gen. 48, 15. 49, 24; comp. Hos. 4, 16. γ) Of a teacher of virtue and wisdom, Prov. 10, 21. Hence רֹעֶה *a master or teacher* Ecc. 12, 11; and so perh. of *prophets* Zech. 11, 5. 8. 16, where others understand princes. δ) Ps. 49, 15 מָוֶה רֹעֶם *death feedeth (pastureth) them*, i. e. in Sheol, like a flock; see the preceding clause.

b) *to nourish*, to afford sustenance; Hos. 9, 2 *the threshing-floor and wine-press shall not feed them*, i. e. shall be cut off, fail.

2. Intrans. *to feed, to graze, to pasture*, as does a flock, Lat. *pasci*, Is. 5, 17. 11, 7. 65, 25; with עַל of place added Is. 45, 9; בָּ Gen. 41, 2. With acc. of the pasture on which a flock feeds, Jer. 50, 19. Ez. 34, 14. 18. 19. Mic. 7, 14. Trop. *to feed down, to consume*; Mic. 5, 5 *they shall feed down the land of Assyria with the sword*. Job 20, 26 יִרְעֶה שָׂרִיר בְּאֵהָלוֹ (the fire) shall devour what is left in his tent. Jer. 22, 22. 2, 16 יִרְעֶההָ קֶרֶן they feed off the crown of thy head; comp. Is. 7, 20. Job 24, 21 רָעָה עֲקָרָה *who feedeth down* (oppresseth) the barren woman; Chald. *confringens*.—Also trop. *to feed in quiet, is to live or dwell in security* Is. 14, 30. [So Ps. 37, 3 וְרָעָה אֱמִינָה *and feed in faith, trusting in God*, i. q. וְרָעָה בְּאֱמִינָתוֹ Hab. 2, 4; see the preceding clause.—R.

3. Metaph. *to feed upon* any thing, i. e. *to feast upon, to delight in* any person or thing; comp. Cic. Pis. 20: 'his ego rebus *pascor*, his *delector*.' Chald. רָעָה id. comp. Heb. רָעָה, בָּהָר, תִּפְחֵץ. Kindr. רָעָה, Arab. رَعَى. Construed: a) With acc. of pers. *to delight in* any one, *to be his companion*, Prov. 13, 20, 28, 7. 29, 3. b) With acc. of thing, Prov. 15, 14 *the mouth of fools* רָעָה אֲפִלָּה *delights in folly*, feeds upon it, seeks after it. רָעָה רֵיחַ *to feed upon the wind*, i. e. *to strive or grasp after something vain, inania sectari*, Hos. 12, 2; comp. Is. 44, 20. Comp. רָעָה רֵיחַ and רָעָה רֵיחַ.

PIEL רָעָה denom. from רָעָה and רָע  
a friend, to treat as a friend, to make the  
companion of any one, Judg. 14, 20.

HIPH. fut. c. suff. יִפְרֹץ, *to feed*, i. q  
Kal no. 1, Ps. 78, 72.

HITHP. *to make friendship, to hold intercourse, c. 78 with any one Prov. 22, 24.*

Deriv. רָעַה, רָעַ II, רָעָה, רָעִי, רָעִי  
מְרַעֶה, מְרַעֵ, מְרַעֵה, מְרַעֵן, מְרַעֵה, רָעוּת,  
and the proper names רָעִי, רָעֻאֵל,  
רוּחַ.

רָעָה f. (רָעָע) A) Adj. fem. *evil, bad*,  
see in masc. רָע.

B) Subst. *ill, evil*, Ecc. 5, 12. 6, 1. 10, 5. לְרָעָה *for evil*, i. e. with bad intent or purpose, e. g. *to set one's face upon any one* לְרָעָה וְלֹא לְטוֹבָה *for evil and not for good* Jer. 21, 10. 39, 16. 44, 11; comp. Am. 9, 4. Deut. 29, 20. Judg. 2, 15. 2 Sam. 18, 32.—Hence

1. *ill, evil*, i. e. a) *evil* which one does to others; thus עָשָׂה רָעָה *to do evil to* any one Ps. 15, 3. Neh. 6, 2; c. עָם Gen. 26, 29. Judg. 15, 3; אָה Judg. 11, 27. טוֹבָה רָעָה הָיְתָה *to reward evil for good* Gen. 44, 4; also Is. 7, 5. Ps. 21, 12. Plur. רָעוֹת Ps. 140, 3. With genit. רָעָה אֲבִימֶלֶךְ *the evil of Abimelech*, which he did to others, Judg. 9, 56. 57. 1 Sam. 25, 39. b) *evil* which happens to any one. *calamity*, i. e. a) *hurt, mischief, destruction*, Gen. 19, 19. Ex. 32, 12. Jer. 2, 3, 4. 6, 5, 12. 11, 11. al. מַכְתִּיר רָעָה *they that seek my hurt*, my destruction, Ps. 71, 13. 24; comp. Ps. 35, 4. β) *affliction, trouble, adversity*; בְּרָעָה *in or with affliction, sorrow*, Neh. 1, 3. Gen. 44, 29. רָעָה בְּצָה *in time of evil*, i. e. of affliction, distress, Ps. 37, 19. 41, 2. Jer. 2, 28. 11, 12. Plur. רָעוֹת *evils, calamities*, Deut. 31, 21. Ps. 34, 20.

2. *evil* in a moral sense, *wickedness, depravity*; so נִכְשֵׁרָה רָעָה מִיִּשְׂרָאֵל *that we may put away evil* (concr. evil persons) *out of Israel* Judg. 20, 13; see in בְּעַר Pi. no. 3. Also *wicked deed, sin*, Gen. 39, 9. Hence of active wickedness, deliberate mischief, *malevolence, malice*, Gen. 6, 5. Nah. 3, 19. Is. 47, 10. Job 22, 5. Hos. 10, 15 רָעָה גְּדוֹלָתָם *the evil of your evil, your great wickedness*.

**רֵעָה** m. (רָעָה) constr. רֵעָה, c. suff.  
רֵעִי Prov. 6, 3 (like מִתְּנִיחָה, *a friend, acquaintance, companion*, i. q. רֵעַ which is more usual. 2 Sam. 15, 37. 16, 16. 1 K. 4, 5.

**רעה** fem. of **רעה**, plur. **רעות** *female companions*, Ps. 45, 15. Judg. 11, 37 Keri.

**רעה** inf. of **רעע**, where see.

**רעי** (friend sc. of God) *Reu*, pr. n. m. Gen. 11, 18. Gr. *Payav* Luke 3, 35.—Strictly i. q. **רעה**, like **בלי** i. q. **בלה**. R. **רעה**.

**רעאל** (friend of God) *Reuel*, Sept. *Ραγουήλ*, pr. n. m. a) A son of Esau Gen. 36, 4, 10. b) The father of Jethro, Ex. 2, 18. Num. 10, 29. c) 1 Chr. 9, 8. d) In Num. 2, 14 should be read instead of it **רעאל**; comp. 1, 14, 7, 42, 10, 20.

**רעות** pr. fem. of **רעי** q. v. R. **רעה**.

1. *a female friend, companion*, plur. **רעות** Judg. 11, 37 Cheth. Hence a) *another*, any other, Esth. 1, 19, comp. 1 Sam. 15, 28. b) Preceded by **אשה** *one—another*, Ex. 11, 2. Jer. 9, 19. Zech. 11, 9; of birds Is. 34, 15, 16. Comp. in **רע** no. 1. c.

2. *desire, a striving, grasping* after any thing. **רעות רוח** *a striving of wind*, q. d. windy striving, vain endeavour, Ecc. 1, 14, 2, 11, 17, 26, 4, 4, 6, 6, 9. Comp. **רעה רוח** Hos. 12, 2, and Chald. **רעות**.

**רעות** Chald. f. *will, pleasure*, Ezra 5, 17, 7, 18. R. **רעה** no. 3.

**רעי** m. *pasture*, 1 K. 5, 3 [4, 23]. R. **רעה**.

**רעי** (friendly, social, denom. from **רע**) *Rei*, pr. n. m. 1 K. 1, 8.

**רעי** adj. denom. from **רעה**, *of a shepherd, pastoral*, Is. 38, 12. Subst. *a shepherd*, Zech. 11, 17.

**רעיה** f. (r. **רעה**) *a female friend, companion*, plur. c. suff. **רעיות** Judg. 11, 37 Cheth. Also *one beloved*, as a term of endearment, Fr. *mon amie*, Cant. 1, 9, 15, 2, 2, 10, 13, 4, 7, al. Comp. **רע** no. 1. a.

**רעיון** m. i. q. **רעות** no. 2, *desire, striving*. Ecc. 2, 22 **רעיון לבו** *the striving of his heart*. **רעיון רוח** *a striving of wind*, windy striving, vain effort, Ecc. 1, 17, 4, 16. R. **רעה** no. 3.

**רעיון** Chald. m. *thought, cogitation*, Dan. 4, 16, 5, 6, 10, 7, 28; spoken of nocturnal visions Dan. 2, 29, 30. R. **רעה** to think.

\* **רעל** to tremble, to reel, kindr. with **רעד**. Chald. and Syr. id. Found only in Hoph. *to be made to tremble or quiver*, e. g. a spear, *to be brandished*, Nah. 2, 4.

Deriv. **רעל**, **הרעלה**, and the pr. names **רעללה**, **הרעלה**.

**רעל** m. 1. *a reeling* from intoxication, Zech. 12, 2.

2. Plur. **רעלות** *veils*, as a female ornament, so called from their tremulous or fluttering motion, Is. 3, 19. Arab. **رَعْل**.

**רעללה** (whom Jehovah makes tremble, i. e. who fears Jehovah) *Reelaiah*, pr. n. m. Ezra 2, 2; for which Neh. 7, 7 **רעמה**.

\* **רעם** fut. **ירעם** 1. *to be moved, agitated, to tremble*, kindr. with **רעל** and **רעי**; Ez. 27, 35. Spec. of the sea, *to be troubled, tossed, to rage*, Ps. 96, 11, 98, 7, 1 Chr. 16, 32.

2. *to thunder*, see Hiph. and **רעם**. Syr. **ܪܥܡܐ** id. **ܪܥܡܐ** thunder. Chald. **ܪܥܡܐ** to murmur, to roar.

3. *to be angry, wrath*, see Hiph. no. 2. Syr. Ethp. id. Arab. **رغم** III, V, id.

HIPH. 1. *to thunder*, sc. Jehovah Ps. 18, 14, 29, 3. Job 40, 9. 1 Sam. 2, 10, 7, 10.

2. *to provoke to anger, to irritate*, 1 Sam. 1, 6.

Deriv. the two following.

**רעם** m. c. suff. **רעמה**, *thunder*, Ps. 77, 19, 81, 8, 104, 7. Is. 29, 6. Hence for a voice of thunder, as of warlike leaders shouting their orders, Job 39, 25. Metaph. Job 26, 14 **רעם גבורתו מי רהבונן** *the thunder of his power who can understand?* i. e. the whole compass of the divine power, all the mighty deeds which can be predicated of God.

**רעמה** f. (r. **רעם**) 1. *a trembling, quivering, shuddering*, poetically for the mane of a horse, prob. as erect from excitement, and waving or streaming in the wind. Job 39, 19 [22] **התלביש רעמה צנארו** *hast thou clothed his neck with shuddering?* i. e. with a waving mane; comp. Gr. *φόβη* mane, from *φόβος*.—Other interpretations are reviewed by Bochart, Hieroz. I. p. 118 sq. and Alb. Schult. ad. h. l.



2. *Raamah*, pr. n. of a son of Cush, who with his sons Sheba and Dedan founded families or tribes in south-eastern Arabia, which afterwards had commerce with the Tyrians, Gen. 10, 7. 1 Chr. 1, 9. Ez. 27, 22; see the arts. **רָעָה**, **רָעָה**. Sept. in Gen. l. c. renders it *Ρεγμυ*, i. e. a city on the Persian Gulf, mentioned by Ptolemy and Steph. Byz. See Bochart Phaleg IV. 5.

**רַעְמִיָּה** see in **רַעְמִיָּה**.

**רַעְמִסֵּס** Gen. 47, 11. Ex. 12, 37. Num. 33, 3, 5, and **רַעְמִסֵּס** Ex. 1, 11, *Rameses*, or *Raamses*, pr. n. of an Egyptian city in the land of Goshen, built or at least fortified by the labour of the Israelites, Ex. 1, 11. The name of this city seems sometimes to have been given to the whole province, (see Gen. l. c.) from which it would appear to have been the chief city of the district. It was prob. situated near the water-shed between the Bitter Lakes and the Valley of the Seven Wells, not far from Heroöpolis, but not identical with that city; see Thesaur. p. 1297 sq. Hengstenb. die Bücher Mose u. Agypten p. 48 sq. [Engl. p. 47 sq.] Comp. Bibl. Res. in Palest. I. p. 79 sq. 547–550. —The name accords with that of several kings of Egypt, *Ramses*, **Ρααεε** i. e. son of the sun; one of whom probably founded the city and gave it his own name.

\* **רֵיָן** in Kal not used. Syr. **ܪܝܢܐ** is the plant *mallows*; prob. so called from its greenness.

PIL. **רַעְנָן** to put forth leaves, to be green, 3 pers. f. **רַעְנָנָה** Job 15, 32. Cant. 1, 16. But both these examples can be referred to the following adjective.—Hence

**רַעְנָן** m. adj. plur. **רַעְנָנִים** Ps. 92, 15; fem. **רַעְנָנָה**; green, e. g. leaves, foliage, Jer. 17, 8; of trees which are vigorous and flourishing, Deut. 12, 2. 2 K. 16, 4. al. A green tree is then the emblem of prosperity e. g. in the wicked Ps. 37, 35; in the righteous 52, 10. 92, 15. al. Also green oil, i. e. fresh, new, Ps. 92, 11.

**רַעְנָן** Chald. m. id. green; metaph. of a person flourishing in prosperity, Dan. 4, 1 [4].

\* **רָעַע** 1. to break, to break in pieces, i. q. **רָצַץ**, **רָצַץ**. Also intrans. as in Engl. to break, i. e. to be broken; Chald. Syr. id. Præt. **רָעַע** are broken, Jer. 11, 16. Inf. fem. **רָעָה** in breaking, pleonast. Is. 24, 19; as subst. a breaking, e. g. **רָעָה** a broken tooth Prov. 25, 19. Fut. **רָעַע** Jer. 15, 12. Job 34, 24; c. suff. **רָעָעִים** Ps. 2, 9.

2. Intrans. to be evil, bad, from the idea of breaking, being broken, and so made worthless; opp. of **הָמָם** to be whole, sound, good. Præt. **רָע**, f. **רָעָה** Deut. 15, 9. 2 Sam. 19, 8; inf. **רָע** Ecc. 7, 3; imp. plur. **רָעוּ** be ye evil, i. e. though ye are evil, angry, though ye rage, Is. 8, 9; fut. **רָעַע**, sometimes wrongly referred to **רָעַע**.—The following constructions, mostly impers. may be noted; comp. in **טוֹב** and **רָעָה**. a) Præt. **רָע בְּעֵינַי** it was evil in my sight, it displeased me, Num. 22, 34. Josh. 24, 15. Jer. 40, 4; fem. of a woman Ex. 21, 8. Fut. **רָעַע בְּעֵינַי** (**רָעַע**) id. Gen. 21, 11. 38, 10. 1 Sam. 8, 6. 2 Sam. 11, 25. al. Later writers for **רָעַע בְּעֵינַי** put **לִי**, Neh. 13, 8. 2, 10. Jon. 4, 1. Also Gen. 21, 12 **אַל-תִּרְעַע בְּעֵינַי עַל-הַנָּעַר** let it not be evil in thy sight (not grieve thee) on account of the lad. 1 Chr. 21, 7; comp. 2 Sam. 19, 43. b) **לִי רָעָה** it is evil to me, i. e. it goes ill with me, Ps. 106, 32. c) to be sad, sorrowful, of the countenance, heart, Neh. 2, 3. 1 Sam. 1, 8; comp. Deut. 15, 10. d) Of the eye, to be evil, i. e. to be envious, c. **בָּ** Deut. 28, 54; comp. 15, 9.

NIPH. fut. **רָעַע**, see in r. **רָעַע**.

HIPH. **הָרַעַע** and **הָרַעַע**; inf. **הָרַעַע**, in pause **הָרַעַע**; fut. **רָעַע**, conv. **וָרַעַע**; part. **רָעַע**, plur. **רָעַעִים**.

1. to break in pieces, to destroy, Ps. 44, 3. 74, 3. Jer. 31, 28.

2. to do ill, i. e. a) to make evil sc. what one does; comp. opp. **הָרַעַע**. Gen. 44, 5 **הָרַעַעְתָּם אֶתְּרָם** ye have done evil what ye have done, i. e. in so doing. To do good or to do evil is sometimes put genr. i. q. 'to do something or other' anything, Zeph. 1, 12. Is. 41, 23. Jer. 4, 22. Lev. 5, 4 if one swear unadvisedly to do evil or to do good, i. e. any thing whatever, he is bound. Hence ellipt. Ps. 15, 4 **וְלֹא יִרְעַע** if he sweareth (unadvisedly to do good or) to do evil, he changeth not; **יִרְעַע** being here put for

the fuller **לְהַרְעֵי וּלְהַרְעֵי**, i.e. if he swear to do any thing, and it turn out evil to himself or others, he yet performs his oath; comp. Lev. 5, 4. Judg. 11, 31. Others here render it *neighbour*, friend, as if for **לְהַרְעֵי** from **רַע**; so Sept. Symm. Pesh. De Wette takes **לְהַרְעֵי** for **לְרַע**, and understands a *wicked person*.—Also **לְשׂוֹת** pr. 'to make evil in doing,' *to do evil*, 1 K. 14, 9. Jer. 16, 12; Mic. 3, 4 **הַרְעוּ מַעַלְלֵיהֶם** *they make evil their doings*, they work evil.—Hence

b) Ellipt. *to do evil, to act wickedly*, Gen. 19, 7. Judg. 19, 23. 1 Sam. 12, 25. Is. 1, 16. Jer. 4, 22. Ps. 37, 8. Prov. 4, 16. al.—Part. **מַרְעֵי** Prov. 17, 4, in pause **מַרְעֵי** Is. 9, 16, plur. **מַרְעֵי**, *an evil-doer, evil-doers*, Ps. 22, 17. 26, 5. 27, 2. Is. 1, 4. 14, 20. 31, 2. al.

c) *to do evil to any one, to deal ill with, to afflict*; c. **לְ** Gen. 19, 9. 43, 6. Ex. 5, 22. 23. Num. 11, 11. 1 Sam. 26, 21. Zech. 8, 14. Ps. 105, 15; c. acc. Num. 16, 15. Deut. 26, 6; **עַל** 1 K. 17, 20; **עַם** Gen. 31, 7; **בְּ** 1 Chr. 16, 22. Of God as afflicting men, c. **לְ** Ruth 1, 21. Jer. 25, 6.

HIṬPO. **הִתְרוֹעֵץ** 1. *to be broken in pieces*, from concussion, Is. 24, 19. Hence

2. *to destroy or ruin oneself*, Prov. 18, 24.

Deriv. **רַעַה**, **רַעַה**, **רַעַה**.

**רָעַע** Chald. *to break in pieces*, fut. **רָעַע** after the form **רָעַע**, Dan. 2, 40.

Pa. id. ibid.

\* **רָעַע** fut. **רָעַע**, *to drop, to distil*, c. acc. Prov. 3, 20 *the clouds distil the dew*. Ps. 65, 12. 13. Job 36, 28. Arab.

**رَعَف** id. Comp. by transp. **רָעַע** I.

HIṬH. i. q. Kal, *to drop, to distil*, as the heavens, c. acc. Is. 45, 8.

\* **רָעַע** fut. **רָעַע**, i. q. **רָעַע**, *to break or dash in pieces*, Ex. 15, 6. Metaph. *to harass, to oppress a people*, Judg. 10, 8.

\* **רָעַע** fut. **רָעַע**, *to tremble, to quake*; comp. Engl. *to rustle*. Arab. **رَعَس** and **رَعَش** id. Kindr. are **רָעַע**, **רָעַע**.—Spec. for fear, terror, Ez. 38, 20; the earth Judg. 5, 4. Is. 13, 13; the heavens Joel 2, 10. 4, 16; mountains Jer. 4, 24. Nah. 1, 5; islands Ez. 26, 15; the foun-

datations of the earth Is. 24, 18; walls, door-posts, Ez. 26, 10. Am. 9, 1. With **מֶן** of the cause of fear, Jer. 10, 10. 49, 21; **מֶן** Ez. 38, 20.—Once of the motion of grain as agitated and rustling in the wind, Ps. 72, 16.

NIPH. i. q. Kal, *to be moved, shaken, to quake*, e. g. the earth Jer. 50, 46.

HIṬH. 1. *to cause to tremble, to shake*, e. g. the heavens and the earth Ps. 60, 4. Hagg. 2, 6. 7; kingdoms Is. 14, 16; the nations Ez. 31, 16.

2. Spec. *to cause to leap*, as a horse, a locust; verbs signifying to tremble, to move to and fro, being often transferred to the idea of leaping, springing, comp. **נָחַר** Pi. **נָחַר**, **נָחַר**, also **נָחַר**. Job 39, 20 of the horse: **כְּאַרְבֶּה דֹּסֵת** *thou make him leap like the locust?*—Hence

**רָעַע** m. 1. *a trembling, shaking*, as of a spear Job 41, 21 [29]; of persons Ez. 12, 18; of the earth, *an earthquake*, 1 K. 19, 11. 12. Is. 29, 6. Ez. 37, 7. 38, 19. Am. 1, 1. Zech. 14, 5.

2. *a leaping, bounding*, see the root Hiph. no. 2; c. g. of a horse in running Job 39, 24 comp. 20. Poet. of war-chariots Nah. 3, 2. Jer. 47, 3; comp. **רָעַע**.

3. *tumult, uproar*, as of battle Is. 9, 4. Jer. 10, 22. Perh. *thunder* Ez. 3, 12. 13; comp. **רָעַע** to tremble, **רָעַע** to thunder.

\* **רָפָא** fut. **רָפָא**; see also r. **רָפָא** II.

1. Pr. *to sew together, to mend, to repair*. Arab. **رَفَا**, Eth. **ረፈ**, id. It corresponds to the Gr. **ῥάπτω**. These roots all have their origin in a common stock, the primary and onomatopoeitic syllable **רָפָא**, which has the force of Lat. *rapere* and *carpere*, Germ. *raffen*, *rupfen*, comp. **רָפָא**, **רָפָא**, **רָפָא**. The present verb imitates the sound of a person sewing rapidly.—See Niph. and Pi. no. 1.

2. *to heal, to cure*, pr. a wound, a wounded person, which is often done by sewing up the wound, Ps. 60, 4. Jer. 30, 17. Job 5, 18. Ecc. 3, 3; also one sick, c. acc. Gen. 20, 17. Ps. 6, 3. 30, 3. 41, 5. With dat. of pers. Num. 12, 13. 2 K. 20, 5. 8. Lam. 2, 13; or of the disease Ps. 103, 3. Part. **רָפָא** a physician Jer. 8, 22. 2 Chr. 16, 12. Gen. 50, 2; metaph. of God, Ex. 15, 26.—Comp. Gr. **ἰατρίαι**



i. e. to mend and to cure; also Arab. **طَبَّ** id.

Metaph. a) God is said to *heal* a person, a people, a land, i. e. to restore to former prosperity and happiness, 2 Chr. 7, 14. Hos. 5, 13. 7, 1. 11, 3. Is. 19, 22. 30, 26. 57, 18. 19. Jer. 17, 14; as vice versa God is said to *wound* by inflicting calamities, see Deut. 32. 39. Is. 19, 22. al. b) As further this restoration is connected with and depends on the remission of sins (see Matt. 9, 2 sq. Mark 4, 12, comp. 2 Chr. 7, 14. Is. 6, 10. 53, 5), hence to *heal* is i. q. to *pardon*, to *forgive*, 2 Chr. 30, 20. Jer. 3, 22. Hos. 14, 5. Is. 6, 10 *lest . . . they be converted, and God heal them*, i. e. forgive and restore them. Comp. Ps. 103, 3. c) Also to *comfort*, to *console*; Job 13, 4 **רַפְּאֵי אֵלַי** *empty comforters*, comp. Ps. 147, 3; unless we return to the primary meaning of the verb, and render: *patchers up of vanities*, i. q. **נִפְּלֵי שָׂדֶה** in the first hemistich. So the verb *solor*, *consolor*, seems also to have the primary sense of to *heal*, to *make whole*, from *solus*, *ὅλος*; comp. also Arab.

**أَسَا** to cure, and to console.

3. to *allay*, to *quiet*, i. q. Arab. **رَفَأَ**, q. d. to heal a tumult. See **רָפְּאִים** and **מְרַפֵּא** no. 2.

NIPH. **נִרְפָּא**, see also in r. **רָפָה** II.

1. Pass. of Kal no. 1, to *be repaired*, Jer. 19, 11.

2. to *be healed*, *cured*, either a disease Lev. 13, 18. 37. 14, 3. 48; or a sick person Deut. 28, 27. 1 Sam. 6, 3. Jer. 17, 14. 51, 8. With dat. Is. 53, 5 **נִרְפָּא לָנוּ** *there was healing for us*, i. e. God hath forgiven us. So bitter and unwholesome water is said to *be healed*, when it is rendered wholesome, 2 K. 2, 22. Ez. 47, 8, 9.

PIEL. **רָפֵא**; but part. **מְרַפֵּא** Jer. 38, 4 is for **מְרַפֵּה**, see in r. **רָפָה** I, Pi.

1. to *mend*, to *repair*, e. g. an altar broken down 1 K. 18, 30.

2. to *heal*, to *cure*, e. g. a wound Jer. 6, 14; the wounded or sick Jer. 5, 9. Zech. 11, 16. Ez. 34, 4. Also to *render wholesome* e. g. bad water 2 K. 2, 21. Metaph. to *comfort*, to *console*, Jer. 8, 11.

3. Trans. to *cause to be healed*, i. e. to bear the expense of a cure, Ex. 21, 19. Inf. pleon. **רָפִיא** Ex. l. c.

HITHP. to *let oneself be healed*, 2 K. 8, 29. 9, 15. 2 Chr. 22, 6.

Deriv. **רַפְּאָה**, **רַפְּאָה**, **רַפְּאָה**, and the pr. names **רַפְּאֵי**, **רַפְּאֵל**, **רַפְּאֵל**.

**רַפְּאָה** m. 1. Plur. **רַפְּאִים** pr. 'the quiet, the silent,' i. e. *the shades, manes*, dwelling in Hades, whom the Hebrews supposed to be destitute of blood and animal life (**נֶפֶשׁ**), but yet not wholly without some faculties of mind; Ps. 88, 11. Prov. 2, 18. 9, 18. 21, 16. Is. 14, 9. 26, 14. 19; c. art. Job 26, 5.

2. *Rapha*, pr. n. a) The founder of a race or family among the Philistines celebrated for their tall stature, c. art. **הַרְפָּה** 1 Chr. 20, 4. 6. 8; but **הַרְפָּה** 2 Sam. 21, 18. 20. 22. His sons or posterity, **בְּנֵי הַרְפָּה**, in the time of David, were distinguished for their great stature and bravery, 2 Sam. 21, 16.—Perh. **רַפָּה**, **רַפָּה**, signified also to *be high, tall*; from **רָفַע** to *be high, lofty*. Comp. **רַפְּאִים** in **רַפְּאֵי**. b) 1 Chr. 4, 12. c.) ib. 8, 2.

**רַפְּאָה** f. (**רַפָּא**) only plur. **רַפְּאִים** medicines for wounds, *medicaments*, Jer. 30, 13. 46, 11. Ez. 30, 21.

**רַפְּאָה** f. a *healing, health*, Prov. 3, 8. R. **רַפָּא**.

**רַפְּאֵי**, only plur. **רַפְּאִים**, a gentile name *Rephaim*, *Rephaïtes*, an ancient Canaanitish tribe beyond the Jordan, celebrated for their gigantic stature, Gen. 14, 5. 15, 20. Josh. 17, 15. In a wider sense, this name appears to have comprehended all the gigantic races of the Canaanites, the Emim, Zamzumim, and Anakim, see Deut. 2, 11. 20. Of those beyond Jordan, Og king of Bashan was the last, Deut. 3, 11. Josh. 12, 4, 13, 12. From the Rephaim on this side Jordan was named the Valley of Rephaim, see in **בְּקֵי** lett. e. Giants of like name are mentioned in the time of David among the Philistines; see in **רַפָּא** no. 2. a.

**רַפְּאֵל** (whom God heals, r. **רַפָּא**) *Rephael*, pr. n. 1 Chr. 26, 7. Gr. *Ραφαήλ* as the name of an angel, Tob. 9, 5.

\* **רַפֵּד** fut. **יִרְפֵּד** to *strew*, to *spread*, Job 41, 22 [20]. Kindr. **רָבַד**.

PIEL 1. *to spread* a bed, *sternere lectum*, Job 17, 13.

2. *to stay up, to support*, pr. with cushions, pillows; Arab. رَفَدَ pr. to support, then to help; comp. Heb. סָעַד.—Hence *to refresh* a weary person, Cant. 2, 5.

Deriv. רָפִיָּה, and the geogr. names אֶרֶץ רָפָה, רָפִיָּה.

\* I. רָפָה fut. וְרָפָה, conv. וְרָפָה Ex. 4, 26; *to be relaxed, slackened, to sink down*. Syr. Pa. and Aph. to relax, to slacken; Chald. id. Kindr. perh. is רָפָה.—Spec. a) Of the hands, *to be slack, to hang down* listlessly; 2 Chr. 15, 7 אֲלֵי־יָדָיו *let not your hands be slackened*, become weak, i. e. be not slothful in your work. Frequently also *hands hanging down*, i. e. *relaxed, feeble*, are ascribed to those who are discouraged, faint-hearted; 2 Sam. 4, 1 וְיָדָיו *his hands were feeble*; he became discouraged. Is. 13, 7. Jer. 6, 24. 50, 43. Ez. 7, 17. 21, 12. Zeph. 3, 16. With מִן *from* any thing, i. q. *to desist from* Neh. 6, 9. b) Of persons; Jer. 49, 24 רָפָה דַּמָּשֶׁק *Damascus is slackened*, waxed feeble, in mind, i. e. is discouraged, weakened. With מִן of pers. *to desist from*, to let go, Ex. 4, 26. Of anger Judg. 8, 3. c) Of other things; Is. 5, 24 וַחֲשֵׁשׁ לֶהָבָה *and as the flaming grass sinks down*, i. e. *in the flame*. Of the day as declining Judg. 19, 9.

NIPH. *to be slack, i. e. remiss, idle*, Ex. 5, 8, 17.

PIEL רָפָה, part. מְרַפֵּא Jer. 38, 4, as if from לָא *to slacken, to let fall, to let down*, e. g. the wings Ez. 1, 24. 25; a girdle, *to relax, to loosen*, Job 12, 21. Spec. the hands of any one, *to make hang down, to relax or weaken*, i. e. to discourage, Jer. 38, 4. Ezra 4, 4.

HIPH. הִרְפָּה, imp. apoc. הִרְפֵּה, fut. apoc. and conv. וְהִרְפָּה.

1. *to slacken* one's hand, *to desist*. 2 Sam. 24, 16 הִרְפָּה יָדְךָ *slacken thine hand*, i. e. *desist from smiting*. With מִן, i. q. *to desert or forsake* any one, Josh. 10, 6. So Syr.—Without יָד, *to slacken* the hand, i. e. *to desist from* any person or thing, c. מִן; Ps. 37, 8 הִרְפָּה מֵאַף *desist (cease) from anger*. Deut. 9, 14 הִרְפָּה מִמֶּנִּי *desist from me*, i. e. *let me*

alone. Judg. 11, 37 *let me alone two months*, i. e. *give me two months*. Hence also with ל of pers. *to let alone or allow* to any one 1 Sam. 11, 3. 2 K. 4, 27. Absol. 1 Sam. 15, 16. Ps. 46, 11.

2. *to let go, to dismiss* a person or thing (opp. to hold fast), c. acc. Cant. 3 4. Job 7, 19. 27, 6. Prov. 4, 13.

3. *to let drop, to leave off*, e. g. a work begun Neh. 6, 3; a person, i. e. *to cast off, to forsake* him, i. q. עָזַב, Deut. 4, 31. 31, 6. 8. Josh. 1, 5. Ps. 138, 8.

HITHP. *to show oneself slack, remiss*, i. e. a) *to be slothful* Josh. 18, 3. Prov. 18, 9. b) *to be discouraged, to faint*, Prov. 24, 10.

Deriv. רָפִיּוֹן, רָפָה.

\* II. רָפָה, put sometimes רָפָה *to heal*; comp. קָרָא II, i. q. קָרָה. In this sense occurs imper. רָפָה Ps. 60, 4; fut. הִרְפִּינָה Job 5, 18.

NIPH. נִרְפָּה Jer. 51, 9; inf. הִרְפֵּה 19, 11; fut. יִרְפֶּה 2 K. 2, 22.

Deriv. רָפָה and

רָפָה (for רָפָה) *Raphah*, pr. n. a) With art. הָרָפָה, a Philistine, whose sons (וְלִידֵי הָרָפָה) were giants; see in art. רָפָה no. 2. a. b) A man 1 Chr. 8, 37; for which in 9, 43 רָפָה q. v.

רָפָה m. adj. (r. רָפָה I) fem. רָפָה, plur. רָפָה.

1. *slack, remiss*, espec. with יָדָיו added, *slack-handed* 2 Sam. 17, 2. יָדָיו רָפָה *slack hands*, as implying discouragement, faint-heartedness, Job 4, 3. Is. 35, 3.

2. *weak, feeble*, Num. 13, 18.

רָפִיא (healed, r. רָפָה) *Raphu*, pr. n. m. Num. 13, 9.

\* רָפָה obsol. root, Arab. رَفَحَ *to be rich*; hence

רָפָה (riches) *Rephah*, pr. n. m. 1 Chr. 7, 25.

רָפִיָּה f. *support, stay, railing*, on the sides of a litter or sedan, Cant. 3, 10. Sept. ἀνάκλιον, Vulg. reclinatorium. R. רָפִי Pi. no. 2.

רָפִיָּה (refreshments, r. רָפָה) *Rephidim*, pr. n. of a station of the Israelites before coming to Sinai, Ex. 17, 1. 19, 2. Num. 33, 14. See Bibl. Res. in Palest. I. p. 178.



רָפִיָּה (whom Jehovah healed, r. רָפָה II) *Rephaiah*, pr. n. m. a) 1 Chr. 3, 21. b) 4, 42. c) 7, 2. d) 9, 43, comp. רָפָה lett. b. e) Neh. 3, 9.

רָפִיּוֹן m. (r. רָפָה I) only constr. רָפִיּוֹן, *slackness, remissness*, with רָדָם added; trop. for *discouragement, faintness of heart*, Jer. 47, 3.

\* רָפַס and רָפַשׁ used without any distinction; fut. יִרְפֹּשׁ Ez. 34, 18, 32, 2; *to tread with the feet, to trample upon*; espec. *to trouble water, to make turbid by treading*. Kindr. רָבַס. Syr. رَفَس id. Arab. رَفَس to kick.

נִרְפָּה part. Prov. 25, 26 מְרִנֵּן נִרְפָּה a *troubled fountain*.

חִתְּפָה הִתְרַפַּס pr. 'to let oneself be trampled under foot,' i. e. *to prostrate oneself, to humble oneself*, Prov. 6, 3. Ps. 68, 31 מִתְרַפֵּס בְּרַצֵּי כֶסֶף collect. *prostrating themselves with pieces of silver*, i. e. *submissively offering them as tribute*.

Deriv. מִרְפָּשׁ.

רָפַס Chald. *to trample down, to stamp upon*, Dan. 7, 7.

רֶפְסָדוֹת f. plur. *floats, rafts*, 2 Chr. 2, 15; a word of the later Hebrew, as it would seem, for דְּבָרוֹת 1 K. 5, 23. It is obviously kindred with Arab. رَمَتْ, Eth. ረፍሶ a raft; and is perh. compounded from רָפַס i. q. رَمَتْ and synon. Talm. אֶסְדָּא; or, according to others, from רָפַס to tread and רָפַד to strew.

\* רָפַח obsol. root, which prob. had the primary signif. *to pull out or off, to pluck*, Lat. *carpere*, see in r. רָפָה no. 1; and to this may be reduced several of the many glosses so confusedly exhibited by Arabian lexicographers under the word رَف, e. g. *suxit ubera, edit olera, assuit* (comp. רָפָה), *corripuit aliquem febris*. Hence is derived رَف sheep-cote, flock of sheep; and to this doubtless corresponds in the Mishnah the word סֶלֶה, as קֶלֶה from קָלַל, סֶלֶה from קָלַל stall, Baba bathra 2. § 3, and 6. § 4, pr. a rack from which hay or straw is pulled, like Germ. *Raufe*; comp. אֶרְיָה and אֶבִּיס. Hence also the biblical

רָפָה stalls, q. v. in art. רָפָה. The form רָפָה Job 26, 11, see under r. רָוַה.

\* רָפַק in Kal not used; Arab. رَفَق VIII, *to lean upon the elbow*; Ethiop. ረፈ to recline at table.

חִתְּפָה *to lean oneself*, c. על upon any one, Cant. 8, 5.

רָפַשׁ, see r. רָפַס.

\* רָפַשׁ obsol. root, kindr. with רָפַס and רָפַס, *to tread with the feet*, as rendering water turbid. Hence

רָפַשׁ m. *mud, mire*, i. q. מִיֵּשׁ, Is. 57, 20. In the Talmud, id.

רָפָה, only in plur. רָפָהִים Hab. 3, 17, *stalls*, as the Hebrew interpreters correctly give it. See the etymology and the Talmudic usage under r. רָפָה. The h of the sing. is servile, although retained in the plural, comp. קָשָׁה, קָשָׁהִים. Comp. Arab. رَفَتْ, رَفَّة, رَفْت, also رَفْت, straw, fodder of cattle, as being pulled from the rack. Sept. Vulg. *præsepia*.

רָץ m. (r. רָצַץ) a *fragment, piece*, e. g. of silver not coined, Ps. 68, 31.

רָץ m. a *runner*, see in r. רוּץ.

\* רָצָא I. i. q. רוּץ *to run*; Inf. absol. רָצָא Ez. 1, 14.

II. i. q. רָצָה *to delight in*; whence at least רָצִיתִי for רָצָאתִי Ez. 43, 27.

\* רָצַד in Kal not used, Arab. رَصَد *to watch closely*, spec. *to lie in wait for*.

PIEL *to watch insidiously, to look askance at*, Ps. 68, 17. See Schultens Animadv. in loc. Thesaur. p. 1305.

\* רָצָה, fut. יִרְצָה, apoc. יִרְצֵן; see also in r. רָצָא II.

1. *to delight in any person or thing, to take pleasure in*. Arab. رَضِيَ to like, to choose. a) Of persons, c. acc. i. q. *to love*; Prov. 3, 12 אָבִיבֵן יִרְצָה as a father delighteth in his son, loves him. With ב 1 Chr. 28, 4; impl. Is. 42, 1. With עם præg. *to delight in intercourse with any one, to be on good terms with him*, Ps. 50, 18. Job 34, 9. Part. pass. רָצִיתִי *delighted in, acceptable*, c. ל. to any one Esth. 10, 3; poet. c. genit. ac-

cepted of any one Deut. 33, 24. b) Of things, c. acc. Ps. 102, 15 *thy servants take pleasure in her stones*, i. e. the ruins of Zion. Job 14, 6 *until he shall delight, as a hireling, in his day*, sc. as past, in the rest and quiet of evening. Ps. 62, 5. Of God as taking pleasure in things, 1 Chr. 29, 17. Ps. 51, 18. Prov. 16, 7. Ecc. 9, 7. With  $\text{ב}$  Ps. 49, 14. 147, 10. 1 Chr. 29, 3. Mic. 6, 7. Hagg. 1, 8.

2. *to be kind, favourable, gracious, towards* any one; of a king 2 Chr. 10, 7. Mostly of God, with acc. of pers. Ps. 44, 4. 147, 11. Jer. 14, 10. Hos. 8, 13; acc. of thing Deut. 33, 11;  $\text{ב}$  Ps. 149, 4. Also i. q. *to receive into favour*, a land Ps. 85, 2; c. inf. Ps. 40, 14; absol. Ps. 77, 8. Am. 5, 22.—Spec. *to receive graciously* one bringing a present, Gen. 33, 10. Mal. 1, 8. Of God as receiving graciously those who approach him with sacrifice and prayer, Job 33, 26. Ex. 20, 41. 43, 27. Jer. 14, 12. 2 Sam. 24, 23; with acc. of sacrifice Am. 5, 22. Ps. 119, 108.

3. *to satisfy* a debt, i. e. *to pay it off*; pr. to satisfy the creditor and render him favourable, Lev. 26, 34. 41. 43. 2 Chr. 36, 21.

NIPH. 1. *to be graciously received or accepted, to be well pleasing*, e. g. a sacrifice, see Kal no. 2. Lev. 7, 18. 19, 7. 22, 23. 27; also Lev. 1, 4. 22, 25, in which passages there is added a dat. commodi  $\text{לִּי}$ ,  $\text{לְכֶם}$ . In the same sense  $\text{הָיָה לְרָצוֹן}$  Lev. 22, 20.

2. Pass. of Kal no. 3 and Hiph. *to be satisfied*, i. e. *paid off*, discharged, Is. 40, 2.

PIEL *to render well pleased*, i. e. *to seek to please* any one, to seek his favour. Job 20, 10 *his sons shall seek the favour of the poor*, or what comes to the same thing, *shall conciliate the poor*, sc. by restoring the goods extorted from them; comp. Arab.  $\text{رَضَا}$  II conciliavit.

HIPH. *to satisfy*, i. e. *to pay off*, i. q. Kal no. 3. Lev. 26, 34 *then shall the land rest and pay off her sabbaths*, viz. those which she still owes.

HITHP. *to make oneself pleasing, acceptable*, to get the favour of any one, c.  $\text{אֵל}$  1 Sam. 29, 4.

Deriv. pr. n.  $\text{רָצוֹן}$ ,  $\text{רָצוֹן}$ ,  $\text{רָצוֹן}$ ; also

$\text{רָצוֹן}$  m. constr.  $\text{רָצוֹן}$ , c. suff.  $\text{רָצוֹנִי}$ .

1. *delight, acceptance, approbation*, Prov. 14, 35. Is. 58, 5.  $\text{הָיָה לְרָצוֹן}$  Is. 56, 7. Jer. 6, 20, and  $\text{עָלִי רָצוֹן}$  Is. 60, 7, *to be acceptable, grateful* to God, to be approved.—Ex. 28, 38  $\text{לָפָנַי לְרָצוֹן לָהֶם בְּרֹחֵי יְהוָה}$  for acceptance to them before Jehovah, i. e. that they may be graciously accepted of Jehovah. Ps. 19, 15. Lev. 22, 20. 21. With suff. Lev. 1, 3. 19, 5  $\text{לְרָצוֹנְכֶם}$  that ye may be accepted, i. e. that your sacrifice be acceptable. 22, 19. 29. 23, 11.—Concr. *a delight*, that in which one delights, Prov. 11, 1. 20. 12, 22. 15, 8. 16, 13; spec. what is acceptable to God, Prov. 10, 32. Mal. 2, 13.

2. *good-will, favour, grace*, as of a king Prov. 16, 15. 19, 12; espec. of God, Ps. 5, 13. 30, 8. Deut. 33, 16. Ps. 51, 20. Is. 49, 8  $\text{בְּיָמֵי רָצוֹן}$  in a time of grace, when the way is open to my favour. Meton. favours bestowed, benefits, Ps. 145, 16. Deut. 33, 23. Prov. 18, 22.

3. *will, pleasure*, i. q. Chald.  $\text{רַעְיָה}$ , pr. 'what pleases any one,' his pleasure, Fr. 'tel est mon plaisir;' Ps. 40, 9. 103, 21. 143, 10. 145, 19. 2 Chr. 15, 15.  $\text{עָשָׂה כְּרָצוֹנוֹ}$  to do according to his pleasure Esth. 1, 8. Dan. 8, 4. 11, 3. 16; with  $\text{ב}$  of pers. *to treat a person according to one's pleasure*, as one will, Neh. 9, 24. 37. Esth. 9, 5. In the sense of wicked pleasure, wantonness, Gen. 49, 6.

\*  $\text{רָצַח}$  fut.  $\text{יִרְצַח}$  1. *to break or crush in pieces*; kindr. with  $\text{רָצַץ}$  Arab.  $\text{رَضَخ}$ , id. See Pi. no. 1, and  $\text{רָצַח}$ .

2. *to kill*, to slay, c. acc. pers. Num. 35, 30. Deut. 4, 42; absol. Ex. 20, 13. Deut. 5, 17. 1 K. 21, 19. Jer. 7, 9. Hos. 4, 2.  $\text{רָצַח פ' נָפֶשׁ}$  Deut. 22, 26, comp.  $\text{רָצַח פ' נָפֶשׁ}$ , under  $\text{נָקָה}$  Hiph. no. 2. d.—Part.  $\text{רָצֵחַ}$  a slayer, murderer, Num. 35, 16 sq. Deut. 4, 42. Josh. 20, 5. 6. Job 24, 14. al. NIPH. pass. of Kal no. 2, Judg. 20, 4. Prov. 22, 13.

PIEL *to break or dash in pieces*, Ps. 62, 4.

2. i. q. Kal no. 2, but iterative like  $\text{רָצַח}$ , *to kill many, to be a murderer*, Hos. 6, 9. Ps. 94, 6. Part.  $\text{מְרַצֵּחַ}$  a murderer 2 K. 6, 32. Is. 1, 21.

$\text{רָצַח}$  m. (r.  $\text{רָצַח}$ ) 1. *a breaking in pieces, crushing*. Ps. 42, 11 *with a crush-*



*ing of my bones*, i. e. causing me the severest pain.

2. *outbreak of the voice, outcry, clamour*, comp. r. **רָצַח**; Ez. 21, 27, where it is coupled with **הַרְסָה**.

**רִצְיָה** (delight) *Rizia*, pr. n. m. 1 Chr. 7, 39. R. **רָצָה**.

**רִזְיָן** *Rezin*, pr. n. a) The last king of Damascus, slain by the Assyrians, 2 K. 15, 37. 16, 5-9. Is. 7, 1. 4. 8, 8, 6. 9, 10. b) A man, Ezra 2, 48. Neh. 7, 50.—The etymology is uncertain. It may come from r. **רָצָה** after the form **קָצִין**, by Syriasm for **רָצִין**; or from Arab. **رَاضٍ** firm, stable; or perh. it is kindr. with **רִזּוֹן** prince, also pr. n. of the founder of the kingdom of Damascus.

\* **רָצַע** to pierce, to bore, e. g. the ear Ex. 21, 6. Arab. **رَصَع** I, IV, id. Chald. **רָצַע** id.

Deriv. **בְּרָצַע**.

\* **רָצָה** to range stones artificially, to inlay a pavement or other work, to checker; part. pass. **רָצִיָה** checkered, tessellated, inlaid, Cant. 3, 10. Arab. **رَاصَف** id.

Deriv. **רָצָה**, **רָצָפָה**, **מִרְצָפָה**.

**רָצָה** m. 1. a stone which is heated in order to roast meat or bake bread upon it. 1 K. 19, 6 **קֶזֶה רָצָפָה** a cake baked on hot stones. Arab. **رَاصَف** id. The Rabbins understand a coal; comp. **רָצָה**.

2. *Rezepeh*, pr. n. of a city subdued by the Assyrians, Is. 37, 12. Prob. the *Ῥεζέφα* of Ptolemy situated in Palmyrene, Arab. **رَصَافَة**. See Ptol. Geogr. 5. 15.

**רָצָה** f. (r. **רָצָה**) 1. i. q. **רָצָה**, a hot stone, Is. 6, 6. Vulg. *calculus*. Sept. and the Rabbins a coal.

2. a tessellated pavement, Esth. 1, 6. 2 Chr. 7, 3. Ez. 40, 17. 18. 42, 3. 2 Chr. 7, 3.

3. *Rizpah*, pr. n. of a concubine of Saul, 2 Sam. 3, 7. 21, 8. 10. 11.

\* **רָצַץ** fut. **רָצַץ** for **רָצַץ** Is. 42, 4, **רָצַץ** Ecc. 12, 6. But **אַרְצָצָה** Jer. 50, 44 Cheth. also **אַרְצָצָה** ib. Keri, belong to r. **רָצַץ**.

1. to break, to crush or shatter, i. e. so as to make a flaw or crack, but not en-

tirely off. Arab. **رَقَصَ**; kindr. **רָצַץ** and **רָצַע**.—Is. 42, 3 **קֶזֶה רָצִין** a broken reed shall he not break off (**שִׁבְרִי**); Vulg. *quassatum*. 36, 6. 2 K. 18, 21.—Intrans. to break, to be broken, crushed, Ecc. 12, 6; trop. Is. 42, 4.

2. Trop. to treat with violence, to oppress, often joined with **עָשָׂה**, Deut. 28, 33. 1 Sam. 12, 3. 4. Am. 4, 1. Is. 58, 6. Hos. 5, 11.

NIPH. fut. **יָרִיץ** (as if from r. **רָצַץ**), pass. of Kal no. 1, Ez. 29, 7. Ecc. 12, 6.

PIEL **רָצַץ** 1. i. q. Kal no. 1, but stronger, to break in pieces, Ps. 74, 14.

2. Metaph. i. q. Kal no. 2. a, Job 20, 19. 2 Chr. 16, 10.

Po. **רָצַץ**, to oppress, to vex, i. q. Kal no. 2 and Pi. no. 2, Judg. 10, 8. But **רָצַץ** Nah. 2, 5 belongs to r. **רָצַץ**.

HIPH. fut. conv. **וְהָרַץ** (so as to differ from **וְהָרַץ** to make run), to break in pieces, Judg. 9, 53.

HITHPO. **הִתְרָצַץ** to dash one another, to struggle, Gen. 25, 22.

Deriv. **רָץ**, **מִרְצָה** II.

**רָק** m. (r. **רָקָה** I) 1. Adj. fem. **רָקָה**, plur. **רָקוֹת**, thin, lean, of kine Gen. 41, 19. 20. 27.

2. Adv. of limitation, restriction, only, alone. Job 1, 15 **אֲנִי לְבַדִּי** only I alone. Gen. 47, 22 only the land of the priests bought he not. 14, 24. 41, 40. 50, 8. Ex. 10, 17. 1 Sam. 1, 13. 5, 4. Am. 3, 2. al. saepe. Also of exception, only, except, provided; Gen. 19, 8 only unto these men do nothing. 24, 8. Num. 20, 19. Deut. 3, 11. Josh. 1, 7. 18. Is. 4, 1 we will eat our own bread, . . . only let us be called by thy name. Once emphat. **רָק** אֵךְ only indeed Num. 12, 2. Spec. a) After a negation, only, i. e. save, besides; 2 Chr. 5, 10 there was nothing in the ark save or besides the two tables. Josh. 11, 22 there were none of the Anakim left **רָק** בְּעִזָּה only, except, in Gaza. 1 K. 15, 5. b) Put before adjectives as an intensive, in the same manner as **אֵךְ** no. 2. a, b, c; thus **רָק טוֹב** only good, nothing but good, Gen. 26, 29; **רָק רָע** only evil, nothing but evil, Gen. 6, 5. 1 K. 14, 8 **רָק הַיָּשָׁר** only right, nothing but what is right. Deut. 4, 6. Also with an adverb Deut. 28, 13; with a verb Judg. 14, 16. So before **אֵין** there is not,

intensively, as *surely there is not*, i. e. it is only so that there is not; Gen. 20, 11 *בְּאֵין יִרְאַת אֱלֹהִים בְּמָקוֹם הַזֶּה* *surely the fear of God is not in this place*.—At the beginning of a clause, *רק* refers sometimes not to the next word, but to one more remote; Is. 28, 19 *בְּרַק זִמְזוּמָהּ בְּרַק זִמְזוּמָהּ* *it is a terror only to hear the rumour*. Ps. 32, 6 *בְּרַק לְשֹׁנָה* *in the flood of great waters, only to him (the righteous) shall they not come near*. Prov. 13, 10. Deut. 4, 6. Gen. 24, 8.

*רק* empty, see *ריק*.

*רָק* m. (r. *רָקַק* II) c. suff. *רָקוּ*, *spittle*, Job 7, 19. 30, 10. Is. 50, 6.

\* *רָקַב* fut. *יִרָקַב*, *to be carious, worm-eaten, rotten*, as wood, Is. 40, 20. Metaph. Prov. 10, 7; comp. the Rabbinic phrase: 'ascendit putredo in nomen alicujus.'—Not found in the other dialects. The primary idea seems to be that of *hollowing out, excavating*; comp. *קָבַב*, *קָבַב*, *קָבַב*, also in *רָצַד*.

Deriv. the two following.

*רָקַב* m. constr. *רָקַב*, *caries, rottenness*. a) Of the bones Prov. 12, 4. 14, 30; metaph. of terror striking through all one's bones Hab. 3, 16. b) Of wood, Job 13, 28. Hos. 5, 12.

*רָקִיבִין* m. (r. *רָקַב*) *rottenness of wood* Job 41, 19.

\* *רָקַד* fut. plur. *יִרָקְדוּ*, *to leap, to skip*, e. g. for joy, *to dance* Ecc. 3, 4. Poet. also things are said *to leap or skip* from fear, i. q. *to start, to quake*, Ps. 114, 4. 6. Comp. Hiph. and *נָהַר* Pi. also *רָעַשׁ*. Syr. Pa. id. but Aph. is *to wail, to beat the breast*. The primary idea seems to lie in beating or stamping the ground, see in *רָעַשׁ*.

PIEL, *to leap, to spring, to dance*, 1 Chr. 15, 29. Is. 13, 21. Job 21, 11. Poet. of a chariot driven rapidly and bounding over rough ways, Nah. 3, 2. Joel 2, 5.

HIPH. pr. *to make leap or skip*, e. g. mountains, i. e. to cause to tremble or start, to shake, Ps. 29, 6. Comp. Kal, also *רָעַשׁ* and *נָהַר*.

*רָקַה* f. (r. *רָקַק* I) c. suff. *רָקָהּ*, pr. *thinness, something thin*; hence

1. *the temple, temples*, a part of the head, Judg. 4, 21. 22. 5, 26.

2. Poet. for *the cheek*, Cant. 4, 3. 6, 7. Comp. *tempora* id. Prop. 2. 24. 3.

*רָקוֹן* (thinness, r. *רָקַק* I) *Rakkon*, pr. n. of a city in Dan lying on the sea-coast, Josh. 19, 46.

\* *רָקַח* fut. *יִרָקַח*, *to season, to spice*, e. g. oil for making ointments, *to perfume*, Ex. 30, 33; also wine, see *רָקַח*; and flesh, see Hiph. Part. *רָקַח* *seasoning, spicing*, 1 Chr. 9, 30; subst. *a maker of unguents, perfumer*, Ecc. 10, 1. Ex. 30, 35. 37, 29.—The primary idea is prob. that of *heating, boiling*, pr. i. q. *רָחַח*, the letters ק and ח being interchanged; see in lett. ק.

PUAL pass. of Kal, 2 Chr. 16, 14.

HIPH. *to season flesh, to spice*, Ez. 24, 10.

Deriv. *מְרַקַּח*, *מְרַקַּח*, *מְרַקַּח*—*קָרַח*, *מְרַקַּח*.

*רָקַח* m. *spice*; *יִין הָרָקַח* *spiced wine*, i. q. *מִסְכָּה* q. v. Cant. 8, 2.

*רָקַח* m. *ointment, perfume*, Ex. 30, 25. 35.

*רָקַח* m. (r. *רָקַח*) plur. *רָקַחִים*, *a maker of ointments, perfumer, pigmentarius*, Neh. 3, 8. Fem. *רָקַחָה*, plur. *רָקַחוֹת* id. 1 Sam. 8, 13.

*רָקַחָה* f. see preced. art.

*רָקַחִים* m. plur. (r. *רָקַח*) *ointments, perfumes*, c. suff. Is. 57, 9.

*רָקִיעַ* m. (r. *רָקַע*) constr. *רָקִיעַ*, pr. *a solid expanse*; see the root no. 2.—Hence

1. *the firmament of heaven*, Gen. 1, 6. 7. 8. Ps. 19, 2; fully *הַשָּׁמַיִם הָרָקִיעַ* Gen. 1, 14. 15. 17, 20. The Hebrews supposed the firmament to be spread out like a solid hemispheric arch over the earth, shining and pellucid as sapphire Ex. 24, 10, comp. Dan. 12, 3; in it were fixed the stars, Gen. 1, 14–17; and above it was the celestial ocean with windows in the firmament through which the water fell as rain upon the earth, Gen. 1, 7. 11. Ps. 104, 3. 148, 4; this latter being the common notion, although the true state of the case was not unknown to them, see Gen. 2, 6. Job 36, 27. 28. Sept. *στερέωμα*, Vulg. *firmamentum*. So



Hom. οἶζυρός πολίχαλκος Il. 5. 504. Od. 3. 2; οὐρ. σιδήρεος Od. 15. 328.—Arab.

רָקִיעַ the heavens. Syr. Chald. רָקִיעַ the firmament.

2. *a pavement*, foot-pavement, beneath a throne, i. q. רָקֵץ; pr. a foundation, from stamping, founding, see the Syriac usage in r. רָקֵץ no. 2. So of the pavement borne by cherubs, above which was the throne of Jehovah, Ez. 1, 22. 23. 25. 26. 10, 1.

רָקִיק m. (r. רָקַק I) plur. constr. רָקִיקִי, *a thin cake, wafer*, Ex. 29, 2. 23. Lev. 2, 4. Num. 6, 15. 19. al.

\* רָקַם *to deck with colours, to make versicoloured, to variegate*; spoken of the colours in the eagle's pinions, and of variegated marble, see רָקְמָה; but chiefly of variegated cloths and garments.—Chald. in Targ. of the spots and shields of the leopard, Jer. 13, 23.

Arab. رَقَمَ I, II, to make striped, as cloth; also to write; رَقْمٌ variegated. From

the Arabic comes Span. *recamare*, Ital. *ricamar*, to embroider with the needle. The primary idea seems to be that of *laying on colours*, as in kindr. רָגַם no. 3, where see.—Spec. *to variegate a garment, to embroider with coloured figures*, Lat. *opere plumario*; which seems to have been done by needle-work in figures of various colours, as blue or purple, upon a white ground or byssus; the figures having the form sometimes of feathers or scales, and sometimes of little shields or tessellæ. Hence PART. רָקַם *plumarius, a worker in colours, embroiderer*, Ex. 26, 36. 27, 16. 28, 39. 36, 37. 38, 18. 39, 29. The work of the רָקַם differed from the work of the הָשֵׁב, in that the former was stitched with the needle or sewed upon the cloth, while the latter was woven into it; see in הָשֵׁב no. 3. The LXX. also understand *needle-work* Ex. 27, 16. 38, 23; and so the Talmudists. See more in Thesaur. p. 1310 sq.

Pual pass. *to be curiously, elaborately, wrought or shaped*, of the formation of the fœtus in the womb, Ps. 139, 15.

Deriv. רָקַם, רָקְמָה.

רָקַם (variegation, flower-gardening,

Arab. رَقَمَ) *Rekem*, pr. n.

1. Of a city in Benjamin Josh. 18, 27.

2. Of several men: a) A king of the Midianites Num. 31, 8. Josh. 13, 21. b) 1 Chr. 2, 43. c) 7, 16.

רָקַם f. (r. רָקַם) c. suff. רָקְמָה, plur. רָקְמָה, dual רָקְמָה.

1. *variegation, versicolour*, i. e. play of colours, e. g. in the eagle's wings Ez. 17, 3; of stones, a pavement, 1 Chr. 29, 2, comp. in פִּיָּה.

2. *work in colours, embroidery*, also *cloth embroidered with colours*, see in r. רָקַם. Ez. 16, 10. 13. 27, 16. בְּנֵי רָקְמָה *embroidered garments, decked with colours*, as worn by princes, Ez. 16, 18. 26, 16. Plur. רָקְמָה id. Ps. 45, 15. Dual Judg. 5, 30 רָקְמָה צָבַע *died garments of double embroidery*, i. e. embroidered on both sides, or so that the work and figures on both sides correspond.

\* רָכַע fut. c. suff. אֶרְכָּע, inf. c. suff. רָכָע.

1. *to beat, to smite the earth with the feet, to stamp*, either in indignation Ez. 6, 11; or in exultation Ez. 25, 6. Kindr. with רָקַק.—Hence *to tread down enemies*, 2 Sam. 22, 43.

2. *to beat out*, i. e. *to spread out or expand by beating*, see Piel; hence simpl. *to spread out, to expand*, as God the earth Ps. 136, 6. Is. 42, 5. 44, 24.—Syr. رَفَعَ to make firm, stable; Aph. to found, pr. by beating and stamping in order to make a solid foundation. Arab.

رَفَعَ to make firm.

PIEL 1. *to beat out*, i. e. *to spread out or expand by beating*, as thin plates Ex. 39, 3. Num. 17, 4. Hence

2. *to overspread, to overlay with plates of metal* Is. 40, 19.

Pual part. מְרָכָע, *to be beaten or spread into plates* Jer. 10, 9.

Hiph. i. q. Kal no. 2, *to spread out the heavens* fut. מְרָכָע Job 37, 18.

Deriv. מְרָכָע, also

מְרָכָע m. plur. *plates, laminæ*, Num. 17, 3.

\* I. רָכַע obsol. root, pr. *to beat, to pound*, spec. *to spread out by beating*, to

*beat thin.* Arab. intrans. **رَقَّ** to be thin. It is onomatopoetic, like the kindred roots **רָקַק**, **רָקַד**, comp. **רָקַד**, **רָקַד**.

Deriv. **רָקַק**, **רָקַד**, and pr. names **רָקִין**, **רָקִין**.

\* II. **רָקַק** i. q. **רָקַק** to spit, to spit out, an onomatopoetic root, like kindr. **רָקַק**, comp. Lat. *scree*, Fr. *cracher*. Fut. **רָקַק** c. **ב** to spit upon any one Lev. 15, 8. For the Præt. **רָקַק** is used, q. v.

Deriv. **רָקַק**.

**רָקַת** (pr. shore, Chald. **רָקַת**, Arab. **رَقَة**) *Rakkath*, pr. n. of a city in the tribe of Naphtali, situated according to the Rabbins on the spot afterwards occupied by Tiberias, Josh. 19, 35. See Bibl. Res. in Palest. III. p. 266.

**רָשָׁע** poor, see in r. **רָשָׁע**.

\* **רָשָׁה** obsol. root, Chald. **רָשָׁה** to be able, to have leave, **רָשָׁה** leave, permission.—Hence

**רָשִׁיזֶן** m. leave, a permit to do any thing, Ezra 3, 7.

**רָשִׁית**, see in **רָשִׁית**.

\* **רָשַׁם** to write down, to record, part. pass. **רָשָׁם** Dan. 10, 21. Arab. **رَشِمَ** id.

**רָשַׁם** Chald. fut. **רָשַׁם**, to write, Dan. 5, 24, 25; also to subscribe, to sign an edict, Dan. 6, 9 sq.

\* **רָשַׁע** fut. **רָשַׁע** 1. Pr. as it would seem, to make noise and tumult, to cause disturbance, see the adj. **רָשָׁע** Job 3, 17. Is. 57, 20, and Hiph. Job 34, 29. Syr. **رَشَعَ** Aph. to disturb, to agitate, **رَشَعَ** to disturbance, commotion, also **رَشَعَ** to be disturbed. Comp. by transp. **רָשַׁע** no. 3.—Hence

2. to do evil, to be wicked, impious, opp. **צַדִּיק**; since wicked men are usually noisy and boisterous in doing injury, while good men are gentle and quiet. 1 K. 8, 47. Dan. 9, 15. Ecc. 7, 17.

3. to have an unjust cause, to be guilty, opp. **צַדִּיק**; Job 9, 29, 10, 7, 15. With **מַלְאָכִים**, to be held guilty of God, before God, Ps. 18, 22.

HIPH. **רָשַׁע**, fut. **רָשַׁע** 1. to disturb, to stir up tumult; see in Kal no. 1. Job 34, 29 **יְרַשֵׁעַ** וְיִרְשָׁע הוּא הַשָּׂרָרִים וְיִרְשָׁע

(God) giveth quietness, and who shall stir up tumult?

2. to pronounce guilty, i. e. to condemn any one, as a judge, opp. **הַצִּדִּיק**; Ex. 22, 8. Deut. 25, 1. Job 32, 3. Prov. 12, 2, 17, 16. Ps. 94, 21. Is. 50, 9. al. So too one who gains his cause, Is. 54, 17. Hence simply to gain one's cause, to be victorious, e. g. of Saul, 1 Sam. 14, 47 and whithersoever he turned himself, **יְרַשֵׁעַ** he gained his cause, i. e. was victorious; victory being accounted the reward of a just cause, defeat the punishment of unrighteousness; comp. **צַדִּיק** no. 4, **צַדִּיק** no. 4; so Heb. **זָכָה** to be innocent, Syr. **زَكَا** to conquer. Sept. **ἐσώζετο**, Vulg. *superabat*. Others here as in no. 1, he caused disquiet, Engl. Vers. he vexed them, i. e. his enemies.

3. Intrans. to do evil, to act wickedly, fully **הָרָשָׁע** 2 Chr. 20, 35; ellipt. id. (like **הָרָשָׁע**, **הָרָשָׁע**) 2 Chr. 22, 3. Neh. 9, 33. Ps. 106, 6. Job 34, 12. Part. c. genit. Dan. 11, 32 **מְרַשְׁעֵי בְרִית** who do wickedly against the covenant, i. e. who impiously break it.

Deriv. **רָשָׁע**, **רָשָׁע**, **רָשָׁע**.

**רָשָׁע** m. adj. and subst. plur. **רָשָׁעִים**, constr. **רָשָׁעִי**. Fem. **רָשָׁעָה** twice Ez. 3, 18, 19.

1. unjust, faulty, guilty, having an unjust cause, a wrong-doer, opp. **צַדִּיק** innocent. So **הַצִּדִּיק** to acquit the guilty Ex. 23, 7. Is. 5, 23; **הַצִּדִּיק** to condemn the guilty Deut. 25, 1. 1 K. 8, 32. Also Ex. 2, 13 **וַיֹּאמֶר לְרָשָׁע** and he said unto the wrong-doer. Num. 35, 31 **רָשָׁע לְמָוֶת** faulty to dying, guilty of death, worthy to die.

2. wicked, ungodly, impious; with subst. **אָדָם רָשָׁע** a wicked man (opp. **צַדִּיק** no. 3) Job 20, 29, 27, 13. Prov. 11, 7. Oftener as subst. a wicked person, evil-doer, Job 9, 24, 15, 20. Ps. 9, 6, 17, 10, 2, 3, 4, 37, 10, 12, 21, 32, 35, 55, 4. Plur. **הָרָשָׁעִים** the wicked Job 3, 17, 8, 22, 10, 3. Ps. 1, 1, 5, 6, 3, 8, 12, 9, 28, 3. al. *sæpiss.* espec. in the Proverbs. Spoken of individuals who plot against the good and vex them, and also of public heathen enemies, Is. 13, 11, 14, 5.

**רָשָׁע** m. (r. **רָשָׁע**) in pause **רָשָׁע**, c. suff. **רָשָׁעִי**.

1. injustice, unrighteousness, Job 34,



10. Mic. 6, 10. *אִצְרוֹת רָשָׁע* *treasures got by wickedness* Mic. 6, 10. *בְּאִזְנֵי רָשָׁע* *unjust balances*, i. e. false, v. 11. Hence spec. *fraud, falsehood*, opp. *אֱמֶת*, Prov. 8, 7.

2. *wickedness, ungodliness*, Ps. 5, 5; opp. *צֶדֶק*. Ps. 45, 8. *עָשָׂה רָשָׁע* *to do wickedness* Prov. 16, 12. *אֲנָשֵׁי רָשָׁע* *wicked men* Job 34, 8; comp. Ps. 84, 11. Plur. *רָשָׁעִים* *wicked deeds* Job 34, 26.

*רָשָׁעָה* fem. of *רָשָׁע* q. v.

*רָשָׁעָה* f. (r. *רָשָׁע*) constr. *רָשָׁעָה*, c. suff. *רָשָׁעָה*.

1. *injustice*, and hence *fraud, falsehood*, Prov. 13, 6; spec. of the fraud of those who give scant measure Zech. 5, 8, comp. Mic. 6, 11.

2. *wickedness, ungodliness*, Is. 9, 17. Mal. 3, 15; *a wicked deed* Deut. 25, 2.

*רָשָׁעִים*, see *רָשָׁעִים*.

\* *רָשָׁע* obsol. root, *to inflame, to kindle*; kindr. *שָׂרָה*, *שָׂרָה*. Samar. id. trop. —Hence

*רָשָׁע* m. plur. *רָשָׁעִים*, constr. *רָשָׁעִי* and *רָשָׁעִי*.

1. *flame*, Cant. 8, 6. Comp. Chald. Ps. 78, 48 Targ.

2. *lightning*, Ps. 78, 48. Poet. a) Ps. 76, 4 *קִשְׁתֵּי רָשָׁעִי* *the lightnings of the bow* i. e. the arrows. b) Job 5, 7 *בְּנֵי רָשָׁע* *the sons of lightning*, i. e. birds of prey which fly swift as the lightning. Others, *arrows*; others, *sparks*.

3. *fever, burning plague*, with which the body is *inflamed*, comp. *חֶמֶה* *heat and poison*. Deut. 32, 24 *לָחַמִּי רָשָׁע* *consumed with burning pestilence*. Hab. 3, 5, parall. *דָּבָר* *plague*.

4. *Resheph*, pr. n. m. 1 Chr. 7, 25.

\* *רָשָׁע* *to break down or in pieces, to destroy*, in Kal not used, kindr. with *רָצַץ*.

POEL fut. *רָשָׁעֵת*, id. Jer. 5, 17.

PUAL plur. 1 pers. *רָשָׁעָנִי*, pass. of Kal, Mal. 1, 4.

Deriv. pr. n. *רָשָׁעִי*.

*רָשָׁע* f. (r. *רָשָׁע*) in pause *רָשָׁעָה*, c. suff. *רָשָׁעָה*; *a net*, Ps. 57, 7. 9. 16. 31, 5. Lam. 1, 13. *פָּרַשׁ רָשָׁע צֶלַע* *to spread or cast a net over any one*, Ez. 12, 13. 17, 20. 19, 8. 32, 3. *מַעֲשֵׂה רָשָׁע* *net-work* Ex. 27, 4, and so simpl. *רָשָׁע* v. 5.

*רְתוּק* m. (r. *רָחַק*) *a chain*, Ez. 7, 23. Plur. *רְתוּקִים* 1 K. 6, 21 Keri, where in Cheth. *רְתוּקִים* id.—Plur. *רְתוּקִים* see in its order.

\* *רָחַח* *to boil, to be hot*, in Kal not used. Syr. and Chald. id.

PIEL *to make boil* e. g. *a pot*, imp. *רָחַח* Ez. 24, 5.

PUAL *to be made to boil*, i. q. *to boil*, spoken of the bowels, metaph. for commotion of mind Job 30, 27. Comp. *ζέω* *ἐν πνεύματι* Rom. 12, 11.

HIPH. like Pi. Job 41, 23.—Hence

*רָחַח* m. *a boiling*, only plur. c. suff. *רְחַחִים* Ez. 24, 5.

*רָחִיק* 1 K. 6, 21 Cheth. see in art. *רָחִיק*.

\* *רָחַם* *to bind on, to make fast*, e. g. horses to a chariot, imper. *רָחַם* Mic. 1, 13. Comp. *אַסַּר* no. 4. Arab. *رَحِمَ* IV, *to bind a thread upon the finger*.—Hence the two following.

*רָחַם* m. 1 K. 19, 4 (but fem. in Cheth.) plur. *רְחַמִּים* 1 K. 19, 4. 5. Job 30, 4. Ps.

120, 4, i. q. Arab. *رَحْمَة*, collect. *رَحِمَ*, *genista*, broom, *spartium junceum* Linn. a shrub growing in the deserts of Arabia, with whitish flowers and bitter roots, which the Arabs regard as yielding the best charcoal; see Bibl. Res. in Palest. I. p. 299. Burckh. Trav. in Syr. p. 483. This illustrates Job 30, 4 and Ps. 120, 4. —Prob. so called from the notion of *binding*, as *juncus* a *jungendo*, Germ. *Binsen* from the verb *binden*. See Celsius Hierobot. T. I. p. 246 sq. Oedmann Verm. Sammlungen Fasc. 2. c. 8.—The Heb. intpp. and Jerome understand *the juniper*, but on no good grounds; see Celsius l. c.

*רָחֵמָה* (*genista*) *Rithmah*, pr. n. of a station of the Israelites in the desert, Num. 33, 18. 19. R. *רָחַם*.

\* *רָחַק* in Kal not used, *to bind, to put in fetters*. Arab. *رَقَى* clausit, consuit.

NIPH. Ecc. 12, 6 Keri: *before the silver cord* *רָחַק* *be loosed*, unbound; in a signif. directly contrary to Kal. Prob. it should read *רָחַק* *to be broken*, from r.

רחק q. v. in Niph. no. 1.—Frigid is Cheth. חֲרַק *to be removed*.

Pual חֲרַק *to be bound*, Nah. 3, 10.

Deriv. רָחִיק and

רַחֲקוֹת f. plur. *chains* Is. 40, 19.

\* רָחַת obsol. root, i. q. רָחַט and Aram.

רָחַת, רָחַת, *to terrify*; hence

רָחַת m. *terror* Hos. 13, 1. Chald.

רָחַת id.

## ש

The letter ש originally, and before the invention of diacritical signs, served to express both the simple sound of *s*, and also the thicker sound *sh*. In like manner the Irish language has only one sign, *s*, for these two sounds, e. g. *solá* solace, and *se* (*she*) he, *si* (*shi*) she. At a later period a distinction was made by the Grammarians, so that the simple sound of *s* came to be indicated by a point over the left horn, and the thicker sound *sh* by one over the right.

For the Heb. ש the Chaldee often and the Syriac always (as being destitute of the letter Sin) substitute ס; see in lett. ס, p. 707. The Arabic, from a peculiarity of the language, in almost all

these words has ش; as شَأْنٌ *shān*, etc. much as the people of Wirtemberg give a thicker sound to the German *s*, pronouncing *ist* like *isht*. Very rarely does the Arabic retain س, as سُلُوْى *shū'ī* quail.

In the Hebrew itself, kindred letters are: a) The other sibilants, as ש, ז, צ, see p. 707; comp. also שָׁפַן, צָפַן, זָפַן, שָׁחַק, צָחַק, זָחַק; שָׁחַק, צָחַק, זָחַק to strain; שָׁאָר and צָאָר to ferment. b) Sometimes the aspirates, almost like Gr. *σ* Lat. *sus*, *σylvā*; comp. שָׁדָה i. q. שָׁדָה to extend; שָׁלַךְ i. q. שָׁלַךְ to go; שָׁרַג i. q. שָׁרַג to plait, to weave. Sometimes also, in the formation of roots, a sibilant is prefixed to the primary biliteral syllable, as שָׁבַב i. q. שָׁבַב to be high, שָׁבַב i. q. שָׁבַב, etc. Comp. *γράφω* scribo, *σculpō*, *στρίδω* strideo, *τέγω* stéγω, *σφαλλω*, and many others.

\* שָׁאָה obsol. root, see in שָׁה.

\* שָׁאָר obsol. root, kindr. with the verbs שָׁאָר q. v. *to become hot, to ferment*; comp. Arab. شَار to boil up, to break out, as an ulcer. In the western languages we find from the same stock, Germ. in Ottfr. *suar*, Anglosax. *sur*, Germ. *sauer*, Engl. *sour*.—Hence

שָׁאָר m. *leaven*, Ex. 12, 15. 19. 13, 7. Lev. 2, 11. Deut. 16, 4. Chald. שָׁאָר id.

שָׁאָה pr. inf. fem. of the verb שָׁאָה (for שָׁאָה), c. suff. שָׁאָה, once contr. שָׁהוּ Job 41, 17, where other Mss. have שָׁאָה.

1. *a lifting up*, Job 41, 17 [25]; so of the countenance, *elation*, cheerfulness, Gen. 4, 7. See the root שָׁאָה no. 1. c.

2. *elevation, a rising in the skin*, hence *genr. a spot*, Lev. 13, 2. 10. 19. 28. 43. 14, 56; so too where more than skin deep, comp. Lev. 13, 2 with v. 3. 4.

3. *exaltation, dignity, majesty*, Gen. 49, 3. Ps. 62, 5; of God Job 13, 11. 31, 23. Here too we may refer Hab. 1, 7 *from himself go forth his law and his dignity*, i. e. he acknowledges no law and no dignity but his own.

שָׁב an old man, see in ר. שָׁב.

\* שָׁבַב to interweave, to braid, i. q. שָׁבַב. Hence שָׁבַב, שָׁבַב, שָׁבַב.

שָׁבַב m. only plur. שָׁבַב *lattices, balusters*, around the capitals of columns, 1 K. 7, 17. See in שָׁבַב.

שָׁבַב *sambuca*, see in שָׁבַב.

שָׁבַב f. (ר. שָׁבַב) 1. *a net* Job 18, 8.

2. *lattice, lattice-work, balustrade*, espec. upon or around the capitals of columns, 1 K. 7, 18. 20. 42. 2 K. 25, 17. Jer. 52, 22. 23; plur. שָׁבַב 1 K. 7, 41. 42. 2 Chr. 4, 12. 13. Also before a window or balcony, 2 K. 1, 2.



\* שׁוּב obsol. root; Arab. شيم *to be cold*. Simonis assigns to it the signif. of the verb בָּשַׁם *to be fragrant*.—Hence

שׁוּב (coolness, or fragrance) *Sebam* Num. 32, 3, and שׁוּבָמָה (id.) Num. 32, 38, *Sibmah*, pr. n. of a city in the tribe of Reuben abounding in vineyards, Josh. 13, 19. Is. 16, 8. 9. Jer. 48, 32. Jerome places it near Heshbon.

\* שׁוּב, also שׁוּבָה Deut. 14, 29, 26, 12. Is. 9, 19; fut. יִשׁוּבָה.

1. *to be or become satisfied, satiated, filled*; Arab. شبع id. Chald. סבס, Syr.

שׁוּב, id. The primary idea is that of *abundance, superabundance*; comp. Prov. 25, 16. Kindr. is שָׂשׂ *to be sated with food*, Deut. 31, 20. Ruth. 2, 14. Is. 44, 16. al. More rarely with drink, i. q. רוּחַ, Am. 4, 8. Jer. 46, 10; hence also of the earth as watered Prov. 30, 16. Ps. 104, 16. Absol. Ps. 37, 19. Hos. 4, 10; hence אָכַל וְשָׂבַע *to eat and be filled, satisfied*, i. e. to eat one's fill, Deut. 6, 11. 8, 10. 12. 14, 29. Ruth. 2, 14. Joel 2, 26. Ps. 22, 27; so יִנְקֶה וְשָׂבַע Is. 66, 11; also *to be insatiable* Ez. 16, 28. 29. Prov. 27, 20. Ascribed to the belly Prov. 18, 20; to the spirit (see נָפֶשׁ no. 2) Ecc. 6, 3; and metaph. to the eye as not satisfied with seeing, Ecc. 1, 8. 4, 8, comp. Is. 53, 11. Ps. 17, 15; to the sword Jer. 46, 10.—Constr. with acc. of thing, as שָׂבַע לֶחֶם *to be filled with bread* Ex. 16, 12. Job 27, 14. Prov. 12, 11; with מֶן Prov. 14, 14. 18, 20. Job 31, 31; אֵל Ps. 65, 5. 88, 4; ה' c. inf. Ecc. 1, 8.—Metaph. to be satisfied with wealth, Ecc. 5, 9; to be filled with reproach, Lam. 3, 30. Hab. 2, 16; with contempt Ps. 123, 3; with calamity Ps. 88, 4; with poverty Prov. 28, 19; with one's own devices, i. e. to reap the full reward of them, Prov. 1, 31. 18, 20.

2. *to be sated, glutted, tired of* any thing Prov. 25, 16. Is. 1, 11. Job 7, 4. שָׂבַע חַיִּים *to be sated with life* 1 Chr. 23, 1. 2 Chr. 24, 15.—Also it comes from a feeling of *satiety* and *fulness*, that the heart is proud and estranged from God; Prov. 30, 9 *lest I be full and deny God*. Hos. 13, 6.

PIEL *to satisfy, to satiate*, Ez. 7, 19;

with two acc. of pers. and thing Ps. 90, 14.

HIPH. *to satisfy, to satiate*, with acc. of pers. Ps. 107, 9. Is. 58, 11. Job 38, 27; with two acc. of pers. and thing Ps. 132, 15. 147, 14; with מֶן of thing Ez. 32, 4. Ps. 81, 17; אֵל of thing Ps. 103, 5. Lam. 3, 15. Once with ה' of pers. and acc. of thing, Ps. 145, 16 וְיִשְׂבֹּעַ לְכָל־חַיִּי רִצּוֹן *and satisfiest every living thing with benefits*. Metaph. Ps. 91, 16.

Deriv. the five following.

שָׂבַע m. *satiety*; hence *abundance, plenty*, e. g. of food Gen. 41, 29 sq. Prov. 3, 10.

שָׂבֵעַ m. adj. (r. שָׂבַע) constr. שָׂבֵעַ plur. שָׂבֵעִים, *satisfied, satiated, full*, Prov. 27, 7. 1 Sam. 2, 5. Metaph. a) In a good sense, *abundant, rich* in any thing, e. g. שָׂבֵעַ רִצּוֹן *rich in favour* sc. with God Deut. 33, 23. b) In an ill sense, *sated with sorrows*, i. e. *abounding in them* Job 14, 1. 10, 15. Hence with the notion of weariness superadded, שָׂבֵעַ חַיִּים *sated with life* Gen. 35, 29. Job 42, 17; and simpl. שָׂבֵעַ id. Gen. 25, 8.

שָׂבַע m. 1. *satiety, fulness*; לָשׂוּבָה *to the full* Ex. 16, 3; hence אָכַל לָשׂוּבָה Ex. 16, 3. Lev. 25, 19. Prov. 13, 25.

2. *abundance*, Ps. 16, 11.

שָׂבְעָה f. (r. שָׂבַע) c. suff. שָׂבְעָה, *satiety, fulness*, Is. 56, 11; לָשׂוּבְעָה *to the full* Is. 23, 18. Ez. 39, 19.

שָׂבְעָה f. (r. שָׂבַע) constr. שָׂבְעָה, *satiety, fulness*, Ezra 16, 49.

\* שָׁוֵר *to look*; with אֵל *to look upon, to inspect, to view*, Neh. 2, 13. Some editions have here שָׁוֵר for שָׁוֵר, but less well. Chald. סַבַּר, where see in full. Arab. سبر *to examine a wound*.

PIEL 1. *to look for*, i. e. *to expect, to wait for*; comp. אָפַה Pi. no. 2. Ruth 1, 13.

2. *to hope*, c. אֵל Ps. 104, 27. 145, 15; ה' Ps. 119, 166. Is. 38, 18; ה' c. inf. Esth. 9, 1. Aram. Pe. and Pa. id. comp. Lat. *spero*.—Hence

שָׁוֵר m. c. suff. שָׁוֵר, *expectation, hope*, Ps. 119, 116. 146, 5.

\* שָׁוָה not found in Kal (the form שָׁוָה being used), *to be or become great*,

*to grow.* Chald. טנא, טנה, *to be multiplied, many*; Syr. טנ id. also *to grow, to be increased.* Kindr. with טנא, the sibilant being prefixed, see under ט, p. 1000.

HIPH. 1. *to make great*, c. ל Job 12, 23.

2. *to magnify, to laud*, Job 36, 24.

Deriv. טניא.

טנא Chald. id. *to be or become great*, Ezra 4, 22. Fut. Dan. 3, 31 טנאך יטנאך *may your peace be great*, i. e. *be multiplied unto you*; a form of salutation. 6, 26. In Targg. always טנא.

\* טנב 1. *to be high*, e. g. of a city, *to be inaccessible*, strong, Deut. 2, 36; elsewhere only in poetry. Not found in the other dialects. Kindr. perh. with טנב, the sibilant being prefixed; see under lett. ט.

2. *to be exalted, to be raised up*, e. g. *to safety as in a high place*, Job 5, 11. Comp. מנשב.

NIPI. *to be high*, as a city, a wall, Is. 26, 5. 30, 13. Prov. 18, 11. Trop. a) *to be exalted, supreme*, of God Ps. 148, 13. Is. 2, 11. 17. b) *to be set in a high and secure place*; hence *to be safe, to be protected*, Prov. 18, 10, comp. מנשב. c) *to be high*, i. e. *difficult to comprehend*, Ps. 139, 6.

PIEL *to set up on high, to exalt* any one; only metaph. a) *to make powerful, to strengthen*, Is. 9, 10. b) *to set on high* i. e. *in safety, to protect, to defend*, Ps. 20, 2. 69, 30. 91, 14; c. מן *from an enemy* (comp. מן no. 3. a) Ps. 59, 2. 107, 41.

PUAL pass. of Piel lett. b, Prov. 29, 25.

HIPH. *to exalt oneself, to show oneself exalted*, Job 36, 22.

Deriv. מנשב, and pr. n. טנב.

טנא a spurious root, see טנא II.

\* טנא fut. יטנא, i. q. טנא, *to become great, to grow*, Job 8, 7. 11. Ps. 92, 13.

HIPH. *to cause to grow, to increase*, Ps. 73, 12.

טנב (elevated, r. טנב) Segub, pr. n. m. a) 1 Chr. 2, 21. 22. b) 1 K. 16, 34 Cheth. for which Keri טנב Segib.

טנא m. adj. (r. טנא) *great*, of God Job 36, 26. 37, 23.

טנא Chald. m. (r. טנא) 1. Adj. *great*, Dan. 2, 31. 4, 7. Also *much, many*, Dan. 4, 9. 18. Plur. f. טנא many Dan. 2, 48. Ezra 5, 11.

2. Adv. *much, greatly, very*, Dan. 2, 12. 5, 9. 6, 15. 24, 7, 28.

טנב see in טנב lett. b.

\* טנב in Kal not used. Arab. سَد has two different significations, traces of which remain in Hebrew, viz.

1. *to be straight, even, level*, comp. ישר no. 1, 2; conj. II, *to make straight*; VIII, *to be straight, made straight*. See Piel.

2. *to stop, to shut up* a way, door, etc. comp. סגר; and this seems to come from the idea of binding, comp. טנב. Hence سَد and سَد something intervening between two points and stopping the passage, spec. a mountain; plur. سَدَة a valley full of rocks and stones, where the rain-water stands. Hence pr. n. טנב.

PIEL *to harrow*, i. e. *to level* a field, Is. 28, 24. Job 39, 10. Hos. 10, 11.

\* טרה obsol. root; Arab. سَد to extend the hand (comp. קרה, קרה), to tend towards any thing, to go with large and free steps; IV, *to be let go free*. The primary idea therefore is that of wide, free, ample space.—Hence

טרה m. constr. טרה; c. suff. טרי, טרי, plur. טרות, constr. טרי Ruth 1, 1. 2, also טרות Neh. 12, 29, c. suff. טרות, טרות; a field, the open fields, the country, lying unenclosed and without fences or hedges, as is still the case throughout the East. Not found in the kindr. dialects, except in the Punic; see Monumm. Phœn. p. 394. Often opp. to cities, villages, camps, Gen. 4, 8. 24, 63. 65. 29, 2. 34, 7. 37, 15. 1 Sam. 20, 5. 11; also to vineyards, these being enclosed by a wall (comp. Is. 5, 2. 5. Num. 22, 24), Ex. 22, 5. Lev. 25, 3. 4. Num. 16, 14, 20, 17. It embraces both tilled fields and pastures Gen. 31, 4. 37, 7. Ex. 9, 3. Ruth 2, 2. 3; also mountainous land and fields planted with trees Judg. 9, 32 comp. v. 36. 1 Sam. 14, 25. 2 Sam. 1, 21; likewise the houses of the peasants not



surrounded by a wall were reckoned to the open field, Lev. 25, 31. Hence **אִישׁ שָׂדֶה** *a man of the field*, i. e. Esau as a hunter and living in the open air, Gen. 25, 27; **חַיַּת הַשָּׂדֶה** collect. *the beasts of the field*, wild beasts, Gen. 2, 20. 3, 14. **עֵשֶׂב הַשָּׂדֶה** *the herbs or plants of the field*, wild plants, Gen. 2, 5. 3, 18.

Spec. a) *a field* as ploughed and tilled but not enclosed, Gen. 47, 24. Lev. 19, 19. Often for **חֵלֶקֶת שָׂדֶה** *part of a field*, i. e. a portion of the open field belonging to one owner and tilled by him (comp. Gen. 33, 19. Ruth 2, 3. 4, 3), Gen. 23, 13. 17. 49, 30. 32. Ruth 4, 5. Jer. 32, 9. 25. Is. 5, 8. [Meton. for *the produce of the fields*, parall. **וַתְּרוֹן אֶרֶץ**, Ecc. 5, 8.—R.] Once **κατ' ἐξοχῆν** for *wild plants*, pasturage, Ex. 32, 5.

b) **שָׂדֶה הָעִיר** *the field of a city*, i. e. *its territory*, the open country round about, Gen. 41, 48. Neh. 12, 29. Ps. 78, 12. 43. **הַשָּׂדֶה הָעִיר** *the country-towns*, opp. the metropolis, 1 Sam. 27, 5.

c) So *the field or country* of a people is their *territory*, Gen. 14, 7. 32, 4. 1 Sam. 6, 1. 27, 7. 11. Ruth 1, 6. 4, 3. Plur. as in Engl. *territories*; Ruth 1, 1 **שְׂדֵי מוֹאָב**. v. 2. 22. 2. 6. Spec. of a level country, as **שָׂדֶה אֲרָם** Hos. 12, 13, for **בְּנֵי אֲרָם**; see in **בְּנֵי**.

d) As opp. to the sea, i. q. *the land*, *terra firma*, Ez. 26, 6. 8.

**שָׂדֶה** m. i. q. **שָׂדֶה**, *field, country*, but only poetic, Ps. 8, 8. 50, 11. 80, 14. Deut. 32, 13. al.—That **שָׂדֶה** is the proper and primitive sing. form, and common in Arabic for the Hebrew **שָׂדֶה**, from verbs **לָחַד**, is shown Lehrs. p. 158. Simonis and others incorrectly hold **שָׂדֶה** as plur. i. q. **שָׂדִים**; but see Ps. 96, 12.

**שְׂדִים** m. plur. pr. n. *Siddim*, whence **בְּקֵץ הַשְּׂדִים** *the Valley or Plain of Siddim*, the plain of the cities Sodom and Gomorrah, now occupied by the Dead Sea, Gen. 14, 3, 8, 10.—Aqu. Onk. Saad. translate 'Valley of the fields' (**שְׂדִים**). But

**שְׂדִים** is prob. i. q. Arab. **سَدَّ**, plur. **سَدَدٌ**, 'a depression (Wady) full of rocks and stones,' and therefore difficult to pass, see in **שְׂדֵר** no. 2; hence 'a plain cut up by stony channels.'

**שְׂדֵרָה** f. (**סֵדֶר**, with **ש** for **ס**) *a row, rank* of soldiers 2 K. 11, 8. 15; of stories, chambers, 1 K. 6, 9.

**שֶׂה**, constr. **שֶׂה** Deut. 14, 4, c. suff. **שֶׂה** Deut. 22, 1 and **שֶׂהוּ** 1 Sam. 14, 34, comm. gend. (m. Ex. 12, 5; f. Jer. 50, 17. Ez. 34, 20,) *one of a flock*, i. e. *a sheep or goat*, a noun of unity corresponding to the collect. **צֹאן** q. v. *a flock of sheep or goats*; Gen. 22, 7. 8. 30, 32. Ex. 12, 5. Deut. 14, 4 **שֶׂה בְּשָׂרִים וְשֶׂה בְּזֵיבִים** *one of the sheep and one of the goats*, i. e. *a sheep and a goat*. Lev. 5, 7. 27, 26. 1 Sam. 15, 3. 22, 19. Judg. 6, 4; comp. **שֶׂה** and **בָּקָר**. It admits of no plural; but is put as collect. Jer. 7, 25. 43, 23.

Arab. **شَاةٌ**, plur. **شَاةٌ**, id.—The etymology is doubtful; though the word seems derived from a verb **שָׂהַה**, as **שָׂה** from **פָּהַה**; and this prob. had the same signification with Arab. **شَاةٌ** *to drive sheep by uttering the sound* **شَا شَا** repeatedly; comp. in Engl. the sound *sh, sh*. Nor is it strange that a sheep should be so named from this call or sound of the shepherd; just as in the language of German children a horse is called *Holto* from the word *hott!* used by coachmen.

\* **שְׂהַר** obsol. root, i. q. Aram. **שְׂהַר**, **סְהַר**, Arab. **شَهِدَ**, *to testify*, pr. to be an eye-witness; Conj. III, coram spectavit.—Hence the two following.

**שְׂהַר** m. c. suff. **שְׂהַרִי** Kamets impure, like part. Peal in the Aramæan dialects; *a witness*, once Job 16, 19.

**שְׂהִירָתָא** f. (**שְׂהַר**) an Aramæan word in stat. emphat. used by Laban the Syrian, *testimony, a testimonial*, Gen. 31, 47. Targ. **סְהִירָתָא** Ex. 20, 6. Syr. **ܫܗܝܪܬܐ**.

**שְׂהִירִים** m. plur. (**סְהַר**, with **ש** for **ס**) dimin. *crescents*, little moons, worn as an ornament on the necks of men, women, and camels, Judg. 8, 21. 26. Is. 3, 18. Sept. **μηνίσκοι**, Vulg. *lunulae*.

**שֵׁיב** *to be gray-haired*, see r. **שֵׁיב**.

**שֹׁבֵךְ** i. q. **סֹבֵךְ**, *thick branches, thick-et*, 2 Sam. 18, 9. R. **שֹׁבֵךְ**.

\* I. שׁוּב *to go off from, to draw back*, i. q. סוּג I, where see. So NIPH. שׁוּב 2 Sam. 1, 22, where however many Mss. and editions have ס. HIPH. שׁוּב Job 24, 2, see in r. סוּג Hiph.

\* II. שׁוּב i. q. סוּג II, *to hedge about, to enclose*, in Kal not used.

PILP. שׁוּב *to hedge about*, e. g. a vineyard. Is. 17, 11 *בְּיוֹם נִטְעָה הַשְּׁטִיטָהּ in the day thou plantedst it, thou didst also hedge it in.*—Kimchi and Aben Ezra render it by *הַגְדִּילָהּ thou didst cause it to grow*, as if from שָׁנַג i. q. שָׁנָא, שָׁנָה, שָׁנָה; but the former is to be preferred.

שׁוּב *to plaster with lime*, see r. שִׁיר.

\* שׁוּב, once Gen. 24, 63 *Isaac had gone out לְשׁוּבָה בְּשָׂדֵה, Vulg. ad meditantum in agro*, i. e. *to meditate*, so that שׁוּב would be i. q. שִׁיר I. lett. c. So too most of the ancient versions; for both Sept. ἀδολεσχῆσαι, and Aqu. δμῖλσαι, are to be understood of pious meditation and discourse. The Syriac alone has it: *ad deambulandum, to take a walk*; and this is almost demanded by the nature of the context. But not improb. it should read *לְשׁוּבָה בְּשָׂדֵה to go to and fro in the field*, in order to muster his flocks and shepherds. This is the sense of the phrase שׁוּב בְּאֶרֶץ Job 1, 7. 2 Sam. 24, 2, 8; comp. Zech. 4, 10. 2 Chr. 16, 9. Jer. 5, 1.

\* שׁוּב i. q. שָׁנָה, *to go or turn away, to turn aside to any thing*, part. plur. שׁוּבִים Ps. 40, 5.

Deriv. שָׁנָה, שָׁנָה.

\* שׁוּב *to hedge, to hedge in or about*. Arab. شَاك mid. Waw, *to hedge with thorns*, شَوْكَة thorn. See the kindred verbs שׁוּב II, סוּג II, שָׁנָה and שָׁנָה, also שָׁנָה and שָׁנָה, which seem to have come from שָׁנָה, by strengthening the middle radical. Compare also Sanscr. *sakhā*, Pers. شاخ, a leaf, bough.

—Metaph. Job 1, 10 *שָׁנָה בְּעֵדוּיָהּ thou hast made a hedge about him*, i. e. *dost protect him*. But the same phrase is also used in a sense of disfavour, for *to shut up one's way*, i. e. *to shut in, to straiten*, Hos. 2, 8; comp. Job 3, 23.

POL. שׁוּב *to intertwine, to weave*; trop. Job 10, 11 *בְּצִנְמוֹת וְגִידִים תְּשֻׁבְנִי with bones and sinews hast thou woven me*; comp. Ps. 139, 13.

Deriv. מְשׁוּבָה and מְסֻבָּה, also the three following.

שׁוּב m. Judg. 9, 49, and שׁוּבָה f. v. 48, *a bough*. Chald. סוּבָה and שׁוּבָה, Syr. سَوْبَا, id.

שׁוּב (for שׁוּבִים branches, see שׁוּב) Josh. 15, 48 Keri, also שׁוּבָה ib. Cheth. Josh. 15, 35. 1 Sam. 17, 1, *Socho, Sochoh*, pr. n. of two towns of Judah: a) One in the mountains near Anab and Eshtamoa, Josh. 15, 48; see Bibl. Res. in Palest. II. p. 195. b) The other in the plain, Josh. 15, 35. 1 Sam. 17, 1; see Bibl. Res. in Palest. ibid. p. 349.—The modern Arabic name of both is *Shuweikeh* شويكة, dimin. from *Shaukeh* شوكه; comp. the Σονχῶθ of Euseb.

שׁוּבָה *Sucathite*, patronym. from a pr. n. שׁוּבָה elsewhere unknown, 1 Chr. 2, 55.

\* שׁוּם and שׁוּם, fut. יָשׁוּם, apoc. יָשַׁם, conv. יָשַׁם, once יָשׁוּם Ex. 4, 11; imp. שׁוּם, *שׁוּם*; inf. absol. שׁוּם, constr. שׁוּם, rarely שׁוּם Job 20, 4; part. pass. f. שׁוּמָה 2 Sam. 13, 2 Keri, שׁוּמָה Cheth. genr. *to put, to set, to place*; Syr. سَمَر, Ethiop. ሠደ, ሠደ, id. Less frequent is Arab. سام mid. Ye, *to set, to constitute*, e. g. *a price*. Kindr. are שָׁם, יָשַׁם.—Hence

1. *to put, to set, to place*, where the person or thing thus *put* stands erect, or is regarded as standing rather than as lying down, Gr. ὀρθῶμαι. So of persons, *to set, to station*; 2 K. 10, 24 *Jehu stationed (שָׁם לוֹ) in the street fourscore men*. Ex. 33, 22. 1 Sam. 8, 11; troops in garrison 2 Sam. 8, 6. 14, or in ambush Josh. 8, 2. 12. Judg. 20, 36; hence also *to set or put the foot upon the neck of any one* Josh. 10, 24. Of things, which stand or seem to stand; as an idol, *to set up*, Deut. 27, 15; a monument, cippus, Gen. 28, 22. 1 Sam. 7, 12; a table Ex. 26, 35; an altar Ex. 40, 26. 29; the ark Ex. 40, 3; a throne Jer. 43, 10. 49, 38; a door, *to set or put in*, Gen. 6, 16, comp.



Job 38, 10; a tent Ps. 19, 5. So too the boards of the sacred tabernacle, which stood upon bases, Ex. 40, 18; the court before the same, by setting up the columns from which the curtains were suspended, Ex. 40, 8; also to *put up* the curtains, i. q. *to hang* them upon the columns, Ex. 40, 5.—Spec.

a) *to set* troops, i. e. *to draw up*, *to array*, c. acc. 1 Sam. 11, 11 *Saul set* (וַיִּשָּׂא) *the people in three companies*. Job 1, 17. Acc. impl. 1 K. 20, 12. Ez. 23, 24. So 1 Sam. 15, 2 שָׂם לוֹ בְּדֶרֶךְ *he set himself for him in the way*, i. e. against him.

b) *to set*, i. e. *to constitute*, *to appoint*, (τιθέναι Acts 20, 18,) e. g. a king Deut. 17, 15; a prince Hos. 2, 2; judges 1 Sam. 8, 1; c. dupl. acc. 1 Sam. l. c. Ps. 105, 21; acc. and לְ Gen. 45, 9. Ex. 2, 14; acc. and עַל, *to set over*, i. e. a person over others Ex. 1, 11. 5, 14. 1 Sam. 18, 5. So שָׂם בְּרֹאשׁ *to put at the head of*, *to set over*, Deut. 1, 13; comp. in ראשׁ no. 4.

c) *to set* a plant, i. e. *to plant*, Is. 28, 25. Ez. 17, 4. 5. Is. 41, 19. So Lat. 'ponere arborem'; Arab. نصب.

d) *to set up*, *to erect*, *to build*, e. g. a sepulchral monument Nah. 1, 14; a nest in a rock Num. 24, 21; a mound against a city Mic. 4, 14.—Metaph. *to establish* a covenant, i. q. הִקִּים בְּרִית, c. לְ 2 Sam. 23, 5.

e) שָׂם הוֹרָה, Gr. νόμον τιθέναι, *to set a law*, i. e. *to establish*, *to appoint*, *to make* a law, Ps. 78, 5. 81, 6. Gen. 47, 26. Ex. 15, 25. Josh. 24, 25. 1 Sam. 30, 25. Of the laws of the heavens Job 38, 33. Jer. 33, 25. So *to set* or *appoint* a term, limit, Ps. 104, 9. Prov. 8, 29; a place Ex. 21, 13. 2 Sam. 7, 10.

2. *to set*, *to put*, *to place*, pr. a person, so that he may sit (be seated), dwell, or in any way exist in a place; Gr. τιθέναι, which also is used in several of the senses under no. 1. 2 K. 10, 3 וַיִּשְׂתָּחֶם וַיִּשָּׂא *and set him* (cause him to sit) *upon the throne of his father*. שָׂם שָׂם בְּיָדָא *to put one in prison* 2 Chr. 18, 26. Gen. 40, 15. Gen. 2, 8 *and there* (in the garden) *he put the man*, caused him to dwell there. Job 20, 4. With לְ of place Job 5, 11; acc. Cant. 6, 12.—Also of things:

a) With עַל, *to put upon* any thing, as upon the head Ex. 29, 6. Also *to fasten* or *fix upon*, Ex. 28, 12. 26. 37, 38. 39, 7; a sword upon one's thigh Ex. 32, 27.

b) With בְּ, *to put in*, *to insert*, e. g. a hook or ring in the nose, Is. 37, 29. Job 40, 26 [34]. Gen. 24, 47. שָׂם בְּדִרְסֵים *to put in the staves into the rings* Num. 4, 6. 8. 11, 14.

c) With בֵּין, *to put between*, Judg. 15, 4.

d) i. q. *to found*, *to establish*, e. g. the world Job 34, 13; metaph. a people Is. 44, 7; the divine law 42, 4. Here belongs the expression, where God is said *to set his name* anywhere, i. e. *to establish* the seat of his worship, Deut. 12, 5. 21. 14, 24. 1 K. 9, 3. 11, 36. 2 K. 21, 4; i. q. שָׂם שְׁמֵךְ Deut. 12, 11. 26, 2.

3. *to put*, *to place*, *to lay* things (rarely persons), so that they may remain in a recumbent posture. Gen. 22, 9 *and laid him* (Isaac) *upon the altar*. 24, 2. 9. 28, 21. 31, 37. 48, 18. al. With עַל of pers. *to put* or *lay upon* any one for bearing, Gen. 21, 14. 22, 6. Ex. 3, 22; עַל of thing Lev. 24, 6. Gen. 9, 23. Ex. 29, 29. שָׂם יָד עַל פִּה *to lay the hand upon the mouth*, as imposing silence on oneself, Judg. 18, 19. Job 21, 5; אֶל-פִּה 'id. 1 Sam. 19, 13; לְפִה Job 29, 9; לְמִוְפֶּה 40, 4. With בְּ *to put* or *lay in* any place, Gen. 30, 41. 31, 34. 44, 1. 50, 26. Ex. 2, 3. Job 13, 27; rarely *to lay upon*, i. q. שָׂם עַל, Ps. 66, 11. With לְפָנַי, *to set before* any one, e. g. food 1 Sam. 9, 24. 2 K. 6, 22 (also לְ שָׂם לְפָנָם 2 Sam. 12, 20; comp. Gen. 43, 31); a law, *to set before*, *to propose*, Ex. 21, 1. Deut. 4, 44. With acc. of place; Gen. 28, 11 *and he took a stone* וַיָּשֶׂם בְּרֹאשׁוֹתָיו *and put it at* (under) *his head*. v. 18. 1 Sam. 19, 13.—Spec.

a) *to put* or *set* to any thing, *to apply*; e. g. שָׂם אֵשׁ *to put fire to* or *under*, 1 K. 18, 23. 25; שָׂם בָּרִים *to apply battering-rams*, c. עַל Ez. 4, 2. 21, 27. Also *to put* a knife to one's throat Prov. 23, 2; *to apply* a measure to a building Job 38, 5.—So שָׂם יָד בְּ שָׂם *to lay hand upon* any pers. or thing; e. g. in a hostile sense, in order to afflict or punish, Ez. 39, 21, comp. Job 40, 32. But in Ps. 89, 26 *I will put his hand upon the sea*, i. e. I, Jehovah, will cause his dominion to extend to the sea.

b) *to put on* a garment, ornaments

etc. c. **עַל** Ruth 3, 3. Ez. 16, 14. Gen. 41, 42. Lev. 8, 8. 1 K. 20, 31. 21, 27. So to *put on* or *apply* a bandage Ez. 30, 21; a girdle upon the loins Jer. 13, 1. With **בְּ** Gen. 37, 34. Ez. 24, 17.

c) **שׁוּם בְּיָד פּ** to *put into one's hand*, e. g. a cup Is. 51, 23. Contra **בְּיָדוֹ** *to put into one's own hand*, i. e. to *take in one's hand*; e. g. a hammer Judg. 4, 21; goods, 1 K. 20, 6. **שׁוּם נַפְשׁוֹ בְּכַפּוֹ** to *put or take one's life in one's hand*, see in **כַּף** lett. c. 1 Sam. 19, 5. 28, 21. See also in lett. d, here following.

d) **שׁוּם הַדְּבָרִים בְּפִי פּ** to *put words in the mouth of any one*, to suggest them to him, Ex. 4, 15. Num. 22, 38. 23, 5. 16. 2 Sam. 14, 3. Is. 51, 16. al. So to *put wonders in the hands of any one*, to give him the power of working miracles, Ex. 4, 21; to *put any thing in the ears of any one*, to rehearse it to him, Ex. 17, 14.

e) to *put or lay upon any one*, to *impose*, e. g. any thing to be done, with **עַל** of pers. Ex. 5, 8. 14. 22, 24; or to be suffered, c. **בְּ** Ex. 15, 26. Deut. 7, 15; also to *impute to any one* sc. guilt, with **עַל** Judg. 9, 24; **לְ** Deut. 22, 8. 14 [17]; **בְּ** 1 Sam. 22, 15. Job 4, 18.

f) **שׁוּם יָשָׁם לְ** to *put i. e. give a name to any one*, (*ὄνομα θείναι τινι* Od. 19. 403, *ὄνομα θείσθαι* 19. 406,) Dan. 1, 7; and with a somewhat different construction, Judg. 8, 31 **וַיִּשֶׁם אֶת־שְׁמוֹ אֲבִימֶלֶךְ** and *he set i. e. called his name Abimelech*. 2 K. 17, 34. Neh. 9, 7, and Chald. Dan. 5, 12; comp. Num. 6, 27.

g) **שׁוּם לְנֶגְדּוֹ** to *set before oneself*, before one's eyes, spoken of that for which one has high regard, Ps. 54, 5. 86, 14.

h) Absol. to *put, to lay down*, sc. a pledge, Job 17, 3. Comp. Arab. **وَضَعَ** Conj. III, i. q. **وَضَعَ رَهَانٍ**; Gr. *τίθεσθαι* Passow, A. no. 8.

i) With **אֶל** to *lay before any one*, i. e. to *propound, to explain*, Job 5, 8. Also absol. **שׁוּם שֵׁכֶל** to *explain the sense* Neh. 8, 8.

k) to *lay up*, as if in store; Job 36, 13 *the wicked רָשָׁעֵינוּ lay up wrath* sc. in their heart, i. e. they treasure up their wrath, indulge in anger and hatred against God, and do not humbly turn to him; so Umbreit correctly. Usually *they lay up* i. e. *heap up* divine wrath

against themselves, i. q. *θησαυρίζουσιν ἑαυτοῖς θυμὸν* Rom. 2, 5.

l) Similar is **שׁוּם עַל־לֵב** to *lay to heart*, Gr. *θείσθαι ἐνὶ φρεσίν*, Is. 47, 7. 57, 1. 11. Jer. 12, 11. Also **שׁוּם אֶל־לֵב** 2 Sam. 19, 20. **בְּלֵב** 1 Sam. 21, 13. Job 22, 22. With inf. and **לְ** Mal. 2, 2, also **אֲשֶׁר לֹא** (that not) Dan. 1, 8, to *care, to take care* sc. to do or not to do any thing. Ellipt. Ps. 50, 23 **שׁוּם דְּרָגָה** who *layeth to heart his way* i. e. his walk, life, who takes care to live aright.

m) i. q. to *throw, to cast*, e. g. stones and timber into the water, Ez. 26, 12.

n) Spoken of liquids, to *pour, to pour out*, e. g. blood in war, to *shed*, 1 K. 2, 5. With **בְּ** to *pour into* Judg. 6, 19. 1 Sam. 17, 54. Ps. 56, 9. With **עַל** to *pour upon*, as blood Ez. 24, 7; oil Lev. 5, 11. Trop. to *put (pour out) the Spirit upon any one*, Num. 11, 17; **בְּקֶרְבּוֹ** Is. 63, 11.

4. to *put, to set*, i. e. to *direct, to turn* in any direction; Judg. 7, 22 and *Jehovah set (turned) every man's sword against his fellow*.—Spec. a) **שׁוּם עֵינָן עַל** to *set eyes upon*, see in **עֵינָן** no. 1. e. b) **שׁוּם פָּנָיו** to *set one's face upon or towards*, in various senses, see in **פָּנָיו** no. 1. c, d, f. c) **שׁוּם לִבּוֹ** to *set one's mind upon, animus advertere, to attend to, to consider*, Is. 41, 22. Hagg. 2, 15. 18; and without **לֵב** id. Is. 41, 20. Job 34, 23. 37, 15. Judg. 19, 30. Comp. **הִכִּין לֵב** and **הִכִּין** id. With **עַל** upon or towards any thing Job 1, 8; **אֶל** Ex. 9, 21; **לְ** Deut. 32, 46. Ez. 40, 4; with **בְּ** (c. **לֵב** impl.) Job 23, 6. But 1 Sam. 9, 20 **לְ** **שׁוּם לֵב לְ** is to *set the heart upon*, i. e. to *care for, to hold dear*.

5. to *set as any thing, to put into any state or condition*, i. q. to *make, to render*; comp. Gr. *τίθεμαι* i. q. *ποιέωμαι*, see Passow in *τίθημι* B. Ex. 4, 11 **בְּרִי אֵלִים** who *maketh the dumb?* Ez. 11, 7. 19, 5. With two acc. Ps. 39, 9 *make me not (set me not as) the reproach of the wicked*, i. e. the object of their reproach. 40, 5. 91, 9. 105, 21. Job 31, 24; acc. and **לְ** Gen. 21, 13. 18. Job 24, 25. Is. 5, 20. 23, 13; to *turn into* Hos. 2, 14 [12]. With acc. and **בְּ**, to *make one as or like any thing*, Gen. 32, 12 [13] *I will make thy seed as the sand of the sea*. 48, 20. 1 K. 19, 2. Is. 14, 17. The two constructions are mingled in Is. 25, 2 **שָׂמָךְ בְּעִיר לְגַל** thou *hast made of a city*



runs, lit. 'thou hast turned from a city into ruins;' for עיר לזל or מַעֲרִיר לזל.

6. to set or put, i. q. to make, to prepare, to produce, to do; Gr. *ποιεῖν*. So שום קַרְחָה to make baldness i. e. a bald spot Deut. 14, 1. שום הַרְקָה בַּמִּדְבָּר to make a way in the desert Is. 43, 19; and so Job 19, 8. Ps. 46, 9. שום אֲזוּת to do signs or wonders, to work miracles, c. ב in or among, Ex. 10, 2. Ps. 78, 43. 105, 27. Is. 66, 19; comp. Num. 24, 23; but שום לֵאזוּת to set (give) a sign to any one Gen. 4, 15. שום בָּנִים to beget children Ezra 10, 44, comp. *θίσθαι παῖδα ὑπὸ ζῳῆς* Hymn. Ven. 256, 283. שום רָעָה עַל to do evil to any one Ps. 109, 5.—Often with dat. of pers. 'to do this or that to or for any one.' 1 K. 20, 34 make thou streets for thyself in Damascus, as my father made in Samaria. Ex. 8, 8 [12] the frogs אֲשֶׁר שָׂם לִפְנֵי which he had brought upon Pharaoh. So שום קֶצֶן to put an end to, to make an end of any thing, Job 28, 3; comp. 18, 2. With לו, as שום שֵׁם לוֹ to make oneself a name, to get renown, 2 Sam. 7, 23. 1 Chr. 17, 21. Sometimes to set or make for any one is i. q. to give, to grant; e. g. שום זֶרַע לוֹ to give seed (offspring) to any one 1 Sam. 2, 20; שום שְׁאֲרִים לוֹ to make survivors to any one, i. e. to give or preserve a posterity, Gen. 45, 7. 2 Sam. 14, 7. שום לְדָרוֹם to give place to any one, to make room, 2 K. 11, 16. 2 Chr. 23, 15; see in יד no. 6. So שום לְחַת i. q. לָחַת Is. 61, 3. Also שום שְׁלוֹם לוֹ to give peace (prosperity) to any one Num. 6, 26; שום קְבוּרָה לוֹ to give honour (glory) to, Josh. 7, 19. Is. 42, 12, comp. Ps. 66, 2; שום רַחֲמִים לוֹ to give or show mercy to, Is. 47, 6. Comp. Gr. *θίσθαι τινὶ ἄλγος, ἄνθος*, see Passow in *τίσις* B. no. 2.

HIPH. i. q. Kal. Imper. הִשְׁרִיב either attend, see Kal no. 4. c; or set in array sc. the battle, see Kal no. 1. a; Ez. 21, 21 [16]. Part. מְשִׁיב attending, regarding, Job 4, 20.

HOPH. fut. הִשְׁרִיב, to be put, set, once Gen. 24, 33 Keri. See קָטַם.

Deriv. הַשְׁמִיכָה, and pr. n. הַשְׁמִיכָה.

שום Chald. præter. שָׁם; præter. pass. שָׁם, f. שִׁימָה Dan. 6, 18, also שָׁם 3. 29; imper. plur. שִׁימִי Ezra 4, 21; i. q. Heb. to put, to place, to set. Spec.

1. to set over, i. e. to constitute, to appoint, Ezra 5, 14.

2. שום שְׁמִיָּה to make one's name any thing, to name, Dan. 5, 12.

3. שום בָּל לוֹ to set the heart on any thing, i. e. to make a point of, to endeavour, Dan. 6, 15.

4. שום נְצִיֵּם to set forth an edict, i. e. to give, make, publish it, Ezra 5, 13. 6, 1. 3. 12. Dan. 3, 10; c. dat. Ezra 5, 3. 9. Impers. מִיָּד מִיָּד מִיָּד מִיָּד from me is set forth the decree, i. e. I have made a decree, Dan. 3, 29. 4, 3. Ezra 4, 19. 6, 8. 11; שום הַדְּבָרִי id. Dan. 6, 27 [26].

5. שום נְצִיֵּם עַל to make account of, to regard, Dan. 3, 12.

ITHPE. fut. יִהְיֶה. 1. to be put, c. ב to be put in, inserted, Ezra 5, 8.

2. to be made, c. dupl. acc. Dan. 2, 5.

3. to be given, as a decree Ezra 4, 21.

\* I. שוּר. fut. וְנָשָׂר, i. q. שָׂרָה, to contend, where see.

1. to contend, to strive, c. אֶל with or against Hos. 12, 5.

2. to be prince, to have dominion, to reign, Judg. 9, 22.

HIPH. הִשְׁרִיב to make princes, Hos. 8, 4.

\* II. שוּר onomatopoeitic, i. q. נָשָׂר to saw, fut. וְנָשָׂר 1 Chr. 20, 3.

\* III. שוּר once for סוּר, to go away, to depart, inf. c. suff. בְּשׁוּרֵי Hos. 9, 12; see סוּר.

שׁוּרָה f. (ר. שָׂרָה) a row, range; Arab. *سُورَة* row of stones. Is. 28, 25 הִנֵּה שׁוּרָה and sets (plants) the wheat in rows; the accus. שׁוּרָה being put adverbially; Jerome *per ordinem*. In the east wheat is often thus sown or dropped in rows; see Niebuhr Arabien p. 157.

שׁוּרָק, see שָׂרָק.

\* שׁוּשׁ and שׁוּשׁ, fut. יִשְׁשׁ, once יִשְׁשׁ Is. 35, 1; imp. שִׁישׁ; inf. absol. שׁוּשׁ, constr. שׁוּשׁ; to exult, to be glad, to rejoice. The primary idea is that of leaping, springing, comp. סָס. Kindr. is שָׂס to leap, as the fœtus in the womb, comp. Luke 1, 41. 44; *شَوَّسَة* pulsation of an artery. Sanscr. *śas* to leap, *śāsa* a hare.—With עַל of that at which one rejoices Deut. 28, 63. Zeph.

3, 17. Jer. 32, 41. Is. 62, 5. Ps. 119, 162; with שח Job 39, 21. Ps. 35, 9. Is. 65, 19; spec. שח ביהודה Ps. 40, 17. 70, 5. Is. 61, 10; acc. once Is. 35, 1; שח c. inf. Ps. 19, 6; שח Job 3, 22. Lam. 1, 21; also Vav Is. 64, 4.—In the vexed and prob. corrupted passage: Ez. 21, 15 [10] *that to it (the sword) there may be lightning, it is sharpened* שח בני מאסח שח בל-עין, where it should prob. read שח against the prince of the tribe of my son (Judah), which despiseth all wood, i. e. since the king and people of Judah contemn all the wooden rods with which I have hitherto scourged them, therefore I will now bring against them a sharp sword. In this way שח and שח are in antithesis; the LXX express שח for שח; and שח is usual in this connection.

Deriv. שחן, שחן.

שח m. (r. שח) *meditation, thought*, Am. 4, 13.

\* שח to swim, inf. שחן, part. שחה, both Is. 25, 11. Chald. שח, Syr. سح, to wash, also to swim.

Hiph. to make swim, i. e. to inundate, Ps. 6, 7.—Hence

שח f. (Milél, for שח) a swimming Ezra 47, 5.

שחן, see שח.

\* שח to press, to press out, e. g. grapes, fut. שח Gen. 40, 11. Chald. שח id.

\* שח fut. שחן to laugh, i. q. שחן q. v. but more usual in the later Hebrew; Eth. שח, שח, to laugh; Zab. שח to rejoice.—Absol. Prov. 29, 9. Ecc. 3, 4. With שח to laugh or smile upon Job 29, 24; c. שח to laugh at, to deride, Ps. 52, 8. Job 30, 1. With שח id. but espec. in contempt, to laugh at in scorn, to scorn, espec. powerless threats, Job 5, 22. 39, 7. 18. 22. 41, 21. Prov. 31, 25; absol. id. Ps. 2, 4. With שח to mock, to rejoice in others' calamities, Prov. 1, 26; c. שח id. Lam. 1, 7.

PIEL שח, fut. שחן 1. to jest, to sport, pr. to laugh repeatedly, Pi. being iterative, Prov. 26, 19. Jer. 15, 17. Also to rejoice Prov. 8, 30. 31.

2. to sport, to play, e. g. children Zech 8, 5; sea animals Ps. 104, 26, comp. Job 40, 20. 29; also of the play or mock-fight of armies or armed men, to skirmish, 2 Sam. 2, 14.

3. to dance, always as accompanied with song and instrumental music, comp Engl. to play on an instrument; Judg. 16, 25. 1 Sam. 18, 7. 2 Sam. 6, 5. 21. 1 Chr. 13, 8. 15, 29. Jer. 30, 19 שחן the voice (song) of dancers and singers. 31, 4 שחן in the chorus of dancers.

Hiph. to laugh at in scorn, to deride, c. שח 2 Chr. 30, 10.

Deriv. שחן, pr. n. שחן i. q. שחן, also

שח and שחן m. 1. laughter Ecc. 2, 2. 7, 3. 6. 7. Job 8, 21. Ps. 126, 2.

2. derision, scorn, meton. for the object of it, Job 12, 4. Jer. 20, 7. 48, 39. Lam. 3, 14.

3. jest, sport, Prov. 10, 23; dancing to music, Judg. 16, 27.

שח see שחן.

\* שח fut. שחן, apoc. שחן, to turn aside from a way, to deviate; kindr. with שח. Aram. שח, id.—With שחן from the way Prov. 4, 15; שחן 7, 25. Spec. of adulterous females Num. 5, 12; with שחן (i. q. שחן) 5, 19, 20. 29. Comp. שחן no. 1, in Hos. 4, 12 and Ez. 23, 5.

Deriv. שחן for שחן.

שחן m. plur. (r. שחן) deviations from right, transgressions, Hos. 5, 2. Also שחן q. v. id. Ps. 101, 3. The form is like שח from r. שח or שח from r. שח.—Others concr. apostates, revolters.

\* שחן fut. שחן to lie in wait for any one, to persecute him, c. acc. Gen. 27, 41. 49, 23. 50, 15. Job 16, 9. 30, 21. Ps. 55, 4.—The primary signif. is to set a trap, comp. Syr. سح; whence the deriv. שחן.

\* שחן i. q. שחן 1. to lie in wait, to be an adversary, to persecute, c. acc. Ps. 71, 13 שחן נפשי i. q. שחן נפשי 38 21. 109. 4. שחן my adversaries, persecutors, Ps. 109, 20. 29.

2. to oppose, to resist, in the forum.



inf. c. suff. לְשָׁנָנוּ Zech. 3, 1.—Chald. שָׁנָן c. h. id. Arab. شَطَنَ to resist.

Deriv. the two following.

שָׁנָן m. 1. *an adversary*, e. g. in war, *an enemy*, 1 K. 5, 18. 11, 14. 23. 25. 1 Sam. 29, 4; in the forum Ps. 109, 6, comp. Zech. 3, 1. 2; also of one who in any way opposes another, 2 Sam. 19, 23. Num. 22, 22 *the angel of Jehorah stood in the way לְשָׁנָן to oppose him*. v. 32.—Chald. שָׁנָן, שָׁנָן, id.

2. With the art. הַשָּׁנָן *the adversary* κατ' ἐξοχήν, it assumes the nature of a proper name (Heb. Gramm. § 107. 2), i. e. *Satan*, ὁ διάβολος, *the Devil*, the evil spirit in the theology of the Jews, who seduces men to evil 1 Chr. 21, 1 (where alone the article is wanting, comp. 2 Sam. 24, 1), and accuses and calumniates them before God, Zech. 3, 1. 2. Job 1, 6–9. 2, 1 sq. Comp. Rev. 12, 10 ὁ κατήγων τῶν ἀδελφῶν ἡμῶν, ὁ κατήγων αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. Syr. شَيْطَان, Arab.

الشيطان, Eth. ሰጦን, id.—The hypothesis of A. Schultens, Herder, Eichhorn, and others, is now universally exploded: these writers held the Satan of the book of Job to be different from the Satan of the other books, regarding him as a good angel appointed to try the characters of men; and hence they proposed in the prologue of this book everywhere to read הַשָּׁנָן i. e. περιουσίτης, from the root שָׁנָן.

שָׁנָה f. (ר. שָׁנָן) 1. *accusation*, letter of accusation, Ezra 4, 6.

2. *Sitnah*, pr. n. of a well, so called from the opposition and strife of the Philistines against Isaac, Gen. 26, 21.

שָׁנִיר Chald. see in שָׁנִיר.

שִׂיא m. (for שִׂיאָה, r. נָשָׂא) *elevation*, *eminency*, i. q. נָשָׂא, Job 20, 6.

שִׂיאוֹן (for נְשִׂיאוֹן elevated) *Sion*, pr. n. of the mountain usually called Hermon, prob. nothing more than an epithet, 'the lofty,' Deut. 4, 48. R. נָשָׂא.

\* שִׁיב *to be gray*, *hoary*, i. e. *gray-headed*, *to have gray hair*, 1 Sam. 12, 2. Part. שָׁב *gray-headed*, *an old man*, *senex*, Job 15, 10.—Chald. שִׁיב, Syr. شَيْب, Arab.

شَاب mid. Ye, id.—Hence שִׁיב, שִׁיבָה.

שִׁיב Chald. id. Part. plur. emphat. שָׁבָי, constr. שָׁבָי, *old men*, *elders*, Ezra 5, 5. 9.

שִׁיב m. sc. suff. שִׁיבוֹ, *grayness* of the hair, meton. *old age*, 1 K. 14, 4.

שִׁיבָה f. (r. שִׁיב) constr. שִׁיבָה, c. suff. שִׁיבָהוּ, *grayness* of hair, *hoariness*, Hos. 7, 9. Job 41, 24. Meton. a) Of a person who has gray hairs, one *gray-headed*, Gen. 42, 38. 44, 29. 31. Ruth 4, 15. 1 K. 2, 6. 9; espec. Lev. 19, 32; fully שִׁיבָה אִישׁ Deut. 32, 25. b) For *old age*, Ps. 71, 18. 92, 15. שִׁיבָה טוֹבָה *a good old age*, i. e. *far advanced*, Gen. 15, 15. 25, 8. Judg. 8, 32. 1 Chr. 29, 28.

שִׁיג m. (r. שָׁג or שִׁיג I) *a withdrawing*; 1 K. 18, 27 לִי שִׁיג *he has withdrawn himself*, sc. into his private apartments.

\* שִׁיד *to cover with lime*, *to plaster*, Deut. 27, 2. 4. Arab. شان mid. Ye, Chald. סִיד, id.—But this is prob. rather a denom. signif. from n. שִׁיד *lime*; which itself may come from the idea of *boiling*, r. שִׁיד i. q. יִיד.

שִׁיד m. *lime*, see in r. שִׁיד ult. Deut. 27, 2. 4. Is. 33, 12. Am. 2, 1.—Arab. شَيْد, Syr. شَمِي, Chald. סִידָא, id.

שִׁיחַ, see the suff. forms in שִׁחַ.

\* שִׁיחַ fut. וְשִׁיחַ *to speak*, *to talk*, *to converse*; Talm. סִיחָה id. but not found in the kindr. dialects. With לְ, Job 12, 8 שִׁיחַ לְאָרֶץ *speak to the earth*, i. e. to the reptiles. With בְּ *to talk* of any one Ps. 69, 13; c. acc. *to talk with*, to converse with, Prov. 6, 22.—Hence a) *to speak*, or *utter a song*, *to sing*, i. q. דָּבַר no. 1. c. p. 211; absol. Judg. 5, 10; c. acc. *to sing of*, to celebrate in song, Ps. 145, 5; c. id. Ps. 105, 2. b) *to utter complaints*, *to complain*, Ps. 55, 18. Job 7, 11. Comp. subst. שִׁיחַ I. 3. c) i. q. דָּבַר בְּלִבּוֹ *to talk with oneself*, i. e. *to meditate*, espec. on divine things, Ps. 77, 4. 7 עִם-לִבִּי אֲשִׁיחָה. With בְּ of thing v. 13: 119, 15. 23. 27. etc.

Pol. fut. וְשִׁיחָה, i. q. Kal lett. c. *to meditate*, c. בְּ Ps. 143, 5. Also *to think*,

to consider, Is. 53, 8; see Comment. on Is. l. c. Thesaur. p. 1328.

Deriv. שׁוּחַ, שׁוּחַ, שׁוּחַ, שׁוּחַ.

I. שׁוּחַ m. (r. שׁוּחַ) c. suff. שׁוּחַ.

1. *speech, discourse*, 1 K. 9, 11. So perh. in irony of Baal, 1 K. 18, 27 לֹא שׁוּחַ לִי *he is talking* with some one; or perh. *he is meditating*, is in a brown study, so that he does not hear; see the root lett. c. The first is more certain.

2. *song*, Ps. 104, 34; see the root lett. a.

3. *complaint, complaining*, 1 Sam. 1, 16. Job 7, 13. 9, 27. 23, 2. Ps. 55, 3. 64, 2. 102, 1. Prov. 23, 29.

II. שׁוּחַ m. plur. שׁוּחִים, *a shrub, bush*; collect. *shrubs, bushes*, Gen. 2, 5. Job 30, 4. Plur. Gen. 21, 15. Job 30, 7.—Comp. שׁוּחַ shrub, from שׁוּב to sprout, to grow. Perh. of the same origin with שׁוּב, שׁוּב.

שׁוּחַ f. (r. שׁוּחַ) *meditation*, espec. pious, in respect to divine things, Ps. 119, 97. 99. Job 15, 4 לִפְנֵי אֵל שׁוּחַ *meditation before God*, i. e. devotion, Germ. *Andacht*.

שׁוּחַ to put, to place, see שׁוּחַ.

שׁוּחַ m. (r. שׁוּב) plur. שׁוּבִים, *thorns, prickles*, Num. 33, 55. Arab. شَوْكٌ thorn.

שׁוּחַ m. (r. שׁוּב i. q. שׁוּב) c. suff. שׁוּחַ, *a booth, hut*, also *a tabernacle, dwelling*; Lam. 2, 6 וַיִּהְיֶה שׁוּחַ בְּפֶנֶךָ God hath torn away his dwelling as the hut of a garden, i. e. the temple, comp. שׁוּב.—Others less well, *a hedge, enclosure*.

\* שׁוּבָה obsol. root, i. q. Chald. שׁוּבָה to look at, to view, Syr. شَوَّف, Samar. שׁוּבָה, to look for, to long for, Samar. שׁוּבָה eye. Kindred is שׁוּבָה. The primary idea seems to have been that of *cutting, separating, discerning*, comp. in בִּירָן; whence שׁוּבָה knife.

Deriv. שׁוּבָה — שׁוּבָה, שׁוּבָה.

שׁוּבָה f. (r. שׁוּבָה i. q. שׁוּבָה) *a pointed weapon, dart, pr. a thorn*, Job 40, 31.

Arab. شَوْكَةٌ a thorn, sharp weapon.

שׁוּחַ (watch-tower, r. שׁוּבָה) Sechu, pr. n. of a region near Ramah, 1 Sam. 19, 22.

שׁוּכָר m. (r. שׁוּכָה) *intelligence, comp.* מְשֻׁכָּה and r. שׁוּכָל no. 2; meton. the seat of it, *the mind, heart*, Job 38, 36; for this passage see in art. שׁוּכָה. Others, *phenomenon, meteor*, but against the context.

שׁוּכָה f. (r. שׁוּכָה) *the flag of a ship, a standard*, seen as a signal from afar; Samar. שׁוּכָה signal, standard. Plur. Is. 2, 16 upon all the ships of Tarshish וְעַל כָּל־שִׂפְיֹת הַחֲמָה and upon all their gay flags; comp. the parallelism v. 13–16. Sept. correctly as to sense, ἐν πύσων θύων πλοίων καλλούς. The Phœnician and Egyptian vessels had their flags and sails of purple and other splendid colours; see Ez. 27, 7. Diod. Sic. 1. 57. Wilkinson's Mann. and Cust. of Anc. Egypt. III. p. 211.

שׁוּכָר m. (r. שׁוּכָה) *a knife*, Prov. 23, 2. Chald. שׁוּכָר, Arab. سِكِّينٌ, id.

שׁוּכָר m. (r. שׁוּכָר) *one hired, a hireling, hired labourer*, Ex. 22, 14. Lev. 19, 13. 22, 10. Deut. 15, 18. Job 7, 1. al. Is. 16, 14 in three years בְּשָׁנֵי שׁוּכָר according to the years of a hireling, i. e. it will happen at this exact time, will not be deferred longer, just as the hired labourer does not continue his work beyond the stated hour.

שׁוּכָרָה f. (r. שׁוּכָר) *a hiring*; Is. 7, 20 הַשְּׁכָרָה the hired razor.

\* שׁוּכָה 1. i. q. שׁוּכָה, to interweave; also to cover, Ez. 33, 22. Hence שׁוּכָה.

2. i. q. שׁוּכָה, to hedge, spec. to hedge with thorns; hence שׁוּכָה thorn, pointed weapon, שׁוּכָה to be armed.

Deriv. שׁוּכָה, שׁוּכָה, שׁוּכָה and מְשֻׁכָּה.

שׁוּכָל 1. Pr. to look at, to behold, to view; Chald. and Samar. שׁוּכָל Ithpa. id. See Hiph. no. 1. Oftener

2. Trop. to be prudent, circumspect, to act prudently, wisely, pr. 'to look well to any thing', 1 Sam. 18, 30.

PIEL causat. of Kal no. 2. Gen. 48, 14 וַיִּשְׁכַּל אֶת־יָדָיו he laid his hands circumspectly, i. e. placed them purposely thus.—But all the ancient versions give the sense, *he laid his hands cross-wise*, Sept.



ἐναλλάξ τὰς χεῖρας, Vulg. *commutans manus*.

HITHP. 1. *to look at, to behold*; Gen. 3, 6 וַיִּשְׁכַּח וַיִּתֵּן לְחַשְׁבִּיל and pleasant was the tree to behold; Vulg. *aspectu delectabile*, and so the other ancient versions. Others refer it to no. 5.

2. Trop. *to look at with the mind, to consider, to attend to*, absol. Dan. 9, 25; c. acc. Deut. 32, 29. Ps. 64, 10; עַל Prov. 16, 20; אֵל Neh. 8, 13. Ps. 41, 2 מְשַׁכֵּל אֶל-דָּל who considereth the poor, i. e. careth for him; c. לְ Prov. 21, 12; בְּ Dan. 9, 13; בְּרִי Is. 41, 20.

3. *to be or become intelligent, prudent, wise*, Ps. 2, 10. 94, 8; c. בְּ Dan. 1, 4, comp. v. 17; *to act prudently, wisely*, Jer. 20, 11. 23, 5.—PART. מְשַׁכֵּל one intelligent, prudent, wise, Job 22, 2. Prov. 10, 5. 14, 35. Am. 5, 13; also upright, righteous, godly, Ps. 14, 2. Dan. 11, 33. 35. 12, 3; comp. הַכֶּמֶה, הַכֶּמֶה. But subst. מְשַׁכֵּל a poem, see in its order, p. 621.—Inf. הַשְׁכִּיל Jer. 3, 15 and הַשְׁכִּיל Prov. 1, 3. 21, 16, subst. *intelligence, understanding, wisdom*.

4. i. q. הַצְלִיחַ *to have success, to prosper*, in any undertaking or business, Josh. 1, 7. 8. 2 K. 18, 7. Is. 52, 13. Jer. 10, 21. Prov. 17, 8. Also

5. Causat. *to make wise, i. e. to teach, to instruct*, c. acc. Ps. 32, 8. Prov. 16, 23; c. dupl. acc. Dan. 9, 22; c. לְ pers. Prov. 21, 11.

6. *to give success, to cause to prosper*, 1 K. 2, 3. Deut. 29, 8.

Deriv. שֶׁכַל and שֶׁכַל, also מְשַׁכֵּל.

שֶׁכַל Chald. ITHPA. c. בְּ *to attend to any thing, to consider*, Dan. 7, 8.—Hence שֶׁכַלָּה.

שֶׁכַל m. 1 Chr. 22, 12, also שֶׁכַל, in pause שֶׁכַל, c. suff. שֶׁכַל. R. שֶׁכַל.

1. *intelligence, understanding, wisdom*, 1 Chr. 22, 12. 26, 14. Prov. 12, 8. שֶׁכַל good understanding Prov. 13, 15. Ps. 111, 10. 2 Chr. 30, 22. שֶׁכַל שֶׁכַל *to give the understanding of any thing, i. e. to cause to understand it*, Neh. 8, 8.—In a bad sense, *craft, cunning*, Dan. 8, 25.

2. *prosperous success, prosperity*, Prov. 3, 4.

שֶׁכַלָּה f. Ecc. 1, 17 *folly*, i. q. שֶׁכַלָּה which is found in many Mss. and editions.

שֶׁכַלָּה Chald. f. (ר. שֶׁכַל) *intelligence, understanding*, Dan. 5, 11. 12.

\* שֶׁכַר fut. יִשְׁכַר, *to hire*; Arab. شکر *to reward, to thank*. Talm. i. q.

Heb.—With acc. of pers. Gen. 30, 16. Prov. 26, 10. So *to hire workmen* 2 Chr. 24, 12. Is. 46, 6; *troops* 2 Sam. 10, 6. 2 K. 7, 6. 1 Chr. 19, 6. 2 Chr. 25, 6; a priest Judg. 18, 4. In a bad sense i. q. *to bribe* Judg. 9, 4. Deut. 23, 5. Neh. 13, 2.

NIPH. *to hire oneself out, to be hired*, 1 Sam. 2, 5.

HITHP. *to hire oneself out, to earn wages*, Hag. 1, 6.

Deriv. שֶׁכַר, שֶׁכַר, שֶׁכַר, שֶׁכַר, שֶׁכַר, שֶׁכַר, pr. n. שֶׁכַר.

שֶׁכַר m. constr. שֶׁכַר, c. suff. שֶׁכַר. R. שֶׁכַר.

1. *hire, wages*, of a labourer Gen. 30, 28. 32. Deut. 15, 18. 1 K. 5, 20. Zech. 8, 10. Mal. 3, 5; of a nurse Ex. 2, 9; *fare, passage-money*, Jon. 1, 3; also *hire of a thing* Ex. 22, 14; *stipend of the priests* Num. 18, 31.

2. *reward*, espec. from God, either for virtue Gen. 15, 1. 2 Chr. 15, 7. Jer. 31, 16. Ps. 127, 3; or for labours and sufferings Is. 40, 10. 62, 11. Ez. 29, 18. 19.

3. *Sacar*, pr. n. m. a) 1 Chr. 26, 4. b) 1 Chr. 11, 35, for which in the parall. passage 2 Sam. 23, 33 שֶׁכַר.

שֶׁכַר m. (ר. שֶׁכַר) *hire, wages*, Prov. 11, 18. Is. 19, 10 שֶׁכַר שֶׁכַר those making wages, hired labourers; comp. עֶשֶׂה no. 2. d.

\* שֶׁכַל obsol. root, i. q. Arab. سلى, pr. *to be quiet*, i. q. שֶׁכַל; then *to be fat*, i. q. Arab. سلى VIII.—Hence

שֶׁכַל m. (Keri שֶׁכַל) a quail, so called

from its fatness, comp. Arab. سَبَانِي; thrice collect. quails, Ex. 16, 13 where it is joined with a fem. in the manner of collectives. Num. 11, 32. Ps. 105, 40.—PLUR. שֶׁכַלִּים Num. 11, 31, as from a sing.

שֶׁכַל, corresponding to Arab. سَلَوِي, and Samar. סלוי, which the Cod. Hebræo-Sam. also has. Sept. ὀρνιθόμορφα, Vulg. *coturnix*. See Bochart Hieroz. II. p. 92.—Not the bird now called kūlā طاء, see Bibl. Res. in Palest. II. p. 620.

שְׁלִי Keri, see שְׁלִי.

שְׁלֵמָה (garment, see שְׁלֵמָה) *Salma*, pr. n. m. a) A son of Caleb 1 Chr. 2, 51. 54. b) See in שְׁלֵמָה no. 2.

שְׁלֵמָה f. by transpos. for שְׁלֵמָה q. v.

1. a garment Ex. 22, 8. Mic. 2, 8.

2. *Salmah*, pr. n. of the father of Boaz, Ruth 4, 20; for which שְׁלֵמָה 1 Chr. 2, 11, and שְׁלֵמון Ruth 4, 21.

שְׁלֵמון (clothed) *Salmon*, pr. n. m. see שְׁלֵמָה no. 2.

שְׁלֵמִי *Salmai*, pr. n. m. Neh. 7, 48; for which Ezra 2, 46 Keri שְׁלֵמִי.

שְׁמִיאל a quadrilit. root not used in Kal, denom. from שְׁמִיאל.

HIPH. הִשְׁמִיאל, fut. הִשְׁמִיאל Gen. 13, 9; inf. and imp. הִשְׁמִיאל 2 Sam. 14, 19, מִשְׁמִיאל Ez. 21, 21; part. plur. מִשְׁמִיאלים 1 Chr. 12, 2.

1. to turn to the left, Gen. 13, 9. Is. 30, 21. Ez. 21, 21. 2 Sam. 14, 19 see in רִמְיָן.

2. to use the left hand, to be left-handed, 1 Chr. 12, 2.

\* שְׁמִיאל, more fully שְׁמִיאל which ought perh. to be pronounced שְׁמִיאל, Arab. شِمَال.

1. the left hand, opp. רִמְיָן the right hand. Gen. 48, 14. Judg. 16, 29. Jon. 4, 11. Cant. 2, 6. 8, 3. Accus. שְׁמִיאל and הַשְׁמִיאל (Gen. 13, 9) to the left hand, towards the left; often in the phrase הִסֵּר רִמְיָן וְשְׁמִיאל not to turn to the right hand or to the left Deut. 2, 27 (comp. Num. 20, 17). 5, 29. Josh. 1, 7. 23, 6. 1 Sam. 6, 12. 2 K. 22, 2. מִשְׁמִיאל on or at the left hand 1 K. 7, 49; c. genit. of any one Gen. 48, 13. 2 Sam. 16, 6. 1 K. 22, 19. 2 Chr. 4, 8. עַל-שְׁמִיאל on the left hand 2 K. 23, 8; to the left hand, towards the left, Gen. 24, 49. Is. 9, 19.

2. the left, i. e. the left side, quarter, part; hence שְׁמִיאל יְד-יְהוָה the left hand, Judg. 3, 21. Ez. 39, 3.

3. the north, the northern quarter, see in אַחֲרֵי no. 2. Job 23, 9. Gen. 14, 15 מִשְׁמִיאל לְדָמַשְׁק on the north of Damascus. Corresponding in Arabic is شِمَال the left hand, the left, the north.

NOTE. As to the origin of this quadrilateral, some regard it as from שָׁמַח

and ל, the latter either as added, or as borrowed from מוֹל, i. e. שְׁמִיאל from שָׁמַח and מוֹל. Others, as Simonis, make it from a root שְׁמַל שִׁמַל to wrap oneself in a garment; as if שְׁמִיאל the left hand were so called as being usually enveloped in the mantle or outer garment.

Deriv. denom. שְׁמִיאל Hiph. and

שְׁמִיאלִי adj. left, on the left, opp. יְמִינִי right; 1 K. 7, 21. Ez. 4, 4. Fem. שְׁמִיאלִית Lev. 14, 15. 16. 26 sq. 2 K. 11, 11.

\* שְׁמִיחָה and שְׁמִיחָה Neh. 12, 43. Zech. 10, 7; imp. שְׁמִיחָה, fut. רִשְׁמִיחָה; to rejoice, to be joyful, to be glad. The primary idea seems to be that of a smiling, cheerful, merry countenance, comp. שְׁמִיחָה lett. a, b; and hence Arab. سَمَح to be

cheerful, gentle, liberal.—Judg. 9, 19. 1 Sam. 11, 15. 1 K. 5, 21. Ecc. 3, 22. al. Sometimes of a louder joy, to be or make merry, spoken of persons feasting and indulging themselves, 1 K. 4, 20. Ecc. 8, 15; comp. Zech. 10, 7. Hence שְׁמִיחָה לְפָנֵי יְהוָה to rejoice before Jehovah, spoken of the sacred festivities held in the courts of the sanctuary, Lev. 23, 40. Deut. 12, 7. 12. 18. 14. 26. 16, 11. Neh. 12, 43; comp. Is. 9, 2. Also of those singing and dancing, Job 21, 12. So too שְׁמִיחָה לְבָבוֹ Ex. 4, 14; elsewhere ascribed to the heart itself Ps. 16, 9. 33, 21. Prov. 23, 15; and to inanimate things, as the heavens Ps. 96, 11. 1 Chr. 16, 31; Mount Zion Ps. 48, 12; once to a light, Prov. 13, 9 the candle of the righteous רִשְׁמִיחָה rejoiceth, i. e. shines with a cheerful light.—With ב of that in or at which one rejoices, 1 Sam. 2, 1. Ps. 21, 2. 104, 31. 122, 1. Prov. 23, 24; often שְׁמִיחָה בְּיְהוָה to rejoice in Jehovah i. e. in his favour and protection Ps. 9, 3. 32, 11. 85, 7. 97, 12. Joel 2, 23. With עַל id. Is. 9, 16. 39, 2. Jon. 4, 6. 1 Chr. 29, 9; rarely c. מִן Prov. 5, 18 (where many Mss. have ב). Ecc. 2, 10; c. ב et inf. as שְׁמִיחָה לְרֵאוֹת 1 Sam. 6, 13, comp. Judg. 19, 3; בִּי Ps. 58, 11. Job 31, 25. For the idea of rejoicing over the calamities or destruction of any one is put ל שְׁמִיחָה Ps. 35, 19. 24. 38, 17. Is. 14, 8. Mic. 7, 8. Ob. 12; rarely ל שְׁמִיחָה Prov. 24, 17. Job 31, 29.

PIEL שְׁמִיחָה, fut. רִשְׁמִיחָה, to make rejoice,



to gladden, to cheer, c. acc. Deut. 24, 5. Prov. 10, 1. 15, 20. 30. Ps. 45, 9. 104, 15. al. Of a rejoicing over the calamities of others, c. לְ Ps. 30, 2; עַל Lam. 2, 17; בְּ 2 Chr. 20, 27.

HIPH. i. q. Piel, Ps. 89, 43.

Deriv. the two following.

שְׂמֵחַ m. adj. verbal, fem. שְׂמֵחָה, joyful, glad, rejoicing, Deut. 16, 15; c. בְּ because of or in any thing Ecc. 2, 10; plur. c. לְ et inf. Prov. 2, 14 שְׂמֵחִים לַעֲשׂוֹת שְׂמֵחִים who rejoice to do evil. Plur. constr. once שְׂמֵחֵי Ps. 35, 26, once שְׂמֵחֵי Is. 24, 7.

שְׂמֵחָה f. (r. שְׂמַח) constr. שְׂמֵחָה, c. suff. שְׂמֵחָהּ, plur. שְׂמֵחוֹת; joy, gladness, rejoicing, Ps. 4, 8. 45, 16. שְׂמֵחָה שְׂמֵחָה to rejoice with great joy, i. e. exceedingly, 1 K. 1, 40. Jon. 4, 6. Spec. a) The loud expression of joy, as songs of joy, shouts of rejoicing, Gen. 31, 27. Neh. 12, 43. 2 Chr. 23, 18. 29, 30. b) festivity, i. e. festive banquets, pleasures, Judg. 16, 23. Prov. 21, 17 אֶהֱבֶה לְעֵשָׂה שְׂמֵחָה loving pleasures. Neh. 8, 12. 12, 27. 2 Chr. 30, 23. בֵּית שְׂמֵחָה Ecc. 7, 4.

שְׂמִירָה f. (r. שְׂמֵר, שְׂמֵר for שְׂמֵר) a carpet, quilt, mattress, Judg. 4, 18; where some Mss. read שְׂמִירָה. Comp. שְׂמֵר bed, couch.

\* שְׂמֵל obsol. root; Arab. شَمَلٌ to cover with a garment; Conj. IV, to wrap oneself. Hence שְׂמֵלָה, שְׂמֵלָה, garment.

HIPH. i. q. שְׂמֵל, see r. שְׂמֵל.

שְׂמֵלָה f. (r. שְׂמֵל) constr. שְׂמֵלָה, c. suff. שְׂמֵלָהּ; plur. שְׂמֵלוֹת, c. suff. שְׂמֵלוֹתָם; a garment, both of men and women Deut. 22, 5; espec. the wide outer garment or mantle Gen. 9, 23. Judg. 8, 25. Prov. 30, 4; in which a person wrapped himself at night, Deut. 22, 17; the soldiers' cloak, Is. 9, 4. Also genr. raiment, as שְׂמֵלָה לֶחֶם food and raiment Deut. 10, 18. Is. 3, 7. 4, 1. Plur. שְׂמֵלוֹת garments Gen. 45, 22. Ex. 3, 22. al.—From this primary form comes by transpos. שְׂמֵלָה q. v.

שְׂמֵלָה (garment) Samlah, pr. n. of a king of Edom, Gen. 36, 36. 1 Chr. 1, 47.

\* שְׂמֵם obsol. root, Arab. سَمٌ to poison; whence سَمُوم Samûm (Simoom) a poisonous wind.

שְׂמֵמִית (in some Mss. שְׂמֵמִית) a species of poisonous lizard, Prov. 30, 28; Sept. καλαβώτης, Vulg. stellio. Arab.

سَمٌ is a poisonous lizard spotted like a leopard. See Bochart Hieroz. II. p. 1084.

\* שְׂמֵר i. q. r. שְׂמֵר; hence שְׂמֵרוֹת nails; comp. בְּשֵׁמֶר.

\* שְׂנֵא, fut. יִשְׁנֵא, inf. abs. שְׁנֵא, constr. שְׁנֵא and שְׁנֵאָה Prov. 8, 13, to hate.

Syr. سَنَّ, Arab. سَنَّ, id. but Arab. also intrans. to be ugly, deformed, i. q. شَنَّعَ.

In this idea of ugliness, deformity, seems to lie the primary meaning of the root; comp. Engl. ugly, pr. in a physical sense, but also provincially of temper and disposition.—Constr. with acc. of pers. Gen. 26, 27. Deut. 22, 13. Judg. 14, 16. Ps. 5, 6. 31, 7. 139, 22; with acc. of thing, e. g. falsehood Ps. 119, 104. 128, 163; wickedness Ps. 45, 8; also 50, 17. Prov. 5, 12. Ecc. 2, 17. Ps. 120, 6. al. Rarely with לְ of pers. Deut. 19, 11. Ascribed to the soul (נֶפֶשׁ) Is. 1, 14. Ps. 11, 5. Opp. אָרַב Deut. 21, 15. 2 Sam. 19, 7.—PART. שְׂנֵא, subst. a hater, an enemy, either personal Ex. 23, 5. Job 8, 22. Prov. 25, 21. Ps. 35, 19; or public Gen. 24, 60. Ex. 1, 10. Ps. 21, 9. With suff. שְׂנֵאוֹ Deut. 7, 10; but also לֹי id. Deut. 4, 42. 19, 4. 6. 11. Josh. 20, 5; comp. Gr. ἐχθρός τι. Heb. Gr. § 113. 2. Fem. plur. שְׂנֵאוֹת Ez. 16, 27. Part. pass. hateful, odious, fem. Prov. 30, 23.

NIPH. pass. of Kal, Prov. 14, 17. 20.

PIEL only in Part. מְשֵׁנֵא a hater, an enemy, either personal Job 31, 29; or public Deut. 33, 11. Ps. 18, 41. 44, 11. 68, 2. 89, 24. Only in poetic style.

Deriv. שְׂנֵאָה, שְׂנֵאָה.

שְׂנֵא Chald. i. q. Heb. Part. שְׂנֵא a hater, enemy, Dan. 4, 16 [19].

שְׂנֵאָה f. (r. שְׂנֵא) constr. שְׂנֵאָה, c. suff. שְׂנֵאָהּ.

1. Pr. inf. of the verb שְׁנֵא Deut. 1, 27. 2. hatred, 2 Sam. 13, 15. Ps. 109, 5. Ecc. 9, 1. בְּשֵׁנֵאָה in hatred Num. 35, 20.

שָׂנְאָה גְדוֹלָה *to hate with great hatred*, i. e. exceedingly, 2 Sam. 13, 15.

שָׂנְאָה m. (ר. שָׂנְאָה) adj. verbal, only fem. שָׂנְאָה, *hated*, Deut. 21, 15.

שְׂנִיר (ר. שְׂנִיר, coat of mail, i. q. שְׂנִיר q. v. no. 2; or, cataract, i. q. שְׂנִיר, from the noise of waters) *Senir*, pr. n. of Mount Hermon among the Amorites Deut. 3, 9. Ez. 27, 5; in a narrower sense for a part of Hermon, Cant. 4, 8. 1 Chr. 5, 23. According to Abulfeda the part of Anti-Lebanon north of Damascus is called *سنيّر* *Senir*; Abulfed. ed. Köhler p. 164; ed. Paris p. 68.—Written also שְׂנִיר in some copies Deut. 3, 9. Cant. 4, 8.

\* שְׂנִיר obsol. root, prob. i. q. שְׂנִיר *to make a noise, to clatter*, e. g. as arms, whence שְׂנִיר armature, coat of mail. Hence see pr. n. שְׂנִיר.

שְׂנִיר, plur. שְׂנִירִים, see in שְׂנִיר.

שְׂנִיר m. (ר. שְׂנִיר) constr. שְׂנִיר; plur. שְׂנִירִים, constr. שְׂנִירִי.

1. *hairy, shaggy, rough*, Gen. 27, 11. 23. Dan. 8, 21. Chald. שְׂנִיר, Syr.

شَعِيرٌ, Arab. شَعِيرٌ, id.

2. *a he-goat, buck*, (Lat. *hircus* i. q. *hirtus, hirsutus*, hairy,) Lev. 4, 24. 16, 9 sq. Fully שְׂנִיר *a buck of the goats*, goat-buck, Gen. 37, 31. Lev. 4, 23. 16, 5. Num. 7, 16 sq. 28, 30. 29, 11. al. שְׂנִיר *the goat of the sin-offering* Lev. 9, 3. 15. 10, 16. 15, 27. For the worship of the he-goat among the Hebrews, after the example of the Egyptians, see Lev. 17, 7. 2 Chr. 11, 15. Fem. שְׂנִירָה *a she-goat*, see in its order.—Plur. שְׂנִירִים *he-goats for satyrs, wood-demons*, supposed to resemble he-goats, and to live in deserts Is. 13, 21. 34, 14. Sept. *δαίμόνια*. See on these popular superstitions, Comment. on Isa. II. cc. Bochart. Hieroz. II. p. 844.

3. Plur. שְׂנִירִים, *showers*, Deut. 32, 2; comp. r. שְׂנִיר *to shudder*.

שְׂנִיר (hairy, shaggy, r. שְׂנִיר) *Seir*, pr. n.

a) A phylarch or chief of the Horites, Gen. 36, 20–30.

b) The mountainous country of the

Edomites, extending from the Dead Sea to the Elanitic Gulf, the northern part of which is now called *Jebal* (see גִּבְלָה), and the southern *esh-Sherah*, الشراة; see Burckhardt's Travels in Syria, p. 491, 410. Bibl. Res. in Palest. II. p. 552. This region (ר. שְׂנִיר Gen. 14, 6. Deut. 1, 2. 2, 1) was first inhabited by the Horites, חֹרִיטִים Gen. 14, 6. Deut. 2, 12; then by Esau Gen. 32, 4. 33, 14. 16, and his posterity the Edomites Deut. 2, 4 sq. 2 Chr. 20, 10. al. This mountainous country may possibly have derived its name from the Horite *Seir*, see above שְׂנִיר in lett. a; but it is better to render שְׂנִיר as an appellative, *the shaggy mountains*, i. e. clothed and as it were bristling with trees and forests; comp. Gr. *λύσιος*, and Jos. Ant. 1. 20. 3.

c) A mountain on the northern border of the tribe of Judah, Josh. 15, 10.

שְׂנִירָה f. (ר. שְׂנִיר) constr. שְׂנִירָה

1. *a she-goat*, comp. in שְׂנִיר, Lev. 4, 28. 5, 6.

2. *Seirah*, pr. n. of a place or tract in the mountains of Ephraim, c. ה loc. הַשְּׂנִירָה Judg. 3, 26 comp. 27.

שְׂנִיעִים m. plur. (ר. שְׂנִיעִים, שְׂנִיעִים for שְׂנִיעִים) *thoughts, cogitations*, which divide and distract the mind; Job 20, 2. 4, 13 in *thoughts from the visions of the night*, i. e. nocturnal dreams which distract and agitate the mind; comp. Dan. 2, 1.

\* שְׂנִיר fut. שְׂנִיר *to shudder, to shiver*; Germ. *schauern, schaudern*.

1. Like שְׂנִיר, spoken of the sudden commotion and raging of a storm or tempest, *to storm*; see Pi. Hithp. Niph. Comp. Lat. 'dies horruit imbre' Val. Flacc. 'tempestas horrescit nimbis' Sil. 1. 133; Germ. *Regenschauer*, Engl. *shower*.—With acc. *to sweep away in storm*, Ps. 58, 10. Hence שְׂנִיר no. 1, שְׂנִירָה (שְׂנִיר no. 3).

2. Of the convulsive motion and shrinking of the skin in sudden terror, *to shudder, to shiver*, Gr. *φρίσσω, φρίσσω*, Ez. 27, 35 מְלָכֵיהֶם שְׂנִיר שְׂנִיר *their kings shall greatly shudder*, i. e. be seized with great and sudden terror. Jer. 2, 12; with עַל of the cause Ez. 32, 10. With acc. like Gr. *φρίσσω τινά*, *to shudder at*, i. e. to feel a sacred awe before a divi-



nity, to fear, Deut. 32, 17.—Hence שִׁיר no. 2.

3. Of the hair, to stand on end, to bristle, as the effect of the sudden shudder of the skin; comp. φρίσσω Sept. Job 4, 15; φρίσσουσι τρίχες Hesiod Op. 540; Lat. 'capilli horrent' Tib. 2. 3. 23. Hence in the derivatives is found the signif. of standing on end, bristling, shaggy, hairy; as שִׁיר, שִׁירָה, a hair, collect. hair, comp. Germ. Haar, Lat. hirtus, hirsutus, hircus; χίρ, her, heres (eres) i. e. hedgehog; also שִׁירָה hordeum, barley, so called from its bristling ears; and שִׁירָה hirsutus, shaggy, a goat; Arab. شعر to be shaggy, hairy.

NIPH. impers. it storms, is tempestuous, a tempest rages, Ps. 50, 3.

PIEL to sweep away in storm, c. מִן Job 27, 21.

HITHP. to rush on like a tempest, c. עַל Dan. 11, 40; comp. מִן Hab. 3, 14.

Deriv. see in Kal no. 1, 3.

שִׁיר m. (ר. שִׁיר) 1. i. q. סִיר, a tempest, storm, Is. 28, 2.

2. a shuddering, horror, Job 18, 20. Ez. 27, 35, 32, 10.

3. Once as constr. of שִׁיר q. v.

שִׁיר m. (ר. שִׁיר) constr. שִׁיר, once שִׁיר Is. 7, 20, c. suff. שִׁיר, hair, so called from standing out or erect, bristling; see r. שִׁיר no. 3. Arab. شعر, Syr. سَحْل, id.—Spoken: a) Of the hair of the head, with ראש added Judg. 16, 22. 2 Sam. 14, 26. Ezra 9, 3; without ראש Cant. 4, 1. Ps. 68, 22. b) Of hair on other parts of the body, Lev. 13, 3 sq. שִׁיר רַגְלִים the hair of the feet, i. e. of the pudenda Is. 7, 20; and so καὶ ἐξοχὴν of the hair of puberty, Ez. 16, 7. Arab. شعرة id. c) Perh. the shag of coarse woollen cloth; so שִׁירָה a hairy mantle, i. e. made either of hair or fur (Arab. شعرا), or of shaggy woollen cloth, Gen. 25, 25. Zech. 14, 4. Hence אִישׁ בְּעֵל שִׁיר a man clad in such a mantle 2 K. 1, 8.

שִׁיר Chald. m. hair, with ראש added Dan. 3, 27, 7, 9. In Targ. id.

שִׁירָה f. i. q. סִירָה a tempest, storm, Job 9, 17. Nah. 1, 3. R. שִׁיר.

שִׁירָה f. (ר. שִׁיר) constr. שִׁירָה, c. suff. שִׁירָה, plur. constr. שִׁירָה, n. unit. of

שִׁיר, a hair, Arab. شعرة id. Judg. 20, 16 אֶל-יְהוֹשָׁפָא to a hair, proverbially of slingers who could hit a mark without varying a hair's breadth. Elsewhere collect. hair, e. g. of the head 1 Sam. 14, 45. 2 Sam. 14, 11. 1 K. 1, 52; or genr. of the body Job 4, 15. Plur. שִׁירָה ראש the hairs of my head Ps. 40, 13, 69, 5.

שִׁירָה f. also שִׁירָה Joel 1, 11 (ר. שִׁיר no. 3) plur. שִׁירָה, שִׁירָה; barley, so called from the bearded and bristling ears of this grain; like Lat. hordeum a horrendo, and vice versa קֶסֶמָה spelt (q. v.) from its smooth and shorn ears. Syr. سَحْل, Chald. סִירָה, שִׁירָה;

שִׁירָה; Arab. شعيرة barley, شعيرة a barley-corn.—Sing. only of barley in growth, Job 31, 40. Joel 1, 11. Ex. 9, 31. Deut. 8, 8. Is. 28, 25. Plur. שִׁירָה of the grain after threshing (comp. הָשָׂה, הָשָׂה) 2 Sam. 17, 28. 1 K. 5, 18. Jer. 41, 8. Ez. 4, 9. al. הֹמֶר שִׁירָה a homer of barley Lev. 27, 16. שִׁירָה barley-meal Num. 5, 15; לֶחֶם שִׁירָה barley-bread Judg. 7, 13, comp. Ez. 4, 12. So too שִׁירָה שִׁירָה barley-harvest, the gathering in of the grain, Ruth 1, 22, 2, 23. 2 Sam. 21, 9.

שִׁירָה (barley) Seorim, pr. n. m. 1 Chr. 24, 8.

\* שִׁירָה obsol. root, which seems to have had the signif. to suck or lick up greedily, to absorb, like kindr. סָבָא q. v. The same idea is expressed in other families of languages (inserting the letters l or r) by the roots slab, srab, comp. שָׁב to drink, סָבָא to absorb, Lat. sorbere, Germ. vulg. schlappen. Dropping l there arises Lat. sapio to taste; or casting off the sibilant, Pers. لب, Lat. labium, Engl. to lap.

Deriv. שִׁירָה, שִׁירָה.

שִׁירָה f. dual שִׁירָה, constr. שִׁירָה, c. suff. שִׁירָה; plur. constr. שִׁירָה as from a form שִׁירָה. R. שִׁירָה.

1. a lip, dual the lips. Chald. סִפָּא,

שפה, Syr. ܫܦܗ, Arab. شَفَا, id. —Is. 37, 29. Cant. 4, 3. 11. 5, 13. Prov. 24, 28. הַפִּי הַזֶּה Ps. 22, 8, see in פִּי Hiph. Often put: a) As an organ of speech; e. g. to *open the lips*, to begin to speak, Job 11, 5. 32, 20; also to *open the lips of* any one, to cause him to speak, Ps. 51, 17; to *refrain the lips*, to keep silence, Ps. 40, 10. Prov. 10, 19. So speech or discourse is said to be *upon the lips* Prov. 16, 10. Ps. 16, 4; once *under the lips* Ps. 140, 4; comp. Ez. 36, 3, for which see in לִשׁוֹן no. 1. p. 528. Job 2, 10 *he did not sin with his lips*. 12, 20. Ps. 45, 3. עֵרֶל שְׁפָתַי of *uncircumcised lips*, i. e. not of ready speech, Ex. 6, 12. —Hence b) Of the *manner of speech*, e. g. α) In nations, i. q. *speech, dialect*, Gen. 11, 1. 6. 7. 9. Is. 19, 18 שְׂפַח כְּנָעַן *the dialect of Canaan*. 33, 19. Ez. 3, 5. 6. β) In individuals whose *manner of speech* varies according to their disposition and habits; e. g. שִׁפְתֵי שָׂקָר *lip of deceit, lying lips*, falsehood, Prov. 10, 18, comp. 17, 4. 7. Ps. 120, 2; שְׂפַח אֱוֶן id. Prov. 17, 4. שִׁפְתֵי אֱמֶת *lip of truth*, veracity, Prov. 12, 19. שְׂפָתַי הִלָּקִים *burning lips*, ardent professions, Prov. 26, 23. שְׂפָתַי מֵתֵק *sweetness of the lips*, pleasant discourse, Prov. 16, 22; so Zeph. 3, 9. Is. 6, 5. Ps. 12, 3. 4. —Also *the word of one's lips*, e. g. of Jehovah, a divine precept, Ps. 17, 4; comp. Prov. 23, 16. Elsewhere in a bad sense, of what one utters with his lips, but without consideration and without meaning what he says (comp. Is. 29, 13); hence *lip-talk*, i. e. *empty words*, vain and foolish discourse, Is. 36, 5. Prov. 14, 23; and so שְׂפָתַי אֵישׁ *a man of talk*, an empty talker, Job 11, 2; אֲוִיל שְׂפָתַי *a prating fool* Prov. 10, 8; comp. Lev. 5, 4. Ps. 106, 33. —Ps. 81, 6 יָדַעְתִּי אֶשְׁמַע *I heard a language* (manner of speech) that *I had not known*, i. e. the divine communications. —Arab. بنت الشفة, *بن الشفة*, the son or daughter of the lip, i. e. speech.

2. a *lip*, i. e. *the edge, border, margin*, as of a cup 1 K. 7, 26; of a garment Ex. 28, 32; of a curtain 26, 4. 36, 11; of the sea, *the shore* Gen. 22, 17. Ex. 14, 30. Josh. 11, 4; of a river, *the bank* Gen. 41, 3. 17. Ex. 2, 3. 2 K. 2, 13. שְׂפַת הַיַּרְדֵּן *the bank of the Jordan*; and so

Judg. 7, 22 שְׂפַח אָבֶל מְהוֹלָה *the bank of (the stream at) Abel-meholah*.

\* שְׂפָתָהּ, whence Pi. שִׁפָּה and n. מִשְׁפָּח, see in ר. סָפָה.

שִׁפָּם m. (from שִׁפָּה lip, and דָּבַר, comp. סָלָם, אֵלָם, שִׁפָּמוֹ, pr. *lip-beard, the mustachios*; e. g. עָשָׂה הַשִּׁפָּם *to trim the mustachios* or beard 2 Sam. 19, 25, Sept. ποιεῖν μύστακα. Also עָשָׂה עַל-הַשִּׁפָּם *to cover the mustachios*, i. e. the mouth and the beard over it, in token of leprosy or falsehood, Lev. 13, 45. Mic. 3, 7. Ez. 24, 17. 22. Sept. στόμα, χεῖλη. Græc. Venet. in Liv. μύσταξ.

שִׁפָּן, see in ר. סָפָן.

שִׁפָּק, see in ר. סָפָק.

שִׁפָּק m. (r. סָפָק I, שִׁ for ס) *a smiting, chastisement*, from God, Job 36, 18. Comp. סָפָק Job 34, 26.

שָׁק m. (r. שָׁקָק) c. suff. שָׁקוֹ; plur. שָׁקִים, c. suff. שְׁקִיָּהם.

1. *sacking, sackcloth*, a coarse cloth, espec. as made of hair, used for sieves and strainers (see the root); also for sacks to hold grain and for mourning garments. Comp. Eth. שִׁפְּ sackcloth, also the garments of monks and pilgrims; שִׁפְּ שִׁפְּ lattice; Gr. σάκος, σάκκος, sackcloth, Lat. *saccus*, which Jerome uses likewise for the garment of pilgrims; also σάγος, *sagum*, i. e. the coarse mantle or blanket of soldiers. Chald. סָקָא, Copt. COK, COK, id. —Is. 3, 24 מְהוֹלָה שָׁק *a girdle of sackcloth*. Then

2. *a sack for grain* Gen. 42, 25. 27. 35. Lev. 11, 32. Josh. 9, 4.

3. *sackcloth*, as used for a mourning-garment, fully לְבָשׁ לְבָשׁ Esth. 4, 2; pr. a close and rough garment of sackcloth (Is. 3, 24. Job 16, 15, comp. Rev. 6, 12) worn upon the naked body 1 K. 21, 27. 2 K. 6, 30. Job 16, 15; and not laid aside at night 1 K. 21, 27. Joel 1, 13. Also לְבָשׁ שָׁק וְאַפֵּר *to put on sackcloth and ashes*, as a mourner Esth. 4, 1; comp. Is. 58, 5. Spoken of the garment of ascetics and prophets; Is. 20, 2 *loose the sackcloth from off thy loins*.

שָׁקָר, once in NIPH. Lam. 1, 14, according to Kimchi *to be bound, made fast*, sc. a yoke. It would seem to stand



in affinity with אָר, אָר, אָר, the aspirates and sibilants being often kindred; see under א p. 1000. Targ. *aggravatum est*.—Several Mss. have אָר, which is also expressed by Sept. Vulg. Syr. but against the sense of the context.

\* שָׁשׁ obsol. root, prob. i. q. שָׁשׁ  
q. v. to strain; Gr. σάλλω, Lat. sacca-  
rit. Hence שָׁשׁ.

\* שָׁקַר in Kal not used, i. q. Chald.  
שָׁקַר, to look, to behold.

PIEL pr. *to let* (the eyes) *look about*, i. e. *to look about, to ogle*, in the manner of wanton and shameless females, Is. 3, 16. Sept. *ἐν νεύμασιν ὀφθαλμῶν*.—Others *fucantes oculos*, comp. פָּקַד to stain, to paint; but against the context.

שׂוּר m. (ר. שׂוּר) c. suff. שׂוּרָם; plur.  
שׂוּרִים, c. suff. שׂוּרֵי, constr. שׂוּרֵי.

1. *a prefect, leader, master, chief*; not found in the kindred dialects. 1 Sam. 22, 2. 2 Sam. 23, 19. With genit. שׂר הַכּוֹפְּתִים *the chief of the cup-bearers* Gen. 40, 2 sq. 41, 9. שׂר הַאֲפִים *the chief of the bakers* ibid. שׂר הַחֲסִידִים *the chief of the eunuchs* Dan. 1, 7. שׂר הָעִיר *the prefect of the city* Judg. 9, 30. 1 K. 22, 26. שׂר הַמִּלְחָמָה *the chief of the district* Neh. 3, 14 sq. מְסִים שׂרֵי *masters over the tribute-service, task-masters*, Ex. 11, 11. מְסִי מִקְנֵה שׂרֵי *masters over the cattle, chief herdsmen, head-shepherds*, Gen. 47, 6. Espec. of military chiefs and leaders, *a commander, captain*, Ex. 18, 21. 2 K. 1, 9 sq. Is. 3, 3. Deut. 1, 15. 1 Sam. 18, 3; plur. 1 Chr. 15, 25. Gen. 21, 22. 2 Sam. 12, 9 שׂר הַמְּגָרִים *the captain of the body-guard* Gen. 37, 36. 39, 1. 41, 10. Jer. 40, 1 sq. Also absol. of a military commander, 2 K. 19, 9; plur. Num. 21, 18. Job 39, 25. Is. 21, 5. 31, 9. 2 Chr. 32, 21.

2. a *prince*, *noble*, *chief*, e. g. a) Of one who holds the power over a whole people, although less than a king, i. q. **נָגִיד** no. 2; so **שָׂרֵי פְלִשְׁתִּים** *the princes of the Philistines* 1 Sam. 29, 3; perh. Job 3, 14. Is. 49, 7. al. b) Of the chief men in a state, Job 29, 9. 34, 19; on whom rest authority and power, *chief officers*, *ministers*, the companions and friends of the king, plur. **שָׂרִים** 2 Sam. 18, 5. 1 K. 4, 2. Is. 30, 4. Jer. 26, 11 sq. 37, 14 sq. al.

שָׂרֵי פָּרָה Gen. 12, 15; שָׂרֵי צֶזֶן Is. 19, 11, 13. מְלָךְ וְשָׂרִים Hos. 13, 10. Is. 49, 38; comp. Hos. 7, 3, 8, 10. Is. 23, 8 *Tyre* . . אֲשֶׁר סַחֲרֶיהָ שָׂרִים *whose merchants are princes*, i. e. like princes in wealth and power.—So in sacred things: α) קְדָשׁ שָׂרֵי *sacred princes*, i. e. the priests, Is. 43, 27. β) In the book of Daniel, *the princes of the angels*, i. e. the seven archangels (οἱ ἐπὶ ἄγγελιοι οἱ ἐνώπιον τοῦ θεοῦ ἐστήλασι Rev. 8, 2) who act as the patrons and advocates of particular nations before God; Dan. 10, 13, 20, 21, 12, 1. Hence γ) שָׂרֵי הַשָּׂרִים *the prince of princes*, i. e. God, Dan. 8, 25.

\* שָׁרַג in Kal not used, to *interweave*, to *braid*. Chald. and Syr. שָׂרַג, שָׂרַק, id. Kindr. are the roots שָׂרַק, שָׂרַג, prob. אָרַג to *weave*, comp. under letter ש; also שָׂוַג, שָׂוַק, the mid. radical being softened.

PUAL fut. plur. יִשְׁרָהּ *to be woven together, interwoven*, Job 40, 17.

HITHP. fut. plur. יִשְׁתַּרְגְּוּ *to interweave themselves, to be woven together, trop. of transgressions* Lam. 1, 14.

Deriv. שָׁרִיגִים, and pr. n. שָׁרִיג.

\* I. שָׁרַד *obsol.* root, i. q. Arab. سَرَد *to pierce, to perforate*, kindr. with שָׁרַט; whence سَرِيْد an awl, Heb. שָׁרֵד *stylus*. Then, *to sew together*, espec. things hard, as leather with wire and an awl; also *to interweave, to net*, in the manner of net-work, as a coat of mail, whence سَرْد *a coat of mail woven from iron wire or rings*; see שָׁרַד.

\* II. פָּרַד *to flee, to escape*, Josh. 10, 20. Arab. شَرَدَ id. Syr. هَرَّ *to tremble, to flee in trepidation*. Kindr. is עָרַד, perh. רָעַד.

Deriv. שָׁרִיד.

שָׂרָר m. (r. שָׂרַר I) pr. *a coat of mail*; then *a species of cloth or stuff* resembling mail or network, wrought of threads by means of needles, of which the curtains of the tabernacle were made; comp. שָׂבִיץ; hence שָׂרָר בָּגְדֵי Ex. 31, 10, 35, 19, 39, 1. 41. Comp. Chald. קָרִירָן *curtains, hangings*, so called from the kind

of stuff from which they were made, **סֶרֶד** sieve. Sept. incorrectly, *στολαι λειτούργημα*, as if for **סֶרֶד**, which the Samar. actually exhibits; but the sense requires curtains, tapestry, and not garments.

**סֶרֶד** m. Is. 44, 13, i. q. Arab. **سَرِيْد**

*an awl*, or rather *a stylus, graver*, with which the artist sketches the outlines of the figure to be sculptured.

\* **שָׂרָה** 1. *to set in a row, to range in order*, i. q. Arab. **سار** mid. Waw. Hence **שָׂרָה** a row, range, q. v.

2. *to be a leader, prince, chief*, i. q. **שָׂרָה** I. no. 2, and **שָׂרָה**; from the notion of arranging and drawing up troops.

Arab. **سَرِي** and **سَرُو** to be noble, liberal, **سَرِي** a prince, noble.

3. *to contend, to strive with any one*, c. **בָּם** Gen. 32, 29; **אֵת** Hos. 12, 4. Arab.

**שָׂרָה** Conj. III, id.—Fut. **יִשָּׂר** comes from **שָׂרָה** I.

Deriv. **שָׂרָה**; **מִשָּׂרָה**, and the pr. names **שָׂרָה**, **שָׂרָה**, **שָׂרָה**.

**שָׂרָה** fem. of subst. **שָׂרָה** (r. **שָׂרָה**) 1. *a princess, noble lady*, Judg. 5, 29. Esth. 1, 18. Spec. of the king's wives of noble birth Is. 49, 23. 1 K. 11, 3; different from his concubines, comp. Cant. 6, 8. Metaph. Lam. 1, 1 **שָׂרָה בְּמִדְבָּר** *princess among the provinces*.

2. *Sarah*, pr. n. a) The wife of Abraham, at first called **שָׂרָה** q. v. Gen. 18, 6 sq. 20, 2 sq. 21, 1 sq. 23, 1. 19. Is. 51, 2. al. b) A daughter of Asher, Num. 26, 46.

**שָׂרָה** (shoot, branch) *Serug*, pr. n. m. Gen. 11, 20. R. **שָׂרָה**.

**שָׂרָה** m. (r. **שָׂרָה**) *a latchet, thong*, which fastens a shoe or sandal, so called from lacing and binding together, Is. 5, 27. Proverbially for any thing of little value Gen. 14, 23; see in **חַוֵּט**

p. 299. Arab. **سَرَاك** id.

**שָׂרָה**, see in **שָׂרָה** no. 2.

**שָׂרָה** (abundance, i. q. **שָׂרָה**) *Serah*, pr. n. f. Gen. 46, 17. 1 Chr. 7, 30.

\* **שָׂרָה** to cut, to gash oneself, to make incisions in the flesh, as was customary in mourning, fut. plur. **יִשָּׂרוּ** Lev. 21, 5. Arab. **شَرط** id.

NIPH. to be lacerated, i. e. to be hurt, crushed, in lifting too great a burden, Zech. 12, 3.—Hence

**שָׂרָה** m. Lev. 19, 28, **שָׂרָה** f. Lev. 21, 5, *an incision, gash*.

**שָׂרָה** *Sarai*, pr. n. of the wife of Abraham, Gen. 11, 29 sq. 12, 5. 11 sq. 16, 1 sq. afterwards called **שָׂרָה** q. v. Gen. 17, 25 sq. The LXX write the first name **Σάρα**, pronouncing **י** like *a*, in the Arabic manner, comp. **سَيْنِي** *Sinā*; the latter they write **Σάφφα**, because **שָׂרָה** is in reality for the form **שָׂרָה**.—The etymology of **שָׂרָה** is obscure. Some compare

**שָׂרָה** colocynth, Michael. Orient. Biblioth. IX. 188; others **שָׂרָה** noble, generous, Iken. Diss. Theol. p. 17 sq. Ewald explains it, 'contentious, quarrelsome,' from r. **שָׂרָה** no. 3; Gram. § 324. This is prob. best.

**שָׂרָה** m. plur. (r. **שָׂרָה**, Kamets impure) c. suff. **שָׂרָה**, *shoots, branches*, of a vine, Gen. 40, 10. 12. Joel 1, 7. Kindr. are Chald. **זְרִינָן**, **זְרִינָן**, a shoot, vine; Arab. **زَرْجُون**, **زَرْجِينَة**, id.

**שָׂרָה** m. (r. **שָׂרָה** II) plur. **שָׂרָה**, constr. **שָׂרָה**.

1. *one left, one escaped* from a slaughter, *a survivor*, i. q. **פָּלִיט**, whence **שָׂרָה** **וּפָלִיט** Jer. 42, 17. 44, 14. Lam. 2, 22. Often in the phrase **לֹא הָשָׁאִיר שָׂרָה לְ** *there was not left to him a survivor*, one remaining, i. e. there was none left alive. Num. 21, 35. Deut. 3, 3. Josh. 10, 28. 37. 11, 8; also Num. 24, 19. Deut. 2, 34. al. Collect. *the survivors*, those who remain alive, Judg. 5, 13. Is. 1, 9. Of things *left, remaining*, Job 20, 21. 26.—Plur. Josh. 10, 20. Joel 3, 5. **שָׂרָה הָרֶבֶב** *those left of the sword*, who escaped it, Jer. 31, 2.

2. *Sarid*, pr. n. of a town in Zebulun, Josh. 19, 10. 12.

**שָׂרָה** and **שָׂרָה** (*warrior of Jehovah*) *Seraiah*, pr. n. m. a) The scribe or secretary of David, 2 Sam. 8, 17; in



other places corrupted, e. g. into שרץ 2 Sam. 20, 25, שרש 1 K. 4, 3, שרש 1 Chr. 18, 16. b) The father of Ezra the priest, Ezra 7, 1. c) Of several other persons, see 2 K. 25, 18, 23. Jer. 36, 26, 40, 8, 51, 59, 61. 1 Chr. 4, 13, 14, 35, 5, 40. Ezra 2, 2. Neh. 10, 3, 11, 11, 12, 1, 12.

שריון, see שריון.

שריק adj. (r. שרם I) plur. f. שריקות, *hackled, hatcheled*, as flax Is. 19, 9. Ancient combs, for this purpose, see in Wilkinson's *Anc. Egyptians*, III. p. 140.

\* שרף i. q. שרג, in Kal not used, to *interweave, to lay crosswise, to entangle*. Chald. שרף id. spec. to entangle one's path; Arab. شَرَك i. q. Heb.

PIEL, Jer. 2, 23 the swift camel מְשַׁרְכָּה entangling her ways, i. e. running about wild in her season of heat.

Deriv. שרף.

שרשכים *Sarsechim*, pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39, 3. Perh. שרי (plur. שרשים) is *sectus, exsectus*, i. q. שרים, from r. שרף, whence also שרף knife.

\* שרע to stretch out, to make long or large; Arab. شرع id. Part. pass. שרוע stretched, prolonged, i. e. having any member too long or large, and so being deformed, e. g. of persons Lev. 21, 18; of cattle Lev. 22, 23.

HIPI. to stretch oneself out, Is. 28, 20.

שרעפים m. plur. *thoughts* Ps 94, 19, 139, 23, i. q. שרפים q. v. with the letter ר inserted; see under ר, p. 949, 950.

\* I. שרה, fut. שרה. 1. to burn up, to consume with fire. Syr. id. but rarely. Zab. שרף id. Syr. شَرَف is also 'to suck up, to absorb,' see Middeldorpf *Curæ hexapl.* in Job p. 15. Comp. also שרב heat. —Construed: a) With acc. to burn, e. g. wood Is. 44, 16; garments Lev. 13, 52; stubble Is. 47, 14; a sacrifice Lev. 4, 12, 21, 8, 7, 16, 27; a city Judg. 18, 27. Is. 1, 7; sanctuaries Ps. 74, 8; wooden idols Deut. 12, 3. 1 K. 15, 13; reeds forming stockades Jer. 51, 32, see in אגס; also children in honour of an idol, 2 K. 17, 31. Jer. 7, 31, 19, 5. Deut. 12,

31. In many of these examples שרף with fire is added. b) שרה שרה ל to burn a burning for any one, to make a burning, i. e. to institute a solemn public funeral for any one, during which precious spices were burned, 2 Chr. 16, 14, 21, 19. Jer. 34, 5. Comp. Jos. B. J. 1. 33, 9, where, in the funeral of Herod, it is said there followed *πέντακόσιοι τῶν οἰκετῶν καὶ ἀπελευθέρων ἀροματισφόροι*. Geier de Luctu Hebræor. 6. 2. But this custom had no connection with the burning of the body. c) to burn or bake bricks, Gen. 11, 3.

NIPH. pass. of Kal, to be burned, e. g. in punishment Gen. 38, 24; genr. Lev. 4, 12, 6, 23. Josh. 7, 15. Jer. 38, 17. Mic. 1, 7. Prov. 6, 27. al.

PIEL see in שרה.

PUAL i. q. Niph. Lev. 10, 16.

Deriv. שרה, שרה, שרה.

\* II. שרף, Arab. شَرَف, שרף.

1. to be high, lofty, prominent; whence שרף elevation, loftiness, أشرف high, prominent.—Hence

2. to be eminent, noble, to excel in nobility and glory; whence שרף nobleness, glory, شريف noble in rank, a prince.—Hence שרפים q. v.

שרף m. (r. שרה I) plur. שרפים; see also the next article.

1. Pr. Adj. burning, fiery; then poisonous, venomous, deadly, as an attribute of a serpent, from the burning inflammation caused by its bite; comp. חמה I, heat and poison; also Gr. *πρηστις, καυστος*. So Num. 21, 6 and Jehovah sent among the שרפים fiery (poisonous) serpents among the people; Sept. τοὺς ὄφεις τοὺς θανατοῦντας, Vulg. ignitos serpentes. Deut. 8, 15 נחש שרף poisonous serpents and scorpions; Sept. ὄφεις δάκνον, Vulg. *serpens flatu adurens*.—Also as Subst. without נחש id. Num. 21, 8 שרף a venomous flying serpent; ascribed also to the Arabian desert, Is. 30, 6 שרף מרום the viper and the venomous flying serpent

It is now known that no species of flying serpent exists; but this ancient opinion probably rested upon a species of flying lizard, *draco volans* Linn. found in Africa and Asia, which in its general appearance resembles a serpent but is not venomous. See Comm. on Is. 14, 29. —Corresponding in sound is Sanscr. *sarpa* serpent from *srip*, *serpere*, *ἔρπειν*, to creep; but this seems to have no relation to שָׂרָק, which signifies not *serpent*, but *venomous*.

2. *Saraph*, pr. n. m. 1 Chr. 4, 22.

שָׂרָפִים m. plur. (r. שָׂרָה II) *Seraphim*, *Seraphs*, Is. 6, 2, 6; an order of angels and ministers of God, who stand around his throne, each having six wings, also hands and feet (v. 2), and praising God with their voice. They were therefore of human form, and furnished with wings as the swift messengers of God, like the Cherubim (see בְּרוּב); though by no means identical with these, as some have supposed. They are so called as being of *elevated* rank, *princes*; as in Daniel the archangels are also called שָׂרִים *princes*, Dan. 10, 13 comp. 8, 25. Other proposed etymologies, see in Thesaur. p. 1341 sq.

שָׂרָפָה f. (r. שָׂרָה I, Tsere impure) constr. שָׂרָפָה, *a burning with fire* Gen. 11, 3; *a burning, a fire*, Lev. 10, 6. Num. 19, 6, 17; espec. *a burning of spices* at a funeral (see in r. שָׂרָה I), 2 Chr. 16, 14, 21, 19; *conflagration* Deut. 29, 22 [23]. Am. 4, 11. שָׂרָפָה הָר *a mount of burning*, i. e. to be burned up, Jer. 51, 25. הָיָה לְשָׂרָפָה *to be for burning*, i. e. destined to be burned up, Is. 9, 4. 64, 10 [11].

\* I. שָׂרָק to comb e. g. flax, to hackle. Zab. שָׂרָק id. Talm. סָרָק id. also to curry a horse, etc. Hence adj. שָׂרִיק q. v.

\* II. שָׂרָק or שָׂרָח to be reddish, fox-coloured; spoken of a horse, see adj. שָׂרָח; also of cerulean purple grapes, yielding red wine. Arab. شَقَر id. of horses and camels, the hair, etc.

Deriv. the two following, and pr. n. מְשָׂרָחָה.

שָׂרָק m. (r. שָׂרָח II) 1. reddish, bay fox-coloured, of horses, plur. שָׂרָקִים.

Zech. 1, 8. Arab. by transp. أَشَقَر a reddish horse, with the mane and tail also red, Germ. *Fuchs*, fox-coloured.

2. *a vine bearing cerulean or purple grapes*, plur. שָׂרוּקִים Is. 16, 8. See more in שָׂרָק.

שָׂרָק m. Is. 5, 2, שָׂרוּק Jer. 2, 21, also שָׂרָקָה f. Gen. 49, 11. R. שָׂרָח II.

1. *a vine of a finer and nobler kind*, prob. so called from its cerulean or purple grapes. According to Abulwalid it grows in Syria; it is called in Arab. سَوْرَبِق and سَرَبِق, as also at the present day in Morocco *Serki*, i. q. Pers. کشمیش *Kishmish*, and is still celebrated in Arabia and Persia; the grapes are small, partially round, dark-coloured, with the stones soft and scarcely perceptible. See Niebuhr's Arabien p. 147. Oedmann's Verm. Sammlungen aus der Naturkunde VI. p. 98 sq.

2. *Sorek*, pr. n. of a valley, prob. so called from its vineyards, Judg. 16, 4. [Eusebius and Jerome place it north of Eleutheropolis and near to Zorah. Onomast. art. *Sorech*.—R.]

\* שָׂרָר i. q. שָׂרָה no. 2, and שָׂרָר I, to have dominion, to rule, to be a prince. Part. שָׂרָר Esth. 1, 22. Fut. יִשָּׂרָר Is. 32, 1. Prov. 8, 16.

HITHP. הִשָּׂרָר, to make oneself a prince, c. על Num. 16, 13.

Deriv. שָׂרָה, שָׂרָה.

שִׂשׁוֹן m. (r. שִׂשָּׁה) constr. שִׂשׁוֹן *Kamets* being dropped, as if from a root שִׂשָּׁה; joy, gladness, Joel 1, 12. Is. 12, 3. Jer. 31, 13. 51, 14. 119, 111; often coupled with שִׂמְחָה Is. 22, 13. 35, 10. 51, 3. 11. שִׂשׁוֹן oil of joy, i. e. oil used in anointing the guests at festive banquets, etc. Ps. 45, 8. Is. 61, 3.

שִׂחָה, see שִׂחָה.

\* שִׂחָה, see in שִׂחָה.

\* שִׂחָה to split, to burst, Arab. شَتَر. NIPH. to be burst forth, protruded, to break forth, of hemorrhoids, fut. plur. יִשָּׂחָה 1 Sam. 5, 9. Comp. בָּקַע NIPH. no. 3.



*Shin*, forming together with *Sin* the twenty-first letter of the Hebrew alphabet, as a numeral denoting 300. The name of this letter, שֵׁן i. q. שֵׁן, signifies *a tooth*, in allusion to its figure, which is nearly the same in all the Semitic alphabets. It is pronounced like the Engl. *sh*, Germ. *sch*, a sound which was wanting to the Greeks, unless perhaps the Doric Σάν, Hdot. 1. 139, is to be so pronounced. Hence the LXX, in order to give some approximation to its sound, for שֵׁן, שֵׁן, write *Phixs*, *Xsén*, see Lam. c. 2. 3. 4.

To the letter ש, which is far more frequent than ש, there are in Arabic three corresponding letters, viz. a) In much the greater number of cases, س, as

سَلَّمَ, سَلَّمَ, etc. b) Far less often ش, as شَمْسٌ the sun, رَشَمَ to write down. In roots of both these kinds, the Aramæan preserves م. c) Sometimes ث, in words where the Aramæan has ח, as ثَمَانٌ

ثَمَانٌ eight; ثَلْجٌ snow; ثَمَّ and ثَمَّ the sun, ثَمَّ. Rarely in such examples has the Arabic ت for ש, as تَبَرَّ to break, تَوَّابٌ to return, to turn about. d) The Arabic sometimes also admits different ways of writing the same word, and thus apparently divides one Hebrew root into two Arabic ones, as

عَشَ and عَشَ and عَشَ and عَشَ

عَشَ and عَشَ and عَشَ and عَشَ

عَشَ and عَشَ and عَشَ and عَشَ

In the Heb. itself ש is interchanged: a) With ש, see p. 1000. b) With ח, as שֵׁן and שֵׁן, like χαράσσω, χαράττω; שֵׁן and שֵׁן pine; comp. שֵׁן, Aram. שֵׁן, Arab. شَبَر; שֵׁן, Aram. שֵׁן, Arab. شَبَر. c) With other sibilants in the dialects, as שֵׁן, e. g. שֵׁן to gallop; שֵׁן, Rabbin. שֵׁן the groin; שֵׁן, שֵׁן and

שֵׁן. d) With dentals, as שֵׁן, Aram. שֵׁן; שֵׁן and שֵׁן to lie.

In those Semitic roots which have been adopted into the occidental languages, chiefly the Greek, ש is expressed sometimes by a simple σ, s, as שֵׁן σιγά, σιγή from שֵׁן; שֵׁן σιλάω; sometimes by σα and σγ, as שֵׁן σιλάω, σιγλή from שֵׁן. Sometimes it passes into t (d); as שֵׁן, Aram. שֵׁן, Gr. ταύρος; שֵׁן, Tartessus; שֵׁן, though in these the Aramæan form seems often to have intervened.

שֵׁן, rarely שֵׁן Judg. 5, 7. Cant. 1, 7. Job 19, 29, before gutt. שֵׁן Judg. 6, 17, and שֵׁן Ecc. 2, 22. 3, 18, i. e. the prefix Shin, i. q. שֵׁן; the שֵׁן being dropped by aphæresis, and the שֵׁן either assimilated and inserted as Daghesh in the next letter, or (in the form שֵׁן) also dropped. Except in the book of Judges (5, 7. 6, 17. 7, 12. 8, 26), this prefix is usual only in the later Hebrew.

A) Relat. Pron. *who, which, what*; *that*. Judg. 7, 12. 8, 26. 1 Chr. 5, 20. Ps. 122, 3. 124, 8. 129, 6. 7. Lam. 2, 15. 16. Cant. 4, 1. 2. 6, 5. Ecc. 1, 3. 9. 14. 2, 9. 11. 21. 22. al. sæp. Without a demonstr. i. q. *he who*, Ecc. 1, 11. Cant. 1, 17. 3, 3. —Besides in the Heb. O. T. this form of pronoun is found widely in the Phœnician dialect, where it was pronounced *si*, *sy*, *se*; sometimes followed by a letter doubled; see Monumm. Phœn. p. 356, 438. Perhaps also in the same dialect the fuller form שֵׁן is found; see Thesaur. p. 1345. In the other dialects comp. Amhar. שֵׁן *when*, prefixed to a verb.—Spec. like שֵׁן a) As a mere sign of relation, e. g. שֵׁן *whither* Ecc. 1, 7; שֵׁן Ps. 122, 4. b) With שֵׁן, i. e. so frequent among the Rabbins, used like שֵׁן to express the genitive of a possessor; Cant. 3, 7 *the litter of him, Solomon*, pr. which is to Solomon. Cant. 1, 6 emphat. שֵׁן





as the Germ. *Hölle* hell, is originally the same with *Höhle* a hollow, cavern, and Lat. *cælum* is from Gr. *κῶλος* hollow. The usual derivation has been from the notion of asking, demanding, r. שָׁאַל no. II; since Orcus lays claim unsparingly to all alike, whence the epithet *orcus rapax* Catull. 2. 28, 29.

שָׁאַל (asked for, desired, r. שָׁאַל II) *Shaul, Saul*, pr. n. a) The first king of the Israelites, from the tribe of Benjamin, 1 Sam. 8, 4. 9, 2 sq. c. 15. b) A king of the Edomites, Gen. 36, 37. c) A son of Simeon, Gen. 46, 10. d) 1 Chr. 6, 9, see in יִצְחָק lett. c.—From lett. c. comes the patronymic שְׁאֻלִי *Shaulite* Num. 26, 13.

שָׁאוֹן m. (r. שָׁאַל I) constr. שְׁאוֹן, c. suff. שְׁאוֹנָה.

1. noise, raging, tumult, e. g. of waters Ps. 65, 8. Is. 17, 12, 13; of a crowd or multitude of men, Is. 5, 14. 13, 4. 24, 8. 25, 5. 66, 6; of war Am. 2, 2. Hos. 10, 14; of outcry, clamour, Ps. 74, 23. Jer. 25, 31. 48, 45 שְׁאוֹן בְּנֵי שָׁאוֹן sons of uproar, i. e. tumultuous warriors.

2. desolation, destruction; Ps. 40, 3 בֹּר שְׁאוֹן the pit of destruction. Jer. 46, 17.

\* שָׁאַט obsol. root, i. q. שָׁט II, to condemn, to despise. The primary idea is prob. to stink; comp. טָעַט and טָעַט id. to salute.

to stink, טָעַט stinking mud.—Hence

שָׁטָם m. (Kamets impure) c. suff. שְׁטָמָה Ez. 25, 6; contempt, i. e. pride, arrogance, Ez. 25, 15. 36, 5.

שְׁאֵה f. ruins, Is. 24, 12. R. שָׁאַה I.

\* שָׁאַל fut. יִשְׁאַל I. i. q. שָׁעַל, to dig, to excavate, to hollow out; hence שְׁאֵל Hades, pr. a hollow place under ground.—From the idea of digging comes readily that of searching out, inquiring, comp. הָקַר no. 3, הָקַר no. 2; also *percontari*, to search, to explore with a *κόντος* stick, probe, etc. Engl. 'to dig, to grub.'—Hence

II. to ask, to inquire, to ask for, either by way of demand or entreaty.

1. to ask, to inquire of, to interrogate; Chald. id. Syr. שָׁאַל to interrogate, to ask for. Arab. سَأَلَ to interrogate, to

ask; V, to beg. Eth. ሰጸለ and ሰጸለ to demand, to ask, to beg.—Constr. absol. Deut. 13, 15; with acc. of pers. Gen. 24, 47. 32, 18. 44, 19 אֲדֹנָי שְׁאַל אֶת-עֲבָדָיו לֵאמֹר my lord asked his servants, saying: Deut. 32, 7. Judg. 4, 20. Job 40, 7; rarely with ל of pers. 2 K. 8, 6. Job 8, 6. That of or about which one asks is put with ל, Gen. 32, 30. 43, 7. Judg. 13, 18. Jer. 6, 16; על Neh. 1, 2. Ecc. 7, 10; acc. Jer. 50, 5; hence with two acc. of pers. and thing Jer. 33, 14. Is. 45, 11. 58, 2. Hagg. 2, 11. Ps. 35, 11.—Spec. a) to consult an oracle, to inquire of, e. g. שְׁאַל אֹהֶב Deut. 18, 11; oftener c. ב, as שְׁאַל בַּיהוָה to inquire of (at) Jehovah Judg. 1, 1. 18, 5. 20, 8. 1 Sam. 28, 6; also 2 Sam. 16, 23. Ez. 21, 26. With ל for any one 1 Sam. 22, 10. 13. 15. Num. 27, 21. b) שְׁאַל לִפְנֵי to ask one as to his health, welfare, etc. to ask how one does; hence to salute, to greet, Gen. 43, 27. Ex. 18, 7. Judg. 18, 15. 1 Sam. 10, 14. 17, 22. 2 Sam. 8, 10; and so Jer. 15, 5 לִפְנֵי שְׁאַל לְשָׁלוֹם. Poet. Ps. 122, 6 שְׁאַל לְשָׁלוֹם יְרוּשָׁלַם wish prosperity to Jerusalem, i. e. salute her. [Others, perhaps better, pray for the welfare of Jerusalem, as in no. 2.—R.] Without the idea of salutation, 2 Sam. 11, 7 David inquired after the welfare of Joab and of the army, etc. Syr. سَأَلَ id. to salute.

2. to ask for, i. e. a) to require, to demand, absol. 1 K. 3, 5. 2 K. 2, 9. Is. 7, 11. 12. Mic. 7, 3; with acc. of thing 1 Sam. 12, 13. Lam. 4, 4 עוֹלָלִים שְׁאַלָה עוֹלָם. Ps. 40, 7; c. מִן Ps. 2, 8; מֵאֵה 1 Sam. 8, 10. With two acc. αἰτεῖν τι, Deut. 14, 26. Is. 58, 2. Ps. 137, 3. With dat. לִי שְׁאַל לִי to ask (demand) for oneself, 1 Sam. 12, 17. 19. Ascribed to the mind, נָפֶשׁ, Deut. 14, 26; to the eyes Ecc. 2, 10. Spec. Jon. 4, 8 וְיִשְׁאַל אֶת-נַפְשׁוֹ he required of his soul to die, i. e. he prayed that he might die. 1 K. 19, 4. Job 31, 31 לְשָׁאֵל בְּאָלָה נָפְשִׁי by requiring his life with curses, i. e. praying for his (my enemy's) death. So αἰσχρολογεῖν Is. 7, 11, comp. 2 K. 2, 10.

b) to ask, i. e. to entreat, to beseech, to beg, with acc. of thing Judg. 5, 25. 1 K. 3, 10 sq. 10, 13; also with מִן of pers. from whom, Judg. 8, 24. 1 Sam. 1, 20. Ps. 21, 5; מֵאֵה 2 Sam. 3, 13. 1 K. 2

20. Ps. 27, 4; מַשֶּׁה Deut. 10, 12. 18, 16. With dat. of pers. *for whom* 1 K. 2, 22. *שאַל* to ask for oneself 2 Chr. 1, 11.—Spec. a) to ask as a loan, to borrow from any one Ex. 3, 22. 11, 2. 12, 35. Part. pass. *שָׁאֵל* borrowed 1 Sam. 1, 28.

K. 6, 5. With לְ prob. to lend i. q. Hiph. 1 Sam. 2, 20. Syr. Aph. to lend; Ettaph. to be lent. So in Rabbinic often. β) to ask alms, to beg, i. q. Pi. no. 2, Prov. 20, 4. Arab. Conj. V, id. سَأَلَ a beggar. Ethiop. id.

NIPH. to ask for oneself, to ask leave, like Gr. αἰτοῦμαι σε τοῦτο, see Heb. Gr. § 50. 2. With מִן of pers. and לְ with inf. of that which one asks leave to do, 1 Sam. 20, 6. v. 28, where the inf. is omitted. So with a finite verb Neh. 13, 6.—Others, 'to obtain liberty or leave from a master by entreaty.'

PIEL *שָׁאֵל*, fut. יִשְׁאַל. 1. to ask, to interrogate, 2 Sam. 20, 18.

2. to beg, i. q. Kal 2. b. β. Ps. 109, 10.

HIPH. to loan, to lend, Ex. 12, 36. 1 Sam. 1, 28; comp. Kal no. 2. b. α.

Deriv. from no. I, *שָׁאֵל*; from no. II, *שָׁאֵל*, *שָׁאֵל*, *מִשְׁאָלָה*, and the pr. names *שָׁאֵל*, *שָׁאֵל*, *שָׁאֵל*, *שָׁאֵל*.

*שָׁאֵל* Chald. 1. to ask, to interrogate, with לְ of pers. Ezra 5, 9; also with acc. of that about which one inquires, v. 10. Dan. 2, 10. 27.

2. to ask, to demand, c. dupl. acc. Ezra 7, 21.—Hence *שָׁאֵל* Chald. and

*שָׁאֵל* (an asking) *Sheal*, pr. n. m. Ezra 10, 29.

*שָׁאֵל*, see *שָׁאֵל*.

*שָׁאֵל* f. (r. *שָׁאֵל*) c. suff. *שָׁאֵלָה*, *שָׁאֵלָה* Ps. 106, 15, and contr. *שָׁאֵלָה* 1 Sam. 1, 17.

1. an asking, request, petition. So *שָׁאֵל* to ask a petition, i. e. to ask a thing of any one, to make a request, Judg. 8, 24. 1 K. 2, 16. 20. שָׁאֵלָה to grant a petition Esth. 5, 6. 8. 7, 3. 9, 12. *שָׁאֵלָה* the petition is granted Job 6, 8.

2. a loan, thing loaned, 1 Sam. 2, 20. Comp. the root *שָׁאֵל* no. 2. b. α.

*שָׁאֵל* Chald. f. emphat. *שָׁאֵלָה*, pr. a question, i. e. a subject of inquiry, a cause in law, and hence a decree; Dan. 4, 14 *שָׁאֵלָה* קְדִישִׁין *the mandate*

of the Holy ones is this decree. Arab.

مَسْأَلَة question, cause in law, matter.

*שָׁאֵלָה* (I have asked him of God) *Shealtiel*, pr. n. m. 1 Chr. 3, 17. Ezra 3, 2. Neh. 12, 1; i. q. *שָׁאֵלָה* Hagg. 1, 12. 14. 2, 2.

\* *שָׁאֵן* to rest, to be quiet, in Kal not used; kindr. with *שָׁן* to rest or lean upon any thing, for repose and quiet. Syr. Pa. مَن placavit.

PIL. *שָׁאֵן* to be quiet, tranquil, to live in quiet, Jer. 30, 10. 46, 27. Job 3, 18. Prov. 1, 33.—Hence

*שָׁאֵן* m. adj. plur. *שָׁאֵנִים* 1. quiet, tranquil, of a dwelling Is. 33, 20; of one dwelling in quiet Zech. 1, 15. Job 12, 5; comp. *שָׁאֵן* Job 21, 23.

2. In a bad sense, *living at ease, careless, proud* (secundis rebus ferox, Salust. Jug. 94,) Ps. 123, 4. Am. 6, 1. Is. 32, 9. 11. 18. Comp. *בָּטָח* no. 2. b. *שָׁלֵן*, *שָׁלֵן*, and Schultens Animadv. ad Job. 26, 5.—Subst. *pride, arrogance*, Is. 37, 29. 2 K. 19, 28.

*שָׁאֵן*, see r. *שָׁס*.

\* *שָׁאָה* fut. *יִשְׁאָה* 1. to breathe hard, to pant, to blow, e. g. of an angry person, to snort, Is. 42, 14; of one in haste, hence to hasten Ecc. 1, 5. Comp. *פָּיַח* Hiph. no. 3.—Of the same stock are the roots *שָׁאָה*, *נָשָׂב*, *נָשָׂב*, *נָשָׂב* I; and kindr. to these is the syllable *הָב*, *אָר*, which has the signif. of breathing and desiring. In the Indo-european tongues we have, with a sibilant, *schnauben, schnappen, to snuff*.

2. to pant after, sc. with open nostrils, mouth, etc. e. g. the air, wind, to snuff up Jer. 2, 24. 14, 6; nightfall Job 7, 2; night i. e. death Job 36, 20; absol. Ps. 119, 131. Poetically ascribed to a snare or trap laid for any one, Job 5, 5; see *צָמִיר*. With *עָל*, Am. 2, 7 *they pant for the dust of the earth on the head of the poor*, hyperb. expressing the sordid avarice of the rich, as envying the poor even the slightest possession and striving to deprive them of it.—Elsewhere to pant after any one, is to thirst for his blood, the metaphor being taken from wild beasts, Ps. 56, 2. 3. 57, 4. Am. 8, 4. Ez. 36, 3.



\* **שָׂאָר** 1. *to become full and turgid, to swell up or out*; spoken of fulness or roundness of flesh in the human body, espec. in youth, whence **שָׂאָר** flesh; also of the rising or swelling of fermentation, whence **מִשְׂאָרָה** kneading-trough. Kindred roots are **שָׂאָר** whence **שָׂאָר** leaven; also **סִיר** to swell, to boil; Arab. **سار** id. **שָׂאָר** id. also of swellings on the body.

2. *to be abundant, redundant; hence to be left, to remain.* Chald. and Sam. id. Arab. **سَارَ** to let remain; **سَيَّرَ** to be left.—In Kal once 1 Sam. 16, 11.

NIPH. pass. of Hiph. 1. *to be left over, to remain*; Gen. 7, 23 **וְנֹחַ אֶחָד בְּשָׂאָר** and Noah only was left. 42, 38, 47, 18. Ruth 1, 3, 5. al. s̄ap. Ex. 8, 27 [31] **לֹא נִשְׁאַר אֶחָד** there remained not one; so 14, 28. Judg. 4, 16. Josh. 8, 17. 2 K. 10, 21. With dat. *to remain for any one* Zech. 9, 7; c. **בְּ** in any place Is. 17, 6. Dan. 10, 8; c. **בְּ** Neh. 1, 2. Part. **נִשְׁאַר** one left, a survivor, Gen. 32, 9. Is. 4, 3; plur. Gen. 14, 10. Fem. Is. 37, 31.

2. *to remain any where, to remain behind*, Ex. 8, 5, 7. Num. 11, 26. Job 21, 34 **וְנִשְׁאַרְמֶנֶל** **הַשְּׂוֹחֲתִים** your answers remain treachery, i. e. being examined there remains of them only treachery.

NOTE. In Ez. 9, 8 in some editions is found the anomalous form **וְנִשְׁאַר אֶחָד**; which has doubtless arisen from the mingling of two readings, **נִשְׁאַר** part. and **אֶשְׂאָר**. Some Mss. also are without the **א**, and others without the **נ**; see De Rossi.

HIPH. 1. *to leave, to let remain*, e. g. after eating Deut. 28, 51; after the harvest Ob. 5; espec. after a slaughter, **לֹא הִשְׁאִיר תְּרִיד** he left none remaining, no survivor, Josh. 10, 28, 37, 39, 40; c. dat. to any one Josh. 8, 22, 10, 33, 11, 8, 1 K. 16, 11; and so after a public deportation 2 K. 25, 12, 22. Jer. 39, 10.—So *to leave behind*, spoken of one departing, Joel 2, 14.

2. Intrans. **לֹא הִשְׁאִיר** to be left to any one, there remains to him; Josh. 8, 22 and they smote them **עַד בְּלֹחֵי הַשְּׂאִיר לָהֶם** until there was not left to them one remaining. Num. 21, 35. Deut. 3, 3, 2 K. 13, 7. Without dat. *to have left, to retain*; Am. 5, 3 *the city that went out*

*a thousand* **הַשְּׂאִיר מֵאָה** hath a hundred left, etc.

Deriv. **שְׂאִירָה** (שְׂאָרָה), **שְׂאִיר**, **שְׂאִירָה**, and pr. names **שְׂאִירָה**, **שְׂאִיר**, **שְׂאִירָה**.

**שְׂאִיר** m. (Kamets impure) remainder, remnant, residue, the rest, a word of the later Hebrew for the earlier **שְׂאִירָה**. Is. 10, 20, 14, 22, al. With genit. **שְׂאִיר** **בְּנֵי** the remnant of his people Is. 11, 11; so 10, 21. Zeph. 1, 4; also the remaining part, the rest, as opp. to something preceding, Is. 17, 3 *Damascus* **וְשְׂאִיר אֲרָם** and the rest of Syria. 2 Chr. 9, 29.

**שְׂאִיר** Chald. m. constr. **שְׂאִיר**, once **שְׂאִיר** Ezra 7, 18; remainder, residue, Dan. 7, 7, 19; the rest, as opp. to something preceding, Ezra 4, 9, 10, 17, 6, 16, 7, 18, 20.

**שְׂאִיר וְשֹׁבֵב** (the remnant shall return, be converted) *Shear-jashub*, symbolical pr. n. of a son of Isaiah, Is. 7, 3; comp. 10, 21, 22.

**שָׂאָר** m. constr. **שָׂאָר** Lev. 18, 12, 13, c. suff. **שָׂאָרִי**, flesh, so called as swelling out in fulness and roundness in the well fed body, see in r. **שָׂאָר** no. 1. Ps. 73, 26 **בְּבִלְוַת שָׂאָרִי וּלְבָבִי** **כִּשְׂאָרָה** when thy flesh and thy fulness (fat) are consumed. Prov. 11, 17. Trop. *to eat the flesh of a people* is to oppress and exhaust them, Mic. 3, 3; see in **אָכַל** no. 1. g. Also Jer. 51, 35 **הַמִּסִּי עָלַי בְּשָׂאָרִי** my injury and my flesh (devoured by the Chaldeans) be upon Babylon.—Hence

a) *the flesh* of beasts as eaten, Ps. 78, 20, 27; also genr. meat, food, of any kind, Ex. 21, 10.

b) *the flesh* of any one, put for his blood-kindred, blood-relatives, comp. **בָּשָׂר** no. 4; Lev. 18, 12, 13, 17, 21, 2. Num. 27, 11; more fully **שָׂאָר בְּשָׂרִי** (where the primary idea of **שָׂאָר** is already lost)

Lev. 18, 6, 25, 49. Comp. Arab. **شَائِر**

avenger of blood, which signif. seems to have come from Heb. **שָׂאָר**.

**שְׂאִירָה** f. (denom. from **שָׂאָר**) blood-relationship, blood-kindred; concr. kinswoman, Lev. 18, 17.

**שְׂאִירָה** (id.) *Sherah*, pr. n. f. 1 Chr. 7, 24.

**טָרִית** f. (ר. טָרִית) once contr. טָרִית 1 Chr. 12, 38, *part remaining, remainder, residue, the rest*, Is. 44, 7. Jer. 39, 3. Neh. 7, 72; espec. *the remnant, the survivors*, after great slaughter, as טָרִית יהודה *the remnant of Judah* Jer. 40, 15. 42, 15. 44, 28; and so Jer. 24, 8. Ez. 9, 8. 11, 13. Am. 1, 8. al. Of a total destruction it is said, לֹא הָיָה טָרִית לֵךְ *there is no remnant to any one, none (nothing) is left*, Jer. 11, 23. 50, 26; contra לֵךְ טָרִית *to grant a remnant to any one, to leave a remnant*, Jer. 40, 11; לֵךְ טָרִית id. Jer. 44, 7; לֵךְ טָרִית Gen. 45, 7, comp. 2 Sam. 14, 7.—Ps. 76, 11 *for the wrath of man doth praise thee, טָרִית הַמִּוֹת הַחַדָּרִית the remainder of thy wrath thou dost gird on*, i. e. dost exert thine extreme wrath, comp. Deut. 32, 23. The *remainder of wrath* is here God's extreme wrath, reserved for extreme cases, opp. to the less degree of wrath manifested on less aggravated occasions.

**טָרִית** f. (for טָרִית; r. טָרִית) *desolation, devastation*, Lam. 3, 47.

**טָרִית** Sheba, pr. n. m. comp. Ethiop. ስባ man.

1. Three men in the genealogical tables in Genesis and 1 Chron. founders of families or tribes in Arabia. a) A son of Raamah and grandson of Cush, also brother of Dedan, Gen. 10, 7. 1 Chr. 1, 9. b) A son of Joktan, and brother of Uzal, Ophir, etc. Gen. 10, 28. 1 Chr. 1, 22. Comp. Abulfeda p. 98 Paris. c) A son of Jokshan and grandson of Abraham and Keturah, also brother of a Dedan, Gen. 25, 3. 1 Chr. 1, 32. Comp. in no. 2 fin.

2. *Sheba, the Sabæans*, a region and people in Arabia Felix, abounding in frankincense, spices, gold, and precious stones, 1 K. 10, 1 sq. Is. 60, 6. Jer. 6, 20. Ez. 27, 22. Ps. 72, 15; celebrated also for their great traffic Ez. 1. c. Ps. 72, 10. Joel 4, 8. Job 6, 19; but in Job 1, 15 driving off plunder in the vicinity of Uz or Ausitis. With all this accords what Greek and Arab writers say of the *Sabæans* (Σαβαῖοι), whose chief city they call Saba and Mariaba (Μαριάβα, now ماريب Māreb), three or four days' journey distant from Sana'a; see Strabo

XVI. p. 768, 777, 780. Agatharch. p. 64. Diod. Sic. 3. 38, 46. Plin. VI. 32. Abulfeda p. 96 Par. Edrisi I. p. 53, 147, ed. Jaubert. See Thesaur. p. 1351.—Comparing now the three names in Genesis (no. 1. a, b, c), it appears that the Sabæans of Arabia Felix adjacent to Sana'a are descendants of Joktan, Gen. 10, 28 (lett. b). Nor is it less evident that the other two passages, Gen. 10, 7 and 25, 3 (lett. a, c), refer to one and the same people, although a different origin is assigned; since in both, Sheba is coupled with Dedan and Raamah. We may therefore assume two tribes of Sabæans; one of which (b), the more powerful and noble, was in Arabia Felix; while the other (a, c) dwelt towards the Persian Gulf, not far from the mouths of the Euphrates. This latter tribe is not mentioned except in Genesis 1. c.

\* **טָרִית** obsol. root, i. q. Arab.

**טָרִית** to kindle; kindr. is Syr. **טָרִית** to inflame. The primary idea is perh. 'to blow into a flame,' to kindle by blowing, comp. **טָרִית**, **טָרִית**. Hence **טָרִית** flame.

\* II. **טָרִית** i. q. Chald. **טָרִית** to break, whence **טָרִית** fragment. Hence

**טָרִית** m. plur. *fragments*, Hos. 8, 6.

\* **טָרִית** fut. conv. **טָרִית**, to make prisoner, to take or lead captive, to carry off; Arab. سبأ, Chald. **טָרִית**, Syr. **טָרִית**, id.—E. g. either persons Gen. 34, 29. 1 K. 8, 48. Is. 14, 2. Jer. 41, 10. 44, 12. al. or cattle, flocks. 1 Chr. 5, 21. 2 Chr. 14, 14; or wealth, substance, Obad. 11. 2 Chr. 21, 17.—So of a conqueror leading his captives in triumph, Judg. 5, 12. Ps. 68, 19; also to hold captive Ps. 137, 3.—Part. pass. **טָרִית** captives Is. 61, 1; fem. Gen. 31, 26 **טָרִית** captives of the sword i. e. taken in war, like Gr. αἰχμαλωταί, δεσφύλωται, comp. 2 K. 6, 22. Is. 22, 3.

Niph. pass. of Kal. Gen. 14, 14. Ex. 22, 9. 1 Sam. 30, 3. 5. Jer. 13, 17. Ez. 6, 9.

Deriv. **טָרִית**, **טָרִית**, and pr. names **טָרִית**, **טָרִית**, **טָרִית**.

**טָרִית** m. a species of precious stone, Sept. Vulg. ἄγατης, agate, Ex. 28, 19. 39, 12. See Braun de Vest. sac. II. 15



**שְׁבוּאַל** (captive of God) *Shebuel*, pr. n. m. a) 1 Chr. 23, 16, 26, 24; called in 24, 20 **שְׁבוּאַל** *Shubael*. b) 1 Chr. 25, 4; called in v. 20 **שְׁבוּאַל**.

**שְׁבִירָל** Jer. 18, 15 Cheth. for **שְׁבִירָל** q. v.

**שְׁבִיעַ** m. (denom. from **שֶׁבַע** seven) constr. **שְׁבַעֲרָם** Gen. 29, 27, 28; dual **שְׁבַעֲרָם** Lev. 12, 5; plur. **שְׁבַעֲרָם** m. Dan. 9, 25, 10, 2, 3, and **שְׁבַעֲרָם**, constr. **שְׁבַעֲרָם**, c. suff. **שְׁבַעֲרָם** Num. 28, 26; *a seven, a sennight*, ἑβδομάς, i. e. *a week*.—In the phrase **שְׁבַעֲרָם זָמַח** Gen. 29, 27, **שְׁבַעֲרָם** is not fem. but is st. constr. before **זָמַח**, i. e. *the week of this daughter*.

1. Pr. *a week of days, seven days*, Gen. 29, 27, 28. Dan. 10, 2 **שְׁבַעֲרָם** **שְׁבַעֲרָם** for *three weeks*, where **שְׁבַעֲרָם** is not a genitive, see under **יָוֶם** Plur. no. 2. b.—**הַגְּ שְׁבַעֲרָם** *the festival of (seven) weeks, Pentecost*, so called from the seven weeks which were reckoned from the passover to this festival, Ex. 34, 22. Deut. 16, 10 comp. 9; fully Tob. 2, 1 *ἀγία ἐστὶν ἑβδομάδιον*. But in Ez. 45, 21 **הַגְּ שְׁבַעֲרָם** *the festival of sevens of days*, is the passover, as being celebrated each time during seven whole days.

2. *a week of years, seven years*, Dan. 9, 24 sq. Comp. *hebdomas annorum* Gell. N. A. 3. 10. Censorin. c. 14. Aristot. Polit. 7. 16.

**שְׁבוּעָה** and **שְׁבַעָה** f. (r. **שֶׁבַע**) constr. **שְׁבַעָה**, c. suff. **שְׁבַעָה**; plur. **שְׁבַעֲרָה**; *a swearing, an oath*, Lev. 5, 4. Judg. 21, 5. 1 Sam. 14, 26. Ecc. 9, 2. al. **נִשְׁבַּעְתָּ שְׁבוּעָה** *to swear an oath* Gen. 26, 3. Josh. 9, 20. **שְׁבַעָה שְׁבַעָה** *a false oath, perjury*, Zech. 8, 17. **שְׁבַעָה יְהוָה** *an oath by Jehovah* Ex. 22, 10. Ecc. 8, 2; also with gen. of the person swearing Ps. 105, 9, and of him *to whom one swears*, as **שְׁבַעָה לִּי** *the oath to me, sworn to me*, Gen. 24, 8. For Hab. 3, 9 **שְׁבַעָה מִנִּי**, see in **מִנִּי** no. 3. p. 559.—Spec. a) An oath sworn in making a covenant, i. e. a covenant confirmed by an oath, 2 Sam. 21, 7. **שְׁבַעָה בְּעַלִּי** *joined in a sworn league with any one*, Sept. ἑσθλαί, Neh. 6, 18. b) An oath of cursing, *an imprecation, curse*, Dan. 9, 11. Is. 65, 15; fully **שְׁבַעָה חָאֵל** Num. 5, 21.

**שְׁבִיתָה** and **שְׁבִיתָה** f. (r. **שָׁבַח**) the first form being sometimes in Cheth. where

Keri has **שְׁבִיתָה**, as Ps. 85, 2. 126, 4; but oftener in Keri where Cheth. has **שְׁבִיתָה**, as Job 42, 10. Jer. 29, 14. al. *captivity*, Num. 21, 20; also coner. for *captives*, as **שְׁבִיתָה שְׁבוּעָה** *to bring back the captives of a people*, Deut. 30, 3. Jer. 29, 14. Ez. 29, 14. Am. 9, 14. Zeph. 3, 20. Ps. 14, 7. 53, 7. al. **שְׁבִיתָה שְׁבוּעָה** id. Jer. 33, 7. 11. 49, 6. Ez. 39, 25. Trop. *to restore to one's former state and prosperity*; Job 42, 10 **שְׁבִיתָה שְׁבוּעָה** *and Jehovah restored Job to his former prosperity*. Ez. 16, 53, comp. v. 55. Hos. 6, 11.

\* **שְׁבִיתָה** in Kal not used, *to stroke, to soothe*; Arab. **سبح**, to swim, pr. to stroke the water. Hence

PIEL 1. *to soothe, to still, to restrain*, e. g. billows Ps. 89, 10 (comp. *mulcere fluctus* Virg. Æn. 1. 70); anger Prov. 29, 11. Comp. **הָלָה** Piel.

2. *to praise, to laud*, pr. to soothe with praises, *mulcere laudibus* Pacuv. (Arab.

**سبح**, Ethiop. ሰብሐ, id.) Ecc. 8, 15; espec. to praise God Ps. 63, 4. 117, 1. 147, 12; c. dat. 145, 4.

3. *to pronounce happy* Ecc. 4, 2; where **שְׁבִיתָה** is for part. **שְׁבִיתָה**. Comp. Chald.

HIPH. i. q. Pi. no. 1, *to still, to restrain*, e. g. billows Ps. 65, 8.

HITHP. c. **בָּ** *to laud oneself, to glory in any thing*, Ps. 106, 47. 1 Chr. 16, 35.

Deriv. pr. n. **רִשְׁבָּה**.

**שְׁבִיתָה** Chald. PA. **שְׁבִיתָה** *to praise, to laud*, as God Dan. 2, 23, 4, 31, 34; idols 5, 4, 23.

\* **שְׁבִיתָה** obsol. root, which with its kindred forms seems to have had the signif. *to stand, to make stand*, and then *to be stable, fixed, firm*. Kindred are the following three classes: a) **שָׁבַח** to set up, to decree, to judge; **שָׁבַח** q. v. to set up, to fix in the ground. b) **שָׁבַח** whence **שָׁבַח** to rest, to stand still; Arab. **ثبت** to be stable, firm. c) **שָׁבַח** to lash, to row; **שָׁבַח** or **שָׁבַח** to set, to place.

**שְׁבִיתָה** and **שְׁבִיתָה** m. once fem. Ez. 21, 15; in pause **שְׁבִיתָה**, c. suff. **שְׁבִיתָה**; plur. **שְׁבִיתָה**, constr. **שְׁבִיתָה**. R. **שְׁבִיתָה**.

1. *a stick, rod, staff*. Chald. **שְׁבִיתָה** id. Syr. **صفا** a staff, rod, tribe. Not

improb. the primary signif. of שֶׁבֶט may have been a *shoot, sprout* of a tree, a rod growing up from the root, see מִצֵּה no. 1, also no. 2 below.—Corresponding forms are Gr. *σκήπτρον, σκῆπτρον, σκηπίον, σκίπτω*, Lat. *scipio, scapus*; Sanscr. *skabh*, to make firm; Germ. *Schaft*, Engl. *shaft*.—Spec.

a) a rod or staff for chastising, Ex. 21, 10. 2 Sam. 7, 14. Is. 10, 15. 24. Mic. 4, 14. Prov. 10, 13. al. sēp. Hence שֶׁבֶט מוֹסֵר the rod of correction Prov. 22, 15. שֶׁבֶט אֱלֹהִים the rod of God, with which he corrects men Job 9, 34. 21, 9. 37, 13. Is. 10, 5 שֶׁבֶט אַפִּי the rod of my anger. 11, 4 he doth smite the earth פִּי שֶׁבֶט with the rod of his mouth, i. e. his severe sentence, stern decree.—Also for beating out pulse, Is. 28, 27.

b) a staff on which one leans, Ps. 23, 4.

c) the crook of a shepherd, Lev. 27, 32; see in צֶבֶר no. 3. Trop. Ez. 20, 37. Mic. 7, 14.

d) the staff of office, e. g. of a leader, chief, Judg. 5, 14. Hence the sceptre of a king Gen. 49, 10. Num. 24, 17. Zech. 10, 11. Am. 1, 5. 8 שֶׁבֶט הַמֶּלֶךְ, *σκήπτουχος*, q. d. a sceptre-bearer, a king. Trop. for rule, administration; Ps. 45, 7 a sceptre of equity is the sceptre of thy kingdom. Also of unjust rule, שֶׁבֶט הַיָּמִן Ps. 125, 3; but שֶׁבֶט בְּרִזָּל an iron sceptre, a stern and inflexible authority, Ps. 2, 9.

e) a spear, lance, as composed of a staff or rod with an iron point, 2 Sam. 8, 14. Comp. מִצֵּה no. 2. b.

2. a tribe, espec. of the children of Israel; Arab. *سبط* id. The expression is metaphorical, and is derived from a plant, from whose root there spring up several sprouts, shoots, stems; thus the founder of a whole race is compared to a root (Is. 11, 1), while the ancestors of the several subdivisions or tribes are called stems (Gen. 49, 28), as also the tribes themselves, comp. מִצֵּה no. 3. So 1 K. 11, 13. 36. יִשְׂרָאֵל הַיְּהוּדִי the tribe of Judah Josh. 7, 16; שֵׁנִי דֵּוֹר Deut. 18, 1. שְׁנֵי עָשָׂר שִׁבְטֵי הַיְּהוּדִי the twelve tribes Ex. 28, 21. Deut. 29, 20. Judg. 18, 1. al. Called also יִשְׂרָאֵל הַיְּהוּדִי the tribes of Jehovah Ps. 122, 4.

—It differs from מִשְׁפָּחָה family, which is strictly part of a tribe (Deut. 29, 17. Judg. 18, 19. 21, 24); yet שֶׁבֶט is sometimes used in a narrower sense for the families of a tribe, e. g. of the Kohathites Num. 4, 18; of Dan, Judg. 18, 1 comp. 2; of Benjamin, Judg. 20, 12. 1 Sam. 9, 21. Vice versa it is also put for the whole people of Israel, called יִשְׂרָאֵל הַיְּהוּדִי a tribe (race) the possession of Jehovah, his own peculiar people, Jer. 10, 16. 51, 19. Ps. 74, 2; comp. plur. Is. 63, 17. Once of the Egyptian tribes Is. 19, 13.—2 Sam. 7, 7 שֶׁבֶט אֶחָד with one of the tribes of Israel אֶחָד (שֶׁבֶטִי רִשִׁי) whom I commanded to feed my people? Here for שֶׁבֶטִי should doubtless be read שֹׁפְטֵי judges, as in the parall. 1 Chr. 17, 6.

שֶׁבֶט Chald. m. a tribe, plur. constr. שֶׁבֶטִי Ezra 6, 17.

שֶׁבֶט Shebat, the eleventh month of the Hebrew year, from the new moon of February to the new moon of March,

Zech. 1, 7. Syr. *سبأ*, Arab. *سبأ* and *شباط*, id. See Thesaur. p. 1353.

שָׁבִי m. (r. שָׁבָה) 1. Adj. captive, i. q. שָׁבוּי, Ex. 12, 29. Fem. שָׁבוּיָה id. Is. 52, 2.

2. Subst. abstr. in pause שָׁבִי, c. suff. שָׁבוּי, שָׁבוּיָה, שָׁבוּיָה; captivity, Deut. 21, 13. 2 Chr. 29, 9. Ezra 3, 8. 9, 7. Neh. 8, 17. הָאָרֶץ שָׁבוּיָה the land of their captivity Jer. 30, 10. 46, 27. הָלַךְ בְּשָׁבוּי to go into captivity Jer. 20, 6. 22, 22. 30, 16. 46, 2. Ez. 12, 11. Am. 9, 4; once הָלַךְ שָׁבוּי id. Lam. 1, 5; also לָקַח בְּשָׁבוּי to take away into captivity Jer. 48, 46; לָקַח לְשָׁבוּי to deliver into captivity Ps. 78, 61. שָׁבוּיָה the captivity of the exiles Ezra 2, 1. Neh. 7, 6.—Spec. a) Concr. captives, שָׁבוּיָה שָׁבוּיָה to take captive captives, i. e. to lead away captives, Num. 21, 1. Judg. 5, 12. Ps. 68, 19. שָׁבוּיָה שָׁבוּיָה to gather captives Hab. 1, 9. שָׁבוּיָה מִצֵּרֵימִי the captives of Egypt Is. 20, 4. Jer. 52, 2. מִלְּקוֹחַ שָׁבוּיָה the prey of captives Num. 31, 26. b) Put for booty of cattle, etc. Am. 6, 10. Is. 49, 24 שָׁבוּיָה צִדִּיק lawful booty. v. 25 שָׁבוּיָה הַבּוֹר the booty of the warrior, comp. v. 24.

שָׁבוּיָה (i. q. שָׁבָה taking captive) Shobai, pr. n. m. Ezra 2, 42. Neh. 7, 45.



שְׁבִי (id.) *Shobi*, pr. n. m. 2 Sam. 17, 27.

שְׁבִיב m. *flame*, constr. שְׁבִיב Job 18, 5; Sept. φλόξ. R. שְׁבִיב I.

שְׁבִיב Chald. emphat. שְׁבִיבָא, *flame* Dan. 3, 22. Plur. Dan. 7, 9.

שְׁבִיבָה f. (ר. שְׁבָה) *captivity*, Neh. 3, 36. Jer. 48, 46. Meton. *captives*, Deut. 21, 11. 32, 42. 2 Chr. 28, 5. 11. 13. 14. 15.

שְׁבִיבָה f. see in שְׁבִי

שְׁבִיל m. (ר. שְׁבָל) only plur. constr. שְׁבִילִי, c. suff. שְׁבִילִיָּה, *a way, path*, Ps. 77, 20. Jer. 18, 15; where Cheth. שְׁבִיל id. —Chald. שְׁבִילָא, Syr. مَسَل, Arab.

سَبِيل way.

שְׁבִיסִים m. plur. (ר. שְׁבִיס) *nettings, cauls, caps of net-work, reticula* Varro de Ling. Lat. IV. 19, a female ornament for the head among the Hebrews, Is. 3, 18. Sept. τὰ ἐμπλοκία. So the Talmudists and Rabbins.—Schroeder, de Vest. mul. Hebr. c. 2, compares Arab. شمس (diminut. from شمس sun), and understands *little suns*, or studs resembling suns worn upon the neck; this would also seem to be supported by the mention of שְׁהַרְרִים *little moons*, immediately after.

שְׁבִיעִי ordin. adj. *the seventh*, Gen. 2, 2. 3. 8, 4. Ex. 12, 15. 16. al. Fem. שְׁבִיעִיָּה, Ex. 21, 2. 23, 11. al.—Denom. from שְׁבַע seven.

שְׁבִית, see שְׁבִית.

\*שְׁבִיב obsol. root, Arab. سبك *to pour*, i. q. שָׂפָה.—Hence pr. n. שְׁבִיבָה.

\*שְׁבִל nearly i. q. שְׁבִל, a root not used in the verb.

1. *to go*, whence שְׁבִיל way. Arab.

سَبِيل way; سَبِل IV, *to be travelled*, as a way; Syr. مَضَّ to show the way.

2. *to go up, to rise, to grow*. Arab.

سَبَل Conj. IV, and quadril. سَبَل, *to produce ears*. See שְׁבִלָה no. 1.

3. *to flow*, espec. largely, copiously. Arab. Conj. IV, the heavens pour down rain; hence سَبَل rain. Deriv. שְׁבִל, שְׁבִלָה no. 2; perh. pr. n. שְׁבִיל.

שְׁבִל m. *the skirt or train of a robe*, Is. 47, 2. Comp. kindr. שֹׁבַל. Arab.

سَبَل id. R. שְׁבִל no. 3.

שְׁבִיל or שְׁבִילִי m. *a snail*, espec. without the shell, so called from its slime and moisture, (like Gr. λείμαξ from λείβω,) from conj. Shaphal of the verb שָׁפַל. Ps. 58, 9 spoken of the wicked: *let them melt away*.... כְּמוֹ שְׁבִילִי הָיָה הָאָדָם כְּשֶׁנֶּחֱסֵהוּ *as the snail which melteeth as it goeth*, i. e. which leaves a slimy trail as it goes, and thus wastes away more and more the further it advances. See Bochart, Hieroz. II. 646.

שְׁבִילָה f. (ר. שְׁבָל no. 2) *a twig, branch*, with fruit on it, as resembling an ear of grain; plur. constr. זֵתֵי שְׁבִילֵי הַיָּהֳרִים *the two olive-branches*.—It is sometimes written שְׁבִילִי (from שְׁבִילָה), but against the Masora.

שְׁבִילָה f. (ר. שְׁבָל no. 2) plur. שְׁבִילִים. R. שְׁבִל no. 2.

1. *an ear of grain*, Job 24, 24; plur. Gen. 41, 5 sq. Ruth 2, 2. Is. 17, 5.—Chald. שְׁבִילָא, Syr. مَسَل, id.

Arab. سَبَل, سَبَلَة, سَبُولَة, and with Daghesth resolved سُبُولَة; Ethiop. ሰብል id.

2. *a stream, flood*, see the root no. 3, Judg. 12, 6. Ps. 69, 3. 16. Is. 27, 12. Syr. مَسَل channel of a river.

\*שְׁבִיב obsol. root, perh. *to increase, to grow up*, i. q. שְׁבִל no. 2, and Arab.

شَبَل; comp. Arab. شَبَن to be tender, delicate, as a youth.—Hence the two following.

שְׁבִנָּה and שְׁבִנָּה (perh. youth) *Shebna*, pr. n. of the prefect of the palace, Is. 22, 15. After this office was given to Eliakim (Is. 22, 15), he became scribe or secretary to the reigning king Hezekiah, Is. 36, 3. 2 K. 18, 18. 26. 37. 19, 2.

שְׁבִנָּה (whom Jehovah has made grow up?) *Shebaniah*, pr. n. m. a) 1 Chr. 15, 24. b) Neh. 9, 4. 5. c) Neh. 10, 11. 13. d) Neh. 10, 5. 12, 14; for which 12, 3 שְׁבִנָּה, and 1 Chr. 24, 11 שְׁבִנָּה.

\* שָׁבַע obsol. root, i. q. שָׁבַץ, *to mingle, to interweave*; Chald. שָׁבַשׁ id. Hence שְׁבַרְסִים.

שָׁבַע *to swear*, denom. from שִׁבְעַת seven, since seven was a sacred number, and oaths were confirmed either by seven victims offered in sacrifice Gen. 21, 28 sq. or by seven witnesses and pledges, see Hdot. 3. 8. Hom. Il. 19. 243. In Eth. ሙሴ-ሰባ are *enchanters*, Lib. Hen. ms. c. 8, 3 (comp. 7, 10 ed. Oxon.) because the sacred number seven was also employed in magic rites.—In Kal only Part. pass. Ez. 21, 28 שְׁבַעְתָּ שְׁבַעֲךָ lit. *those sworn with oaths*, i. e. who have sworn oaths. For Hab. 3, 9 שְׁבַעְתָּ מַשׁוּחַ see in מִשְׁחָה no. 3. p. 559.

NIPH. שָׁבַע *to swear*, [lit. 'to seven oneself,' i. e. to take an oath confirmed by seven victims or before seven witnesses.—R.] Construed: a) Absol. Gen. 21, 24. Ps. 110, 4. שָׁבַע לְשָׁקֶר *to swear to a falsehood* i. e. falsely, Lev. 5, 24 [6, 5]. 19, 12. Jer. 5, 2. Mal. 3, 5. al. לְרַמָּה id. Ps. 24, 4. b) Followed by the words of the oath, after וַיֹּאמֶר 1 Sam. 20, 3; לֵאמֹר Num. 32, 10. Deut. 1, 34. Josh. 14, 9; without an intervening verb 1 Sam. 19, 6. Ps. 110, 4. Hos. 4, 15. c) That which one swears to do is put with כִּי Gen. 22, 16. 2 Sam. 19, 8. Jer. 22, 5. 49, 13; or with infin. Lev. 4, 4. Deut. 1, 35. What one swears *not* to do is put with כִּן Judg. 15, 12; כִּן c. inf. Is. 54, 9; לְבַלְהִי c. inf. Deut. 4, 21. Judg. 21, 7. d) With בָּ of that by which one swears, e. g. *by* Jehovah Gen. 21, 23. 31, 53. Josh. 2, 12. 1 Sam. 28, 10. al. *by* an idol Jer. 12, 16; also בְּשֵׁם יְיָ נִשְׁבַּע בְּשֵׁם יְיָ Lev. 19, 12. Jer. 12, 16. God also is said to swear by himself Gen. 22, 16. Is. 45, 23. Am. 6, 8. 8, 7; by his right hand Is. 42, 8; but in נִשְׁבַּע בְּקִדְשׁוֹ the בָּ seems to refer to place, see in קִדְשׁ no. 1 fin. Further, *to swear by Jehovah* is sometimes i. q. to worship him, since one swears by the divinity he worships, Deut. 6, 13. 10, 20. Is. 19, 18. 48, 1. Ps. 63, 7; *to swear by idols* id. Am. 8, 14. But *to swear by one afflicted, wretched*, is to imprecate upon myself the same evils if I prove false, Ps. 102, 9; comp. Is. 65, 15. Jer. 29, 22. e) With לְ of pers. *to swear to any one* Gen. 21, 23. 24, 7. al.

Also with acc. of thing, *to promise with an oath*, to swear a thing to any one, Gen. 50, 24. Ex. 13, 5. 33, 1. al. נִשְׁבַּע לְאֱלֹהִים *to swear allegiance unto God*, 2 Chr. 15, 14; comp. Is. 19, 18. Zeph. 1, 5, where it is once c. בָּ. f) With עַל of that *about* which one swears, Lev. 5, 24 [6, 5].—Sometimes שָׁבַע is taken in a bad sense, i. q. *to swear rashly*, falsely, Ecc. 9, 2. Zech. 5, 3 comp. v. 4.

HIPH. 1. *to cause to swear, to bind with an oath*, Num. 5, 19. 2 Chr. 36, 13. Followed by the words of him who imposes the oath, with לֵאמֹר Gen. 50, 5. Ex. 13, 19. 1 Sam. 14, 28; also with לְ and inf. Neh. 5, 12; אָשַׁר Gen. 24, 3. 1 K. 22, 16.

2. *to adjure, to charge solemnly*, c. acc. Cant. 2, 7. 3, 5. 1 Sam. 20, 17. Jer. 5, 7. Deriv. שְׁבַעְתָּ, שְׁבַע II.

\* I. שָׁבַע f. constr. שְׁבַע, and שְׁבַעָה m. constr. שְׁבַעִית, *seven*, a cardinal numeral. Syr. ܫܒܥ, Samar. 𐤑𐤁ܥ, Arab.

سبع, Ethiop. ስብ and ስብሐ. Similar is ancient Egypt. sc̥, Theb. sc̥; and in the Indo-European tongues Sanscr. sap̥tan, Zend. hapta, Pers. هفت, Gr. ἑπτά, Lat. septem, all with the letter *t*, which both in the Semitic and Teutonic languages is dropped, as Goth. sibun, Germ. sieben, Engl. seven.—The absol. form usually precedes a noun, as שְׁבַע שָׁנִים Gen. 5, 7, שְׁבַע פְּרִיֹת 41, 18, שְׁבַעֲךָ פְּרִים Num. 23, 1. 29; more rarely it follows, espec. in the later Hebrew, as מִצְלֹת שְׁבַע Ez. 40, 22, אֲרִלִּים שְׁבַע 2 Chr. 13, 9. 29, 21. (Num. 29, 32.) If the preceding noun be in the construct state, שְׁבַע expresses the ordinal, as שְׁנֵה שְׁבַע *the seventh year* 2 K. 12, 1. The construct form always precedes a noun, but is found only in certain formulas, as שְׁבַעַת יָמִים *a seven of days*, a week, Gen. 8, 10. 12. 31, 23. al. שְׁבַע מֵאוֹת *seven hundred* Gen. 5, 26. Also שְׁבַעֲךָ *seven seven*, i. e. by sevens, Gen. 7, 2. With suff. שְׁבַעֲתָם *those seven* 2 Sam. 21, 9.—*Seventeen* is שְׁבַעֲךָ עָשָׂר m. and שְׁבַע עָשָׂר f. Gen. 37, 2. 1 Chr. 7, 11.—The number *seven* among the Hebrews, as in other oriental nations, was also used: a) As a sacred number



very common in sacred things; the origin of which may be referred to the seven planets and the early worship of them among the Egyptians and Semitic nations; see Von Hammer Encyclop. Uebersicht der Wissenschaften des Or. p. 322. Jablonski Pantheon Ægypt. Proleg. § 24. 25. Winer Realw. II. art. *Zahlen*; comp. in *חֶמֶשׁ*. So Gen. 21, 28. 50, 10. Ex. 12, 15, 13, 6. Lev. 4, 6, 17. Num. 12, 14. Josh. 6, 4, 8. 1 Sam. 31, 13. Job 42, 8. Zech. 3, 9. al. sæp.—Hence b) As a lesser round number; comp. *אַרְבָּעִים* in *אַרְבַּע* no. 1, also Engl. 'a dozen'; Gen. 4, 24, 31, 23. Judg. 16, 7. 1 Sam. 11, 3. 2 K. 8, 1. Prov. 9, 1. Is. 11, 15. al. sæp.

The form *שִׁבְעָה* is also: aa) Adv. *seven times*, Lev. 26, 18, 21. Ps. 119, 164. Prov. 24, 16.

bb) *Sheba*, pr. n. m. α) 2 Sam. 20, 1. β) 1 Chr. 5, 13.

cc) *Sheba*, pr. n. as some suppose, of a town of Simeon, Josh. 19, 2 *בְּאֵר שִׁבְעָה* *Beer-sheba and Sheba*; but prob. *שִׁבְעָה* is here the name of the well (like *שִׁבְעָה* Gen. 26, 33), and we may render: *Beer-sheba with the well Sheba*. Otherwise the number of cities is fourteen instead of thirteen; comp. v. 6.

dd) Fem. *שִׁבְעָה* *Shebah*, pr. n. of a well, Gen. 26, 33.

DUAL *שִׁבְעָהּ* *seven-fold* Gen. 4, 15. 24. Ps. 12, 7. 2 Sam. 21, 9 Cheth.

PLUR. *שִׁבְעִים* *seventy*, often as a larger round number, Gen. 50, 3. Ex. 15, 27. 24, 1. Num. 11, 16. Judg. 1, 7, 9, 2, 5. 2 K. 10, 1, 6, 7. Comp. Kor. Sur. 9, 8. Hence *seventy years*, often in predictions Is. 23, 15, 17. Jer. 25, 11, 12, 29, 10. Dan. 9, 2, 24. Zech. 1, 12, 7, 5. *שִׁבְעִים וְשִׁבְעָה* *seventy and seven-fold* Gen. 4, 24; comp. Matt. 18, 22.

Deriv. *שִׁבְעָה* (שִׁבְעָה), *שִׁבְעָה*, *שִׁבְעָה*, *שִׁבְעָה*.

II. *שִׁבַּע* m. *an oath*, i. q. *שִׁבְעָה*, according to Gen. 21, 31, 26, 33; see in *בְּאֵר שִׁבְעָה*. Hence also the pr. names *בְּרִית־שִׁבְעָה*, *אַל־שִׁבְעָה*.

*שִׁבַּע*, see in *שִׁבְעָה*.

*שִׁבְעָה* Chald. m. id. *seven*, Dan. 4, 13. 20, 22, 29; constr. *שִׁבְעָה* Ezra 7, 4. For the phrase *חַד שִׁבְעָה* Dan. 3, 19, see in *חַד* p. 296.

*שִׁבְעָה*, see in *שִׁבְעָה*.

*שִׁבְעָה* m. i. q. *שִׁבְעָה*, *seven*, *ἀπ. λεγόμεν.* Job 42, 13; comp. 1, 2. For the ending *נה*—see Lehrs. p. 612.

\* *שִׁבֵּץ* in Kal not used, i. q. *שִׁבַּס*, *to mingle, to interweave.* Syr. *شَبَّ* to mingle; Arab. *شَبَّصَ* Conj. V, to be interwoven, entangled, of a tree. Chald. *שִׁבַּשׁ* to entangle; Part. Pu. confused.

PIEL *to weave in checker-work*, Ex. 28, 39, i. e. so that the stuff (byssus) may be figured, tessellated, woven in squares or bezels; comp. Pual. For this kind of texture, see Braun de Vest. Sacerd. p. 293 sq. ibique Maimonides. Salmas. ad Scriptt. Hist. August. p. 507, 512. The-saur. p. 1356.

PUAL *to be set, enchased*, q. d. in-woven, as gems in gold, Ex. 28, 20.

Deriv. *שִׁבְצָה*, *שִׁבְצָה*, and

*שִׁבָּץ* m. once c. art. 2 Sam. 1, 9, pr. 'perplexity, confusion of mind,' i. e. *vertigo, giddiness*.

\* *שִׁבַּק* Chald. *to leave*, Dan. 4, 12, 20, 23. Syr. id.

ITHPE. *to be left*, Dan. 2, 44.

Deriv. pr. n. Heb. *שִׁבְקָה*, *שִׁבְקָה*.

\* *שִׁבַּר* fut. *יִשְׁבַּר* I. *to break, to break in pieces.* Ethiop. and Amhar. *ሰለጸ*, id. Arab. *شَبَرَ* to break, *شَبَر* to destroy, see below in lett. c. Chald. *שִׁבַּר*, Syr. *شَبَرَ*, Samar. *ሰለጸ*, id.—E. g. a staff Is. 14, 5, comp. *שִׁבַּר מִטְּהָלָהֶם* in *מִטְּהָ* no. 1; bars Am. 1, 5; a door Gen. 19, 9; a yoke Jer. 2, 20, 28, 2, 13; the arm of any one, i. q. to break his power, Ps. 50, 15. Ez. 30, 21, 22, 24, comp. in *קִרַּע* no. 2; the bow of any one, id. see in *קִנְיָה*; an earthen vessel Judg. 7, 20. Is. 30, 14. Jer. 19, 10; bones Ex. 12, 46. Prov. 25, 15. Diff. from *רִצֵּץ*, see in Is. 42, 3. Of a tempest as breaking trees and ships Ps. 29, 4. Ez. 27, 26. Prægn. Hos. 2, 20 *the bow and the sword and the armour of battle will I break and cast out from the land*.

Spec. a) *to break in pieces, to rend*, as a wild beast, 1 K. 13, 26, 28. Lat. *frangere* of a lion Hor. Carm. 1, 23, 10.

b) Part. pass. *שִׁבּוּר* *broken*, spec. of one having a limb or member broken,

Lev. 22, 22. Ethiop. ሰብረ to break any one, spec. his leg; ሰብረ one whose leg is broken. Comp. Niph. lett. a.

c) to break a people "as a potter's vessel," i. e. to break down, to destroy, Lev. 19, 11, 48, 38; and so without the comparison Is. 14, 25. Lam. 1, 15. Also of single persons, to destroy, Dan. 11, 26. Jer. 17, 18.—Arab. شبي to destroy; intrans. to perish.

d) to break one's thirst, i. q. to quench, Ps. 104, 11. Comp. Lat. 'frangit se calor,' Cic. Varr.

e) to break the pride of any one, Lev. 26, 19. Also to break the heart (לב) of any one, i. e. to afflict him sorely, Ps. 69, 21; and שברִי הַבְּרוּרִי the broken-hearted Ps. 147, 3. Comp. Niph. lett. c, and Hoph. —So Syr. ܠܒܝܢܐܝܕܐ id. Gr. κατεκλυσθη μοι φλογος ἡτορ Hom. animo frangi Cic. Att. 7, 12.

f) to break off sc. a portion, an allowance; hence trop. to apportion, to appoint; comp. in שבר Job 38, 10 וַאֲשֶׁר וַאֲשֶׁר when I appointed for it (the sea) my limit. Cocceius well supposes, that the expression שברִי הַבְּרוּרִי is borrowed from the breaking off of a daily allowance of bread, etc. and this is here poetically transferred to the space assigned to the sea, הַבְּרוּרִי signifying both an allowance and a limit; comp. in הַבְּרוּרִי.

II. Denom. from שבר no. II, grain, i. e. a) to buy grain, with שבר added Gen. 47, 14; and אכל Gen. 42, 7, 10, 43, 4, 20, 22. Deut. 2, 6; and שבר Gen. 42, 3; absol. Gen. 41, 57, 42, 2, 5. Is. 55, 1. b) to sell grain Gen. 41, 56; comp. Hiph. II.

Comp. Arab. تَبَن straw, تَبَن to sell straw.

Niph. pass. of Kal no. I, to be broken, as a staff, wood, vessel, bone, Lev. 6, 15, 21. Is. 14, 29. Jer. 2, 13, 48, 17. Ez. 6, 6, Dan. 8, 8. Ps. 34, 21. Job 24, 20, al. Of a springe or snare, פח, Ps. 124, 7; to be wrecked, of ships, 2 Chr. 20, 37. Ez. 27, 34. Jon. 1, 4.—Spec. a) to be broken, i. q. to break one's own limbs, Is. 8, 15, 28, 13; of animals Ex. 22, 9, 13 [10, 14]. Part. fem. הַנִּשְׁבָּרָה the broken, the hurt, i. e. an animal having its limbs broken, Ez. 34, 4, 15. Zech. 11, 16.

See Kal no. I. b. b) Of an army, to be broken down, i. e. to be overthrown, destroyed, 2 Chr. 14, 12. Ez. 30, 8, 32, 28. Dan. 11, 22; so of a people, kingdom, Jer. 48, 4, 51, 8. Dan. 11, 4; a city Is. 24, 11. Of persons, i. q. to perish, Dan. 8, 25. Prov. 6, 15, 29, 1. Comp. Kal no. I. c. c) Of the heart, to be broken, spoken of a penitent and contrite mind, Ps. 51, 19 [17]. Hence נִשְׁבָּרִי הַבְּרוּרִי the broken-hearted Is. 61, 1. Jer. 23, 9. Ps. 34, 19. d) In Ez. 6, 9, אֲשֶׁר נִשְׁבָּרִי אֶת־לִבִּי הַזֶּה, is manifestly i. q. אֲשֶׁר נִשְׁבָּרִי וְנִשְׁבָּרִי, when I shall break their whorish heart; comp. Ps. 51, 19 [17]. Here נִשְׁבָּרִי is i. q. to break for oneself, like נִשְׁאַל to ask for oneself, comp. Heb. Gr. § 50, 2. c; i. e. God will so break and change the heart of the people, that they will turn again unto him.

PIEL שבר i. q. Kal, but intens. to break in pieces, to shiver, e. g. tables of stone Ex. 34, 1; teeth Ps. 3, 8; bones Is. 38, 13; ships, as the wind Ps. 48, 8; trees, as the hail Ex. 9, 25; rocks, as a tempest 1 K. 19, 11; idols and their altars Ex. 23, 24. Deut. 7, 5. 2 K. 18, 4. 2 Chr. 14, 2. Is. 21, 9, al.

HIPH. I. to cause to break, to burst the womb, as the fetus at birth. Is. 66, 9 הֲאֵינִי אֲשֶׁבֶר וְלֹא אוֹלִיד shall I cause to break (the womb), and not cause to bring forth? Comp. subst. מִשְׁבֵּר. Syr. ܡܫܒܪ a boy, infant, who has just broken the womb.

II. Denom. from שבר no. II, grain, i. q. Kal no. II. b, to sell grain, Gen. 42, 6. Deut. 2, 28. Prov. 11, 26. Am. 8, 5, 6.

HOPH. to be broken, e. g. the heart Jer. 8, 21; see Kal no. I. e. Niph. lett. a.

Deriv. מִשְׁבֵּר, מִשְׁבֵּר, מִשְׁבֵּר, שְׁבֵּר, and pr. n. שְׁבֵּרִים.

שבר m. Is. 30, 14, oftener שבר, in pause שבר, c. suff. שְׁבֵּרִי; plur. שְׁבֵּרִים, c. suff. שְׁבֵּרִיָּה; also plur. as pr. n. see in its order.

I. a breaking, breach, fracture; e. g. of a wall, i. q. ruin, destruction, Is. 30, 30, 14; so metaph. Prov. 16, 18 לִפְנֵי שְׁבֵּרִי pride goeth before destruction, 18, 21. Of a limb, member, Lev. 21, 19, 24, 20.—Trop. a) a breaking down, breach, preserving the figure of a wound, hurt; Lam. 2, 13 גְּדוֹל כְּתֹם שְׁבֵּרִי thy breach



(hurt) is great like the sea. שָׁבַר גְּדוֹל Jer. 4, 6. 6, 1. 48, 3. Nah. 3, 19 אֵין כְּפָה לְשִׁבְרָה no healing for thy breach, hurt. Jer. 30, 12. Ps. 60, 4 רָפָה שִׁבְרֶיךָ heal thou its wounds. The figure being neglected, i. q. destruction, ruin, e. g. of a people, nations, Is. 30, 26. Jer. 6, 14. 8, 11. 21. Lam. 2, 11. Ez. 32, 9; of the wicked Is. 1, 28. שָׁר וְשִׁבְר is intens. Is. 59, 7. 60, 18. Jer. 51, 19. וַיִּקְרָא שִׁבְרָה a cry as of destruction, a loud and bitter cry, Is. 15, 5; comp. Jer. 30, 15. b) שִׁבְר רִיחַ a breaking of the spirit, i. e. bitterness, anguish of mind, Is. 65, 14; also שִׁבְר בְּרוּחַ id. Prov. 15, 4. c) a breaking of the mind from fear, etc. comp. r. חֶחַח no. 2; hence terror, plur. שִׁבְרִים terrors Job 41, 17 [25]. Comp. Chald. שְׁבַר for פְּחַר Ex. 15, 16 Targ. Jon. d) a breaking, i. e. solution, interpretation of a dream, Judg. 7, 15.

II. grain, corn, commonly said to be so called as being broken or ground in the mill, or because it breaks hunger. But r. שִׁבְר is never used of a mill, nor of hunger; and the signif. of grain must be sought elsewhere. I do not hesitate to compare Arab. ثمر 'the tree bears fruit,'

whence ثمر fruit, ثمر tree; and what the Arabs thus put for the fruit of a tree, the Hebrews employ for the fruits, produce of the field. A vestige of the same remains also in Arab. ثَبَرَة.—Gen. 42, 1. 2. 19. 26. 43, 2. 44, 2. 47, 14. Neh. 10, 32. Am. 8, 5.—Hence denom. שִׁבַר in Kal no. II, Hiph. no. II.

שִׁבְרוֹן m. (r. שִׁבַר) constr. שִׁבְרוֹן.

1. a breaking, fracture; Ez. 21, 11 שִׁבְרוֹן כִּתְנִים a breaking of the loins, broken loins, put for the sharpest pains, as of a woman in travail; comp. Is. 21, 3. Nah. 2, 11.

2. destruction, Jer. 17, 18.

שִׁבְרִים (breaches, ruins, as of walls, Is. 30, 13. 14, plur. of שִׁבַר) Shebarim, pr. n. of a place between Ai and Jericho; c. art. Josh. 7, 5 they chased them before the gate even unto Shebarim; so Vulg. Arabs, Kimchi. Perh. even unto the ruins.

\* שִׁבַּשׁ Chald. a verb not used in Kal; kindr. with שִׁבַּץ, שִׁבַּס. Perh. contr. from

a quadrat. שִׁבַּשׁ, like Chald. שִׁבַּשׁ from שִׁבַּשׁ, comp. שִׁבַּשׁ from שִׁבַּשׁ. See The-saur. p. 1359.

PA. to perplex, to disturb, to trouble; hence

ITHPA. pass. Part. plur. Dan. 5, 9.

\* שִׁבַּח intr. fut. וְשִׁבַּח, rarely וְשִׁבַּח Lev. 26, 34. Neh. 6, 3; pr. to be fixed, firm. Kindr. is שִׁבַּח, where see; comp. also וְשִׁבַּח, וְשִׁבַּח, וְשִׁבַּח.—Hence

1. to rest from labour, to lie by, to keep holyday. Chald. and Sam. שִׁבַּח id. Syr. Aph. سَبَّح id. Arab. سَبَّح to rest, to sleep.—Ex. 23, 12 six days thou shalt do thy work, and on the seventh day thou shalt rest. 34, 21. Is. 33, 8 שִׁבַּח הַדֶּבֶר the wayfarer resteth, lies by, does not journey because of war. 14, 4.—With בֵּן, to rest from labour, Gen. 2, 2. 3. Ex. 31, 17. Lam. 5, 14 the elders rest from the gate, do not go to the public place or forum.—Also land is said to rest, when it lies untilled, Lev. 26, 34. 35. 2 Chr. 36, 21; comp. Lev. 25, 2, and art. שִׁבַּח no. 3.

2. to cease; either for a certain time, i. q. to intermit, to stop, as a work Neh. 6, 3; the succession of day and night Gen. 8, 22; or wholly, i. q. to cease to be, to come to an end, as strife Prov. 22, 10; joy Is. 24, 8. Lam. 5, 15; the manna Josh. 5, 12. Also seq. מִן c. inf. to cease from being or doing any thing, Jer. 31, 36. Job 32, 1. Hos. 7, 4, see in r. יָדָר p. 774.

3. Spec. to keep or celebrate the sabbath, absol. Ex. 16, 30; with שִׁבַּח Lev. 23, 32. So of land, to lie untilled every seventh year, Lev. 25, 2.

NIPH. נִשְׁבַּח, to cease, to have an end, Is. 17, 3. Ez. 6, 6. 30, 18. 33, 28. Comp. Kal no. 2.

HIPH. הִשְׁבַּח, 2 sing. הִשְׁבַּח, inf. לְהִשְׁבַּח for לְהִשְׁבַּח Am. 8, 4.

1. to make or let rest, sc. from labour, c. acc. et בֵּן Ex. 5, 5. Also to quiet, to still, i. e. to restrain an enemy, Ps. 8, 3.

2. to cause to cease, to make desist, with acc. and בֵּן c. inf. Ez. 34, 10 הִשְׁבַּחִים מִרְעוֹת I will cause them to cease from feeding the flock. 16, 41. Seq. לְבַלְלָהּ c. inf. Josh. 22, 25. For Ps. 89, 45 see in art. נָהַר p. 360.

3. Of things, to cause to cease, to let

*cease, to put an end to*, c. acc. as a work 2 Chr. 16, 5. Neh. 4, 5; sacrifice Dan. 9, 27; war Ps. 46, 10; also Hos. 1, 4, 2, 13. Is. 16, 10. Prov. 18, 18. Ez. 26, 13, 30, 10. —Hence *to fail, to be wanting, lacking*, e. g. salt in the meat-offering Lev. 2, 13. Ruth 4, 14 **אֲשֶׁר לֹא הִשְׁבִּיר לָהּ זֶאֱל** *who hath not let a ransom be wanting to thee*.

4. *to put or take away, to remove*, c. acc. of pers. or thing, and often with **מִן** of place. Ex. 12, 15 **הַשְׁבִּירוּ שָׂאֵר מִבְּתוֹכֵם** *ye shall put away leaven out of your houses*. Lev. 26, 6. 2 K. 23, 5, 11. Is. 30, 11. Ez. 7, 25. With acc. of thing and **לְ** of pers. Jer. 48, 35. —Spec. i. q. *to destroy*, e. g. the poor Am. 8, 4; the remembrance of any one, Deut. 32, 26. Comp. **מִשְׁבֵּחַ**.

Deriv. **שָׁבַת** I, **שָׁבַת**, **שְׁבָחוֹן**, **שְׁבָחָה**, **מִשְׁבָּח**, pr. n. **שְׁבָחָה**.

I. **שָׁבַת**, f. (r. **שָׁבַת**) c. suff. **שְׁבָתוֹ**, *rest, cessation*; hence *interruption* of labour, loss of time, Ex. 21, 19. Also *an abstaining* from strife, Prov. 20, 3; comp. 18, 18, 22, 10.

II. **שָׁבַת** f. pr. inf. of **יָשַׁב** *to sit, to dwell*; hence as subst.

1. *a sitting*, the act of sitting; Ps. 127, 2 **שְׁבַת מִצָּהָרִי מִצָּהָרִי** *who prolong their sitting*, sit late. Ps. 27, 4. Also *a sitting still* Is. 30, 7.

2. *a seat*, 1 K. 10, 19. Am. 6, 3.

3. *a place*, 2 Sam. 23, 7 **בְּשָׁבַת** *in their place*.

**שָׁבַת**, constr. **שְׁבַת**, c. suff. **שְׁבָתוֹ**; plur. **שְׁבָתוֹת**, constr. **שְׁבָתוֹת**, c. suff. **שְׁבָתָהּ**; of both genders, but oftener fem. Ex. 31, 14. Lev. 16, 31. al. masc. Is. 56, 2, 6. al.

1. *a sabbath*, a day of *rest*, the seventh day of each week, reckoned from the evening of Friday to the evening of Saturday, Lev. 23, 32. Neh. 13, 19. On it by law the Jews abstained wholly from labour, Ex. 20, 8–11. Deut. 5, 12–15. Ex. 31, 12–17. 35, 2, 3. It was to be kept holy, Ex. 31, 14. Lev. 23, 3; and was a sign of God's covenant with Israel, Ex. 31, 13, 16, 17. Ez. 20, 12, 20. Whoever profaned the sabbath was to be put to death, Ex. 31, 14, 15, 35, 2; and that by stoning, Num. 15, 32–36. Those who kept it holy were blessed,

Is. 58, 13, 14.—The institution of the sabbath is referred in Ex. 20, 11, 31, 17 to the creation, comp. Gen. 2, 3; while in Deut. 5, 15 it is referred to the deliverance out of Egypt.—Examples of the sabbath as kept, see Ex. 16, 22 sq. Am. 8, 5. Is. 1, 13, 2 K. 4, 23; as neglected, Jer. 17, 19 sq. Ez. 20, 13 sq. 22, 8, 26; comp. Neh. c. 13.—Spec. **יוֹם הַשְּׁבָת** *the day of the sabbath*, the sabbath day, Ex. 20, 8, 11. Num. 15, 32. Neh. 10, 32. al. Lev. 24, 8 **בְּיוֹם הַשְּׁבָת בְּיוֹם** i. e. *every sabbath*; and so 1 Chr. 9, 32 **שְׁבַת שְׁבַת**, where **שְׁבַת** is a shortened form because of the close connection of the words, as in Num. 28, 10.—The verbs used to denote the keeping of the sabbath are **שָׁמַר** and **קָדַשׁ**; for profaning it, **הִלָּל** q. v.

2. Spec. *the sabbath* is a name for the great day of atonement in the seventh month, Lev. 23, 32. Comp. **שְׁבָחוֹן**.

3. The name *sabbath* is applied to *every seventh year*, when the fields lay untilled, and as it were kept sabbath, *the sabbath-year*. Lev. 25, 2 **וּשְׁבָתָה הָאָרֶץ** *and the land shall keep a sabbath unto the Lord*. v. 4. Comp. v. 6, 26, 34, 43. 2 Chr. 36, 21; also in **שְׁבָחוֹן**.

4. Sometimes *a sabbath* is nearly i. q. *a week*. Lev. 23, 15 *and ye shall count unto you from the morrow after the sabbath ... שְׁבַת שְׁבָתוֹת תְּמִימוֹת תִּהְיֶינָה* *seven sabbaths shall be complete*; 16 *even unto the morrow after the seventh sabbath shall ye number fifty days*; here the *seven complete sabbaths* are parallel to the *שִׁבְעָה שְׁבָתוֹת* *seven weeks* of Deut. 16, 9. So too *שְׁבַת שְׁבָתוֹת שָׁנִים* *seven sabbaths (weeks) of years*, Lev. 25, 8.

NOTE. In the kindred dialects: Chald. **שָׁבַת**, emph. **שְׁבָתָהּ** or **שְׁבָתָהּ**, *sabbath*, also *week*. Syr. **ܫܒܬܐ** id. Sam. **שַׁבָּת** and **שַׁבָּת** id. Arab. **سَبْت** *sabbath*, **يَوْمُ السَّبْتِ** Saturday. Eth. and Amhar. **ሰባት** *sabbath*, both of Jews and Christians.

**שְׁבָחוֹן** m. abstract noun, *a keeping of the sabbath, sabbatism, sabbath rites*, pr. 'a lying by, rest'; found only in Ex. and Lev. Spoken of the first and eighth



days of the festival of tabernacles, Lev. 23, 39; of the festival of trumpets, Lev. 23, 24, comp. Num. 29, 1. Also emphatic, with שַׁבָּת, as שַׁבָּת שְׁבֻעֹת a *sabbath of sabbatism*; so of the weekly sabbath, Ex. 31, 15, 35, 2, 3. Lev. 23, 2, and so Ex. 16, 23; of the great day of atonement, Lev. 16, 31, 23, 32; and of the sabbatical year, Lev. 25, 4, i. q. שְׁנַת שְׁבֻעֹת ib. v. 5.

שַׁבְּתָי (ר. שַׁבָּת; sabbath-born, comp. Paschal i. e. passover-born) *Shabbethai*, pr. n. m. Ezra 10, 15. Neh. 8, 7, 11, 16. —Among the Rabbins it is the name of the planet Saturn.

\* שָׁגָה i. q. שָׁגָה and שָׁגָה; hence שָׁגָה and

שָׁגָה (erring) *Shage*, pr. n. m. 1 Chr. 11, 34.

\* שָׁגָה i. q. kindr. שָׁגָה, שָׁגָה, שָׁגָה, see note below; i. e.

1. to wander, to go astray; hence

2. to err, to do wrong, through ignorance or inadvertence. Lev. 5, 18 and the priest shall make expiation... for the error אֲשֶׁר שָׁגָה וְהוּא לֹא יָדָע which he committed and he knew it not, i. e. unwittingly, unconsciously. Num. 15, 28. — In a wider sense, to transgress, to sin, Ps. 119, 67; also in the proverbial form שָׁגָה וְשָׁגָה the erring and the causing to err, the seduced and the seducer, i. e. all, Job 12, 16; comp. the like expressions, Mal. 2, 13. Deut. 32, 36. Here belongs Gen. 6, 3 בְּשָׁגָה because of their transgression; where שָׁג is inf. Kal after the form שָׁג Jer. 5, 26. —Hence שָׁגָה.

NOTE. The roots שָׁג, שָׁד, שָׁק, seem to contain the idea of *pricking, piercing*, as also of *cleaving, rending*, which appears in various shapes in the words thence derived; comp. Heb. שָׁקַק and שָׁק, and see Thesaur. p. 1362. The signification of *erring, wandering* may come either from the mind as pierced, excited, and therefore erring; or from the idea of cleaving or dividing up a tract or region, as one does in wandering over it. See Thesaur. l. c.

שָׁגָה f. (ר. שָׁגָה) c. suff. שָׁגָה, error, mistake, transgression, through ignorance or inadvertence, Ecc. 5, 5. Num. 15, 25. שָׁגָה שָׁגָה to commit an error

Lev. 5, 18. שָׁגָה through error, unwittingly, Lev. 4, 22, 22, 14; also Num. 35, 11, 15. Josh. 20, 3, 9. שָׁגָה שָׁגָה to sin through error, inadvertently, Lev. 4, 2, 27, 5, 15; comp. Num. 15, 24–29.

\* שָׁגָה, f. רָשָׁה, i. q. kindr. שָׁגָה.

1. to wander, to go astray, of a flock Ez. 34, 6. With בָּן, to wander from a way, and trop. from the divine precepts, Prov. 19, 27. Ps. 119, 21, 118. —Chald. שָׁגָה id. Syr. ܠܫܐ to err from a way, also from the truth. Eth. ሰጠፑ to wander.

2. to wander in mind, from wine; hence to reel, to stagger, with בָּ and מִן of wine, Prov. 20, 1. Is. 28, 7 ter; parall. is תָּהָה. —Also of one led away, ravished, with love, whether conjugal or illicit, Prov. 5, 19, 20. Hence of one carried away by his folly and reeling to destruction, Prov. 5, 23. Comp. שָׁגָה.

3. to err, to transgress, through ignorance or inadvertence, 1 Sam. 26, 21. Job 6, 24, 19, 4. Ez. 45, 20. Comp. שָׁגָה.

HIPH. to make wander, e. g. a blind person from the way, Deut. 27, 18. Trop. to cause to err, e. g. from the divine precepts, c. מִן Ps. 119, 10; to seduce Prov. 28, 10. Job 12, 16 see in שָׁגָה no. 2.

Deriv. שָׁגָה, שָׁגָה.

\* שָׁגָה in Kal not used, to look, to gaze, poetic; kindr. with שָׁה, שָׁה. On the affinity of verbs לָה and לָה, as פָּהָה, פָּהָה, קָהָה and קָהָה, see Heb. Gr. § 74, init.

HIPH. הִשְׁגִּיחַ, fut. רִשְׁגִּיחַ, to look, to view, from a higher place; with מִן and אֶל Ps. 33, 14. Cant. 2, 9 מִן־הַחַלּוֹנוֹת looking in from (at) the windows. Its relation to רָאָה is seen Is. 14, 16, רִאֲיוֹהֶוּ אֵלֶיךָ those seeing thee shall look at thee. Not found elsewhere. —Chald. שָׁגָה id.

שָׁגָה f. (ר. שָׁגָה) error, transgression through ignorance or inadvertence, once plur. Ps. 19, 13.

שָׁגָה m. (ר. שָׁגָה; form like זִמְרֹן, חֲזִירֹן) a hymn, or rather a dithyrambic ode, i. e. erratic, wild, enthusiastic. So in the inser. Ps. 7, 1. Plur. Hab. 3, 1 שָׁגָה in the manner of dithyrambic songs.

\* **שָׁגַל**, fut. perh. **יִשְׁגַּל**, to lie with a woman, c. acc. Deut. 28, 30 **וְיִשְׁגַּלְנָה**; but the vowels belong to **שָׁגַב**, which the Masorites everywhere substitute in Keri, regarding **שָׁגַל** as obscene.—Comp. Arab. **سَجَلَ** to draw water with a bucket, trop. of sexual intercourse; see Diss. Lugd. p. 168. Better, comp. Heb. **שָׁקַל** and Arab. **ثَقَلَ** to be heavy; hence **תִּפְלָטָה** to be gravid, as a woman.

NIPH. to be lain with, ravished, as a woman Is. 13, 16. Zech. 14, 2.

PUAL id. Jer. 3, 2.—Hence

**שָׁגֻלָּה** f. a consort, e. g. of a king, a queen, Ps. 45, 10. Neh. 2, 6.

**שָׁגֻלָּה** Chald. f. id. Plur. the king's wives Dan. 5, 2, 3. 23; from whom are distinguished the **לְהָנֵן** concubines.

\* **שָׁגַע** in Kal not used, Arab. **شَجَعَ** to be vigorous, brave; **شَجَاعٌ** one vigorous, brave; **شَجَعٌ** fierce, of a camel. The primary idea seems to be that of impetuous excitement.

PUAL Part. **מְשַׁגֵּעַ** 1. one raving, frenzied, furious, as if inspired, spoken of false prophets Hos. 9, 7; also of true prophets in contempt 2 K. 9, 11. Jer. 29, 26.

2. a madman, one insane, 1 Sam. 21, 16. Deut. 28, 34.

HITHP. to be insane, to play the madman, 1 Sam. 21, 15. 16.—Hence

**שָׁגֵעוֹר** m. madness, Deut. 28, 28. 2 K. 9, 20. Zech. 12, 4.

\* **שָׁגַר** obsol. root, Chald. PA. to cast forth, to eject.—Hence

**שָׁגֵר** m. Ex. 13, 12, and **שִׁגְרָה** Deut. 7, 13. 28, 4, both in constr. a fetus, which is cast forth at birth (comp. **נֶפֶל** no. 1. c), i. e. the young, offspring, only of animals.

**שָׁד** m. Lam. 4, 3, Dual **שָׁדַיִם**, constr. **שָׁדַי** Hos. 9, 14. Cant. 4, 5, the breast, pap, both in woman Cant. 4, 5. 8, 1. 8. 10; and in animals, Gen. 49, 25 blessings of the breasts and of the womb, i. e. abundance of milk and flocks. Comp. **שָׁד**.

Aram. **ܫܕܐ**, Arab. **ثَدِي**, id. Gr. **τιθήνη**, Engl. teat. R. **שָׁדָה**.

**שָׁד** only in plur. **שָׁדַיִם**, idols, pr. lords (comp. **בְּזָלִים**), Deut. 32, 17. Ps. 106, 37.

—R. **שָׁדָה** to rule, whence **سَيِّدٌ**, **سَائِدٌ**, dominus, lord, Syr. **ܫܕܐܢ** demon. Sept. Vulg. **δαίμονια**, **dæmonia**, demons, since the Jews regarded idols as demons which let themselves be worshipped of men; see Bar. 4, 7. Sept. Ps. 95, 5. 1 Cor. 10, 20.

I. **שָׁד** m. i. q. **שָׁדַי**, the breast, pap, Job 24, 9. Is. 60, 16. 66, 11. R. **שָׁדָה**.

II. **שָׁד** m. once **שָׁדָה** Job 5, 21, perh. because of **שָׁדָה** in the other clause. R. **שָׁדָה**.

1. violence, oppression, wrong done, Hos. 12, 2. 9, 6. Am. 5, 9. Prov. 24, 2. Often **שָׁדָה** or **הָמָס** or **וְהָמָס**, violence and wrong, Hab. 1, 3. Jer. 6, 7. 20, 8. Ez. 45, 9; meton. of wealth got by violence and wrong, Am. 3, 10. Also **שָׁדָה** violence and destruction, Is. 59, 7. 60, 18. 51, 19. Jer. 48, 3.—A genitive after **שָׁד** marks the person who does wrong or who suffers wrong, Heb. Gr. § 112. 2. E. g. **שָׁדָה רָשָׁעִים** the violence of the wicked, which they do, Prov. 21, 7. Contra **שָׁדָה עֲנִיִּים** the oppression of the poor, Ps. 12, 6. Is. 22, 4. **שָׁדָה בְּהֵמוֹת** the violence done to the beasts Hab. 2, 17.—Hence

2. wasting, desolation, destruction, Job 5, 21. 22. Joel 1, 15 **כְּשָׁדָה מִשְׁדָּה רְבוּאָה** like destruction (or a desolating tempest) from the Almighty shall it come. Is. 13, 6. In an imprecation, Hos. 7, 13 **לָהֶם שָׁדָה** destruction unto them!

\* **שָׁדָר**, præter. **שָׁדָרָה** Ex. 32, 12; inf. **שָׁדָרָה** Jer. 47, 4; imper. **שָׁדָרָה** Jer. 49, 28; fut. c. suff. **יִשְׁדָּרֶם** Jer. 5, 6. Also contracted, pret. c. suff. **שָׁדָרָה** Ps. 17, 9; inf. **שָׁדָר** Hos. 10, 14; fut. (**יִשְׁדָּר**) c. suff. **יִשְׁדָּרֶם** Prov. 11, 3 Keri; also fut. **יִשְׁדָּר** Ps. 91, 6 (as **יִרָן** for **יִרָן**, **יִרָן** for **יִרָן**) unless perhaps it is from R. **שָׁדָר**.—Pr. to exert power, to urge, to press upon, to force, as **שָׁדָה**, **שָׁדָה**; kindr. are **שָׁדָר** and

**שָׁדָר**, Arab. **جَدَّ** durus, molestus fuit; Eth. and Amhar. **ደደደ** to persecute, drive out.—Hence genr. to do violence, and so to oppress, to spoil, to destroy, with acc. of pers. or thing; Ps. 17, 9 **שָׁדָרִים** the wicked that oppress



me. Jer. 47, 4 אֶחָד־בְּלִשְׁתַּיִם for spoiling all the Philistines. 49, 28. Prov. 11, 3 Keri. Ez. 32, 12 and they shall spoil the pomp of Egypt. Jer. 25, 36. Of a wolf, to prey upon, Jer. 5, 6.—Part. שָׂדֵר as subst. an oppressor, spoiler, destroyer, Job 12, 6. 15, 21; often of enemies who invade and spoil or lay waste a land, Is. 16, 4. 21, 2. 23, 1. Jer. 6, 26. 12, 12. 48, 8. 18. 32. 51, 48. 53. So Jer. 15, 8 בְּצַהֲרֹם שָׂדֵר a spoiler at noon day, i. e. openly, in sight of all. Opp. שָׂדֵר לַיְלָה night-robbers, Ob. 5. Comp. Ps. 91, 6.—Part. pass. שָׂדֵר, spoiled, destroyed, slain, Judg. 5, 27. Is. 33, 1. Also given over to spoiling or to destruction, Jer. 4, 30; and so the vexed passage, Ps. 137, 8 בְּהִרְבֵּל הַשְּׂדֵרוֹהָ, of Babylon soon to be destroyed, if indeed not already desolated; or perhaps we may regard the city as captured by Cyrus and so to a certain extent destroyed.

NIPH. to be laid waste, desolated, Mic. 2, 4.

PIEL i. q. Kal, Prov. 19, 26. 24, 15.

Po. i. q. Pi. Hos. 10, 2.

PUAL שָׂדֵר שָׂדֵר Nah. 3, 7, to be spoiled, laid waste, destroyed; of a city Is. 15, 1. 23, 1; of a land Jer. 4, 20. 48, 15. 20; of fields and fruits Joel 1, 10. Zech. 11, 3; of men Jer. 4, 13. 9, 18. 49, 10.

HOPH. fut. יוֹשֵׁד, i. q. Pual, Is. 33, 1. Hos. 10, 14.

Deriv. שָׂדֵר II; pr. n. אֶשְׂדֹּר; perh. שָׂדֵר.

\* שָׂדָה obsol. root, Chald. שָׂדָה to cast, to shoot, to pour out; Arab. شَدَا to moisten, to irrigate. Hence שָׂדֵר and שָׂדֵר I, breast; pr. n. שְׂדֵיאוֹר.

שָׂדָה f. pr. domina, mistress, and thence wife, fem. of the noun שָׂדֵר lord (r. שָׂדֵר) for שָׂדֵרָה, but formed as if from שָׂדֵר; comp. שָׂדֵר. It corresponds with Arab. سَيِّدَة mistress, usually contr. سَيِّت sitt or سَيِّتَة sittah; put also for

wife, like Arab. بَعْلَة. Only once, Ecc. 2, 8. I got me... the delights (הַנְּעִנוֹת) of the sons of men, שָׂדָה וְשָׂדֹת a wife and wives, where the sing. may be referred to the queen, and the plur. to the king's

other wives and concubines; comp. 1 K. 11, 1 sq. Cant. 6, 8.—In the Talmud שָׂדָה, שָׂדֵרָה, denotes a woman's camel-saddle, pilentum; comp. in Germ. Frauenzimmer, pr. 'woman's apartment,' gynæceum, but also woman; and in Arabian poets pilenta (pr. camel-saddles) are likewise women, see Hamasa ed. Schultens, p. 232. Comp. Solomon's splendid sedan, Cant. 3, 9 sq. See more in Thesaur. p. 1365.

שָׂדֵר m. in pause שָׂדֵר, the Almighty, the Omnipotent, an epithet or name of Jehovah; sometimes in the Pentateuch preceded by אֵל, as Ex. 6, 3 I appeared unto Abraham... בְּאֵל שָׂדֵר as God Almighty; but by my name Jehovah (יְהוָה, Jahveh) was I not known unto them. Gen. 17, 1. 28, 3. 35, 11. 43, 14. 48, 3; prob. also Gen. 49, 25 אֵת שָׂדֵר should be אֵל שָׂדֵר, as in the Sam. and several Heb. Mss. Elsewhere only once, Ez. 10, 5. In all other examples it is without אֵל, as Num. 24, 4. 16. Ruth 1, 20. 21. Ps. 68, 15. 91, 1. Joel 1, 15. Is. 13, 7. Ez. 1, 24. Job 5, 17. 6, 4. 14, 8. 3, 5, and often in this book.—According to Gesenius, שָׂדֵר is strictly a pluralis majestaticus, from a sing. שָׂדֵר powerful, from r. שָׂדֵר; but plurals in שָׂדֵר are quite doubtful; see Heb. Gr. ed. 16. § 86. 1. c. More probable is it, therefore, that שָׂדֵר, which never takes the article, is to be regarded as a plural (of שָׂדֵר) with the suffix of the first person, after the analogy of the form אֶדְרִי, and used at first in direct invocation to God; Heb. Gr. § 119. n. 4. Hence, pr. mei potentes, my God; but afterwards a name of God as Almighty; comp. אֶדְרִי.—Other etymologies see in Thesaur. p. 1366 sq.

שְׂדֵיאוֹר (darting of fire, r. שָׂדָה) Shede-ur, pr. n. m. Num. 1, 5. 2, 10.

שָׂדֵר Job 19, 29 Chethib, prob. not a simple word, but compounded of the prefix שָׂ (אֶשֶׁר) and דֵּרִי, i. q. that [there is] a judgment. Keri שָׂדֵר, id.

\* שָׂדֵר obsol. root, perh. to shut off, to set bounds to, as a field; comp. שָׂדֵם and שָׂדֵם to shut up; Heb. שָׂדֵם q. v.—Hence

**שָׂדֶה** f. I. Only in plur. **שָׂדֶה**, constr. **שָׂדֶה**, *fields*, as shut in by boundaries, Is. 16, 8. 2 K. 23, 4. Jer. 31, 40 Keri. Spec. fields of grain Hab. 3, 17; or of vines, *vineyards*, Deut. 32, 32. Twice, Is. 16, 8. Hab. 3, 17, it is joined with a verb sing.—This signification of the word, although no vestige of it exists in the kindred dialects, is sufficiently established by the context and by the authority of ancient versions. It is sometimes unaptly rendered *vines*.

II. *a blasting, blight*, Is. 37, 27, i. q. **שָׂדֶה** 2 K. 19, 26; the letters **מ** and **פ** being interchanged; see under **ב**.

\* **שָׂרַח**, kindr. with **שָׂרַח**, *to scorch*, *to blast*, as the east wind grain; part. pass. Gen. 41, 6 **שָׂרֹפֹת קֶדִים** *blasted with the east wind*. v. 23, 27. Chald. and Talm.

**שָׂרַח** id. Ar. **أَسَدَف** black, **سَدَفَة** darkness of night, **شَدَف** id.—Hence the two following.

**שָׂדֶה** f. *a blasting, blight*, 2 K. 19, 26. For Is. 37, 27, see in **שָׂדֶה** II.

**שָׂדֶה** m. (r. **שָׂדֶה**) *a blasting, blight*, e. g. of grain by the east wind (Gen. 41, 6 sq.) 1 K. 8, 37. Am. 4, 9. Hagg. 2, 17. 2 Chr. 6, 28. Deut. 28, 22.

\* **שָׂדֶה** Chald. **אֶשְׁתַּדֵּר**, *to exert oneself, to strive to do any thing*, c. **ל** Dan. 6, 15. Elsewhere, both in Chaldee and Rabbinic, it is written **שָׂדֶה**, the **ר** being softened; see in **ל** lett. b.—Hence **אֶשְׁתַּדֵּר**.

**שָׂדֶה** Chald. *Shadrach*, pr. n. given to Hananiah, one of Daniel's companions at the court of Babylon, Dan. 1, 7. 2, 49. 3, 12. According to Bohlen, i. q. Pers. **شادراز** rejoicing in the way. According to Benfey, *royal*, from Zend *khasathra* and suff. *ka*; Monathsnamen p. 201. But all this is quite uncertain.

\* **שָׂדֶה** an uncertain root, assumed to account for the forms of the numeral **שֵׁשׁ** *six*, contracted from **שֵׁשֶׁשׁ**, as appears from several Arabic and Ethiopic forms; e. g. **سِدْس** and **سَدِس** *a sixth part*, etc. **ሥድስ** and **ሥድሱ** *six*, etc. But how the number *six* took

its name from this root, is unknown. Hence many, including Gesenius, regard **שֵׁשׁ** as a radical numeral of the Indo-Germanic tongues; see in **שֵׁשׁ**. Heb. Gr. § 95. marg.

\* **שָׂדֶה** obsol. root, Arab. **سَهَم** *to be pale*; **سَهْم** arrow.—Hence

**שָׂדֶה** m. 1. A species of gem, according to many *the onyx* or perh. *sardonyx*, so called from its resemblance to the human nail; Gen. 2, 12. Ex. 28, 9. 20. 35, 9. 27. Job 28, 16. Ez. 28, 13. This signification accords best with the etymology. For other conjectures, see Thesaur. p. 1369 sq.

2. *Shaham*, pr. n. of a Levite, 1 Chr. 24, 27.

**שָׂדֶה** Job 15, 31 Keth. i. q. **שָׂדֶה**.

\* **שָׂדֶה** 1. i. q. **שָׂדֶה** I, *to make a noise, to crash*; also *to be laid waste, destroyed*. Hence **שָׂדֶה**, **שָׂדֶה**, **שָׂדֶה**, **שָׂדֶה**, pr. n. **שָׂדֶה**.

2. i. q. Arab. **سَاء** mid. *Waw, to be evil, bad*; hence **שָׂדֶה**.—The same significations are found united in the verbs **רָשַׁע**, **רָשַׁע**, q. v.

**שָׂדֶה** m. once plur. c. suff. **שָׂדֶה**, *destruction, ruin*, Ps. 35, 17. See fem. **שָׂדֶה**. R. **שָׂדֶה** no. 1.

**שָׂדֶה** m. (pron. *shāv'*) pr. a subst. of the segolate form like **מָרָה**, but without the furtive Segol, like **חָטָא**, R.

**שָׂדֶה** no. 2. Arab. **سَوَاء**, **سَوَاء**, malice; Eth. **WEX** crime.

1. *evil*, i. e. a) *evil done, iniquity, wickedness*; **שָׂדֶה מְרָר** *wicked men* Job 11, 11. Ps. 26, 4. Is. 5, 18 **חֲבִלֵי הַשָּׂדֶה** *the cords of iniquity*. b) *evil suffered, calamity, destruction*, Job 7, 3. Is. 30, 28 **זֶפֶת שָׂדֶה** *the fan of destruction*. Hos. 12, 12.—Both these significations (a, b) are found together in Job 15, 31, *let him not trust in evil (men of evil), he is deceived; for evil (calamity) shall be his recompense*. Comp. **רָצַח**.

2. Spec. *falsehood, a lie*, Ps. 12, 3. 41, 7. 144, 8. 11. Job 31, 5. **שָׂדֶה זָר** *false witness* Deut. 5, 17. Ex. 20, 7 **לֹא הָשָׂא לְפִי זָר** *thou shalt not utter*



the name of Jehovah unto a falsehood, thou shalt not swear falsely; comp. Ps. 24, 4. Is. 1, 13 מִנְחָה שְׂוֵא *a lying sacrifice*, false oblation, i. e. offered by a hypocrite without any pious feeling.—Hence

3. *emptiness, vanity, nothingness*, spoken of that which deceives the hopes, Ps. 60, 13. 89, 48. 127, 2. שְׂוֵא הַבִּלְי שְׂוֵא *vain idols* Ps. 31, 7. Mal. 3, 14 שְׂוֵא עֲבַד אֱלֹהִים *it is vain, useless, to serve God*. מִשְׁאֹת שְׂוֵא *vain prophecies*, empty, fallacious, Lam. 2, 14. Ez. 12, 24. 13, 7.—Hence שְׂוֵא *in vain* Jer. 2, 30. 4, 30. 6, 29; also שְׂוֵא as adv. *in vain*, Ps. 127, 1.

שְׂוֵא *Sheva*, pr. n. m. 2 Sam. 20, 25 Keri, for שְׂוֵא Keth. See in שְׂרָה.

שְׂוֵא f. (r. שֹׂא) constr. שְׂוֵא Prov. 3, 25.

1. *a storm, tempest*, so called from its noise, roaring, crashing, Prov. 1, 27 where Keth. שְׂוֵא. Ez. 38, 9.

2. *desolation, ruin*, Job 30, 14; often coupled in paronomasia with the synon. מְשֻׁאָה, Zeph. 1, 15. Job 38, 27. Hence *desolate places, ruins*, Job 30, 3. 14.

3. *destruction, ruin*, espec. sudden and unexpected; Ps. 63, 10 לְשִׁיחָה יִבְקָשׁוּ *they lie in wait for my life to destroy it*. Is. 10, 3. 47, 11. Ps. 35, 8. Prov. 3, 25.

\* שׁוּב, inf. constr. once שׁוּב Josh. 2, 16; pret. שָׁב, fem. שָׁבָה, once שָׁבָה Ez. 46, 17; fut. יָשׁוּב, apoc. יָשׁוּב, with Vav conv. וַיָּשׁוּב, in pause וַיָּשׁוּב.

1. *to turn, to turn away, to turn back, to return*.—Chald. חַיב id. Syr. ܫܘܒ trop. to return to one's senses. Arab.

سَاب trop. to return to God, be converted.

A) Of persons; either simply, *to turn about, to turn away*; or with the idea of motion, *to turn back, to return*, in which it is more frequent.—Absol. Josh. 2, 22. Judg. 14, 8. 19, 7. 2 Sam. 6, 20; with מִן *from, out of* any place Ruth 1, 22; with מִן c. inf. Gen. 14, 17. Num. 13, 25. 2 Sam. 2, 1; with אַחֲרֵי *after* a person 2 Sam. 23, 10; with מֵאַחֲרֵי *from after* a person whom one has followed or pursued, Ruth 1, 16. 2 Sam. 2, 26. 30; with אֶל *to* a person Gen. 8, 12. 22, 19. 37, 30, or *to* a place 37, 29. Esth. 7, 8;

though the place is oftener put with לָּ Gen. 18, 33. 32, 1. 33, 16. Num. 24, 25; also with acc. of place, either with הָ added Gen. 50, 14. Ex. 4, 20, or simply 2 Sam. 15, 34. 2 K. 2, 25. Is. 52, 8 בָּשׁוּב *when Jehovah shall return to Zion*; others, 'when Jehovah shall bring again Zion.' Part. עָבַר וָשָׁב *passing on and returning*, i. e. going and coming, passing hither and thither, Ez. 35, 7. Zech. 7, 14. 9, 8.

Followed by another verb, e. g. *to return and do, or, to return to the doing of* any thing, it is i. q. *to do again, to do a second time*. The latter verb is then put: α) In a finite tense with the copulative וְ, as 2 K. 1, 11. 13 וַיָּשָׁב וַיִּשְׁלַח *and he sent again*. 20, 5. Gen. 26, 18. Jer. 18, 4. Zech. 5, 1. Somewhat different is Hos. 2, 11 וְלָקַחְתִּי אֶשְׁבּ *I will return and take away*, i. e. what I have given I will take back again. β) Without וְ, Gen. 30, 31 אֶשְׁבֶּה אֶרְקָה *I will again feed*. Zech. 8, 15. Ps. 71, 20. Mic. 7, 19. γ) With inf. c. לָּ, Job 7, 7. Eccl. 1, 7. Hos. 11, 9.

Trop. a) *to turn, to return* to any person or thing, e. g. *to the party of* any one 1 K. 12, 27; at the reproof of wisdom, Prov. 1, 23. Often אֶל-יְהוָה *to return to Jehovah, to convert, be converted*; with אֶל and לָּ, 1 K. 8, 33. Ps. 22, 28; with עַל 2 Chr. 30, 9; עַד Is. 19, 22. Joel 2, 12. Am. 4, 6 sq. בְּ Hos. 12, 7. b) Absol. *to return, to be converted*, as in Syr. and Arab. above, Jer. 3, 12. 14. 22. 2 Chr. 6, 24. Is. 1, 27 שְׁבִיחָהּ *her converts*, i. e. of Zion. שְׂאֵר יִשְׂרָאֵל *a remnant shall return, be converted*, Is. 10, 21. c) With מִן, *to turn from*, i. e. *to cease from, to leave off*, e. g. *an evil way* 1 K. 13, 33. Zech. 1, 4; sin, evil, Ez. 3, 19. 18, 27. 33, 14. Job 36, 10; anger Ex. 32, 12; justice Ez. 18, 24. Comp. Is. 59, 20 שְׁבִי פְשִׁיעַ *they that turn from iniquity*. d) With מֵעַל and מֵאַחֲרֵי *to turn away from* any one, espec. from Jehovah, Josh. 22, 16. 23. 29. 1 Sam. 15, 11; absol. Josh. 23, 12. מֵעַל הַגִּבְלִים *from idols*, idolatry, Ez. 14, 6. e) *to return into* the possession of any thing, i. e. *to recover it*, c. אֶל Ez. 7, 13. Lev. 25, 10; לָּ Is. 23, 17.

B) Often of things: a) *to turn, be deflected*, as a border, Josh. 19, 12. 27.

29. 34. b) *to return to a former owner*, i. e. *to be returned, restored*, c. לְ Lev. 27, 24. Deut. 28, 31. 1 Sam. 7, 14. 1 K. 12, 26. c) *to return to a former state, to be restored, renewed*, of cities Ez. 35, 9 Keri, comp. Ez. 16, 55; of a diseased member of the body 1 K. 13, 6. 2 K. 5, 10. 14. Ex. 4, 7. d) In the contrary sense, *שוב אֶל-עָפָר* *to return to dust*, be changed to dust again, Gen. 3, 19. Ecc. 3, 20. So לְ שׁוּב is *genr. to turn into, be changed into*, Is. 29, 17. e) *to be recalled, revoked, to be made void*, as a decree, prophecy, (opp. בּוֹא.) Is. 45, 23. 55, 11. f) So *anger* is said *to return, to turn back*, when it is calmed, Gen. 27, 44. Is. 5, 25; also c. בֵּין *to turn back from any one*, i. e. *to cease as against him*, Gen. 27, 45. 2 Chr. 12, 12.

2. Transit. i. q. Hiph. a) *to cause to return*, i. e. *to lead or bring back*, Num. 10, 36. Ps. 85, 5; espec. in the phrase שׁוּב שְׁבוּת *to bring back captives*, see שְׁבוּת. Hence part. pass. שׁוּב *returned, turned away*; Mic. 2, 8 מִלְחָמָה שׁוּבֵי *turned from war, averse from war*. Comp. part. pass. סוּר Is. 49, 21. Jer. 17, 13. b) *to restore to a former state*, Nah. 2, 3.—Not unfrequently in Kethibh שׁוּב is to be taken as transitive, where Keri without necessity has Hiphil; as Job 39, 12. Ps. 54, 7. Prov. 12, 14. Jer. 33, 26. 49, 39. Joel 4, 1.

PIL. שׁוּב causat. of Kal. a) *to cause to return, to bring back*, Jer. 50, 19; metaph. to God, to convert, Is. 49, 5. See Kal no. 1. a. b) *to restore, to renew*, Is. 58, 12; c. לְ Ps. 60, 3. With נִפְשׁ *to refresh* Ps. 23, 3; comp. הָשִׁיב. c) *to turn away sc. from right, to pervert, to seduce*, Is. 47, 10, comp. Jer. 50, 6 Keri. Once nearly intrans. *to fall away, to backslide*, Jer. 8, 5. For Mic. 2, 4, see subst. שׁוּבֵב.

PUL. שׁוּבֵב part. fem. מִשִּׁבְכַת מִחֶרֶב *brought back from the sword*, i. e. *rescued from the power of the enemy*, Ez. 38, 8.

HIPH. הָשִׁיב, fut. רָשִׁיב, apoc. רָשֵׁב, conv. רָשִׁיב.

1. *to turn, trans. to turn about, to turn away*; c. acc. e. g. the wheel of the threshing-sledge upon enemies, Prov. 20, 6; for this punishment see in דוּשׁ p. 219. With acc. of pers. and בֵּין of thing,

*to turn away one from*, Jer. 23, 22. Mal. 2, 6.—Spec.

a) הָשִׁיב פָּנָיו *to turn one's face towards any thing*, c. לְ Dan. 11, 18. 19; comp. שׁוּב פָּנָיו p. 852. d. Also c. מִן or מֵצֵל *to turn away one's face from*, e. g. idols Ez. 14, 6; and without פָּנָיו ib. and 18, 30. 32.

b) הָשִׁיב יָדוֹ *to turn one's hand*, with עַל *against a person or thing*, Is. 1, 25. Am. 1, 8. Ps. 81, 15. Ez. 38, 12; with בְּ 2 Sam. 8, 3. Once with עַל *upon*, in a good sense, Zechar. 13, 7.

c) הָשִׁיב חֲמַת יְהוָה *to turn away the wrath of Jehovah*, to avert it, from any one, with מִן or מֵצֵל, Num. 25, 11. Jer. 18, 20. Ezra 10, 14. But God is said also *to turn away his anger*, i. e. *to repress, to withdraw it* (ה' חָמָהוּ, ה' אָפוּ) Job 9, 13. Ps. 88, 38. 106, 23; comp. 85, 4. With מֵצֵל of pers. Prov. 24, 18; comp. 15, 1. 29, 8.—Once, *not to turn away one's anger, but to turn it upon any one*, i. e. *to pour it out*, Is. 66, 15; comp. Job 15, 13.

2. *to turn back, to return*, trans. e. g. a person or thing, viz.

a) *to bring back or again, to lead back*, c. acc. of pers. or thing, Gen. 48, 21. Is. 37, 29. Judg. 11, 9; with אֶל to a person or place, Gen. 28, 15. 42, 37. 43, 12. 44, 8. 2 Sam. 17, 3. Jer. 42, 12. With acc. of thing and בְּ of pers. Deut. 28, 60.—Also הָשִׁיב אֶל-יְהוָה *to bring again to Jehovah*, to his worship, c. acc. of pers. 2 Chr. 24, 19. Neh. 9, 26. הָשִׁיב שְׁבוּת, i. q. שָׁב שְׁבוּת *to bring again the captivity*, i. e. *the captives* (see in art. שְׁבוּת) Jer. 32, 44. 33, 11. 49, 6. 39. הָשִׁיב אֶל-עָפָר *to bring again to dust*, i. e. *by death*, Job 10, 9; יָרָה id. Ps. 90, 3; comp. in Kal 1. B. d.

b) הָשִׁיב יָד *to draw back or withdraw the hand*, Prov. 19, 24. 26, 15. Gen. 38, 29. Ex. 4, 7. 1 K. 13, 4. Spec. the hand as stretched out for help, Ps. 74, 11. Lam. 2, 3; or also for threatening, Ez. 20, 22. Lam. 2, 8.

c) *to turn back or away, to drive back*, e. g. animal lust Jer. 2, 24. Is. 28, 6 מִשִּׁבְי מִלְחָמָה שְׁעָרָה *who turn back the war to the gate sc. of the enemy*. 44, 25. Job 9, 12 מִי יִשְׁרֹבֵנוּ *who shall turn him (God) back?* i. e. *hinder him*. 11, 10. 23, 13. Once in a like sense, הָשִׁיב יָד



to turn back the hand of God, hinder it from inflicting punishment, Is. 14, 27; comp. 43, 14. הָשִׁיב פָּנָיו to turn away the face of any one, i. e. to repulse him, deny him access, not grant his petition, (opp. נָשָׂא פָּנָיו,) 1 K. 2, 16. 17. 20. 2 Chr. 6, 42. Ps. 132, 10. Emphat. and stronger, 2 K. 18, 24. Is. 36, 9.

3. *to bring back, to restore*, comp. Kal 2; e. g. spoil taken by an enemy, *to recover*, Gen. 14, 16. 1 Sam. 30, 19; *to restore* one to a post or place, Gen. 40, 13, 41, 13. 1 Chr. 21, 27. Ez. 21, 35. Gen. 42, 25. 2 K. 14, 22. Hence *to restore* to a former state, c. acc. of pers. Ps. 80, 4. 8. 20. Is. 1, 26. Dan. 9, 25. Also הָשִׁיב נַפְשִׁי *to restore the spirit, life*, of any one, i. e. to refresh or relieve his spirit; either by food Lam. 1, 11. 19; or by comfort 1, 16. Ruth 4, 15. Ps. 19, 8. Prov. 25, 13; comp. 1 Sam. 30, 12. Judg. 15, 19.—Different is מָנַח נַפְשִׁי *to restore one's life from danger, to rescue*, Ps. 35, 17. Job 33, 30. Also הָשִׁיב is *to bring back, to restore* sc. one dead to life 2 Sam. 12, 23.—Spec. Job 9, 18 הֵשִׁיב רִיחִי *he will not suffer me to draw my breath, gives me no respite*.

4. *to return* a thing to any one, *to restore*, c. acc. of thing and dat. of pers. 2 Sam. 9, 7. Ex. 22, 25. Deut. 24, 13. Ez. 18, 12. 33, 15. Lev. 25, 27. 28. 51. 52. Neh. 5, 11.—Spec. *to restore* a thing found or stolen, Lev. 5, 23 [6, 4]. Deut. 22, 1. 2. Ps. 69, 5. Job 20, 10. 18. Hence *to render*, *to pay*, sc. any thing due, Num. 5, 7. 8. Judg. 17, 3. 4. 1 Sam. 6, 3. 4. 8. 17; also *to make good*, *to compensate*, sc. loss or damage, Ex. 21, 34.—Hence

a) *to requite, to reward, to render back*, c. acc. of thing, Prov. 17, 13 מְשִׁיב טוֹבָה לְפָנָה הָחַת טוֹבָה *whoso rewardeth evil for good*. With acc. of thing and לְ of pers. 2 Sam. 16, 12. Ps. 79, 12. 116, 12. 1 Sam. 26, 23. Job 33, 26; also the acc. being omitted, 2 Chr. 6, 23. Prov. 24, 12. 29. Ps. 18, 21. With acc. and מִן of pers. Ps. 94, 23. Gen. 50, 15. Also בְּרָאשׁוֹ ה', אֶל־בְּרָאשׁוֹ ה', אֶל־רִאשׁוֹ ה', *to return or requite upon one's own head, upon oneself*, Judg. 9, 57. 1 Sam. 25, 39. 2 Sam. 16, 6. 1 K. 2, 32. 44. Neh. 3, 36. מִן הָשִׁיב מַעֲלָלָיו לֹה *to requite one's doings upon him* Hos. 4, 9; comp. 12, 3. See

also in arts. נָקַם, גָּמול.—Arab. ثَاب II, IV, to repay, Hariri 17. p. 166.

b) הָשִׁיב דָּבָר *to return word*, i. e.  
 α) Genr. *to give response, to answer*,  
 Prov. 18, 13. Is. 41, 28; with acc. of  
 pers. (comp. in קָנָה.) 2 Sam. 3, 11. 1 K.  
 12, 6. 9. 16 הָשִׁיבוּ הַנֶּסֶם אֶת הַמֶּלֶךְ דָּבָר  
 and the people answered the king. Neh. 2,  
 20. Prov. 27, 11. Also simply הָשִׁיב  
 (without דָּבָר) 2 Chr. 10, 16 and the peo-  
 ple answered (וַהֲשִׁיבוּ) the king. Job 13,  
 22 הֲשִׁיבֵנִי answer thou me, parall. קָנָה.  
 32, 14. 33, 5. 32. 40, 4. 20, 2. In the  
 same sense of *answering* is said also  
 הֲשִׁיב אֲמָרִים *to return answer (words)*,  
 seq. ל of pers. Prov. 22, 21. Judg. 5, 29;  
 also מְשִׁיב מִלֵּךְ id. Job 35 4. מְשִׁיבֵי  
 who answer discreetly Prov. 26, 16;  
 comp. 24, 26 and Chald. Dan. 2, 14.  
 β) Of a messenger it is also said: הָשִׁיב  
 דָּבָר *to return word, to bring back an-  
 swer*, c. acc. of pers. 1 K. 2, 30. 2 Sam.  
 24, 13. Gen. 27, 14. Num. 22, 8. Deut.  
 1, 22. 25. Josh. 14, 7. 2 K. 22, 9.

5. *to return a thing, in the sense to bring again and again, to render repeatedly*, as an annual tribute, 2 K. 3, 4, 17, 3 and 2 Chr. 27, 5. Ps. 72, 10; sacrifice Num. 18, 9. Comp. Lat. *sacra referre* Virg. Georg. I. 338. Æn. 5. 598, 603.

6. הָשִׁיב אֶל־לִבְּךָ, *to recall to mind, to lay to heart*, c. acc. of thing, Lam. 3, 21. Also without an acc. in a sense of penitence, Deut. 4, 39. 30, 1. 1 K. 8, 47. Is. 44, 19; and אֶל־לִבְּךָ id. Is. 46, 8. Comp. שׁוּב אֶל־לִבְּךָ in r. שׁוּב 3. l. p. 1006.

7. *to recall, to revoke*, as an edict Esth. 8, 5. 8; a decree, sentence, Am. 1, 3 *for the many transgressions of Damascus* לֹא אֶשְׁכַּח I will not recall that which I have decreed against her (comp. v. 4. 5, and Num. 23, 20). Am. 1, 6. 9. 11. 13. 2, 1. 4. 6. So of a benediction Num. 23, 20. See Kal. 1. B. e.

HOPH. הֵפֵחַ 1. Pass. of Hiph. no. 2,  
to be brought back, Ex. 10, 8.

2. Pass. of Hiph. no. 4, *to be returned, restored*, Gen. 42, 28. 43, 12. Num. 5. 8.

Deriv. שׂוּבָה, שׁוּבָה, שׁוֹכַח, שׁוֹכֵחַ, שׁוֹכְחָה, מְשׁוּכָּח, מְשׁוּכָּחָה, and pr. names רְשׁוּבָה, מְשׁוּבָּה, רְשׁוּבִי לָחֶם, יוֹשֵׁב חֶסֶד, וְרֻשְׁבָּנִים.  
שׂוּבָה.

שָׁבָא, see שְׁבָא.

**שובב** m. (ר. שוב) 1. Adj. *turning away, apostate, rebellious*, Jer. 3, 14. 22. Is. 57, 17.

2. *Shobab*, pr. n. m. a) A son of David, 2 Sam. 5, 14. 1 Chr. 3, 5. 14, 4. b) 1 Chr. 2, 18.

**שובב** m. for משובב part. Pil. r. שוב.

1. Adj. *apostate, rebellious*, of the Israelites, Jer. 31, 22; of the Ammonites, 49, 4.

2. Subst. *an apostate, rebel*; Mic. 2, 4 *לְשׁוֹבֵב שְׂדֵינוּ וְחִלָּק* *our fields he hath divided out to an apostate*, i. e. an impious enemy. Others regard לְשׁוֹבֵב here as inf. Pil.—For Jer. 8, 5, see in r. שוב Pil. c.

**שובה** f. (ר. שוב) *return*; metaph. *conversion*, once Is. 30, 15.

**שובך** (ר. שבה) *Shobach*, pr. n. of a general of Hadarezer king of Zobah, 2 Sam. 10, 16. 18; for which 1 Chr. 19, 16. 18 *שׁוֹפָךְ Shophach*.

**שובל** (perh. flowing, or a shoot, r. שבל) *Shobal*, pr. n. m. a) A son of Seir, Gen. 36, 20. 23. 29. b) 1 Chr. 2, 50. 4, 1.

**שובק** (forsaking) *Shobek*, pr. n. m. Neh. 10, 25. R. שבק.

\* **שובג** i. q. שנג, שנה, *to wander*; hence משוגה.

**שור**, see שר II.

\* **שורר** i. q. שדר 1. *to treat with violence, to lay waste*, fut. רשור, Ps. 91, 6; unless this is rather for fut. רשד, from r. שדר.

2. *to rule, to be lord*, like Arab. سار mid. Waw. Hence שר lord.

\* **שוה**, fut. תשוה, pr. *to put, to set, to place*, see Piel; kindr. with שח, שחב, שחב, שחב, שחב, שחב, which see. Hence, *to put or lay together, to compare*; like שחב to set in order, to compare, to estimate. In Kal intrans.

1. *to be compared with*, i. e. *to be like, to be equal to another*, c. ה of pers. Prov. 26, 4. Is. 40, 25. Impers. Job 33, 27 *I sinned and perverted right, וְלֹא שׁוּהָ לִי* *but the like was not done to me*; Vulg. *et ut eram dignus, non recepi*.—Also *to be like in value, equal to any thing*, c. ה of thing, Prov. 3, 15, 8, 11.—Aram. שוה,

to be equal, like, fit; Aph. to compare, countervail. Arab. سوي III to be equal, like.

2. *to be equal*, i. e. *to be enough, to satisfy, to avail*, c. ה of pers. Esth. 5, 13.

3. *to be equal*, i. e. *to countervail, to compensate for*, c. ה of thing, Esth. 7, 4.

4. *to be fit, right, proper*, c. ה of pers. Esth. 3, 8.

PIEL שוה 1. *to put, to set, to place*, i. q. שום, שיה. This signification is current in Chaldee, where the Targums often put שיה for Heb. שיה. Also in the early Heb. poets, as Ps. 16, 8 *שׁוּהָ יְהוָה לְפָנַי קִדְמִי* *I set Jehovah always before me*, before my mind; comp. Ps. 54, 5. So Ps. 119, 30 *מִשְׁפָּטֶיךָ שׁוּהָ* *thy statutes have I set* sc. before my eyes. Of a vine, Hos. 10, 1 *פָּרִי לִי שׁוּהָ* *he puts forth fruit for himself*, i. e. Israel.—With acc. of pers. *to put or lay upon, to bestow*, e. g. honour Ps. 21, 6; help 89, 20.—With acc. and ה, *to set or make like to any thing*, Ps. 18, 34. 2 Sam. 22, 34; comp. Hab. 3, 19.

2. *to put in order, to make even*, e. g. a) Of a field, *to level, to make plain*, Is. 28, 25. Syr. Pa. سَوَّى to even, make level; Arab. سوي II, IV, to make level. b) Trop. *to compose or calm the mind*, Ps. 131, 2. Ellipt. Is. 38, 13 *שׁוּהָ יְהוָה עַד בֹּקֶר* *I quieted my mind until the morning*, patiently bearing my pains; Vulg. and Jerome *sperabam usque ad mane*. In this rendering the word שׁוּהָ is referred to the subsequent clause. But others make it causat. of Kal nō. 1, *I have made me like the lion* sc. in roaring; Targ. 'rugiebam ut leo.'

NOTE. In Job 30, 22 Keth. השוה is read by Gesenius and others תשוה, and is referred to Chald. השוה, Ithpe. השוה *to fear, to be terrified*. Hence Piel תשוה *thou terrifiest me*; which accords with the preceding תמוגגני *thou makest me to melt away*. Better with Ewald as subst. תשוה i. q. השוה (ר. שוה), put for the raging, roaring, of a tempest; see art. תשוה.—Keri תשוה, see art. תשוה.

HITH. *to compare, to liken*, with acc. and ה, Lam. 2, 13. Is. 46, 5.

NITHP. a form frequent in the Mishna and among the Rabbins, but rare in the O. T. see Lehrgeb. p. 249. Heb. Gr.



§ 54. 9; *to be compared, to be regarded alike, to be alike.* Prov. 27, 15 *a continual dropping in a very rainy day and a contentious woman* נִשְׁתָּהּ are alike, i. e. are to be regarded as alike troublesome.—A few Mss. have נִשְׁתָּהּ. See Thesaur. p. 1376.

Deriv. רִשְׁתָּהּ, pr. n. שְׁתָּהּ.

שְׁתָּהּ or שְׁתָּהּ Chald. i. q. Heb. Hence Peil שְׁתָּהּ, *to be made like*, Dan. 5, 21 Keth. See Pa.

PA. 1. i. q. Heb. Pi. no. 1, *to put, to set, to make*; often in the Targums; see Ithpa.

2. *to compare, to make like to any thing*, c. acc. et דָּם, Dan. 5, 21 Keri. Comp. דָּם no. 1. f.

ITHPA. *to be made, rendered*, Dan. 3, 29.

שְׁתָּהּ (a plain) pr. n. *Shaveh*, a plain in the country beyond Jordan, called also 'the king's dale' (צִמְחַת הַמֶּלֶךְ) Gen. 14, 17; comp. 2 Sam. 18, 18. The same is קִרְיַת הַשָּׁהּ the plain of Kirjathaim Gen. 14, 5; see in קִרְיַת lett. g.

\* שָׁטָה fut. תִּשָּׁטַח — 1. *to sink down, to settle down, like שָׁטָה, שָׁטָה*. Arab. سَاخ mid. Waw, *to sink in the mud*. Chald. שָׁטָה, שָׁטָה, i. q. Heb.—Prov. 2, 18 שָׁטָה אֶל־מִתְּ בֵּיתָהּ *her house sinks down into death*, i. e. into Sheol, Hades; so Vulg. But as בֵּיתָהּ is elsewhere always masc. Aben Ezra refers שָׁטָה to the woman herself: *she sinks down into death (Sheol), her future house*. See Thesaur. p. 1377.

2. Metaph. *to be bowed down, depressed*, e. g. the mind, soul. Ps. 44, 26 תָּשָׁה לְדָפָר נַפְשִׁי *our soul is bowed down to the dust*. Lam. 3, 20 Keri.

HIPH. i. q. Kal no. 2, Lam. 3, 20 Keth.

Deriv. שָׁטָה, שָׁטָה, שָׁטָה, and pr. names שָׁטָה, שָׁטָה, שָׁטָה.

שְׁתָּהּ (pit, r. שְׁתָּהּ) *Shuah*, pr. n. of a son of Abraham and Keturah, and also of an Arabian tribe descended from him, Gen. 25, 2. Hence the patronymic and gentile n. שְׁתָּהּ *Shuhite* Job 2, 11. 8, 1. 25, 1. The country of the *Shuhites* was not improbably the same with the *Saxxata* of Ptolemy 5. 15, eastward of Batanæa.

שְׁתָּהּ f. (r. שְׁתָּהּ) 1. *a pit*. Jer. 2, 6 אֶרֶץ עֲרָבָה וְשְׁתָּהּ *a land of desert and pit*, i. e. Sinai. Trop. for any thing destructive, Prov. 22, 14. 23, 27. So *to dig a pit*, see in r. עֲרָבָה, Jer. 18, 20. 22 Keri.

2. *Shuhah*, pr. n. m. 1 Chr. 4, 11; for which v. 4 הוֹשִׁיָּהּ.

שְׁתָּהּ (perh. pit-digger, r. שְׁתָּהּ) *Shuhah*, pr. n. of a son of Dan, Num. 26, 42; called in Gen. 46, 23 הָשִׁים.

\* I. שְׁטָהּ, fut. plur. יִשְׁטְחוּ, pr. i. q. שְׁטָהּ q. v. *to be stable, firm, stiff*. Hence comes שְׁטָהּ i. q. שְׁטָהּ, a stick, rod; then *a scourge, whip*; and also שְׁטָהּ *an oar*.—Hence, as a verb denominative, שְׁטָהּ is:

1. *to whip, to scourge, to lash*; like Arab. سَاط.

2. *to row*, q. d. *to lash the sea with oars*; see שְׁטָהּ no. 2, and מִשְׁטָהּ. Part. plur. as subst. שְׁטָהּ rowers Ez. 27, 8; with acc. of pers. v. 26.

3. *to run up and down, to go to and fro, hither and thither*; in haste; pr. so as to lash the air with one's arms as with oars; comp. Lat. *remi* used of the arms and feet of a person, Ovid. Heroid. 18 fin. and also more frequently of the wings of birds, Quintil. 8. 6, 16.—Num. 11, 8. שְׁטָהּ בָּאֶרֶץ *to go over the earth or a land, to travel through it*, espec. in order to visit and inspect it, Job 1, 7. 2, 2. 2 Sam. 24, 2. 8.

PIL. שְׁטָהּ i. q. Kal no. 3, but intensive; Jer. 5, 1. Am. 8, 12. Zech. 4, 10 מִשְׁטָהּ בְּכָל־הָאָרֶץ *run to and fro in the whole earth*. 2 Chr. 16, 9. Metaph. *to run through or over a book*, i. e. to examine it thoroughly, Dan. 12, 4.

HITHPAL. תִּשְׁטָח (not תִּשְׁטָח, to avoid the sequence of three like letters,) i. q. Pil. Jer. 49, 3.

Deriv. שְׁטָהּ, שְׁטָהּ, שְׁטָהּ.

\* II. שְׁטָהּ, Aram. שְׁטָהּ, i. q. שְׁטָהּ, *to contemn, to despise*. Part. שְׁטָהּ for שְׁטָהּ (Heb. Gr. § 23. 4. n. 1) Ez. 16, 57. 28, 24. 26.

שְׁטָהּ m. pr. i. q. שְׁטָהּ, see r. שְׁטָהּ I, init. *a whip, scourge*, Prov. 26, 3. Nah. 3, 2. 1 K. 12, 11. שְׁטָהּ לְשׁוֹן *the scourge of the (slandrous) tongue* Job 5, 21. Trop. *the scourge of God*, i. e. calamities, plagues,

which God sends upon men, Is. 10, 26. Job 9, 23. שֹׁטַח *an overwhelming scourge*, i. e. calamity rushing upon one, spec. a hostile army, Is. 28, 15. 18. Comp. Kor. Sur. 89. 12.—Aram. שֹׁטָא, a rod, staff, scourge; Arab. سَوْطٌ *a scourge*; Eth. ሰውጥ id.

\* שֹׁל obsol. root, Arab. سَوَلَ mid.

Waw conson. *to be loose, pendulous*, as the belly; comp. سَالَ mid. Ye, to flow.

Kindr. are שָׁבַל, שָׁבַל, Arab. دَال, also שָׁבַל, שָׁבַל.—Hence

שֹׁל m. plur. constr. שְׁוֹלִי, c. suff. שְׁוֹלִיךָ.

1. *a train*, the flowing skirts of a robe, i. q. שָׁבַל, Is. 6, 1. Lam. 1, 9. שְׁוֹלִים *to uncover the skirts or train*, i. e. to expose to the deepest disgrace, Jer. 13, 22. 26. Nah. 3, 5; comp. Is. 47, 2.

2. *the hem of a garment*, Ex. 25, 26. 28, 33. 34. 39, 24.

שָׁל m. (שָׁלַל) 1. *stripped*, either of clothes i. e. *naked*, or of shoes i. e. *barefoot*, as Sept. Syr. Mic. 1, 8 Keri, comp. Is. 20, 2. Comp. נָשַׁל no. 1, to put off a shoe.

2. *a captive, prisoner*, Job 12, 17. 19.

שְׁוֹלַמִּית Shulammith, pr. n. of a maiden celebrated in the book of Canticles, Cant. 7, 1; Vulg. *pacifica*. But the form הַשְׁוֹלַמִּית may also be a gentile name, *the Shulamite*, i. q. שְׁוֹנַמִּית Shunamite; since according to Eusebius the place Shunem was also called Sulem; and this seems preferable, on account of the article.

\* שֹׁם obsol. root, i. q. Arab. سَمَّ, *to smell*; whence سَمَّاء a fragrant melon. Kindr. are נָשַׁם to breathe, חָמַם to smell.—Hence

שֹׁם m. *garlic*; only plur. שְׁוֹמִים, once Num. 11, 5. So called from its acrid odour; *allium sativum* Linn. see Celsii Hier. II. p. 52 sq. Sept. ἀσκόγον σ. ασόγον, Vulg. *allium*. Chald. הוּמָא, Syr. ܫܘܡܐ, id. Talm. שְׁוֹמִיָּה wild garlic.

Arab. ثوم *garlic*; Eth. ሰውጥ id.—Large quantities of garlic were an-

ciently raised in Egypt; see Cels. I. c. Herodot. 2. 125. Comp. Forskal Flor. Ægypt. p. lxxv.

שֹׁמֵר, see שָׁמֵר.

\* שָׁן obsol. root, perh. i. q. שָׁן *to be quiet*.—Hence the three following.

שָׁנִי (quiet) Shuni, pr. n. of a son of Gad, Gen. 46, 16. Also as patronym. Shunite (for שְׁוֹנִי) Num. 26, 15. R. שָׁן.

שָׁנִים (perh. two resting-places, for שְׁנִיָּם, r. שָׁן; comp. שְׁנִים for שְׁנִיָּם) Shunem, pr. n. of a city in the tribe of Issachar Josh. 19, 18. 1 Sam. 28, 4. 2 K. 4, 8; prob. the Sulem of Eusebius (s. v. Σουλῆμ, Sulem) five Roman miles south

of Mount Tabor. Now Sólam שֹׁלֵם, see Bibl. Res. in Palest. III. p. 169, 170.

שְׁוֹנַמִּית gentile n. (from preced.) fem. שְׁוֹנַמִּית, a Shunamite, 1 K. 1, 3. 2, 17. 21. 22. 2 K. 4, 12. 25. 36.

\* שָׁע in Kal not used, i. q. שָׁע, Chald. שָׁע, *to cry out*. Eth. ሰውጥ or ሰውጥ to call, to invoke.

PIEL שָׁע, inf. c. suff. שָׁעִי, *to cry out*, espec. *to cry for help, to implore*, Ps. 18, 42. 72, 12. Job 19, 7. 29, 12; c. שָׁע of pers. Ps. 18, 7. 22, 25. Job 30, 20. al.

Deriv. שָׁע, שָׁעִי, שָׁעִי I.

שָׁע m. (ר. שָׁע) *an outcry*, spec. *cry for help, supplication*, Ps. 5, 3. Sept. δέησις.

\* שָׁע obsol. root, i. q. רָשַׁע and Arab. رَسَعَ.

1. *to be broad, ample*; hence

2. *to be rich, opulent, powerful*.

3. *to be set free, delivered*, out of straits and danger. Comp. r. רָשַׁע.

Deriv. שָׁע II, שָׁע II, שָׁעִי, pr. n. שְׁוֹעִי.

I. שָׁע m. (ר. שָׁע) *a cry for help*, i. q. שָׁע, Is. 22, 5.

II. שָׁע adj. (ר. שָׁע) 1. *rich, opulent*, Job 34, 19. Ez. 23, 23, where see in קוֹץ.

2. *liberal, noble*, Is. 32, 5.

I. שָׁע m. (ר. שָׁע) *a cry for help*, i. q. שָׁע, Job 30, 24.

II. שָׁע m. (ר. שָׁע) 1. *riches, wealth*, Job 36, 19.



2. *Shua*, pr. n. of a Canaanite, Gen. 38, 2, 12.

III. *שׁוּב* *an oath*, i. q. *שׁוּב* (ב, being softened into ו, see in ב lett. b, p. 105,) whence pr. n. *בַּת שׁוּב* *Bath-shua* 1 Chr. 3, 5, i. q. *בַּת שׁוּב* q. v. p. 167. b.

*שׁוּב* (wealthy, r. *שׁוּב*) *Shua*, pr. n. f. 1 Chr. 7, 32.

*שׁוּב* f. (r. *שׁוּב*) *a cry* sc. for help, i. q. *שׁוּב*, Ps. 18, 7, 39, 13, 102, 2.

*שׁוּב* m. plur. *שׁוּבִים*, 1. *a fox*, also *a jackal*, see below. Cant. 2, 15. Lam. 5, 18. Ez. 13, 4. Neh. 3, 35. Judg. 15, 4. Ps. 63, 11. Chald. *חַזְקָא*, Syr. *ܚܕܐ*, id. Arab. *نُعَالَة*, but oftener

*تُعَلَب* with ب added; comp. pr. n. *שׁוּבִים*.—As to the origin of the word, Bochart supposes the fox to be so called from a word signifying *to cough*, which

he refers to its yelp, comp. *سَعَلَ* to cough. Others suppose it to come from its *howling*, comp. *שׁוּב* I. According to Gesenius the animal has this name from its burrowing under ground, from r. *שׁוּב*, so that *שׁוּב* denotes pr. 'a digger, burrower,' comp. *שׁוּב* II.—Under the general name of *foxes* the Hebrews and other Orientals appear in common usage to have comprehended also *jackals*, Pers. *شغال* *Shaghal*; see Niebuhr's Arabia p. 166. Germ. Thus *jackals* seem to be meant in Judg. 15, 4, since the fox is with great difficulty taken alive; and also in Ps. 63, 11, inasmuch as foxes do not feed on dead bodies, which are a favourite repast for the jackal. But in Cant. 2, 15 it is more probably *foxes*. See Bochart Hieroz. T. II. p. 190 sq. ed. Lips. Faber's Archæol. I. p. 140. Rosenm. Alterthumsk. IV. ii. p. 154.

2. *Shual*, pr. n. a) *אֶרֶץ שׁוּב*, 'Jackal-land,' a district in the tribe of Benjamin, 1 Sam. 13, 17; perh. i. q. *אֶרֶץ שׁוּב* 1 Sam. 9, 4. b) *חֲצֵר שׁוּב*, *Hazar-shual*, 'Jackal-village,' in Simeon; see in *חֲצֵר* 3. d. p. 339. c) *Shual*, an Asherite, 1 Chr. 7, 36.

*שׁוּב* m. denom. (from *שׁוּב* no. 1, like *כָּרַם* from *כָּרַם*, Heb. Gr. § 85. 2. 1.) plur. *שׁוּבִים*; *a gate-keeper, porter*; so of the city gates, 2 K. 7, 10, 11. Neh. 7, 1, 12,

27; espec. of the temple, Neh. 12, 45. 47. 1 Chr. 9, 17 sq. 15, 18, 26, 1, 12-19. 2 Chr. 23, 19.

\* *שׁוּב* pr. *to scrape, to rub*; then 'to injure by rubbing,' *to bruise, to crush, to break or dash in pieces*. Chald. *שׁוּב*, *שׁוּב*, id. Syr. *مُف* to rub, *مُف* to file, *مُف* to scrape; Arab. *شاف* to polish. Kindr. is *שׁוּב* q. v. also *שׁוּב*, Arab. *سفا*, to scrape.—Only thrice in O. T. Job 9, 17 *בְּשִׁבְרִי יִשְׁבֹּרֵנִי* with a tempest he dasheth me in pieces. Gen. 3, 15 bis, *הוּא יִשְׁבֹּרֶךָ רֹאשׁ וְאָחֶזָה תִּשְׁבֹּרֶנִּי עֵקֶב* he shall crush thee as to the head, and thou shalt bruise him as to the heel, sc. by thy bite; for the construct. comp. Ps. 3, 8. Heb. Gr. § 136. fin. For this latter use of *שׁוּב*, comp. Jon. 4, 7. In Ps. 139, 11 *חֹשֶׁךְ יִשְׁכַּנִּי*, we may indeed render, *darkness shall fall upon me, shall overwhelm me*. But this is less natural; and it is better therefore to read with Ewald, *יִשְׁכַּנִּי*, *darkness shall cover me*, from *שׁוּב* or *שׁוּב*. Symm. *σκότος ἐπισκαπᾷ με*, Anon. *καλύψει με*. See more, Thesaur. p. 1380 sq.

*שׁוּב*, see *שׁוּב*.

*שׁוּפָמִי* *a Shuphamite*, patronym. from *שׁוּפָם* q. v. Num. 26, 39.

*שׁוּפָן* Num. 32, 35; see in *שׁוּפָן* lett. d.

*שׁוּפָר* m. also *שׁוּפָר* (r. *שׁוּפָר*) plur. *שׁוּפָרוֹת*, constr. *שׁוּפָרוֹת*, *a trumpet, horn, cornet, lituus*, Arab. *سَبُور*, (diff. from *חֲצֹצְרָה*), perh. so called from its clear and shrill sound, comp. Engl. *clarion*; either made of a horn, or similar to a horn, i. q. *קֶרֶן* (Josh. 6, 5, comp. 4. 6. 8. 13), Ex. 19, 16. Lev. 25, 9. Job 39, 25. Joel 2, 1. Am. 2, 2. al. Jerome says, on Hos. 5, 8, "buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice *Sophar*, Græce *αμφιγύνη*, appellatur." Sept. *ἀμφιγύνη, αμφιγύνη*.—*To blow the trumpet* *שׁוּפָר* *הָקַע שׁוּפָר* or *הָקַע שׁוּפָר*, see in *הָקַע*.

\* *שׁוּק* i. q. *שׁוּק*. 1. *to cleave*, Arab.

*شَقَّ*; Syr. *مَمَم* a fissure; see in r. *שׁוּק* note.

2. *to run about, to run to and fro*; see *שׁוּק* and *שׁוּק* note. Hence *שׁוּק*, *שׁוּק*.

3. *to run after any thing, to desire, to long for*; Arab. شاق to cause desire, VIII to desire, شوق desire.—Hence השוקה q. v.

Hiph. השיק, causat. of Kal. no. 2, *to let run over, to pour over, to overflow*, c. acc. of thing, Joel 2, 24 השיקו התקבים *the vats overflow with wine*. Absol. Joel 4, 13.

Pil. שיקק causat. *to cause to overflow with plenty, to enrich*, e. g. the earth Ps. 65, 10.

Deriv. see in Kal no. 2, 3.

שוק f. 1 Sam. 9, 24, (ר. שוק) dual שוקים Prov. 26, 7; constr. שוקי Ps. 147, 10.

1. *the leg*, in the human body, from the knee to the foot; so called either from the *cleft* of the legs; or as that with which one walks or *runs*, as Lat. *crus* from *cursus*; see the root no. 1, 2. Chald. שוק, שוק, Syr. حُف, حُف, id.

Sam. שַׁק, שַׁק, id. Arab. ساق, id.—Is. 47, 2. Prov. 26, 7. Deut. 28, 35. Cant. 5, 15.—Poet. spoken of foot-soldiers, infantry, as opp. to cavalry; Ps. 147, 10 לא־בשוקי האיש רצה *he taketh no pleasure in the legs of men*, i. e. infantry. A proverbial phrase occurs in Judg. 15, 8 ויהא אתם שוק על־רגל *and he (Samson) smote them leg upon thigh, leg and thigh*, Engl. Vers. *hip and thigh*, i. e. he cut them in pieces utterly; see in על 3. d. Another interpretation given by Gesenius, see in על 1. b. a.

2. In animals, *the fore-leg, shoulder*, corresponding to the shoulder in the human body, Ex. 29, 22. 27. Lev. 7, 32 sq. 8, 25 sq. 9, 21. Num. 6, 20. al. Sept. βραχίων, Vulg. *armus*.

שוק m. (ר. שוק) *a street, alley, place*, pr. a cleft between two rows of houses; Prov. 7, 8. Ecc. 12, 4. 5. Plur. שוקים Cant. 3, 2; comp. שוקרים from שור, *deceit*, from דור. Chald. שוקא id. Syr. حُف id.

\* I. שור obsol. root, Arab. فَرَّ, to be excited, stirred up, as dust, tumult, anger; II to stir up, excite, e. g. dust, tumult, war; IV to stir up dust; also

*to stir or plough land*. Hence Arab.

شور an ox, bullock, see in art. שור.—

Further, ثَار is also to leap or spring upon, to assail, as a lion; Chald. שַׁר to leap, Syr. حَمَّ id. and to leap forth or upon, to assail; whence Syr. اَحْمَلَّ to be bold, audacious, proud. Hence שור.

\* II. שור fut. ישר. 1. i. q. היר, שור, דור, *to go round or about, to travel about, to journey*, espec. as a merchant for traffic; hence שרה no. 1. Arab.

سار mid. ي, to go, to journey. With מן *from a place*; Cant. 4, 8 *thou wilt come with me from Lebanon*, השירי מראש *thou wilt journey (descend) from the top of Amana*; others, *thou wilt look*, see in no. 3. Once with ב, *to go with any thing, to offer it in traffic*, Is. 57, 9. Hence השירה.

2. *to surround, to enclose*; hence שור no. 1, and שרה no. 2, a wall.

3. *to look around or about, to spy out, to survey, to observe*, pr. by going about, comp. היר *to go about*, Chald. also to spy out. With acc. Job 35, 5 שור שחקים *survey the clouds*.—Spec. a) Of one looking about from a height, c. מן, Num. 23, 9. b) Of one lying in wait, *to look after, to watch for*, Jer. 5, 26. Hos 13, 7. c) In the sense *to consider, to regard*, i. e. to look after, like Lat. *circumspicere*, c. acc. Job 24, 15 לא השירני עין *no eye looketh after me, observes me*. 25, 13. 33, 14. 35, 13 לא השירקה *the Almighty doth not regard it*. d) Simpl. *to look upon, to behold*, c. acc. Job 7, 8. 17, 15. 20, 9. 34, 29; also of prophetic vision, Num. 24, 17.

Pil. שיר *to behold*; so Job 36, 24 according to some; but see r. שיר.

Deriv. השירה, שרה, שור.

\* III. שור i. q. שיר *to sing*; Pil. שור id. see r. שיר.

שור m. (ר. שור I.) an epicene noun, plur. שורים Hos. 12, 12; an ox, bullock, cow, Lat. *bos*; so called from ploughing, like Lat. *armentum* from *aro*; or perh. from its boldness and fierceness, see the root. Arab. ثور bull; Eth. ሰር id. Chald. הור q. v. Syr. ܫܘܪ id. whence



Gr. and Lat. *tauros*, *taurus*, Germ. *Stier*, see Grimm. Gr. III. p. 325.—It is a general word, denoting *one of the ox kind*, without respect to age or sex. El. g. in Lev. 22, 27. Ex. 22, 19, it is a *calf*; in Ex. 34, 19 *פֶּטֶר שׁוֹר* is the *firstling of a cow*; also *בְּכוֹר שׁוֹר* Num. 18, 17. (In Job 21, 10 it is a *bull*, though Gesenius takes a different view, see in r. *עֶבֶר* Piel.) It oftener denotes single animals, (the collective being *בָּקָר* *cattle*, a *herd*, from which this word differs, as *צֹאן* from *צֹאֵן*.) Ex. 21, 28. 29. 37. 22, 8. 9. Lev. 7, 23. 27, 26. Num. 22, 4. Is. 1, 3. Job 6, 5. al. So *שׁוֹר אֶחָד* *one ox* Neh. 5, 18. Num. 15, 11. Instead of the plur. we find *בָּקָר*, as Num. 7, 3.—More rarely *שׁוֹר* is put collectively, *oxen*, *cattle*, *herd*; as in an enumeration of various things, Gen. 32, 6. 1 Sam. 22, 19. 2 Sam. 15, 3. *בְּכוֹר שׁוֹר* the *firstling of thy herd*, parall. *בְּכוֹר צֹאֵן*, Deut. 15, 19, comp. above. *שׁוֹר הַשֹּׂדֶה* a *bullock of the herd*, Judg. 6, 25.—Metaph. *בְּכוֹר הַשֹּׂדֶה*, spoken of a prince and leader, Deut. 33, 17. So perh. *שׁוֹר* simpl. for men of valour and renown, Gen. 49, 6.

*שׁוֹר* m. (r. *שׁוֹר* II.) 1. a *wall*, Ps. 18, 30. 2 Sam. 22, 30. Gen. 49, 22. Plur. *שׁוֹרוֹת*, Job 24, 11 *בֵּין שׁוֹרוֹתָם* *between (within) their walls*, i. e. the rich in their own houses and villas.—Aram. *שׁוֹר*,

*ܫܘܪܐ*, Arab. *سور*, id.

2. a *lying-in-wait*, or rather, a *lie-in-wait*, *enemy*, Ps. 92, 12. Comp. *שָׂרָה*.

3. *Shur*, pr. n. of a city on the confines of the great desert lying between Egypt and Palestine, Gen. 16, 7. 20, 1. 25, 18. 1 Sam. 15, 7. 27, 8. Josephus understands by it Pelusium, Ant. 6. 7. 3, comp. 1 Sam. 15, 7; but this city was called in Hebrew, *סִין*. More prob. *שׁוֹר* was somewhere in the vicinity of the modern Suez. The desert extending from the borders of Palestine to *Shur*, is called in Ex. 15, 22 *מִדְבַּר שׁוֹר* *the desert of Shur*; in Num. 33, 8 it is called *מִדְבַּר אֶתְחָם* *the desert of Etham*.

*שׁוֹר* Chald. m. a *wall*, like Heb. no. 1; plur. *שׁוֹרוֹת* *walls* Ezra 4, 12. 13. 16.

\* *שׁוֹשׁ* obsol. root, *to be white*, or rather *to be bright*, *to shine*, as appears from the derivatives. Kindr. is *הִשָּׁה* to

be gray; also *צִיץ* to shine, to glitter.—Hence *שׁוֹשׁ* white marble, *שׁוֹשׁ* id. and byssus, *שׁוֹשׁ* id. *שׁוֹשׁ*, *שׁוֹשׁ*, pr. n. *שׁוֹשׁ*, *שׁוֹשׁ*, *שׁוֹשׁ*.

*שׁוֹשׁ*, see *שׁוֹרָה* lett. a.

*שׁוֹשׁ* m. (r. *שׁוֹשׁ*) plur. *שׁוֹשִׁים*, a *lily*, *agrostis*, growing wild in Palestine and the adjacent regions in fields and pastures, Cant. 2, 16. 4, 5. 6, 2. 3. 7, 8; comp. Eccles. 50, 8. Matt. 6, 28. Luke 12, 27. The oriental lily is of various colours, especially white and cerulean, which suit well in the above passages. But in Cant. 5, 13 the lips are compared with lilies, prob. red or purple; see Plin. Hist. N. 21. 5 “Est et *rubens* lilium, quod Graeci crinon vocant... sunt et *purpurea* lilia.” Celsii Hierob. I. 383 sq. The root *שׁוֹשׁ* may refer to any bright colour. Arab. *سوسن*, vulg. Ar.

*שׁוֹשׁ* id. *شوشان*, Chald. *ܫܘܫܢܐ* *lily*, flower, Syr. *ܫܘܫܢܐ* *lily*.—Spoken also of artificial lilies, e. g.

a) Of architectural ornaments on the capitals of columns. 1 K. 7, 22 *מַעֲשֵׂה שׁוֹשׁ* *lily-work*, imitating lilies. 7, 26 *שׁוֹשׁ* id. Comp. *שׁוֹשׁ* and *שׁוֹשׁ*.

b) According to most interpreters, *שׁוֹשׁ* is also an instrument of music, perhaps a *cymbal* or some kind of *trumpet*, so called as resembling the form of the lily; comp. *שׁוֹשׁ*. Plur. *שׁוֹשִׁים* Ps. 45, 1. 69, 1. 80, 1. But here *שׁוֹשִׁים* seems to be nothing more than *lilies*, and indicates some well-known song or poem, after the measure and numbers of which these psalms were to be sung. So Ps. 60, 1 *שׁוֹשׁ* perhaps indicates more briefly the same poem; but *שׁ* and *שׁוֹשׁ* are not to be joined, comp. Ps. 80, 1 *שׁוֹשִׁים*.

*שׁוֹשׁ* m. (r. *שׁוֹשׁ*) 1. a *lily*, see in *שׁוֹשׁ*. 1 K. 7, 19 *מַעֲשֵׂה שׁוֹשׁ* *lily-work*, artificial, see in *שׁוֹשׁ* lett. a. Ps. 60, 1 *שׁוֹשׁ*, see in *שׁוֹשׁ* lett. b.

2. *Shushan*, written also *שׁוֹשׁ* Esth. 4, 8. 16. 8, 15. al. pr. name, i. e. *Susa*, *ἡ Σούσα*, the city, Esth. 3<sup>o</sup>. 15. 8, 15; with a royal palace or castle, *שׁוֹשׁ*, Neh. 1, 1. Dan. 8, 2. Esth. 1. 2. 5. 2, 3. 5. 8. al. situated in Elam or Elymais Dan. 8, 2; where the Persian kings,

as Xerxes (Esth. 1, 2, 2, 3, 8) and others of the Achæmenides, were wont to pass some months in the spring, Neh. 1, -1. Xen. Cyr. 8. 6. 22. Polyb. 5. 48. It was in the province of Susiana, on the river Eulæus (אֵילִי Dan. l. c.) or Choaspes, now the Kerkhah or Kerrah, where at present is the village *Sus* or *Shush* in the province Khûzistân. Its mounds of ruins are described in Kinneir's Memoir p. 99. Ker Porter's Travels II. p. 411 sq. Layard in Journ. of the Royal Geogr. Soc. XIII. p. 334 sq. Ritter Erdk. Th. IX. p. 293 sq.—Others find *Shushan* on the river Karûn, at a village called *Tustar*, or vulg. *Shushtar*; so Von Hammer in the Trans. of the Geogr. Soc. of Paris, II. p. 320 sq. 333 sq. Rawlinson assumes two cities of this name.—The name, if Semitic, signifies only *lily*; as appears from Athenæus XII. 1. p. 513. Etymol. Mag. s. v.

שׁוּשַׁנָּה f. (ר. שׁוּשׁ) *a lily*, Cant. 2, 1, 2. Hos. 14, 6; artificial 2 Chr. 4, 5. It is the noun of unity; Heb. Gr. edit. 16, § 105. 3. e.—Hence the pr. n. Σωσάννα, Σουσάννα, *Susanna*.

שׁוּשַׁנְכֵּי Chald. gentile n. plur. *Shushanchites, Susians*, the inhabitants of the city Shushan or Susa, Ezra 4, 9. See שׁוּשַׁן no. 2.

שׁוּשַׁן 1 K. 14, 25 Keth. where Keri שׁוּשַׁן q. v.

שׁוּת *to put, to place*, see r. שׁוּת.

שׁוּתְלַח (perh. for שׁוּתְלַח 'noise of breaking,' see שׁוּתְלַח and שׁוּתְלַח) *Shuthelah*, pr. n. m. a) A son of Ephraim Num. 26, 35. 36. b) 1 Chr. 7, 21.—From the former comes the patronym שׁוּתְלַחִי *Shuthalhite* Num. 26, 35.

\* שׁוּב Chald. a spurious root, from which some derive the forms of the rare conj. of PEEL or PEIL, שׁוּב, שׁוּב, *to set free, to deliver*; fut. שׁוּבָה, inf. שׁוּבָה, part. שׁוּבָה, Dan. 3, 15. 17. 28. 6, 15. 17. 21. 28. Frequent in the Targûms, for Heb. שׁוּב, פָּלַט. Syr. שׁוּב id.—But שׁוּב, as also שׁוּב, is rather SHAPHAL of r. שׁוּב, i. q. Arab. وَزَب, *to flow*, pr. *to glide*, and hence *to slip away, to escape*; comp. שׁוּב, שׁוּב. Similar is the form

שׁוּבָה, which Gesenius has rightly put under r. שׁוּבָה p. 416.

Deriv. pr. n. מְשִׁיבָה.

\* שׁוּחַה pr. i. q. שׁוּחַה, Chald. שׁוּחַה, *to scorch, to burn*; espec. of the sun, Cant. 1, 6 שׁוּחַה־הַשֶּׁמֶשׁ *for the sun hath scorched me*, made me swarthy. Poetically of the eye, (which is often compared to the sun, and vice versa, see עֵינַיִם,) as casting its glances upon any thing, i. e. *to look upon, to scan*, Job 20, 9. 28, 7.

\* שׁוּר i. q. Arab. شَرَر, *to twist a thread from right to left, or back-handed, to twine several threads together*. Hence

HOPH. Part. שׁוּר שׁוּר *twined byssus*, i. e. of several threads twisted together, double or three-threaded, etc. Ex. 26, 1. 31. 36. 27, 9. 18. 28, 6. 8. 15 sq.

שׁוּחַ m. adj. (ר. שׁוּחַ) *depressed, cast down*. Job 22, 29 עֵינַיִם שׁוּחַ *with down-cast eyes*, one depressed.

\* שׁוּחַ fut. 2 fem. שׁוּחַה, *to give, to make a present*, espec. in order to be free from punishment, Job 6, 22; or for seducing, corrupting, c. acc. of pers. Ez. 16, 33. Syr. شَحَس to give once, Pa. to give often, both in a good and bad sense. Hence

שׁוּחַ m. *a gift, present*, 1 K. 15, 19. Chald. שׁוּחַה, Syr. شَحَس, id. Espec. in order to be free from punishment, 2 K. 16, 8. Prov. 6, 35; comp. Job 6, 22. Also in order to corrupt a judge, *a bribe*, Ex. 23, 8. Deut. 10, 17. 16, 19. Ps. 26, 10. Is. 1, 23. al. לָקַח שׁוּחַ *to take a reward, bribe*, Ps. 15, 5. 1 Sam. 8, 3. Ez. 22, 12.—Prov. 17, 8 אֶבֶן חַן הַשׁוּחַ בְּעֵינֵי כְּקִלִּי *like a precious stone is a gift in the eyes of its possessor*, i. e. of him who receives it; comp. בְּצֵל no. 4.

\* שׁוּחַה *to sink down, to subside*; see שׁוּחַה, שׁוּחַה, a pit. Also, *to incline oneself, to bow down*, like שׁוּחַה and שׁוּחַה q. v. Is. 51, 23.—Chald. שׁוּחַה id. Other kindr. verbs see in r. שׁוּחַה.

HIPH. שׁוּחַה *to make bow down, to depress*, metaph. the mind, Prov. 12, 25.

HITHPAL. הִשְׁתַּחֲוִה the third radical being doubled (like נִאֲוָה, נִאֲוָה, from r. נִאָּה), fut. הִשְׁתַּחֲוִה, apoc. הִשְׁתַּחֲוִה, in pause הִשְׁתַּחֲוִה.



1. to bow down, to fall prostrate before any one in order to do him honour and reverence, i. q. *προσκυνῶν*, Gen. 22, 5. 1 Sam. 24, 9. Ruth 2, 10; with *ל* of pers. Gen. 23, 7. 1 Sam. 2, 36; less often *לְפָנַי* Gen. 23, 12; *אֶל* Is. 45, 14; *עַל* Lev. 26, 1. This mode of salutation consisted in falling upon the knees and then touching the forehead to the ground; hence there is often added *אֶפְסוֹם אֶרְצָה*, *לְאַפְסוֹי אֶרְצָה*, or the like, Gen. 19, 1. 42, 6. 48, 12. 1 Sam. 25, 41. 2 Sam. 14, 33. This honour was paid not only to superiors, as to kings and princes 2 Sam. 9, 8. 14, 22. 33. 16, 4. Esth. 3, 2; but also to equals Gen. 23, 7. 12. Ex. 18, 7. 1 K. 2, 19; sometimes the prostration was repeated seven times, as Gen. 33, 3; comp. 1 Sam. 20, 41.—Hence

2. Spec. to bow down before God, to worship, to adore, spoken of worship rendered to God and also to false gods; absol. Gen. 22, 5. Ex. 24, 1. 33, 10. Judg. 7, 15. Job 1, 20; with *ל*, Gen. 24, 48. Ex. 20, 5. Deut. 4, 19. Judg. 2, 12. Is. 27, 13. al. more rarely *לְפָנַי* Deut. 26, 10. 1 Sam. 1, 19. Ps. 22, 28. 86, 9. Sometimes *ל* marks the place towards which one worships, e. g. the holy mount Ps. 99, 9. 132, 7; also *אֶל* Ps. 5, 8. 138, 2.—Also without prostration, while in bed, Gen. 47, 31. 1 K. 1, 47.

3. to do homage, to yield allegiance. Ps. 45, 12 *he (the king) is thy lord*, *הַשִּׁתְחַוִּי לֹו הַשִּׁתְחַוִּי* do thou homage unto him. Inf. Chald. *הַשִּׁתְחַוִּי* 2 K. 5, 18. For *מִשְׁתַּחֲוִּיָּה* see Index.

Deriv. see in Kal.

*שׁוּר*, see in *שׁוּר*.

*שׁוּר*, see *שׁוּר*.

*שׁוּר* m. (r. *שׁוּר* II.) blackness, Lam. 4, 8.

*שׁוּר* f. (r. *שׁוּר*) a pit Prov. 28, 10. Comp. *שׁוּר* and *שׁוּר*.

\* *שׁוּר* i. q. *שׁוּר* and *שׁוּר* q. v. comp. *שׁוּר*; præt. *שׁוּר*, plur. *שׁוּר* and *שׁוּר*; fut. *שׁוּר*.

1. to bow down, to sink down, Hab. 3, 6. Of animals lurking for prey, to crouch, Job 38, 40 [39, 2].

2. to be bowed down, trop. to be brought low, depressed, Ps. 10, 10. 107, 39; so pride Is. 11, 2. 17; spec. with grief, sor-

row Ps. 35, 14. 38, 7. Lam. 3, 20 Keri. Also to submit, to humble oneself; Is. 60, 14 *שׁוּר אֵלֶיךָ יָלְכוּ* shall come to submit themselves to thee. Job 9, 13. Prov. 14, 19.

NIPH. to be bowed down, brought low, Is. 2, 9. 5, 15. Of a low and muffled voice or sound, Ecc. 12, 4 *וְיָשָׁהוּ כָל-בְּנוֹת* and all the daughters of song are brought low, i. e. are made to sing in a low voice, or be silent, lest the aged man awake; see Thesaur. p. 1387. Prægn. Is. 29, 4 *וּמִצִּפּוֹר הַשָּׁח אֲמַרְהֶךָ* and thy voice shall be low and out of the dust, i. e. low and feeble, as from the shades.

HIPH. *הַשָּׁח*, to bring low, to cast down, Is. 25, 12. 26, 5.

HITHPO. *הַשְׁחִיחוּ*, to be brought low, cast down, trop. of the soul, Ps. 42, 7. 12. 43, 5.

Deriv. *שׁוּ*.

\* *שׁוּ* fut. *יִשְׁחַט*, inf. *שָׁחַט* (*שָׁחַט*) Hos. 5, 2 see in Piel), c. suff. *שָׁחַטִּים* Ez. 23, 39; inf. abs. *שָׁחַט*; pr. 'to cast down at full length, to prostrate.' Kindr. are *שָׁחַט*, *שָׁחַט*, *שָׁחַט*. Syr. *سَحَبَ* Pa. to corrupt; Eth. *ሰሰሰ* to injure.—Hence

1. to kill animals, to slaughter, Arab. *سَحَط*, c. acc. Gen. 37, 31. Is. 22, 13. 1 Sam. 14, 32. 34. Espec. victims for sacrifice Lev. 1, 5. 11. Ex. 12, 6. 21. Num. 19, 3. Hos. 5, 2 *שָׁחַטוּ הַזִּמְרִיקוֹ* in the slaughtering (of victims) they make deep their transgressions; but see in Piel. Also a human victim Gen. 22, 10. Is. 57, 5.

2. to kill persons like beasts, to slay, to slaughter, to massacre, c. acc. Judg. 12, 6. 1 K. 18, 40. 2 K. 10, 7. 25, 7. Jer. 39, 6. 41, 7. Num. 14, 16 therefore *וַיִּשְׁחָטוּ* he slew them in the desert, i. e. let them perish. Trop. Jer. 9, 7 Keth. *חֵץ שָׁחַט לְשׁוֹנָם* a slaughtering arrow is their tongue, i. e. by its slanders. Sept. *βόλις τυρώσασα*; Vulg. 'sagitta vulnerans.' Keri has *שָׁחַט*, slaughtered; but as this cannot be said of an arrow, Ewald prefers to render with the Syr. Vers. *sharpened, sharp*, *سَحَط*; comp. Chald. *שָׁחַט* sharp; Mishn. *הַשְׁחִיזוּ* to sharpen, Arab. *سَحَط* id.

3. Spec. *שָׁחַט* 1 K. 10, 16. 17. 2 Chr. 9, 15. 16, perh. *mixed gold, alloy-*

ed with some other metal; comp. Arab. **سَحَط** to dilute wine with water, and see more in Comm. on Is. 1, 22. Thesaur. p. 772. So Gesenius.—Better with Sept. *beaten gold*, i. e. drawn out into plates; comp. **שָׁטַח** to spread out, to expand, the letters being transposed.

PIEL prob. i. q. Syr. **ܫܚܝܬ** and Heb. **שָׁחַח**, to corrupt, to act or do wickedly. Inf. **שָׁחָה** (like **רָסָה** Lev. 26, 18), Hos. 5, 2 **וַשָּׁחָה שָׁטִים הַצִּמְקִים** and the revolt-ers have sunk deep in evil doing; so Ewald, comparing Hos. 9, 9. The Heb. grammarians acknowledge an infin. Piel; see Kimchi Lex. Another view see in Kal no. 1.

NIPH. pass. of Kal. no. 1, Lev. 6, 25. Num. 11, 22.—Hence

**שְׁחִיטָה** f. a killing, slaughter of victims, 2 Chr. 30, 17. R. **שָׁחַט**.

**שָׁחִין** m. (r. **שָׁחַן** I,) a burning sore, inflamed ulcer, a boil, botch, or rather an inflamed spot of the skin, in which arise pustules (**אֲבַצְצוֹת**) or leprous spots; Ex. 9, 9–11. Lev. 13, 18–20; spec. of carbuncles in the skin of one seized by the plague, 2 K. 20, 7. Is. 38, 21. Also **שָׁחִין מִצְרַיִם** the botch of Egypt Deut. 28, 27, and **שָׁחִין רֶגֶל** a sore botch, v. 35. Job 2, 7, a species of the black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the dark scales with which the skin is covered, and the swelling of the legs. Comp. Lucret. 6. 112 sq. Plin. H. N. 26. 1. 5. Schilling de lepra Lugd. Bat. 1778, p. 184. Wiener Realw. art. *Aussatz*.

**שָׁחִים** m. (r. **שָׁחַם**) i. q. **שְׁחִישׁ**, that which grows of itself the second year after sowing, Is. 37, 30. So the ancient versions; see Thesaur. p. 1389.—This would seem to be the primitive form, and to signify pr. *sprout, shoot*; see the root.

**שָׁחִיָּה** m. (r. **שָׁחָה**) only constr. **שָׁחִיָּה**, a board, as made thin by hewing, planing, etc. once Ez. 41, 16.

**שָׁחִיתָ** f. (r. **שָׁחָה**) a pit, plur. **שָׁחִיתוֹת** Ps. 107, 20. Lam. 4, 20. The **ח** is not radical, but is nevertheless preserved in flexion; see Lehrs. p. 527.

**שָׁחִיתָ** Chald. part. f. see r. **שָׁחָה**.

\* I. **שָׁחַל** obsol. root, to roar; comp. Arab. **سَحَلَ** to bray, **سَحِيلٌ** and **سَحَالٌ**, a braying. In Heb. it is referred to the lion; in Arab. to the ass. So Arab.

**נָהַת** to roar as a lion, to bray as an ass.—Hence **שָׁחַל** a lion.

\* II. **שָׁחַל** obsol. root, Arab. **سَحَلَ**, to peel, to scale, to shell; **مِسْكَלٌ** a file, mattock, **سَحَالَةٌ** filings, scrapings, also pods, chaff, etc. Hence **שָׁחַל**.

**שָׁחַל** m. (r. **שָׁחַל** I,) a lion, so called from his roaring; a poetic epithet, Job 4, 10, 16, 28, 8. Ps. 91, 13. Prov. 26, 13. Hos. 5, 14, 13, 7. Bochart in Hieroz. I. 717, understands the swarthy lion of Syria; Plin. H. N. 8. 17; comp. **שָׁחַר** black, the letters **ל** and **ר** being interchanged. But this is quite uncertain.

**שָׁחַל** f. (r. **שָׁחַל** II,) pr. a shell, or according to the Heb. intpp. *ovus, onyx marinus, unguis odoratus*; the *blatta Byzantina* of the shops, Germ. *Teufelsklaue*; Ex. 30, 34. It consists of the shell or cover of a species of muscle, found in the lakes of India where the *nard* grows; also in the Red sea and along the whole coast of Arabia; which when burned emits a sweet musky odour. *Murex inflatus* Lam. *Murex ramosus* Linn. See Dioscorid. 2. 10, and the Arabian writers cited by Bochart, Hieroz. II. p. 803 sq. See more in Thesaur. p. 1388.

\* **שָׁחַן** obsol. root, Arab. **سَحَن** to be hot, inflamed, spoken of the eyes and skin. Chald. **שָׁחַן** id. Syr. **ܫܚܢ** id. and Pa. to ulcerate. Hence **שָׁחַן**.

\* **שָׁחַם** obsol. root, perh. to sprout, to grow; comp. Arab. **شَخَص** to lift or raise oneself up; also r. **שָׁחַץ**. Hence **שָׁחִים**.

\* **שָׁחָה** 1. i. q. **שָׁחָה**, and by transp. **הָשָׁה**, which see; to strip off bark, to hew, to chip off, sc. by hewing, planing, etc. Comp. Arab. **سَحَف** to shave the head. Kindr. are Aram. **ܫܚܚ**, to crawl; also Heb. **שָׁפַח**, **סָפַח** II.—Hence **שָׁחָה**.



2. *to become thin, lean, to consume away*; comp. Arab. سَخَفَ to be thin; Talm. שחך to pine.—Hence שחך and

שחך m. Lev. 11, 16. Deut. 14, 15, according to Sept. and Vulg. *the sea-mew, sea-gull*, Vulg. *larus*, an aquatic unclean bird, so called from its leanness. See Bochart Hieroz. II. lib. 2. c. 18. R. שחך.

שחפת f. (r. שחך) *leanness, then consumption*, Lev. 26, 10. Deut. 28, 22.

\* שחץ obsol. root, Arab. شَخَص to lift up or raise oneself, to rise; comp. שחם.—Hence the two following.

שחץ m. *elation of mind, pride*; Arab.

שחץ, Talmud. שחץ, id. So בְּנֵי שחץ, Vulg. *filii superbiae, the sons of pride*, i. e. the larger and nobler beasts of prey, as the lion, so called from their proud gait. Job 28, 8. 41, 26 [25]. The Chaldee renders it *lions*, in c. 28, 8; but the other passage requires it to be taken in a wider sense. Comp. Bochart Hieroz. I. p. 718.

שחצים (heights) *Shahazim*, pr. n. of a place in the tribe of Issachar, c. ה loc. שחציה Josh. 19, 22 Keri. In Keth. שחצומה.—R. שחץ.

\* שחק fut. שחק 1. *to rub or beat in pieces, to pound fine*; Arab. سحق id. Chald. שחק, Syr. سحف id. Ex. 30, 36. Trop. of enemies, Ps. 18, 43.—Also *to wear away*, as water stones, Job 14, 19.—Hence שחק no. 1.

2. *to expand*, sc. by rubbing or beating, *to stretch out*; whence שחק no. 2.

שחק m. (r. שחך) a poetic word.

1. *dust, fine dust*, so called from rubbing, treading, etc. Is. 40, 15.

2. Rarely in sing. שחק Ps. 89, 7, 38, oftener plur. שחקים, *the sky, the heavens*, so called from their expanse, like רָקִיעַ, see the root no. 2; comp. Heb. Gr. § 106. 2. Targ. שחקא, plur. שחקי, שחקא, everywhere for Heb. Arab. rar.

שחף a thin cloud. Prov. 8, 28. As the seat of God and the angels, Ps. 89, 7. 38. 68, 35. Often parall. with שמים, Deut. 33, 26. Job 35, 5. Ps. 36, 6. 57, 11. 108, 5. Jer. 51, 9. But שחך and שחקים de-

note the sky or heavens both as serene or clouded; e. g. as serene, Job 37, 18 *hast thou like him spread out the sky* (שחקים), *firm, as a molten looking-glass?* Or as covered with clouds, Job 37, 21; whence descend the rain and dew, Job 36, 28. Prov. 3, 20; also the manna Ps. 78, 23 comp. Is. 45, 8; and whence the thunder is heard, Ps. 77, 18. שחקים עֲבִי שחקים clouds of the heavens Ps. 18, 12. 2 Sam. 22, 12. Also put for the clouds themselves Job 38, 37, parall. שמים בְּבֵלִי bottles of the heavens.

\* I. שחר pr. *to cleave, to break*, kindr. with שצר and Arab. ثَغَر, perh. שצר, comp. also in r. שצג and note. Hence

1. *to break, to break forth*, as the light, dawn; hence שחר and מִשְׁחָר aurora.

2. *to break in, to pry into*, and hence *to seek*, comp. מִבְּחַר no. 2, 3. In Kal once part. שחר Prov. 11, 27. See Piel.

PIEL שחר *to seek, to seek carefully*, only poetic, c. acc. Job 7, 21. Prov. 7, 15. 8, 17; also ל c. inf. Job 24, 5. Prov. 13, 24 אֶחָבוּ שחרו מוֹסֵר he that loveth him (his son) seeketh for him chastisement, q. d. prepares it for him, does not let him go without it. The suffix is to be taken as a dative.—*To seek God* is: a) To long after him, Is. 26, 9. Ps. 63, 2. b) To turn unto him, Hos. 5, 15. Ps. 78, 34; c. אֵל Job 8, 5.

Deriv. שחר, שחרה, מִשְׁחָר, pr. n. שחרה, שחרים.

\* II. שחר *to be or become black*; Aram. שחר, id. Prægn. Job 30, 30 עוֹרִי שחר מִצְלִי my skin is black from off me, i. e. turns black and scales off.

Deriv. שחר, שחרה, and pr. n. אֶשְׁחֹר, אֶשְׁחֹר.

\* III. שחר not used in Kal; Arab.

سَحَّرَ, *to fascinate, to enchant*; سَحَر incantation, magic.

PIEL, inf. c. suff. שחרה or שחרה, *to fascinate, to charm*; hence *to charm away, to remove by magic arts*. So once, Is. 47, 11 and evil shall come upon thee, הָרַעַי שחרה thou shalt not know *to charm it away*; comp. the next clause, and Num. 23, 23. So J. H. and

J. D. Michaelis, Ewald, De Wette, and others.—Another interpretation refers it to art. שחר *the dawn*, i. e. good after the evil. So Gesenius, Mauer, Knobel. But this accords less well with the parallel clause.

שחר m. (r. שחר I,) *aurora, the dawn, morning*; so called as breaking forth;

Chald. שחר id. Arab. <sup>صباح</sup> id. Gen. 19, 15. Josh. 6, 15. Judg. 19, 25. Am. 4, 13. Job 38, 12. al. Poetically there are ascribed to it eyelashes, see עפעפרם; and wings Ps. 139, 9. בן-שחר *son of the morning*, i. e. the morning star, lucifer, Is. 14, 12; see in הילל. Hos. 6, 3 בִּשְׁחַר *his going forth is sure as the dawn*, i. e. the coming of Jehovah. Ps. 57, 9 אֶצִּירָה שַׁחַר *I will awake the dawn* sc. by my early song. 108, 3. Also בִּשְׁחַר *at the dawn*, early, soon, suddenly; comp. בבקר Ps. 90, 14.—In Cant. 6, 10 a maiden looking abroad, and Joel 2, 2 a cloud of locusts appearing on the sky, are compared to *the dawn*; the latter perh. referring to the yellowish light which is said to accompany the flight of locusts. A similar comparison is found in Arab poets; see De Sacy Chrestom. III. p. 54. l. 15. Metaph. of *prosperity*, as again dawning upon the afflicted, Is. 8, 20 (see in אֶשֶׁר B. no. 8). 58, 8; so Is. 47, 11 according to some; but see in r. שחר III, Piel. The same metaph. occurs in the use of the words בִּקְרַר Job 11,

17, נִשָּׁה Jer. 13, 16, and Arab. <sup>صباح</sup>—

For אֶלֶלֶת הַשַּׁחַר Ps. 22, 1, see fully in art. אֶלֶלֶת p. 42.

שחור and שחור m. adj. fem. שחורה, *black*, e. g. hair Lev. 13, 31. 37. Cant. 5, 11; a horse Zech. 6, 2. 6; of a dark or swarthy countenance Cant. 1, 5. R. שחר II.

שחר, see שיחור.

שחרות f. (r. שחר I,) *the dawn*; trop. *youth*, once Ecc. 11, 10.

שחורח m. adj. (r. שחר II,) f. שחורחה, *dark, swarthy*, spoken of complexion Cant. 1, 6. For this diminutive adjective of colour, after the form אֶרְמֶזֶם, אֶרְמֶזֶם, see Lehrs. p. 497. Heb. Gr. § 54. 3. § 83. 23.

שְׁחַרְיָה (Jehovah seeks him, r. שחר I,) *Shehariah*, pr. n. m. 1 Chr. 8, 26.

שְׁחַרַיִם (the two dawns, comp. שְׁחַרַיִם, שְׁחַרַיִם) *Shaharaim*, pr. n. m. 1 Chr. 8, 8.

\* שְׁחַת in Kal not used, pr. 'to press down, to cast down, to prostrate'; kindr. are שָׁחַ, שָׁחָה, שָׁחָה. Hence, *to destroy, to corrupt*, see Piel and Hiph.

Arab. سَكَّت to destroy, IV id. comp. Syr.

سَفَسَ Pa. to corrupt, to violate; Eth.

סָחַם to injure, to violate.

PIEL שָׁחַת, 2 sing. שָׁחַת, 2 plur. שָׁחַתם.

1. *to throw down, to overthrow, to destroy*, pr. to cast down, to prostrate. E. g. one wounded Ex. 21, 26; or slain 2 Sam. 1, 14; or a whole people Gen. 6, 17. 9, 15. Hos. 13, 9. Is. 14, 20. Ez. 5, 16. al. שָׁחַת אֶרֶץ *to destroy by casting to the ground*, e. g. Onan, Gen. 38, 9. Also *to destroy* buildings, walls, cities, *to overthrow*, Gen. 13, 10. Jer. 48, 18. Lam. 2, 5. 6. Ez. 26, 4. 43, 3. 2 K. 19, 12; or a land, region, field, vineyard, *to desolate, to lay waste*, Gen. 9, 11. 13, 10. Josh. 22, 33. Judg. 6, 5. Hos. 11, 9. Nah. 2, 3. al.—Trop. שָׁחַת בְּרִית *to violate or break a covenant* Mal. 2, 8; הִחַמְרִי ש' *to destroy or cast off one's pity* Am. 1, 11; comp. Ez. 28, 17. Prov. 23, 8 הַבְּרִית הַזֵּאת *thou destroyest (losest) thy sweet words*.

2. Intrans. *to destroy*, absol. 2 Sam. 14, 11. Jer. 5, 10; c. לְ Num. 32, 15. 1 Sam. 23, 10.—In a moral sense, *to corrupt oneself, to become corrupt*, Ex. 32, 7. Deut. 9, 12. Hos. 9, 9; c. לְ towards any one, Deut. 32, 5. Comp. Hiph.

HIPH. הִשְׁחִיתָ 1. i. q. Piel no. 1, *to throw down, to overthrow, to destroy*; e. g. by casting down, laying waste, as walls Lam. 2, 8; a house Jer. 6, 5. 2 Chr. 34, 11; a city Gen. 19, 13. 14. 2 Sam. 20, 15; a land, kingdom, 1 Sam. 6, 5. 2 K. 8, 19. Jer. 13, 9. 51, 20; by cutting down, as trees Deut. 20, 19. 20. Mal. 3, 11; or by slaying, as men Gen. 6, 13. Deut. 9, 26. Judg. 20, 35. Ez. 9, 8; also with אֶרֶץ added, *to destroy to the ground* Judg. 21, 21. 25; enemies 2 Sam. 11, 1. 2 Chr. 24, 23; or by injuring in any way, Judg. 6, 11. Prov. 11, 9. Ps. 78, 45. Is. 65, 8. Jer. 49, 9. 2 Chr. 36, 19. al. Of the beard, *to mar*, Lev. 19, 27. הִשְׁחִיתָ *to destroy oneself* Prov. 6, 32. Part.



**אֲרִיָּה מַשְׁחִית** *a destroying lion*, Jer. 2, 30, comp. 4, 7. So **הַמַּלְאָךְ הַמַּשְׁחִית** *the destroying angel* 2 Sam. 24, 16, and simpl. **הַמַּשְׁחִית** *the destroyer* Ex. 12, 23, i. e. the angel of God who inflicts calamities and death upon men; comp. 1 Chr. 21, 12. Jer. 51, 1.—The phrase **אַל-תַּשְׁחֵחַ** *destroy not*, in the titles of Pss. 57. 58. 59. 75, seems to be the first words of an earlier song, to the measure of which these Psalms were to be sung.

2. **הַשְׁחִית דְּרָכֹוֹ** Gen. 6, 12, **בְּלִילוֹתָיו** Zeph. 3, 7, *to destroy one's way*, i. e. *to corrupt or pervert it*; and hence *to become corrupt, to act wickedly*. So too with the accus. suppressed, id. Deut. 4, 16. 25. 31, 29. Judg. 2, 19. Is. 1, 4. 11, 9. 65, 25. Jer. 6, 28. al. Ez. 16, 47 **וַתִּשְׁחָחִי** *and thou hast become corrupt, more than they, in all thy ways*. Comp. Piel no. 2, and Hiph. **הִרְעָה** in r. **הִרְעָה**.

NOTE. In the Samaritan Pentat. Hiphil is sometimes read, where the Heb. has Piel; Gen. 6, 17. 9, 15. 19, 13. 19.

HOPH. **הַשְׁחָח**, *to be destroyed*, i. e. *to be corrupted, spoiled*, part. **מִשְׁחָח** Prov. 25, 26. Part. f. **מִשְׁחָחָה** contr. from **מִשְׁחָחָה** (as **מִשְׁחָחָה** for **מִשְׁחָחָה**) Mal. 1, 14; comp. Lev. 22, 25.

NIPH. 1. *to be destroyed, marred, corrupted*, e. g. by putridity Jer. 13, 7; of a vessel spoiled, 18, 4; morally Gen. 6, 11. 12. Ez. 20, 44.

2. *to be laid waste*, Ex. 8, 20.

Deriv. **מִשְׁחָח**, **מִשְׁחָחָה**, **מִשְׁחָחָה**.

**שָׁחַח** Chald. *to destroy, to corrupt*; Part. pass. f. Dan. 2, 9 **וַשְׁחִיחָהּ** *lying and corrupt words*.—Part. **שָׁחִיחָה** as subst. *a corrupt deed, crime*, Dan. 6, 5.

**שִׁחַח** (Milel) f. Prov. 26, 27; c. suff. **שִׁחַחִים** Ez. 19, 4. 8; (r. **שִׁיחַ**, as **נִיחַ** from r. **נִיחַ**;) pr. *a sinking*; hence *a pit, chasm*, e. g. a) In which traps are laid for wild beasts, *a pit-fall*, Ez. 19, 4. 8. Trop. for plots, treachery, peril, Prov. 26, 27 **כִּי־שָׁחַח בָּהּ יִפֹּל** *whoso diggeth a pit shall fall therein*. Ps. 7, 16. 9, 26. 94, 13. 103, 4. Jon. 2, 7. Is. 38, 17. b) *a pit, cistern*, with mire, Job 9, 31; comp. Ps. 40, 3. 69, 15. c) Put sometimes for *a sepulchre, the grave*; so at least in the phrase **יָרַד שָׁחַח** *to go down to the grave* Job 33, 24. Ps. 30, 10. 55, 24

**תָּרַדְתָּ לְבֶאֱרַר שָׁחַח** *thou shalt bring them down to the pit of the grave*. Ez. 28, 8. Is. 51, 14 **לֹא יָבוֹא לְשָׁחַח** *he dieth not into the grave*, i. e. so as to be carried to his sepulchre. (Others: 'he dieth not in the prison.') Also in the phrase **רָאָה שָׁחַח** or **הִשְׁחָח ר'** *to see the grave*, to die and be buried, Ps. 16, 10. 49, 10, i. q. **רָאָה מוֹת** Ps. 89, 49, *ὁδεῖν θάνατον* Heb. 11, 5. So too Job 17, 14 **לְשָׁחַח** *to the grave I have said, Thou art my father*; *to the worm, My mother and my sister*; comp. the Arab proverb, Burckhardt Prov. no. 623. Thesaur. p. 1378.

NOTE. The LXX often render **שָׁחַח** by *διαφθορά*, as if from r. **שָׁחַח** *διαφθείρω* *to corrupt*; not however in the sense of *corruption, putridity*, but of *destruction*; see the examples in the Concord. of Tromm. The Greek word is indeed taken by Luke in the sense of *corruption* in Acts 2, 27. 13, 35 sq. but it would be difficult to show that the Heb. **שָׁחַח** has this sense even in a single passage, as derived from r. **שָׁחַח**. The appeal is indeed made to Job 17, 14, where the other hemistich has **רָמָה**, and **שָׁחַח** is called *father*, which seems to accord only with a masculine noun; but in such cases the sacred writers often neglect both the etymology and gender of words; comp. **אִישׁוֹן בָּה עֵצֶן** Ps. 17, 8. See Hengstenberg on Ps. 16, 10; and the Commentators on Acts II. cc.

**שִׁטָּה** f. (for **שִׁטָּה**, as **חָטָה** for **חִטָּה**)

i. q. Arab. **سِنط** *Sünt, the acacia*, i. e. *acacia vera*, the *spina Aegyptiaca* of the ancients, *Mimosa Nilotica* Linn. Is. 41, 19. It is a large tree growing in Egypt and Arabia; its bark is covered with large black thorns; the wood is exceedingly hard, and when old resembles ebony. See Celsii Hierobot. T. I. p. 498 sq. Jablonsky Opusc. ed. te Water I. p. 260. Rosenm. Alterthumsk. IV. i. p. 277. Bibl. Res. in Palest. II. p. 349.—For **בֵּית הַשִּׁטָּה** see art. **בֵּית** no. 12. rr.

PLUR. **שִׁטִּים** 1. *acacias*, whence **עֲצֵי שִׁטִּים** *acacia-wood*, of which the furniture and wood-work of the tabernacle were constructed, Ex. 25, 5. 10, 13. 26, 26. 27, 1. 6. al.

2. *Shittim*, pr. n. of a valley in Moab on the borders of Palestine, over against

Jericho, Num. 25, 1. Josh. 2, 1. 3, 1. Mic. 6, 5; fully נחל השטים (the valley of acacias) Joel 4, 18 [3, 18].—For אָבֵל אָבֵל see in art. אָבֵל II. b.

\* שֹׁטַח fut. תִּשְׁטַח, to spread out, to expand; Syr. حَبَّ, Arab. سَطَحَ, Eth.

שֹׁטַח, id. Job 12, 23 שֹׁטַח לְגוֹיִם he spreadeth out for the nations, i. e. gives them ample territories. Espec. to spread any thing upon the ground, e. g. bones Jer. 8, 2; quails Num. 11, 32; ground corn, coarse meal, 2 Sam. 17, 19.

PIEL to spread out, to stretch out, e. g. the arms, hands, Ps. 88, 10.

Deriv. מִשְׁטוּחַ.

שֹׁטֵט m. (r. שוּט I, Pil.) a scourge, Josh. 23, 13; i. q. שוּט q. v.

\* שֹׁטַח fut. תִּשְׁטַח 1. to gush or pour out, to flow abundantly, Ps. 78, 20. שֹׁטַח a pouring rain, Ez. 13, 13. 38, 22.—Kindr. שוּט and זֶרֶח to flow, to overflow; Aram. שֹׁטַח, id. comp. שֹׁטַח to distil.

2. to overflow, to overwhelm, as a stream Is. 30, 28. 66, 12; metaph. of an army Dan. 11, 10. 26. 40.—So with acc. a) to overflow or inundate any thing Jer. 47, 2; also stronger, to overwhelm and swallow up, Ps. 69, 3 שֹׁטַח הַמַּיִם the floods overwhelm me, swallow me up. v. 16. 124, 4. Is. 43, 2. Cant. 8, 7. b) to sweep away as with a flood, to wash away, Is. 28, 17. Job 14, 19 the flood sweepeth away the dust of the earth. Ez. 16, 19. c) Vice versa, to bring in as with a flood; Is. 10, 22 שֹׁטַח בְּלִיּוֹן חֲרוֹץ שֹׁטַח צָדִיקָה destruction is decreed, bringing in justice like a flood, i. e. overwhelming the wicked with merited punishment, שֹׁטַח צָדִיקָה being an accus. governed by שֹׁטַח. d) to wash, to rinse, i. e. copiously, Lev. 15, 11. 1 K. 22, 38.

3. Metaph. to run swiftly, to rush, as a horse, Jer. 8, 6. Comp. no. 1.

NIPH. 1. to be overflowed, overwhelmed, trop. of a hostile army Dan. 11, 22.

2. to be washed, rinsed, Lev. 15, 12.

PUAL i. q. Niph. no. 2, Lev. 6, 21.—Hence

שֹׁטַח and שֹׁטַח m. 1. a gushing, outpouring, e. g. of rain Job 38, 25; of a torrent, whence metaph. Prov. 27, 4 שֹׁטַח אַף anger is an outpouring, i. e. is outrageous.

2. an overflowing, inundation, flood, Ps. 32, 6. Nah. 1, 8. Dan. 9, 26 קֶצֶר בְּשֹׁטַח his end cometh as a flood, i. e. suddenly; comp. בְּשֹׁטַח Hos. 10, 15, and see בּ. lett. C. Metaph. of an army, Dan. 11, 22.

\* שֹׁטַח pr. to cut, to cut in, to grave,

like Arab. سَطَرَ, whence سَاطِرٌ a butcher, also سَطَرَ a line, i. e. cut in; comp. Heb. שָׁרַט, Chald. שֹׁטַח.—Hence to write, pr. to cut in or grave with a stylus, like בָּחַב q. v. Gr. γράφειν, Lat.

scribere. Arab. سَطَرَ id. Chald. שֹׁטַח a writing. Hence

PART. שֹׁטֵר pr. a writer, scribe, Sept. γραμματεὺς, γραμματοσωγῶν, Peshito ܣܬܪܐ. Then, as writing was anciently employed chiefly in the administration of justice (comp. בָּחַב no. 5, 6, and Piel, Gr. γράφειν, γράφουσιν), a magistrate, prefect, leader of the people; comp.

Arab. سَيِّطَرُ to be over any thing, c. مَسِيطَرٌ a prefect, inspector.

Targ. שֹׁטֵר a prefect. Vulg. magister, dux, exactor.—Spec. the שֹׁטֵרִים were: a) the leaders, officers of the Israelites in Egypt, Ex. 5, 6–19; and in the desert, along with the seventy elders, Num. 11, 16. Deut. 20, 5. 8. 9. 29, 9. 31, 28. Josh. 1, 10. 3, 2; distinguished from the elders זִקְנִים and the judges שֹׁפְטִים, Josh. 8, 33. 23, 2. 24, 1. b) magistrates in the cities and towns of Palestine, sometimes joined with the judges, Deut. 16, 18; selected from the Levites, 1 Chr. 23, 4. 26, 29. 2 Chr. 19, 11. 34, 13. Spoken of superior magistrates or officers Prov. 6, 7. c) In military matters, inspectors, directors, whose duty it was to number and regulate the troops; so 2 Chr. 26, 11, where two officers, a שֹׁטֵר and a סוֹפֵר, are said to have been appointed inspectors under a superior prefect. Sept. ἀγῶν.

Deriv. מִשְׁטָר, pr. n. שֹׁטֵר.



שטר Chald. m. (or rather שטר, as is read in 26 Mss. and editions, and this is also supported by 11 others which have (סטר) *the stole*, Dan. 7, 5. In the Tar-gums סטר, סטרָא, Syr. ستر).

שטרַי (perh. σφαματιστός, r. שטר) *Shilrai*, pr. n. m. 1 Chr. 27, 29 Keth. In Keri שטרַי.

שֵׁר m. (r. שָׂא, for שָׂא, as יָר for יָרָא) collect. *things desirable, precious things*, comp. הַיְדוּדָה. Spec. *a gift, present*; so in the phrase הוֹבִיל שֵׁר *to bring pres-ents*, Ps. 68, 30. 76, 12. Is. 18, 7.

\* שָׂא or שָׂא obsol. root, i. q. Arab. شِي, *to will, to desire*.—Hence שֵׁר for שָׂא.

שָׂא pr. n. 2 Sam. 20, 25 Keth. see in שָׂא.

שִׁיאוֹן (a ruin, r. שָׂא) *Shion*, pr. n. of a city in the tribe of Issachar, Josh. 19, 19.

I. שִׁיבָה f. (r. שׁוּב) *return*, and concr. *those returning*, Ps. 126, 1. But more prob. it should read שְׁבוּת or שְׁבִית, as in v. 4.

II. שִׁיבָה f. (for שְׁבִיתָה, r. שָׁב) *dwelling, stay*, 2 Sam. 19, 33 [32].

\* שָׁה a doubtful root, to which is apparently to be referred fut. apoc. תִּשָּׁה, after the form נִדְרִי, Deut. 32, 18; Sept. ἐγκατέλιπες, Vulg. *dereliquisti*, i. e. *thou hast forsaken*; the other hemistich has וְתִשָּׁחָה *thou hast forgotten*. The root שָׁה then would seem to have signified the same as שָׁחָה, *to forget, to*

*neglect*, whence سَهْو negligence; the letter ה when interposed between two vowels being changed into י, as is often done; comp. פָּחָה and פָּחָה, and נִיָּא and נִיָּא *to deek*, נִיָּא *to be raw*, e. g. *flesh*; and comp. the like change of א in דָּאָה, בָּדָה, *vulture*, مَذَا, مَمْنَأ.—Or תִּשָּׁה may be derived from the root שָׁה itself, regarding it as contracted from תִּשָּׁה (for תִּשָּׁה, comp. הִתְחַח Jer. 18, 23 for הִתְחַח), like וְיָ for וְיָ.

\* שִׁיז obsol. root Arab. شِيَز, *to love, to be captivated*. Hence

שִׁיזָא *Shiza*, pr. n. m. 1 Chr. 11, 42.

שִׁיזַב Chald. *to deliver*, see in r. שִׁיזַב.

שִׁיחָה f. (r. שָׁחָה) plur. שִׁיחֹת, i. q. שִׁיחָה, *a pit*, Ps. 57, 7. 119, 85. Jer. 18, 22 Keth.

שִׁיחֹר, שְׁחֹר, שְׁחֹר, pr. black, turbid, from r. שָׁחָה II; hence *Shihor* as the Heb. pr. name for the Nile, יָאֵר being the Egyptian name, so called from its muddy and turbid waters; (whence also Lat. *Melo* i. q. μέλας, according to Festus and Serv. ad Virg. Georg. 4. 291. AEn. 1. 745. ib. 4. 246;) Is. 23, 3 שְׁחֹר קַצִּיר יָאֵר *the produce of Shihor, the harvest of the Nile*, Vulg. Nili. Jer. 2, 18.—In two passages, Josh. 13, 3. 1 Chr. 13, 5, *Shihor* is put as the south-western limit of Palestine, where one might expect the *torrent of Egypt*, נַחַל יַמְצִרִים, see נַחַל; but in the similar passage Gen. 15, 18, the Nile, נַחַר מִצְרַיִם, is also mentioned.

שִׁיחֹר לִבְנָת *Shihor-libnath* Josh. 19, 26, pr. n. of a small stream or river, which empties itself into the sea, in the territory of Asher; according to J. D. Michaelis *Glass river* (comp. לְבָנָה no. 1), i. e. the *Belus*, now Nahr Na'mán, from the sands of which the first glass was made by the Phenicians.

שִׁיטָּה m. (r. שָׁט) 1. *an oar*, i. q. שִׁיטָּה, Is. 33, 1.

2. i. q. שִׁיטָּה, *a scourge*, Is. 28, 15 Keth.

שִׁיטָּה, שִׁיטָּה, see in art. שִׁיטָּה.

שִׁיטָּה Mic. 1, 8 Keth. i. q. שִׁיטָּה no. 1, where see.

שִׁיטָּה gentile n. *a Shilonite*: a) From שִׁיטָּה *Shiloh*, see in שִׁיטָּה, 1 K. 11, 29. 12, 15; written also שִׁיטָּה Neh. 11, 5. Comp. גִּלְגַּל and גִּלְגַּל. b) For שִׁיטָּה from שִׁיטָּה, 1 Chr. 9, 5.

שִׁימוֹן (for שִׁימוֹן desert) *Shimon*, pr. n. m. 1 Chr. 4, 20.

\* שִׁינ obsol. root, i. q. Eth. W.Ṣ.Ṣ. and Syr. شين, *mingere*; comp. שִׁינ. Hence שִׁינ, also

Hithpa. הִשְׁתִּין, contracted prob. from Hithpa. הִשְׁתִּין, *mingere, to make water*; found only in part. בִּשְׁתִּין, in the proverbial phrase בִּשְׁתִּין בְּקִיר *mingens ad parietem* i. e. *against a wall*, signifying

*a male person*, espec. where mention is made of exterminating a whole tribe or family; comp. in Engl. 'to the last man.' 1 K. 14, 10 and *I will cut off from Jeroboam בְּקִיר מִשְׁחִין him that pisseth against a wall, the bond and the free*, i. e. all, utterly. 21, 21. 2 K. 9, 8. 1 Sam. 25, 22. 34. 1 K. 16, 11 *he slew all the house of Bashan; he left him not one pissing against a wall* (not a male), nor kindred, nor friends. This biblical phrase is imitated in Syriac by Barhebraeus, Chron. ap. Assem. Bibl. Orient. II. p. 260, *an desiderium me teneat diæceseos Gumæ, in qua non relictus est unus qui mingat ad parietem?* i. e. which is wholly desolated.

Against this view it is urged, that in the east it is customary for men to perform this office of nature in a sitting posture, beneath their flowing garments, nor does decency permit it to be done in the presence of others; see Hdot. 2. 35. Xen. Cyr. 1. 2. 16. Amm. Marcell. 23. 6. Jahn Bibl. Archæol. I. ii. p. 77. Comp. in Arab. 'si quis stans mingit, æque est ac si mingat in Caabam.' Hence some understand by the above phrase *a slave or person of the lowest class*; so Jahn l. c. Others, *a small boy*; as Schindler Lex. Pentagl. Gesen. Lex. man. Others still, *a dog*; and this is followed by many, as Ephr. Syr. Opp. I. p. 542. F. Judah ben Karish in Ms. Abulwalid in Ms. Kimchi, Jarchi, J. D. Michaelis, Dathe, etc. This last view is strongly opposed by Bochart, who adopts the one above given; Hieroz. I. p. 675 or 776 sq. Lips. See more fully in Thesaur. p. 1398.

שִׁיר m. (ר. שִׁיר) plur. שִׁירִים, c. suff. שִׁירָהם, *urine*, in Keth. 2 K. 18, 27. Is. 36, 12. Prob. obscene, and therefore Keri מִימֵי רִגְלֵיהֶם in both places.

רָצָא Chald. *to finish*, see in r. רָצָא Chald.

\* שִׁיר, rarely שִׁיר Keth. 1 Sam. 18, 6; fut. רָשִׁיר, apoc. once רָשִׁיר Job 23, 37, conv. וָשִׁיר Judg. 5, 1; *to sing*, Judg. 5, 1. Ps. 65, 14. Not found in the other Semitic dialects.—Constr. a) With acc. of the song Ps. 7, 1. 137, 4. 149, 1. Is. 42, 10; also with accus. of the pers. or thing celebrated, Ps. 59, 17. 89, 2. 101, 1. 106, 12. b) With לְ *to sing unto*

any one, i. e. *before him* Ps. 137, 3; oftener in his honour, *to celebrate in song*, Ps. 13, 6. 27, 6. 33, 3. 68, 5. Jer. 20, 13; once, *to sing of or concerning any thing* Is. 5, 1. c) With בְּ *to sing of*, Ps. 138, 5; comp. בְּ רָבָר. d) With כֹּל of him whom one addresses in song, *before* whom one sings; Job 33, 27 עַל יְשִׁירִים *he singeth before men*, chants or proclaims unto them sc. the mercy of God, celebrating it in song; comp. כִּנָּה no. 1. a, b. Prov. 25, 20 עַל בְּשִׁירִים *he who singeth songs to a heavy heart*, i. e. to one afflicted.—PART. שֹׁר as subst. plur. שֹׁרִים, *a singer, singers*, Ps. 78, 26. 87, 7. Ez. 40, 49. Fem. plur. שֹׁרוֹת *female singers, singing-women*, 2 Sam. 19, 36. Ecc. 2, 8. 2 Chr. 35, 25. For שֹׁרוֹת Ez. 27, 25, see in art. שֹׁרָה no. 1.

PIL. שֹׁר, *to sing, to chant*; spoken of the voice or cry of animals, *to resound*, Zeph. 2, 14; and so of song itself 2 Chr. 29, 28. With acc. Job 36, 24 אֲשֶׁר שֹׁרֵרוּ *which men do sing, celebrate*; others less well, 'which men behold,' comp. r. שֹׁר II. 3. d.—PART. מְשֹׁרֵר, plur. מְשֹׁרְרִים, *a singer, singers*, (only in Ezra, Neh. and Chron.) 1 Chr. 6, 18. 15, 16. 2 Chron. 5, 12. Ezra 2, 41. 7, 7. Neh. 7, 1. 13, 5. 10. al. Fem. plur. מְשֹׁרְרוֹת *female singers, singing-women*, Ezra 2, 65. Neh. 7, 67.

HOPH. הוֹשִׁיר pass. *to be sung*, e. g. a song, Is. 26, 1.

Deriv. שִׁירָה, שִׁיר.

שִׁיר m. (ר. שִׁיר) 1. *a song, singing*, the act of singing, 1 Chr. 6, 16. 17, 25, 6. 7. 2 Chr. 23, 18. Neh. 12, 27. 2 Chr. 29, 27. 28 וְהַשִּׁיר מְשֹׁרֵר *and the song sang* (resounded) *and the trumpets trumpeted, all until the burnt-offering was consumed*; here Kimchi needlessly takes שִׁיר for בַּעַל שִׁיר 'a singer'; others for שִׁיר בַּעַל שִׁיר 'a choir.'—Song was often adapted to musical instruments; hence שִׁיר בְּלִי *instruments of music*, 2 Chr. 5, 13. 7, 6. 29, 27. 1 Chr. 16, 42. Am. 6, 5. Neh. 12, 36. In Ecc. 12, 4 בָּנוֹת הַשִּׁיר *daughters of song* are female singers, see in r. שִׁירָה Niph.

2. *a song, hymn*, that which is sung, e. g. a) Collect. *songs, hymns*, 1 K. 5, 12 [4, 32] *and his songs* (Solomon's,



*were a thousand and five.* Also *שיר יהוה* the Lord's songs, in honour of God, Ps. 42, 9. 137, 4, i. q. *שיר ציון* songs of Zion; comp. in *שירה*. b) Genr. a song, hymn, e. g. sacred, a psalm, Ps. 33, 3. 40, 4. 69, 3. 96, 1. 98, 1. Is. 42, 10; also profane, or secular, Is. 23, 16. 24, 9. Ecc. 7, 5; spec. of rejoicing, Am. 8, 3. 10, opp. *קנה*. Plur. *שירים*, songs, hymns, Gen. 31, 27. Prov. 25, 20. Am. 5, 23. Ez. 26, 13. 1 Chr. 3, 8.—Spec. for particular occasions; as victory Judg. 5, 12; the dedication of the temple Ps. 30, 1; for the sabbath Ps. 92, 1. For *המזלות* שיר in the titles of Pss. 120–134, see in art. *מזלה* no. 4. In the titles of some other Psalms שיר stands in apposition with *מוזמר*, Ps. 48, 1. 65, 1. 66, 1. 67, 1. al. *שיר ענוגים* a song of delights, i. e. pleasant, Ez. 33, 32. *שיר נדודות*, see in art. *נדוד*.—Also *שיר השירים* Cant. 1, 1, Vulg. *canticum canticorum*, the song of songs, as the title of the book, i. e. 'the most excellent of songs,' comp. the formulas *קדש קדש* 'the most holy,' *שמי השמים* 'the highest heaven' 1 K. 8, 27; see Lehrs. p. 692 sq.

*שירה* f. (ר. שיר) a song, hymn; a noun of unity, while שיר is general and collective; Heb. Gr. § 105. 3. e. Always of some particular song, often with a pron. demonstr. as *השירה הזאת* this song Ex. 15, 1. Num. 21, 17. Deut. 13, 19. 21. al. Also of a parable in rhythm, Is. 5, 1. Plur. *שירות* Am. 8, 3.

*שיש* m. Syr. *مِسْمَر*, white marble, once 1 Chr. 29, 2. Comp. *יש* no. 1. R. *שוש*.

*שושא*, see *שרה*.

*שישק*, once *שושק* 2 K. 14, 25 Keth. *Shishak*, pr. n. of a king of Egypt, who gave refuge to Jeroboam, 1 K. 11, 40; and who afterwards, in the fifth year of Rehoboam, invaded Judea and spoiled the Holy City, the temple, and the king's palace, 1 K. 14, 25 sq. 2 Chr. 12, 2–9. He is the same with *Sesonchis I*, the first king of the twenty-second dynasty of Manetho; whose name is found on the Egyptian monuments; see fully in Thesaur. p. 1399.

\* *שית*, pret. *שח*, 1 pers. *שחי*; fut. *רשית*; apoc. *רשח*, *השח* Ex. 23, 1, conv. *ורשח*; inf. absol. *שח* Is. 22, 7; to set, to

put, to place, i. q. *שח*, *sthráw*, but less frequent. Kindred Hebrew roots are *שחח*, *שחה*, *שח* III, which see; comp. *שחל*. In the kindred dialects the traces of this root are few; Phœnic. see Gesen. Monumm. Phœn. p. 451. Talm. *שית*, plur. *שיתין* foundations. Syr. *ܫܬܝܢ* id. see more in Thesaur. p. 1400.

1. to set, to place, to put, where it refers to persons or things which stand erect (or at least sit, Ps. 132, 11) or are regarded as erect rather than as lying down, e. g. to set a watch, guards, Ps. 141, 3; any one upon a throne, *לְבַסָּא*, Ps. 132, 11; *שית עֲטָרָה לְרֹאשׁ* to set a crown upon the head Ps. 21, 4. Metaph. Gen. 3, 15 *I will put enmity between thee and the woman.* Ps. 73, 28 *שתי בארְצִי in the Lord have I put my trust.*—Spec.

a) to set in array as an army, the acc. *מִחָה* being every where implied (comp. Josh. 8, 2. 13, and comp. in *צרך* and *שום*), i. e. to set oneself in array, Is. 22, 7. Ps. 3, 7 *אֲשֶׁר סָבִיב שָׁחֹה עָלַי* who set themselves in array against me round about.

b) to set, i. e. to constitute, to appoint, e. g. any one as prince, with two acc. 1 K. 11, 34; acc. of pers. and *ל* Ps. 45, 17; acc. of pers. and *על* of thing, to set one over any thing, Gen. 41, 33. So acc. of pers. and *עם*, to set with or over, Job 30, 1; where others, to make equal with.

c) to set, i. q. to found; 1 Sam. 2, 8 and *he hath set, founded, the world upon them* i. e. the columns; comp. r. *שום* no. 2. d.

d) *שית מוקשים* to set or lay snares, springs, i. e. to lay plots, to plot against, Ps. 140, 6.

e) to set a bound Ex. 23, 21; of a term of time, *הַחֵק*, to set, to appoint, Job 14, 13. Ellipt. and impers. Job 38, 11 *וְהִנֵּה רָשִׁית בְּנֹאךְ בָּלִיָּה* and here let one set (bounds) to thy proud waves, i. e. here let thy proud waves be stayed.

f) With acc. of pers. and *ב* of place, to set or put one in any place; Ps. 88, 7 *שָׁחִי בְּכּוֹר הַתְּהוֹמוֹת* thou hast put me in the lowest pit, i. e. hast cast me into it. Once with *ל* of pers. and *ב* of place, Ps. 73, 18 *בַּחֲלָקוֹת הַשִּׁית לָמוּ* thou hast set them in slippery places; comp. Ps. 12, 6 *אֲשִׁית בְּרִשְׁעֵי רְפִיתָ לִּי* I will place in

*safety him at whom one puffeth*, i. e. the oppressed. Nearly similar is שִׁית פ' ב to set or put one in a certain class or number, to reckon him to that number; 2 Sam. 19, 29 thou didst set me among them that eat at thy table, and Jer. 3, 19 אֵיךְ אֲשִׁיתָהּ בְּבָנִים how have I set thee among my children! i. e. in what honour.

g) With עַל to put to any thing, to add to, Gen. 30, 40.

2. to put, to place, to lay any person or thing, so that they may remain in a recumbent posture. Ps. 8, 7 שָׁתָהּ כָּל תַּחַת תַּחַת רַגְלֵיךָ thou hast put all things under his feet, hast subjected them to him. Ruth 4, 16 and Naomi took the child, נָחַשְׁתָּהּ בְּחִיקָהּ and laid it in her bosom. Ps. 84, 4 a nest where she (the sparrow) may lay her young.—Spec.

a) שִׁית רֹדֶף עַל to lay one's hand upon any one Gen. 48, 17; in protection Ps. 139, 5; or as an arbiter, mediator, who lays a hand upon each of the disputants, Job 9, 33. Also to lay the hand upon the eyes, of a dead person, i. e. to close his eyes, the last act of filial affection, Gen. 46, 4. On the contrary, שִׁית רֹדֶף עַם, to put or lay one's hand with any one, i. e. to join hands with him in doing any thing, Ex. 23, 1. Ellipt. Job 10, 20 שִׁית מִמֶּנִּי, sc. הִרָדֶךְ, put from me thy hand, let me alone.

b) With ב, to put or lay in any place; Job 38, 36 who hath put wisdom in the clouds? others, in thy reins. Ps. 13, 3 how long shall I put (have) cares in my soul? Prov. 26, 24 שִׁית מְרֶמֶה בְּקִרְבּוֹ he putteth deceit within him, i. e. has it, cherishes it within him.

c) שִׁית עָלָיו עֲרֵי to put on one's ornaments Ex. 33, 4. Comp. the subst. שִׁית.

d) With acc. of thing and עַל of pers. to lay upon any one, either something to be carried, Ruth 3, 15; or to be endured Is. 15, 9, with ל of pers. Ps. 9, 21; or to be performed, paid, Ex. 21, 22; also to impute to any one a fault, sin, Num. 12, 11. Comp. שָׂם no. 3. e.

e) שִׁית לְפָנָיו to set or lay before oneself, before one's eyes, sc. that for which one cares, either to punish Ps. 90, 8; or to cherish 101, 3. Comp. שָׂם no. 3. g.

f) Sometimes from the nature of the case it is i. q. to cast, Job 22, 24 שִׁית עַל-עֵפָר בָּעֶר cast upon the earth the precious ore.

3. to set, to put, i. e. to direct, to turn in any definite position or direction, e. g. a) שִׁית עֵינָיו אֵל שִׁית פְּלִיטָה אֵל any whither, Num. 24, 1. b) שִׁית עֵינָיו with inf. c. ל, to set one's eyes upon doing any thing, to attempt something, Ps. 17, 11. c) שִׁית לֵב לֵב animum advertere, to turn the mind, i. e. to regard, 1 Sam. 4, 20. Ps. 62, 11. Prov. 24, 32. With אֵל to any thing, to set the heart upon, to attend to, Job 7, 17. 27, 23; ל Ex. 7, 23. 2 Sam. 13, 20. Ps. 48, 14. Prov. 22, 17. 27, 23. Jer. 31, 21.

4. to set as any thing, i. e. to make, to render, comp. the sense to constitute in no. 1. b. With two acc. Is. 5, 6. 26, 1. Jer. 22, 6. Ps. 21, 7. 84, 7. 88, 9. 110, 1; acc. and ל Jer. 2, 15. 13, 16; acc. and ב to make as any thing, Is. 16, 3. Hos. 2, 5. Ps. 21, 10. 83, 12. 14. Rarely simpl. to make, to do, i. q. עָשָׂה, as שִׁית אוֹתוֹת to do signs, wonders, Ex. 1, 10. More freq. is שָׂם אוֹתוֹת.—Hence

5. With acc. and ל of pers. to make or prepare for any one, i. q. to give, Gen. 4, 25. Jer. 51, 39. Impers. Hos. 6, 11 שָׂם קִצְרֵי לָךְ שֶׁתִּהְיֶה אֶת קִצְרֵי לָךְ also for thee, Judah, a harvest of evil is prepared.

HOPH. pass. c. עַל, to be laid upon, imposed, Ex. 21, 30.

Deriv. שָׂה, שִׁית, pr. n. שִׁית.

שִׁית m. c. suff. שִׁיתוֹ Is. 10, 17, a thorn, collect. thorns, found only in Isaiah, and every where put with synon. שְׁמִיר, Is. 5, 6. 7, 23–25. 9, 17. 10, 17. 27, 4.—The etymology is doubtful; but perh. שִׁית is for שִׁיתָהּ, the middle radical נ being softened, (as בָּתָּהּ for בָּתָּהּ, אֵלָּה for אֵלָּה, אֵלָּה for אֵלָּה) from r. שָׂן, whence שִׁין fem. שִׁינָה; comp. דָּלָה from דָּלַל, רָפָה from רָפָה, so Gesenius. Others understand a thorn-hedge, as being set around gardens and vineyards, from r. שִׁית. but the word does not signify a hedge of thorns, but thorns as growing spontaneously in the fields and among ruins.

שִׁית m. (r. שִׁית). something put on, i. e. attire, dress, Prov. 7, 10. Ps. 73, 6. Comp. r. שִׁית no. 2. c.

שָׁךְ, see שָׁךְ.



\* שִׁב fut. יִשָּׁב, inf. שָׁב, c. suff. שָׁבָה Gen. 19, 33, שָׁבָה (from שִׁב) Deut. 6, 7; imperat. שָׁב, c. He emphat. שָׁבָה; to lie down, to lie; Syr. Chald. and Eth. ሰበ, id. but Arab. سكب to pour out, by inclining a vessel. The primary root is כָּב, כָּה, which has the signification of curving, inclining oneself; see in כָּפָה, Gr. and Lat. κύπτω, cubo, cumbo. For the sibilant prefixed to biliteral roots in order to make them trilateral, see under ש, p. 1000.—Ps. 68, 14 would that ye lay among the stalls, i. e. the shepherds in order to take rest. Am. 6, 4. 2 Sam. 12, 3. Lev. 26, 6. Is. 50, 11 ye shall lie down in sorrow. 1 K. 3, 19 she (the woman) had lain upon it, the child, and so had suffocated it. Also to lay oneself in a particular posture; Ez. 4, 4 lay thyself upon thy right side. v. 6. 9. 2 K. 4, 34.—Spec.

a) Of persons lying down to sleep, Gen. 19, 4, 28, 11. 1 Sam. 3, 5. 6. 9. Ps. 3, 6. 4, 9. 1 K. 19, 5. Job 7, 4. Prov. 3, 24; and as lying in bed, sleeping, 1 Sam. 3, 2. 2 Sam. 11, 9. 1 K. 21, 27. Ruth 3, 4. Prov. 23, 34. Also to lie down for rest, Ps. 68, 14. 2 Sam. 4, 5; hence, to rest, to take rest, Ecc. 2, 23 even at night his heart taketh no rest. Job 11, 18 see in חָפַר II, p. 335. Job 30, 17 my gnawing (pains) take no rest.

b) Of sick persons, 2 Sam. 13, 6. 2 K. 9, 16.

c) Of mourners as lying upon the ground, 2 Sam. 12, 16. 13, 31; of one morose 1 K. 21, 4.

d) Of persons dying, to lay oneself down, very often in the phrase יִשָּׁב בְּאֶבְיוֹרֵי Gen. 47, 30. Deut. 31, 16; espec. of the decease of kings, 1 K. 1, 21. 2, 10. 11, 43. 14, 20. 31, 15. 8, 24. 16, 6. 28; also of the dead, Is. 14, 8 שָׁבָה כִּימָה since thou art laid down, liest dead. v. 18. 43, 17. Job 3, 13. 20, 11. 21, 26. שָׁבְרֵי הַקָּבֵר those lying in the grave Ps. 88, 6.

e) With עִם, to lie with a woman, married or unmarried, unlawfully. Gen. 26, 10. 30, 15. 16. 34, 2. 39, 7. 12. Deut. 22, 23 sq. 2 Sam. 12, 11; also with אֶת Gen. 35, 22. 1 Sam. 2, 22; with acc. fem. Deut. 28, 30 Keri, where Kethib has שָׁנֵל; and so with acc. אֶתָּה, אֶתָּה, Gen. 34, 2. Lev. 15, 18. 24. Num. 5, 19. 2 Sam. 13, 14. Ez. 23, 8. Rarely spoken

of a woman as lying with a man, 2 Sam. 13, 11. Gen. 19, 32–35. Also שָׁבָה is used for the lying of a male with a male, sodomy, Lev. 18, 22. 20, 13; and of a man with a beast, Ex. 22, 18. Deut. 27, 21. Very rarely indeed is it spoken of conjugal intercourse 2 Sam. 11, 10. Mic. 7, 5; commonly the words נָשָׂא, יָרָע, קָרַב are used.

NIPH. to be lain with, ravished, of a woman, Is. 13, 16. Zech. 14, 2.

PUAL id. Jer. 3, 2 Keri.

HIPH. 1. to make lie down, to lay down, to place, to put, 1 K. 3, 20. 17, 19. 2 K. 4, 21. 2 Chr. 16, 14. Hos. 2, 20. With אֶרֶצָה to cast down to the ground, to prostrate, 2 Sam. 8, 2.—Spec. of a vessel, to lay down, to incline, so as to empty it; Job 38, 37 who shall incline (יִשָּׁבֵיב) the bottles of heaven, i. e. the clouds, so that the rain may descend.

So Arab. سَكَب to pour out, sc. by inclining a vessel.

HOPH. הִשָּׁבָה Ez. 32, 32; part. 2 K. 4, 32; imper. הִשָּׁבָה Ez. 32, 19.

Deriv. מִשָּׁבָה, שִׁנְכָה, שָׁבָה.

שָׁבָה f. (ר. שָׁבָה) only constr. שָׁבָה, pr. a lying down; found only in the Pentateuch. Eth. ሰበጥ id.

a) שָׁבָה הַטֵּל, the lying down or fall of the dew, its effusion as scattered upon the ground, Ex. 16, 13. 14. See Hiph.

b) שָׁבָה זֶרַע, pr. 'a lying with of seed,' i. e. a lying with a woman with emission of seed Lev. 15, 16. 17. 32. 22, 4. So שָׁבָה אִשָּׁה זֶרַע to lie with a woman, a lying with of seed, with emission of seed, Lev. 15, 18. 19, 20. Num. 5, 13.

שָׁבָה f. (ר. שָׁבָה) a lying with, concubitus; hence אִשָּׁה שָׁבָהּ בְּאִשָּׁה i. q. to lie with a woman Num. 5, 20; so of a man with a beast Lev. 18, 23. 20, 15. Also with זֶרַע added, Lev. 18, 20.

\* I. שָׁה obsol. root, Arab. شَاكَ, to complain, to accuse; V, id. Eth. ሰሐP to accuse, to inform against. Hence אֶשְׁהֵ testicle, see p. 94; also pr. n. שָׁהֵ.

\* II. שָׁה a doubtful root, prob. i. q. שָׁה, שָׁנֵה, Eth. ሰሐP, to err, to wander, to roam. Comp. in שָׁנֵה note; and שָׁה of a wandering flock, Ez. 34, 6.

HIPH. part. Jer. 5, 8 *like fed horses* (in lust) מְשָׁבְרִים הָיוּ *do they roam about*; comp. Jer. 2, 23. Prov. 7, 10 sq. The idea of *roaming* accords well, both with horses unmanageable from lust, and with libidinous men; so Simonis well, Lex. r. שָׁבַר.—Other less probable interpretations see in Thesaur. p. 1403.

שָׁבֵר m. (r. שָׁבַל) *bereavement*, pr. loss of children, trop. of Babylon, Is. 47, 8. 9. Also, loss of friends, state of *abandonment*. Ps. 35, 12.

שָׁבֵר m. adj. (r. שָׁבַל) f. שְׁבִלָה, plur. שְׁבִילוֹת.

1. *bereaved* of children, Jer. 18, 21; *robbed* of whelps, as a bear, Prov. 17, 12. 2 Sam. 17, 8. Hos. 13, 8.

2. *without young, barren*, e. g. sheep, Cant. 4, 2. 6, 6.

שָׁכָר, m. adj. (r. שָׁכַר) *drunk, intoxicated*, 1 K. 16, 9. 20, 16 שָׁכָר שָׁכָר *drinking himself drunk*. 1 Sam. 25, 36. Job 12, 25. Joel 1, 5. Is. 19, 14 *as a drunken man staggereth in his vomit*. 24, 20. Fem. שְׁכָרָה id. 1 Sam. 1, 13.

\* שָׁכַח and שָׁכַח Is. 49, 14. Prov. 2, 17; fut. וְשָׁכַח; *to forget*, kindr. with שָׁכַח II, שָׁכַח, q. v. Deut. 25, 19. 26, 13. Job 39, 15. With acc. of thing or pers. Gen. 27, 45. 40, 23. Deut. 9, 7. Am. 8, 7. Job 9, 27. al. Ps. 137, 5 *if I forget thee, O Jerusalem. let my right hand forget* sc. her skill; see a similar execration in v. 6 and Job 31, 22. Rarely with c. inf. Ps. 102, 5 לֶחְמִי אֶשְׁכַּח *I forget to eat my food*; comp. Prov. 4, 5.—Also *to forget* so as *to leave behind*, e. g. a sheaf in the field, Deut. 24, 19.—Very often men are said *to forget* God, not to regard him, Deut. 6, 12. 8, 11. 14. 19. Judg. 3, 7. Hos. 2, 15. Is. 17, 10. Jer. 2, 32. al. or also the divine law Hos. 4, 6. Prov. 2, 17. 3, 1. Ps. 44, 18. 119, 83. al. Vice versa, God is said *to forget* men, to neglect them, not to care for them, Ps. 10, 12. 13. 2. 42, 10. 74, 19. Is. 49, 14. Lam. 5, 20; also *to forget* his kindness, not to continue it, Ps. 77, 10. Part. שָׁכַח those *forgetful of God*, Job 8, 13. Ps. 50, 22.

NIPH. נִשְׁכַּח, fem. נִשְׁכַּחַת Is. 23, 15, *to be forgotten*, to fall into oblivion, Gen. 41, 30. Job 28, 4 מִן הַנִּשְׁכַּחִים מִן הַרְגֵל *forgotten of the foot they hang down*, i. e. not

supported by the feet; see in r. נִשְׁכַּח no. 1. Ecc. 2, 10. 9, 5. Is. 65, 16. Jer. 20, 11. 50, 5. Deut. 31, 21 וְנִשְׁכַּח מִפִּי וְרִצּוֹ *it (the mouth) shall not be forgotten out of the mouths of their seed*.—Part. fem. נִשְׁכַּחָה *forgotten* Is. 23, 16.

PIEL שָׁכַח *to cause to be forgotten*, c. acc. of thing, Lam. 2, 6.

HIPH. *to cause to forget*, c. acc. of pers. and thing, Jer. 23, 27.

HITHPA. הִשְׁכַּחַת, i. q. Niph. *to be forgotten*, Ecc. 8, 10.

Deriv. שָׁכַח.

שָׁכַח Chald. *to find*. The forms of Peal are found rarely in the Targums.

ITHPE. הִשְׁכַּחַת, *to be found*, Ezra 6. 2. Dan. 2, 35. 5, 11. 12. 14. 27. 6, 5. 23. 24.

APH. הִשְׁכַּח, *to find*, Ezra 4, 15. 19. Dan. 2, 25. 6, 5. 6. 12; also in the sense *to get*, Ezra 7, 16.

שָׁכַח adj. verbal, *forgetting, forgetful*, plur. שְׁכַּחִים c. acc. of object, Ps. 65, 11; plur. constr. שְׁכַּחִי אֱלֹהִים *forgetting God* Ps. 9, 18; see Heb. Gr. § 91. 5.

שָׁכַח (accusation, r. שָׁכַח I,) *Shachiah*, pr. n. m. 1 Chr. 8, 10. Many manuscripts and editions have שָׁכַח.

\* שָׁכַח, fut. וְשָׁכַח, inf. שָׁכַח Esth. 2, 1 and שָׁכַח Jer. 5, 26. Kindr. are שָׁכַח, שָׁכַח, q. v. comp. also שָׁכַח, שָׁכַח, שָׁכַח.

1. *to subside, to settle down*, as water Gen. 8, 1; of anger, *to be appeased*, Esth. 2, 1. 7, 10.

2. *to stoop down, to crouch*, as a fowler setting snares, Jer. 5, 26.

HIPH. *to make subside, to still*, e. g. a sedition, Num. 17, 20 [5].

\* שָׁכַל and שָׁכַל, pret. 1 pers. שָׁכַלְתִּי and שָׁכַלְתִּי Gen. 43, 14; fut. וְשָׁכַל; *to be bereaved* sc. of children, *to be made childless*. 1 Sam. 15, 33 בְּנֵי-חַשְׁבָּל אִמִּי *so shall thy mother be made childless among women*, thou being slain. Gen. 43, 14 וְנִשְׁכַּחְתִּי שָׁכַלְתִּי וְנִשְׁכַּחְתִּי *and I, when I am bereaved, I am bereaved*, the language of a person who calmly bears up under what appears to be inevitable; comp. Esth. 4, 16. With acc. Gen. 27, 45 וְנִשְׁכַּחְתִּי לָמָּה אֶשְׁכַּח *why should I be also bereaved of you both?* Part. pass. fem. שְׁכַּלָּה *bereaved, childless*, Is. 49, 21.—

Arab. تَكَلَّ id. Chald. חֲבֹל and חֲבֹל id.



**PIEL שכל** 1. *to bereave, to make childless*, c. acc. Gen. 42, 36. Hos. 9, 12. Jer. 15, 7. Ez. 36, 12. 13. 14 Keri. So of wild beasts which devour children; Lev. 26, 22 *I will send wild beasts among you, which shall make you childless*. Ez. 5, 17. 14, 15. Poetically of the sword as destroying young men; Deut. 32, 25 *מחוץ השכל-הרוב abroad (in battle) the sword shall make childless* i. e. destroy your sons. Lam. 1, 20. 1 Sam. 15, 33; comp. Jer. 18, 21.

2. *to make an abortion*, i. e. *to have abortion, to miscarry*, e. g. Ex. 23, 26; of kine Job 21, 10; of sheep and goats Gen. 31, 38. Hence of a vine, *to be barren, unfruitful*, Mal. 3, 11; so Pliny speaks of the 'abortus arborum,' H. N. 12. 6, comp. 18. 17, 44. Trop. of a land, where there is frequent miscarriage (sc. of women and flocks) because of the bad water; so part. *מְשַׁכֵּלָה a land suffering abortion*. In v. 21 *מְשַׁכֵּלָה* is a subst. which see in its order.

**HIPI.** 1. i. q. Piel no. 1, *to bereave*, i. e. *to destroy young men in war*, Jer. 50, 9 *גִּבּוֹר מְשַׁכֵּל a mighty bereaver*, Vulg. *interfector*; so Gesenius. Others prefer the reading *מְשַׁכֵּל* in the sense of *successful, prosperous*; see r. *שכל* Hiph. no. 4; so Sept. Syr. and some manuscripts and editions.

2. *to make an abortion, to miscarry*; part. Hos. 9, 14 *רָחֵם מְשַׁכֵּל a miscarrying womb*. Comp. Piel no. 2.

Deriv. *שכול*, *שכולים*, *שכלה*.

**שכלים** m. plnr. (ר. שכל) *bereavement*, i. e. time or state of bereavement; comp. the like plur. *זְקֵנִים*, *נְעִירִים*, etc. Trop. of the condition of Israel in exile, Is. 49, 20; comp. 54, 1.

*שכלל*, see Chald. r. כָּלַל.

\* **שָׁכַח** in Kal not used, pr. perh. *to incline oneself, to bend down, to stoop*; kindr. with *שָׁכַח*, *שָׁכַח*, q. v. Hence Eth. *ሰሰ* *to bear or carry a load*; comp.

Arab. *سَكَمَ* *to walk with short steps from weakness*, pr. prob. *to walk stooping*; also *سَقِمَ* *to be ill, languid*.—Prob.

from *stooping* or *bearing* that part of the back between the shoulders is called *שָׁכַח*; although the signification of bear-

ing might readily come from *שָׁכַח*, as Chald. *כָּתַח* 'to bear on the shoulders,' from *כָּתַח* shoulder.

**HIPI.** *הַשָּׁכִיחַ*, fut. apoc. *יִשְׁכַּח*.

1. *to rise early* in the morning; e. g. with *בִּבְרֵחַ* Gen. 19, 27. 20, 8. 28, 18. Ex. 8, 16. al. or with a like adjunct, Josh. 6, 15. 1 Sam. 9, 26. Judg. 9, 3; or simpl. Gen. 19, 2. Josh. 8, 14. Judg. 6, 28. 7, 1. 2 Sam. 15, 2. 2 Chr. 29, 20. It seems to signify pr. *to load up* camels and other beasts of burden, which among the nomades is done very early in the morning; hence 'to set off early,' comp.

*זָעַן* and *طَلَعَ* to migrate, from *זָעַן* to load up.—With *לָ*, *to get up early* to any place, to go early, Cant. 7, 13.—Sometimes when followed by another verb it is equivalent to an adverb, *early*; e. g. before an infin. 2 K. 6, 15 *וַיָּשָׁם לָקִים and he rose early*. Ps. 127, 2; or a fut. Is. 5, 11; or a participle Hos. 6, 4. Hence inf. absol. *הַשָּׁכִיחַ* or *הַשָּׁכֵחַ* as adv. *early*, Prov. 27, 14. 1 Sam. 17, 16.

2. Trop. *to do early, seasonably, earnestly*, put before another verb; Zeph. 3, 7 *הַשָּׁכִיחַ הַשְׁחִיתוּ עֲלֵיהֶם they were in earnest to act wickedly*, always ready to do evil. It is a peculiarity of Jeremiah to join infin. absol. *הַשָּׁכֵחַ* with another infin. as Jer. 7, 25 *I have sent unto you all my servants the prophets הַשָּׁכֵחַ יְשֻׁלוּ earnestly and diligently every day*. 25, 4. 26, 5. 29, 19. 35, 15. 44, 4; *וְיָדַעְרָה* Jer. 7, 13. 25, 3. 35, 14; *וְיָדַעְרָה* Jer. 11, 7; *וְיָדַעְרָה* 32, 33. Elsewhere once in 2 Chr. 36, 15.—Inf. *אֲשָׁכִיחַ* for *הַשָּׁכִיחַ*, once, Jer. 25, 3.—For Jer. 5, 8, see in r. *שָׁכַח*.

**שָׁכַח** m. in pause *שָׁכַח* Ps. 21, 13; c. suff. *שָׁכַח*. See in r. *שָׁכַח* init.

1. *The shoulder*, or, as Simonis has well remarked, *the shoulder-blades*, i. e. the part where these approach each other behind, the upper part of the back next beneath the neck, called in Engl. indifferently *the shoulders* or *the back*. Hence found only in the singular, and different from *כָּתַח*; as Job 31, 22 *כָּתַחִי מִשְׁכַּחִי הַפּוֹל let my shoulder fall from its shoulder-blade*, i. e. from the back to which it is joined. Here the ending *ח*, although without Mappik, is to be taken as in the printed Masora for a

suffix (comp. Num. 15, 28), so that it is not necessary to assume a new fem. שָׁכָה i. q. שָׁכָה.—The noun שָׁכָה comes from the idea of inclining, stooping; or from that of bearing; so Gesenius in צנארא, Thesaur. p. 1161.—In the human body, not in beasts, the שָׁכָה is spoken of:

\* a) As the part on which burdens are carried; Gen. 49, 15 וַיִּשְׁכַּח לְשֹׁכְלוֹ and he bowed his shoulder to bear. Josh. 4, 5. Judg. 9, 48. Is. 10, 27. Ps. 81, 7; also Gen. 9, 23. Trop. dominion is said to be upon one's shoulder; Is. 9, 5 the dominion shall be upon his shoulder, the figure being drawn from the robes and other ensigns of dignity; or, as others think, from its being a charge or burden; comp. *chargé d'affaires*. So Is. 22, 22 the key of the house of David will I lay upon his shoulder, i. e. commit to him; for על יָדוֹ see in art. יָד no. 1. ee. Zeph. 3, 9 to serve the Lord אֶחָד שָׁכָה with one shoulder, i. e. with one mind, ὁμοθυμαδόν; the figure being taken from those who bear a burden or yoke together; comp. Syr. سَاحِلًا jointly. For שָׁכָה Hos. 6, 9, see below in no. 3. a.

b) As the part on which blows are inflicted. Is. 9, 3 מַטֵּה שָׁכְמוֹ the staff of his shoulder, i. e. with which he was beaten.

c) In the phrase הִפְנָה שָׁכָה to turn the shoulder, i. e. to turn the back, said of one going away, 1 Sam. 10, 9; comp. פָּנָה Jer. 48, 39. Hence may be explained Ps. 21, 13 בִּי הִשְׁיחֵמוּ שָׁכָם, Vulg. quoniam pones eos dorsum, i. e. thou wilt make them turn their backs; comp. נָחַן 2 Chr. 29, 6; here שָׁכָם is acc. of manner.

2. Metaph. a tract or portion of land, Gen. 48, 22, where there is an allusion to the city Shechem; pr. a ridge or hill, as Arab. مَتَكِبٌ shoulder, also tract of land.

3. Shechem, Sichem, pr. n. a) A city among the mountains of Ephraim, situated in the narrow valley between Mount Ebal and Mount Gerizim, afterwards called by the Romans Flavia Neapolis, whence the modern نابلس Nābulus or vulg. Nāblus; Gen. 12, 6. 33,

18. 34, 2. Josh. 20, 7. 21, 20. 21. Ps. 60, 8. 1 K. 12, 25. Sept. Συχέμ, comp. Act. 7, 16. Vulg. Sichem. With He local שָׁכָה to Shechem, Gen. 37, 14. Josh. 24, 1. Judg. 9, 31; once שָׁכָה Hos. 6, 9 where it is said of wicked priests: הָרָקָה יִרְצָחוּ שָׁכָה, they wander in the way towards Shechem, referring to its rights as a city of refuge (Num. 35, 9 sq.) which it would seem the priests there abused, so as either themselves to commit murder, or to conceal it when committed by others. Others here take שָׁכָה as in no. 1. a, by consent.—See Relandi Palæst. p. 1004 sq. Bibl. Res. in Pal. III. p. 96 sq. 119 sq.

b) A Canaanite, the son of Hamor prince of the city Shechem, Gen. 33, 19. 34, 2 sq. Judg. 9, 28.

Deriv. the two following.

שָׁכָם (shoulder) Shechem, pr. n. m. a) A son of Gilead, Num. 26, 31. Josh. 17, 2. b) 1 Chr. 7, 19.—Patronym. of lett. a, is שָׁכְמִי a Shechemite, Num. 1. c.

שָׁכָה according to some i. q. שָׁכָה Job 31, 22; but see above in שָׁכָה no. 1.

\* שָׁכַן, also שָׁכַן Deut. 33, 12. 20. Judg. 5, 17; fut. יִשְׁכֹּן; inf. שָׁכֵן, c. suff. שָׁכִיר.

1. to let oneself down, to settle down, to abide, e. g. the glory Ex. 24, 16; the column of fire and cloud, Num. 9, 17. 22. 10, 12.—Talm. שָׁכַן id. Syr. سَكَن id. Kindr. are שָׁכַן q. v. שָׁכַב, שָׁכַם, שָׁכַן, also שָׁכַן, שָׁכַן.

2. to lay oneself down, to lie down, e. g. for rest, as the lion Deut. 33, 20; of a people lying in tents, to encamp, Num. 24, 2; of clouds resting heavily upon the day, c. על Job 3, 5. Hence to rest, to take rest; Prov. 7, 11 בְּבֵיתָהּ לֹא יִשְׁכְּנוּ רַגְלֶיהָ her feet rest not in her house. Ps. 55, 7. Also of one inactive, inert, Judg. 5, 17 bis. Nah. 3, 18, parall. נִים. Comp. יָשַׁב no. 1. e.

3. to abide, to dwell, Arab. سَكَن, Syr. سَكَن, id. With שָׁ of place Gen. 9, 27. 14, 13. 26, 2. Jer. 48, 28. 1 Chr. 23, 25; acc. of place Deut. 22, 5. Is. 33, 16. Ps. 68, 7. A frequent formula is שָׁכַן אֶרֶץ to dwell in or inhabit the land, to possess it quietly, Prov. 2, 21. 10, 30. Ps. 37, 3. 29; and so without אֶרֶץ in the



same sense Ps. 102, 29; with **לְבָנֹת** or **שָׁכֵן בְּנֶחֱד** added Ps. 37, 27, 29; also **שָׁכֵן בְּנֶחֱד** or **שָׁכֵן בְּנֶחֱד** Ps. 16, 9. Prov. 1, 33. Deut. 33, 12, 28, 23, 6. A similar ellipsis is in Is. 57, 15 *God שָׁכֵן עַד who dwelleth forever* sc. in heaven; comp. fully in Is. 33, 5 **שָׁכֵן מְרוֹם** *he (God) dwelleth on high*. So God is said to dwell in the midst of his people, in Zión, in the holy place, etc. Num. 5, 3, 35, 34. Ex. 29, 46. Joel 4, 17, 21. Deut. 12, 11, al. (Hence among the later Jews the **שְׁכִינָה** *Shechinah*, the visible presence or glory of Jehovah; Buxtorf Lex. Talm. p. 2394.) 2 Sam. 7, 10 **וְשָׁכֵן הַחֲתִירִי** *that they (the people) may dwell in a place of their own*. Deut. 33, 16 **תִּדְבֹּר בְּקֶה** *the dweller in the bush* i. e. Jehovah, comp. Ex. 3, 2. With a pleonastic dat. Ps. 120, 6 **שָׁכְנָה לָהּ** *hath dwelt for herself*.—Part. pass. **שָׁכֵן** as act. *dwelling*, like the Fr. *logé*, Judg. 8, 11.—Animals also are said to dwell; as wild beasts in their lairs Job 37, 8; fishes in the sea Job 26, 5; birds among foliage Is. 34, 11. Ez. 17, 23, 31, 13. So too of inanimate things; e. g. poet. the light Job 38, 19; the tabernacle Josh. 22, 19; trop. justice Is. 32, 16; glory Ps. 85, 10.—Further, one is said to dwell in the temple, who frequents it, Ps. 65, 5, comp. 15, 1. Once metaph. *to dwell in any thing*, i. e. *to be familiar, intimate with it*; see **סָבֵן** no. 2, and Arab. **سكن** to be familiar; Prov. 8, 12 *I wisdom שְׁכַנְתִּי עִרְמָה dwell in prudence*, am intimately united with her.

4. *to be dwelt in, inhabited*, to be full of inhabitants, i. q. **רָשָׁב** no. 4. q. v. So of a city, Jer. 33, 16 **וְיִשְׁלַם הַשָּׁכֵן לְבֶטֶח** *Jerusalem shall be inhabited in safety*. So of a land, Jer. 46, 26. Also **לֹא שָׁכֵן** of a city desolate and deserted, not habitable, Is. 13, 20. Jer. 50, 39 (parall. **לֹא הָיָה**).

PIEL, *to cause to dwell in any place*; c. acc. of pers. and **בְּ** of place, Jer. 7, 3, 7. Num. 14, 30. Of Jehovah is said **שָׁכֵן שְׁמוֹ** *to cause his name to dwell in a place*, i. e. to fix his abode there, Jer. 7, 12. Deut. 12, 11, 14, 23, 16, 6, 11, 26, 2. Neh. 1, 9; i. q. **שָׂם שְׁמוֹ**, see in r. שִׁים no. 1. f.—Also *to pitch or set up a tent, to place*, c. acc. Ps. 78, 60 **אָהַל שָׁכֵן בְּאֶרֶם** *the tent which he set up among men*; comp. in Kal no. 3, and Hiph. no. 2.

HIPH. הִשְׁכִּין 1. Causat. of Kal no. 1 or 2, *to lay or cast down*, to depress; Ps. 7, 6 **לְעֵפֶר רִשְׁפֹּן** *let him lay mine honour in the dust*, cover me with ignominy.

2. Causat. of Kal no. 3, *to cause to dwell*, i. q. Piel; c. acc. of pers. Ps. 78, 55. Trop. of wickedness, Job 11, 14.—Also *to set up, to place*, e. g. the cherubim at the gate of Eden, Gen. 3, 24; a tent Josh. 18, 1, comp. Piel.

Deriv. **שְׁכִינָה**, **שָׁכֵן**, **מִשְׁכָּן**, pr. n. **שְׁכִינָה**, **שְׁכִינָה**.

**שָׁכֵן** Chald. fut. plur. fem. **וְרִשְׁפֹּן**, *to dwell*, as birds among foliage, Dan. 4, 18 [21].

PA. *to cause to dwell*, as God his name, c. acc. Ezra 6, 12.

**שָׁכֵן** m. (r. **סָבֵן**) constr. **שָׁכֵן** Hos. 10, 5; c. suff. **שָׁכְנוֹ** Ex. 12, 4; plur. c. suff. **שְׁכָנִי**. Fem. **שְׁכֵנָה**, c. suff. **שְׁכֵנָהּ** Ex. 3, 22; plur. **שְׁכוֹת** Ruth 4, 17.

1. *a dweller, inhabitant*, Is. 33, 24. Hos. 10, 5. Arab. **سَاكِنٌ** id.

2. *one dwelling near, a neighbour*, Prov. 27, 10. Ex. 12, 4. Ps. 31, 12. 2 K. 4, 3; so of nations or tribes Deut. 1, 7. Ps. 44, 14, 79, 4, 12, 80, 7, al. Chald. **שָׁכֵן** id.—Fem. *a female neighbour* Ex. 3, 22. Ruth 4, 17.

**שָׁכֵן** m. c. suff. **שָׁכְנִי**, *a dwelling*; once Deut. 12, 5. R. **שָׁכֵן**.

**שְׁכִינָה** (familiar with Jehovah, r. **שָׁכֵן** no. 3 fin.) *Shecaniah*, pr. n. m. a) 1 Chr. 3, 21. b) Neh. 3, 29. c) 6, 18. d) Ezra 10, 2. e) 8, 3. f) 8, 5. g) Neh. 12, 3, see **שְׁכִינָה**.

**שְׁכִינָה** (id.) *Shecaniah*, pr. n. m. 2 Chr. 31, 15; also 1 Chr. 24, 11, see in **שְׁכִינָה**.

\* I. **שָׁכַר**, fut. **וְשָׁכַר**, inf. constr. **שָׁכְרָה** Hag. 1, 6; see Heb. Gr. § 45. 2. b; *to drink deeply, to be drunken*, intoxicated, Gen. 9, 21; with acc. of the drink, Is. 29, 9, 49, 26; **כֵּן** Is. 51, 21. Not always of drunkenness; but sometimes *to drink to the full*, i. q. **רָהָה**, Hag. 1, 6; *to drink to hilarity, to be merry*, Cant. 5, 1. Gen. 43, 34.—Metaph. in the prophets the wicked are said *to be drunken*, since they rush by a sort of madness into their own destruction, Is. 29, 9, 51, 21. Lam. 4, 21.

Nah. 3, 11; see fully in בּוֹס, also The-saur. p. 1409 sq.—Part. pass. שְׂכִירָה *drunken, intoxicated*, Is. 51, 21.—Arab.

سَكِرَ, Syr. مَحَر, Eth. ሰረፈ, id.

PIEL to *make drunk* 2 Sam. 11, 13. Metaph. Jer. 51, 7. Is. 63, 6; see in Kal.

HIPH. id. to *make drunk*, trop. e. g. arrows with blood Deut. 32, 42; nations, see Kal and Pi. Jer. 51, 57.

HITHP. to *make oneself drunk, to get drunk*, 1 Sam. 1, 14.

Deriv. שְׂכִיר, שְׂכִיר, שְׂכִיר.

\* II. שְׂכִיר i. q. שכר, Arab. شَكَرَ, to hire, to reward; whence אֲשַׁכֵּר.

שְׂכִיר m. (r. שְׂכִיר I,) *temetum, strong drink*, any intoxicating liquor, whether wine Num. 28, 7; or an intoxicating drink resembling wine prepared or distilled from barley (Hdot. 2. 77. Diod. 1. 20, 34. Xen. An. 4. 5. 26), from honey, or from dates; see Hieron. Opp. ed. Martian. T. IV. p. 364, "Sicera (שְׂכִיר) He-bræo sermone omnis potio, quæ inebri-are potest, sive illa quæ frumento conficitur, sive pomorum succo, aut quum favi decoquantur in dulcem et barbaram potionem, aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur." Comp. Plin.

H. N. 14. 16 or 19. 5.—Arab. سَكَّر wine prepared from dried grapes and dates. The שְׂכִיר is often distinguished from wine, as Lev. 10, 9. Num. 6, 3. Judg. 13, 4. 7; and the poets not seldom use in one member שְׂכִיר and in the other יַיִן, as Is. 5, 11. 24, 9. 28, 7. 29, 9. 56, 12. Prov. 20, 1. 31, 6. Mic. 2, 11.—In Is. 5, 22 a wine mingled with spices seems to be intended, i. q. מִיֵּזֶה, מִסֵּה.

שְׂכִיר, see שְׂכִיר.

שְׂכִירָה, see r. שְׂכִיר I, init.

שְׂכִירָה m. (r. שְׂכִיר I) 1. *drunkenness*, Ez. 23, 33. 39, 19.

2. With ה לִבְרִיחַ, שְׂכִירָה, Shikron, pr. n. of a place on the northern border of the tribe of Judah, towards the west, Josh. 15, 11.

שָׁל m. *error, fault*, 2 Sam. 6, 7. R. שָׁלָה.

שָׁל a particle of the later Hebrew, made up of the prefix שָׁ i. q. אָשָׁר, and ל, hence i. q. לְ אָשָׁר. In Rabbinic it is very frequent, and is there put before the genitive; comp. לְ אָשָׁר in art. אָשָׁר A. no. 3. In the Heb. it occurs only with a prefix.

1. בְּשָׁל on *account of, because of*, i. q. לְ אָשָׁר p. 99. Jon. 1, 7 בְּשָׁלָי because of whom, on whose account, for which v. 8 has בְּאָשָׁר לָמִי v. 12 בְּשָׁלִי on my account. It corresponds to the Aram. בְּרִיל, compounded of בְּ, רִיל i. q. אָשָׁר, and ל.

2. בְּשָׁל אָשָׁר, pr. eo ipso quod, in whatsoever; Ecc. 8, 17 רַבְמַל הָאָדָם בְּשָׁל אָשָׁר יִבְמַל וְלֹא יִמָּצֵא in whatsoever a man labours, yet shall he not find it. It is emphat. for בְּאָשָׁר eo quod, in what, (comp. Syr. ejus ipsius, see Agrell Synt. Syr. p. 195,) and so is equivalent to בְּכָל־אָשָׁר in all whatsoever, i. e. how much soever. The text needs no correction.

3. מִי מִבְּשָׁלָנוּ who of those to us? i. e. who of ours, who of us, 2 K. 6, 11.

שָׁלָן m. adj. *tranquil, dwelling at ease*, Job 21, 23. It is either made up from two synonyms שָׁלָה and שָׁאָן; or comes from the latter alone by inserting ל, as וְלָזָה i. q. לָזָה to be hot; or perh. is a mere error for שָׁאָן.

\* שָׁלַב in Kal not used; Arab. ثَلَب is i. q. ثَلَم to break notches e. g. in the edge of a vessel, sword, etc. Chald. שָׁלַב Pa. to join together, to connect; whence שְׁלִיבוֹת, steps or rounds of a ladder, so called as conjoining the two sides.—In Hebrew this word seems to have signified to notch into each other, to join by tenon and mortise.

Pual part. Ex. 26, 17 two tenons to each board, אֶל־אֶחָוָה, perhaps by transverse pieces of wood under the sockets, v. 19; or fitted (corresponding) one to another. 36, 22. But Sept. ἀντιπρωτας ἐτέρον τῷ ἐτέρω, opposite one to another.—Hence

שְׁלָבִים m. plur. pr. *joinings, joints*, e. g. at the corners of a base or pedestal; then ledges or borders covering these joints, 1 K. 7, 28. 29.



\* שלג in Kal not used; perh. either to cast down, kindr. with שָׁלַח, whence שָׁלַח, Arab. <sup>5</sup>تَلَج, Aram.

הלג, snow, as falling from the clouds; or else having some affinity with r. בָּלַג to be bright, to shine, so that snow was then so called from its brightness.

HIPH. הִשְׁלִיג, prob. denom. from שָׁלַח snow; to be snowy, i. e. to be white like snow, of a snow-white colour; so Syr. Arab. Comp. for the use of Hiph. in designating colours, under אָדָם לָבֵן. Ps. 68, 15 when the Almighty scattered kings in it (the land), הִשְׁלֵג בְּצִלְמוֹן it was snow-white (like snow) on mount Zalmon, sc. with the bones of the slain; comp. Virg. Æn. 5. 865. ib. 12. 36, campi ossibus albens. But as mount Zalmon was woody (Judg. 9, 47 sq.) and could scarcely present the appearance of a field covered with bones like snow, we must either give up this meaning of הִשְׁלֵג, or else render בְּצִלְמוֹן at Zalmon, i. e. in the plain near the mountain. Others take it in the sense to snow, and צִלְמוֹן as an appellative 'the shady'; and render: when the Almighty scattered kings in it, snow fell in the darkness, i. e. either light arose in the darkness, calamity; or, snow fell as a judgment from God upon the enemy, comp. Job 38, 22. 23. See Thesaur. p. 1411 sq.—Hence

שָׁלַג m. in pause שָׁלַג, snow, Arab. تَلَج, Chald. הִלְגָּא, Syr. ܬܠܓ.

Samar. id.—Job 6, 16. 24, 19. 37, 6. 38, 22. Ps. 147, 16. Is. 55, 10. al. 2 Sam. 23, 20 הַשֶּׁלֶג יוֹם the time of snow, winter. Prov. 31, 21 she (the good housewife) is not afraid of the snow for her household, i. e. of the cold, since they are well clothed. In ancient times, as now, snow was prob. brought in summer from Lebanon (שֶׁלֶג לְבָנוֹן Jer. 18, 14) for refreshment, espec. for cooling drink; so Prov. 25, 13 as the cold of snow in the time of harvest, i. e. refreshing.—Snow is put as the emblem of whiteness, Ex. 4, 6. Num. 12, 10. 2 K. 5, 27; of clearness, brightness, Lam. 4, 7; of purity of mind, Ps. 51, 9.

\* שָׁלַח and שָׁלַח, pr. to be lax, relaxed; like r. שָׁלַח q. v. comp. שָׁלַח. Hence

1. to be tranquil, secure, at rest, espec. of one who enjoys quiet prosperity, Job 3, 26. Jer. 12, 1. Lam. 1. 5. Ps. 122, 6. Præter. שָׁלַח Job l. c. Fut. שָׁלַח Ps. l. c.

Of a dwelling, Job 12, 6.—Arab. سَلَا to be tranquil and serene in mind. Chald. שָׁלַח, Syr. مَحَب, i. q. שָׁלַח. Kindr. is שָׁלַח, also שָׁלַח.

2. Trop. 'to be lax, negligent, careless'; hence, to go astray, to sin, to fall into sin, from ignorance or inadvertence; see Niph. Hiph. and deriv. שָׁלַח no. 2, שָׁלַח no. 2, Chald. שָׁלַח, שָׁלַח.

—Arab. سَلَا to be forgetful; Chald. שָׁלַח and Syr. مَحَب to neglect, to forget; also Chald. שָׁלַח to err, to sin, in Targ. for Heb. שָׁלַח.

3. Trans. to relax, to set free; or, as some, to draw or pull out, i. q. שָׁלַח, שָׁלַח, q. v. like Aram. שָׁלַח, שָׁלַח; comp. שָׁלַח. Hence is commonly derived fut. apoc. פִּי רִשָּׁל אֶלֹהִים נִפְשׁוֹ Job 27, 8 when God shall set free (or draw out) his spirit sc. from his body as a prison or sheath (comp. נִדְרָה), i. e. shall take away his soul. So Chald and Syr.—The conjecture of Schnurrer is not to be slighted, that רִשָּׁל is contracted for רִשָּׁל shall demand, comp. Arab. يَسْأَلُ for יִסְאָל; though it would then seem necessary to read רִשָּׁל.

NIPH. נִשְׁלַח, i. q. Kal no. 2, to go astray, to sin, 2 Chr. 29, 11.

HIPH. causat. of Kal no. 2, to lead astray, to deceive, 2 K. 4, 28.

Deriv. שָׁלַח, שָׁלַח or שָׁלַח, שָׁלַח, שָׁלַח.

שָׁלַח Chald. 1. to be secure, to be at rest, i. q. Heb. שָׁלַח no. 1; Part. pass. שָׁלַח Dan. 4, 1.

2. to go astray, to sin, i. q. Heb. שָׁלַח no. 2. Hence שָׁלַח, שָׁלַח.

שָׁלַח Chald. f. (r. שָׁלַח) error, wrong, any thing amiss, i. q. שָׁלַח, שָׁלַח, Dan. 3, 29 Keth.

שָׁלַח f. (שָׁאֵל) 1. i. q. שָׁאֵל, petition, c. suff. שָׁלַח 1 Sam. 1, 17. See in שָׁאֵל.

2. *Shelah*, pr. n. of a son of Judah, Gen. 38, 5. 46, 12. Patronym. שְׁלֵנִי *Shelanite*, Num. 26, 20.

שְׁלֵה, see art. שְׁנֵי.

לְהֵבָה f. (ר. לָהֵב, whence Chald. and Syr. Shaph. לְהֵבָה, مَلْهَبَة) *flame*, לְהֵבָה שְׁלֵהָה intens. *a flame of flame*, Ez. 20, 47 [21, 3]; of a burning wind Job 15, 30. Cant. 8, 6 שְׁלֵהָהּ הַנֵּחֵם *the flame of Jehovah*, i. e. lightning; where others read שְׁלֵהָהּ הַנֵּחֵם in one word, or without Mappik שְׁלֵהָהּ הַנֵּחֵם, but in the same sense.

שְׁלִי m. adj. once שְׁלִי Job 21, 23, also שְׁלִי Jer. 49, 31; fem. שְׁלִיָּה; plur. constr. שְׁלִיָּה. R. שְׁלָה no. 1.

1. *secure, tranquil, at rest*, 1 Chr. 4, 40. Zech. 7, 7; espec. of one living in tranquil security, enjoying quiet prosperity, Job 16, 12. 21, 23. Ps. 73, 12. Jer. 49, 31. Neut. as subst. *security, quiet*, Job 20, 20.

2. In a bad sense, *at ease, careless*; hence for *wicked*, Ez. 23, 42. Comp. שְׁאָן no. 2.

שְׁלִי m. *tranquillity, security*, once c. suff. שְׁלִיָּה Ps. 30, 7. R. שְׁלָה no. 1.

שְׁלָה Chald. f. (for שְׁלֹה in Targg. r. שְׁלָה) *error, wrong*, something amiss, Ezra 4, 22. Dan. 6, 5; also 3, 29 Keri.

שְׁלֹה Judg. 21, 19. 1 Sam. 1, 24. 3, 21. al. or שְׁלָה Josh. 16, 6. 18, 1. 8–10. 1 Sam. 1, 3. 9. al. also שְׁלֹהָהּ Judg. 21, 21. Jer. 7, 12; and שְׁלֹהָהּ 1 K. 2, 27. Gen. 49, 10 q. v. below; prob. 'place of rest, peace, quiet,' for שְׁלִיָּה, and this prob. for שְׁלִיָּה, from r. שְׁלָם, see note; *Silo, Shiloh*, pr. n. of a city in the tribe of Ephraim, situated among the hills to the north of Bethel, eastward of the great northern road; where the sacred tabernacle remained for a long time, Josh. 18, 1. 1 Sam. c. 1–4; comp. Ps. 78, 60. In the time of Jerome it was utterly desolate, so that the ruins of an altar could scarcely be pointed out; in Sophon. 1, 14. Epitaph. Paulæ p. 676 ed. Martianay. It remained unknown during the crusades, and down to the present century; and was first visited in 1838; see Bibl. Res. in Palest. III. p. 86–89. Sept. Σηλώ or Σηλώμ.

Josephus Σηλώ, also Σηλόυν Antt. 5. 1. 19, 20. Hence the present Arabic name سِيلُون *Seilûn*.—The gentile noun is

שְׁלִיָּה or שְׁלִיָּה; see art. שְׁלִיָּה.

The same pr. n. *Shiloh* may be assumed also in the difficult passage Gen. 49, 10, *the sceptre shall not depart from Judah ... וְיָשֹׁב שְׁלֹהָהּ וְיָשֹׁב שְׁלֹהָהּ* *until he (Judah) shall come to Shiloh, and the nations obey him; then shall he bind*, etc. etc. Here שְׁלֹהָהּ is acc. of place, as in וְיָשֹׁב שְׁלֹהָהּ *and he came to Shiloh* 1 Sam. 4, 12. 1 K. 14, 4; comp. Judg. 21, 12. 1 Sam. 4, 4. It was before the patriarch's mind, that the tribe of Judah would be the leader of the other tribes in the war against the Canaanites, and thus hold the supreme power; see Judg. 1, 1 sq. comp. 20, 18. Num. 2, 1 sq. 10, 14; nor could this war be regarded as finished and victory obtained, until the Hebrews came as conquerors to Shiloh, in the middle of the land, and there set up the sacred ark and tabernacle; after which, the Canaanites being now subdued, Judah ceased to be leader, and the land was distributed in peace among the tribes; see espec. Josh. 18, 1. This interpretation was proposed by Teller, and has been followed by Herder, Bleek, Tuch, Ewald, Delitzsch, and others. In the name שְׁלֹהָהּ the author prob. had respect to the signification *rest, peace*; and the prophecy may have looked forward beyond that epoch of time.—The various interpretations of this passage are given by Hengstenberg, Christol. des N. T. I. p. 59 sq. Reinke Die Weissagung Jacobs etc. Münst. 1849. Exclusive of the one above given, they belong to three classes: a) Some prefer the defective orthography שְׁלָה, שְׁלֹ, which they then read שְׁלָה לִי. q. אֲשֶׁר לִי, and render, *until he shall come to whom is or belongs* sc. the sceptre, dominion. This they refer either to some one of the Jewish kings, as Solomon; or more usually to the Messiah. So Targ. Hieros. and Onk. Peshito, also Jahn, Bohlen, and others. They appeal to the like idea, Ez. 21, 32 [27] וְיָשֹׁב שְׁלֹהָהּ *until he come whose right it is*, i. e. the Messiah. But although this might seem



imitated from the passage in Genesis, yet it can hardly be so regarded; for the form ש is unknown in the Pentateuch, and an ellipsis of המשפט cannot be admitted. \* b) There are Jewish writers, who explain שילה or שילו by his son, sc. Judah's, i. e. the Messiah as

of that tribe; comp. Arab. سليل fetus, son; Rabb. שיליל embryo. So Abulwalid, D. Kimchi; also Illgen. c) Not a few modern interpreters, as Vater, Gesenius, Rosenmüller, Winer, Hengstenberg, Knobel, take שילה here as an appellative, signifying either *peace*, *quiet*, or (abstr. from concr.) *pacificator*, *prince of peace*. Most understand by it the Messiah; who is called שר שלום *prince of peace* Is. 9, 5; though they differ in explaining the single words. But this view labours under the difficulty, that no such appellative noun is elsewhere found, nor one of a like form; except גילה, which itself is the name of a place, as is also שילה every where else.—The variety of orthography in this passage is the same as in the rest, where it is the name of a city. We find שילה in most Mss. and editions; שלה in 38 Jewish Mss. and all the Samaritan; שילו in a few Mss. and שלו in the margin of certain codices; see De Rossi Var. Lect. T. IV. App. p. 217 sq.

NOTE. As to the etymology of שילה or שלה, there is hardly a similar form, except גילה pr. n. of a city; and as interpreters have derived this from r. גלה, so they commonly refer שילה to r. שלה; comparing the forms קרשור, פישור. But this is wrong; for שילה, שילו, must then be regarded as shortened from שילור, and גילה from גילור; as from ששור we sometimes find ששו. Hence שילה, שילו, may have come rather from שילון, and גילה from גילון. But although nouns from verbs ל often have the ending -ון, yet a form like שילון is very rare; and could be made only by transpos. for שילון. It is therefore better and more certain, to regard שילה, שילו, as for שילה from r. שלם; just as שילון is for שלום. Comp. the Gr. Σηλουμ.

שילון f. (r. שלה no. 1) constr. שילון.

1. tranquillity, security. Prov. 17, 1. Ps. 122, 7. Ez. 16, 49. בשלון in the

midst of security Dan. 8, 25. 11, 21, (comp. Job 15, 21,) i. e. unexpectedly, suddenly, like Chald. and Syr. בשלון, מן שלון, מן שלון. Comp. Dan. 11, 24.

2. In a bad sense, careless security, wickedness, comp. r. שלה no. 2; so Prov. 1, 32. Plur. c. suff. בשלונם Jer. 22, 21.

שלון Chald. f. security, safety, quiet, Dan. 4, 24. R. שלה.

שלון m. plur. (r. שלה) after the form כפרים.

1. a sending away, dismissal; Ex. 18, 2 שלהיה אחר after her sending away, i. e. after Moses, when about to go into Egypt to deliver the Israelites, had sent back his wife Zipporah with their children to her father's house. So in Mic. 1, 14 נתן שלום is to give dismissal, i. q. to dismiss, to relieve, to cease from possessing.—In neither passage is the idea of divorce necessary, as some hold; comp. r. שלה Pi. no. 3. d.

2. a marriage-gift, sc. on sending away a daughter, a portion, dowry, 1 K. 9, 16. Comp. Pi. שלה Judg. 12, 9.

שלום, rarely שלם, m. (r. שלם) constr. שלום.

A) Adj. after the form גרול, whole, sound, safe, integer, e. g.

1. Of the body, sound, well, in health, Gen. 43, 27 השלום אביכם is your father well? 1 Sam. 25, 6. 2 Sam. 17, 3. 20, 9. Job 5, 24. Ps. 38, 4 בשלום there is nothing sound (no health) in my bones. Is. 41, 3.

2. Of number, whole, in full number, Jer. 13, 19.

3. secure, tranquil, Job 21, 9; plur. Ps. 69, 23.

4. seeking peace, friendly, allied, Ps. 55, 21.

B) Subst. wholeness, soundness, i. e.

1. health, weal, welfare, prosperity, good of every kind; Arab. سلامة, سلام, Aram. שלם, Eth. ሰላም. Deut. 29, 18. 1 K. 2, 33. Ps. 27, 11. 37. Is. 52, 7. Jer. 4, 10. al. 1 K. 2, 13 השלום בואה is thy coming for good? to which the answer is: שלום for good! and so 1 Sam. 16, 4. In the same sense השלום for good? 2 K. 5, 21. 9, 11. 17. 22.—Spec. in the following constructions and phrases:

a) *שָׁלוֹם לְךָ*, once without *He* *לְךָ* *שָׁלוֹם* 2 Sam. 18, 29, lit. *is health to him?* i. e. *is he well?* is it well with him? in asking after the welfare of an absent person, Gen. 29, 6. 2 K. 4, 26. The answer is *שָׁלוֹם*, Gen. 1. c. comp. 43, 28.—Hence

b) *שָׁאַל לְךָ* *שָׁלוֹם* *to ask one after his welfare*, i. e. *to salute* any one, see in *שָׁאַל* II. 1. b; comp. 2 Sam. 11, 7 *וַיִּשְׁאַל דָּוִד* *וְכָל הָעָם וַיִּשְׁאַל לְדָוִד* *and David asked, how the war prospered.* Also *רָאָה אַחֲרָיו* *שָׁלוֹם* *to see after the health, welfare, of any one, to see how he does*, Gen. 37, 14; with *כִּדְבָר* Esth. 2, 11; with *פָּקַד* 1 Sam. 17, 18. Ellipt. 2 K. 10, 13 *we go down (to see) after the welfare of the king's children*, i. e. *to salute and visit them.*

c) *לְשָׁלוֹם* (*לְכִי*) 1 Sam. 1, 17. 20, 42, and *לְשָׁלוֹם* 2 Sam. 15, 9, a form of wishing well to one departing, *go in peace*, i. e. *may every good befall thee!* Gr. *ὑπάγε εἰς εἰρήνην* Mark 5, 34, and *πορεύου εἰς εἰρήνην* Luke 7, 50.

d) On the other hand, (*לְכִי*) *שָׁלוֹם*, *welfare to thee, may it be well with thee* Judg. 6, 23. 19, 20. Dan. 10, 19. Gen. 43, 23, a form of address when one would encourage a timid person and assure him of safety, i. q. 'thou hast [ye have] nothing to fear, thou art in safety'; hence we thrice find added *אֶל-הִירָאָה, אֶל-הִירָאָה, אֶל-הִירָאָה* *for then all is well with thee, thou art in safety, thy matter is prosperous.* v. 7. See also 2 Sam. 18, 28, where a messenger of good tidings exclaims *שָׁלוֹם*, q. d. *all is well!* comp. 1 Chr. 12, 18.—Among the Arabs *السَّلام عليك*, *es salām 'aleika*, and among the Syrians *سَلَامٌ خَمْعًا*, as also Rabbin. *שָׁלוֹם לְךָ*, are forms of salutation to persons approaching or passing by; but in this sense the above Heb. phrase is not found in the O. T.

2. *peace*, opp. to war, since in a time of peace one's affairs are in safety and prosperity, Lev. 26, 6. Judg. 4, 17. 1 Sam. 7, 14. 1 K. 2, 5. 2 K. 20, 19. *קָרָא לְשָׁלוֹם לְ* *to invite any one to peace*, i. e. *to offer peace*, Deut. 20, 10. Judg. 21, 13; *עָנָה* *שָׁלוֹם* c. acc. of pers. *to answer peace*, i. e. *to accept offered peace*, Deut. 20, 11. *לְ* *שָׁלוֹם* *to make or grant peace to any one* Josh. 9, 15. Is. 27, 5; Is. 57, 2 *יָבוֹא שָׁלוֹם* *he shall enter into peace*, i. e.

the sepulchre. *אִישׁ שָׁלוֹם* *a man of peace, peaceful*, Ps. 37, 37. *דְּבָרֵי שָׁלוֹם* *words of peace, pacific*, Deut. 22, 26. *שֹׁר שָׁלוֹם* *prince of peace, the Messiah*, Is. 9, 5.—Hence

3. *concord, friendship*, *אִישׁ שָׁלוֹמִי* *my friend, my ally*, Ps. 41, 10. Jer. 20, 10. 38, 22. Obad. 7. *דְּבָרֵי שָׁלוֹם* *speaking friendship* Ps. 28, 3; comp. Esth. 9, 30. Jer. 9, 7.

*שָׁלוֹם*, see *שָׁלַם*.

*שָׁלוֹם* *retribution*, see *שָׁלַם*.

*שָׁלוֹן* (prob. for *שָׁלָם*) *Shallun, Shalum*, pr. n. m. Neh. 3, 15.

*שָׁלוֹשׁ* *three*, see *שָׁלַשׁ*.

\* *שָׁלַח* fut. *שָׁלַח*; inf. *שָׁלַח*, once *שָׁלַח* Is. 58, 9; inf. absol. *שָׁלַח*; imper. *שָׁלַח*, plur. *שָׁלְחוּ*, c. suff. *שָׁלְחִי*.

1. *to send*; Sept. mostly *ἀποστέλλω*, *ἐξαποστέλλω*, Chald. *שָׁלַח* q. v. Syr. *ܫܠܚܐ*.

The primary notion of *שָׁלַח* is apparently 'to relax, to loosen, to let go'; kindr. are *שָׁלַח*, *שָׁלַח*, q. v.—Construed: a) Absol. Gen. 38, 17. Ps. 59, 1; often so that another verb is subjoined with or without a copula, e. g. 1 K. 18, 19 *שָׁלַח קַבֵּץ וְגו'* *send, gather etc.* 2 K. 11, 4 *שָׁלַח... וַיִּקַּח* *he sent and fetched etc.* Gen. 31, 4. Ex. 9, 19. Job 1, 4. al. Here the acc. of the person sent is omitted; comp. Gen. 31, 4. b) With acc. of the person sent, Gen. 42, 4. 43, 8. 45, 5. Ex. 5, 22. 1 Sam. 15, 20. 2 K. 1, 6. Is. 6, 8. al. espec. a messenger, ambassador, Gen. 32, 4. Num. 20, 14. Judg. 6, 35. 7, 24. 2 Sam. 2, 5. 1 K. 19, 2. Is. 18, 2. al. sæpe. With a dat. pleon. added, *שָׁלַח לְךָ* *send for thyself* Num. 13, 2. Rarely in later Heb. c. *לְ* of pers. 2 Chr. 17, 7. Jer. 16, 16. c) With acc. of place *to which one sends*, 1 Sam. 4, 4. 1 K. 5, 28. 2 K. 2, 4. 6; also c. *עַד* of place, 2 K. 2, 2. d) With acc. of pers. and *לְ* of thing, as *לְמַיִם* *for water* Jer. 14, 3; but oftener with *לְ* c. inf. of something to be done, as Num. 13, 16 *הַנָּשִׁים הַנֵּלְכִים* *whom Moses sent to spy out the land*. 14, 36. Deut. 34, 11. Josh. 6, 25. 1 Sam. 15, 1. Is. 61, 1. Zech. 1, 10. al. e) With acc. of pers. sent and *לְ* of pers. *to whom*, Gen. 37, 13. 46, 28. Ex. 3, 13. 14. 15. 7, 16. 1 Sam. 9, 16.



2 K. 5, 6. Jer. 25, 4, 17. Zech. 2, 12. al. Rarely as in Chald. c. שלח, Neh. 6, 3. Jer. 26, 15, 29, 31. 2 K. 18, 27. Also c. שלח of pers. and שלח of thing for which, 1 K. 20, 7; or שלח c. inf. Num. 22, 37. f) With acc. of pers. and שלח of person, to send after, i. e. so as to follow one departing, 2 Sam. 3, 26. 2 K. 7, 14, 14, 19; comp. Zech. 2, 12 [8]. g) With acc. of the thing sent, Gen. 38, 23, 45, 27, 46, 5. Esth. 4, 4; espec. letters, Neh. 6, 19. Esth. 1, 22. Also acc. of thing and שלח of pers. 2 K. 20, 12. Jer. 29, 1, 25; so letters, Jer. 29, 25. Esth. 9, 20, 30; שלח of pers. Gen. 32, 19, 45, 23. Ps. 78, 25. 2 Chr. 16, 1. h) Sometimes the person sent is put with בנר, by the hand of, 1 Sam. 16, 20. 2 Sam. 11, 14, 12, 25. 1 K. 2, 25 בנר שלח and the king sent by the hand of Benaiah, i. e. he deputed Benaiah. Ex. 4, 13 שלח-בנר send-now by whomsoever thou wilt send. i) Prægn. 2 Sam. 15, 12 ושלח אבשלום את-אחיהואל מירושלם and Absalom sent [and called, i. e. sent for] Ahithophel from his city, from Giloh.

Spec. of things: aa) to send to any one, i. e. to send word (שלח הבררים), to send a messenger to him, Judg. 11, 28. Is. 37, 17. Prov. 26, 6 בשר שלח הבררים בנר פסיל whoso sendeth a message by the hand of a fool, i. e. whoever makes use of a fool as his messenger. Absol. in the same sense, Gen. 38, 25 שלחה אליהמיה לאמר she sent to her father-in-law, saying, i. e. she sent him this word. 1 K. 20, 5. 2 K. 5, 8. Neh. 6, 8. Jer. 29, 31; without לאמר 1 Sam. 20, 21. With acc. of the message thus sent, 1 K. 5, 23 ער-אלי המקים אשר-השלח אלי which thou shalt send word to me, i. e. shall point out. 20, 9, 21, 11. Jer. 42, 5, 21, 43, 1; c. dupl. acc. to send one with or for any thing, 2 Sam. 11, 22 and he told David אשר-שלחו יואב all that for which Joab had sent him. 1 K. 14, 6. Ex. 4, 28. bb) God is said to send help. Ps. 20, 3; deliverance, 111, 9; his favour, 57, 4; plenty, Joel 2, 19; rain, Job 5, 10; oracles and precepts, Is. 9, 7. Zech. 7, 12. Ps. 147, 15; signs and wonders, Ps. 135, 9; espec. calamities, plagues, Ex. 9, 14, 23, 28. Josh. 24, 12. Jer. 25, 16, 27. Ps. 105, 28, 144, 6. Here Piel is more common, q. v.

2. to send away, i. e. to let go, i. q. Pi. no. 2. Judg. 11, 38. Ps. 50, 19 שיה שלחה ברכה thou lettest go thy mouth to evil, as if unbridled. Prægn. שלח ידו בן to let go one's hand from any thing, i. e. to withdraw it, 1 K. 13, 4.—Part. pass. שלחה אלה a hind let loose, roaming freely, Gen. 49, 21. Others less well, a slender hind, see in no. 3 fin.

3. to send out or forth, i. e. to put forth, to stretch out, to extend, e. g. a rod, staff, Ps. 110, 2. 1 Sam. 14, 27; a sickle into the harvest Joel 4, 13, comp. Rev. 14, 15, 18; a branch to the nose, Ez. 8, 17, see in art. זכורה. So too the finger, as in scorn, Is. 58, 9. Espec. to send out or put forth the hand, (Hom. χεῖρας ἰάλλω Od. 9, 288. ib. 10, 376,) Gen. 3, 22, 8, 9, 19, 10, 48, 14. Ex. 3, 20. Deut. 25, 11. 2 Sam. 15, 5. Cant. 5, 4; e. g. for smiting, Job 1, 11, 2, 5. Ps. 138, 7. a) With שלח c. inf. for doing a wrong, 1 Sam. 22, 17. 2 Sam. 1, 14. b) With על upon a thing which it is wrong to touch, 1 K. 13, 4. 1 Chr. 13, 10. c) With שלח of pers. to put forth the hand to or upon, to lay hand upon, sc. in violence, Gen. 22, 12. Ex. 24, 11, 2 Sam. 18, 12. Job 1, 12. d) With שלח of thing, to put forth the hand upon, e. g. a rock, in order to remove it, Job 28, 9; also to lay hand on any thing, i. e. to seize, to purloin it, Ex. 22, 7. Esth. 9, 10, 15, 16. Dan. 11, 42; somewhat different, Ps. 125, 3 lest the righteous also put forth their hands unto iniquity, i. e. to do iniquity. Also with שלח of pers. to lay forth the hand upon or against, to lay hands upon, Gen. 37, 22. 1 Sam. 24, 7, 11, 26, 9, 11, 23. Esth. 3, 6, 8, 7, 9, 2; once for punishment, Neh. 13, 21. Peculiar is Cant. 5, 4 שלח ידו מן החור he put forth his hand from the window, i. e. he put it in through the window into the house.—Sometimes יד is omitted, as Ps. 18, 17, comp. 144, 7; also before שלח of thing, 2 Sam. 6, 6; before שלח Ob. 13.—Part. pass. שלחה pr. extended, then slender; so of a hind according to some, Gen. 49, 21; but see above in no. 2 fin.

PIEL שלח 3 plur. pret. in pause שלחו.

1. i. q. Kal no. 1, to send, e. g. to a place, Is. 43, 14; with acc. of pers. sent, Gen. 19, 13, 28, 5, 6. Judg. 20, 6. Is. 10, 6. Jer. 24, 5, 28; or with acc. of thing,

Gen. 38, 17. Ex. 23, 27. 1 Sam. 11, 7. Mal. 2, 4; or with *על* to whom, 2 Chr. 32, 31; with acc. of thing and *ל* of pers. 2 Chr. 24, 23; acc. of thing with *אל* to whom and *ב* by whom, Jer. 27, 3. But in this signif. Kal is far more frequent; while Piel is more usual in the sense to *send upon* any one, as God sends calamities, plagues, see Kal no. 1. bb; c. *ב*. Deut. 7, 20. 32, 24. 2 K. 17, 25. Ps. 78, 45; *אל* Ez. 14, 19; *על* 5, 17; *ל* Jer. 48, 12; *אתה* 9, 15. 49, 37. Also *שליח מרדן* to *send strife*, i. e. to excite or occasion it, Prov. 6, 14. 19. 16, 28.

2. i. q. Kal no. 2, but more frequent, to *send away*, to *let go* or *depart*, to *dismiss*, e. g. one about to go away, and espec. who has been in any way detained, Gen. 24, 54. 30, 25. 45, 24. Ex. 3, 20. Josh. 2, 21. Judg. 2, 6. 1 Sam. 6, 6. 2 Sam. 11, 12; so of the ark which the Philistines had detained, 1 Sam. 6, 2. 3. 8; of flocks sent out to pasture, Ex. 22, 4, comp. Is. 32, 20; of Samson's foxes, Judg. 15, 5; of the scape-goat let go into the desert, Lev. 16, 10 sq. of a bird let fly, Gen. 8, 7. 8. Lev. 14, 7. 53. Deut. 22, 7; of waters sent forth in streams, Ez. 31, 4. Ps. 104, 10. Also to *let go* a captive from custody, 1 K. 20, 42. Jer. 40, 1. 45, 13. Zech. 9, 11, comp. 1 Sam. 24, 20. Ez. 13, 20; of a slave, to *set free*, to manumit, Jer. 34, 9 sq. see *הקשר*, and comp. Judg. 1, 25; *שליח חרקים*, without a gift, see in art. *חרקים*; of daughters, to *set out*, to give in marriage, fully *הוצא* Judg. 12, 9. Also to *accompany* one departing, to *send him on his way*, *προσέμεινε*, Gen. 18, 16. 31, 27. Judg. 3, 18 (comp. v. 19). 1 Sam. 9, 26. 2 Sam. 19, 32 and (Barzillai) *went over Jordan with the king*, *לשליחו*, *את-היהודן*, Keri *את-היהודן*, to *conduct him by Jordan*, i. e. its further bank; here Keth. makes no good sense; perh. it should read *אחרו בירדן* לשלח. With acc. of pers. and *ב* of thing, to *give over into the power* of any thing, Job 8, 4 *if thy children have sinned against him* (God), *ונשלחם ביד פשעם* and he have given them over to the power of their transgression, i. e. to merited punishment; comp. Ps. 81, 13.—Further, to *let down* any one with ropes into a subterranean prison, Jer. 38, 6.

11; also once to *let hang down* or *grow long*, sc. the hair, Ez. 44, 20.

3. to *send forth*, in a stronger sense, i. e. to *cast*, to *throw*, to *shoot*, e. g. a) Things, as arrows 1 Sam. 20, 20; fire into a city Am. 1, 4 sq. 2, 2. 5. Hos. 8, 14; which is also expressed by *שליח ר' בואש* to *give or commit to the flames*, Fr. *mettre à feu*, Judg. 1, 8. 20, 48. 2 K. 8, 12. Ps. 74, 7. b) to *cast forth*, to *cast down*, Ecc. 11, 1. Job 30, 11 *they cast off before me the bridle*, i. e. act in an unbridled manner. 39, 3 *they cast forth their pains*, i. e. they bring forth the fœtus, and at the same time are freed from their pains; see in *הקל* p. 292. 1 K. 9, 7 *and this house, which I have hallowed for my name, אשליח מעל פני* will I cast forth from my sight, will reject it; comp. parall. 2 Chr. 7, 20 *אשליח*. c) to *cast out*, to *eject*, to *expel* any one, Gen. 3, 23. Lev. 18, 24. 1 K. 9, 7. Is. 27, 8. Jer. 15, 1. 28, 16. Job 14, 20. Poetically, Job 30, 12 *תלחי רגלי* they thrust or push away my feet, so that I fall. d) Spec. to *send* or *put away* a wife or concubine, to *divorce* a wife, Gen. 21, 14. Deut. 21, 14. 22, 19. 29, 24. 1. 3. 4. 2 Sam. 13, 16. Jer. 3, 1. 8. Mal. 2, 16 where inf. *שליח* as subst. 1 Chr. 8, 8; comp. Is. 50, 1.

4. i. q. Kal no. 3, to *put forth* or *stretch out*, to *extend*, e. g. the hand, Prov. 31, 19. 20; a tree its roots, to *spread out*, Jer. 17, 8; and its branches, Ez. 17, 6. 7. 31, 5. Ps. 80, 12. So God is said to *spread out* a people, Ps. 44, 3 *thou didst drive out the heathen with thy hand, and plantedst them* (Israel); *thou didst afflict the nations, and spread them out*, sc. Israel.

Pual שליח 1. Pass. of Piel no. 1, and of Kal no. 1, to *be sent*, Prov. 17, 11. Jer. 17, 8. Ob. 1.

2. to *be sent away*, to *be let go*, *dismissed*, Gen. 44, 3. Is. 50, 1; comp. in Piel no. 3. d. Hence to *be left*, *forsaken*, Prov. 29, 15 *נצר משלח* a neglected child.

3. to *be cast out*, *expelled*; Is. 16, 2 a bird *מן משלח* driven from the nest. Is. 27, 10 *משלח* נזה a habitation driven out (i. e. its inmates) and forsaken like a desert. Also to *be cast*, *driven*, impelled into a net, Job 18, 8. Judg. 5, 15 *בצמק שליח* he was driven or he rushed into the plain.



HIEB. מִלִּשְׁחָה, i. q. Piel no. 1, *to send*, sc. plagues, calamities, *upon* any one, c. ה, Ex. 8, 17. Lev. 26, 22. Am. 8, 11. Ez. 14, 13; also an enemy, 2 K. 15, 37.

**Deriv.** שָׁלַח, שְׁלִיחַ, שְׂלֵחוֹת, שְׁלֻחֵי  
מְשֻׁלוֹת, מְשָׁלָה, שְׁלֶחֶן, שְׁלֵחוּם,  
מְשַׁנְחָה.

שָׁלַח Chald. fut. יִשְׁלַח 1. *to send*, Ezra 4, 14. 7, 14. Dan. 3, 2. 6, 23; with acc. of thing and עַל *to whom*, Ezra 4, 11. 18. 5, 6. 17; also 4, 17. 5, 7.

2. With יָרַךְ, to put forth or stretch out the hand, Dan. 5, 24; c. לָקַח to attempt any thing, Ezra 6, 12.

שָׁלַח m. in pause שָׁלַח, c. suff. שְׁלַח.  
R. שָׁלַח.

1. *a missile weapon, as sent against an enemy, e. g. a dart, javelin, spear, etc.*

Arab. <sup>s</sup>سِلَاح and <sup>s</sup>سِلَاح collect. arms,  
spec. a sword; <sup>s</sup>سَالِح an armed man;  
<sup>s</sup>سَلَّمَ Conj. V, to arm oneself.—2 Chr.

32, 5. 23, 10. **בַּשֵּׁלַח** *to perish by the weapon* sc. of death, Job 33, 18. 30, 12; for Joel 2, 8 see in **בָּנֵד** no. 1. b. Here belongs the difficult passage, Neh. 4, 17 [23] **אִישׁ שִׁלְחֵי הַמַּיִם** *every man his weapon for water*, i. e. every man went for water with his weapon in his hand; comp. v. 11. 2 Chr. 23, 10. But the better reading is **בָּרְדוֹ** **אִישׁ שִׁלְחֵי הַמַּיִם**, see Rædiger de Interp. Arab. p. 60.

2. *a shoot, sprout, plant*, Cant. 4, 13.  
Comp. r. שִׁלַּח Pi. no. 4.

3. *Shelah, Salah*, pr. n. a) A son of Arphaxad Gen. 10, 24. 11, 12. b) An aqueduct and pool near Jerusalem, apparently the same with שֶׁלֶחַ q. v. Neh. 3, 15. Vulg. *Siloe*.

שִׁלּוֹחַ m. (ר. שִׁלּוֹחַ) for שִׁלּוּחַ as in Chaldee, after the form קִישׁוּר, בְּרִשׁוּר, pr. *a sending* of water, i. e. a conduit, aqueduct, comp. r. שִׁלּוֹחַ Ps. 104, 10, and Gr. *ἔλαι ῥόοι* Il. 12. 25.—With the art. הַשִּׁלּוֹחַ *Shiloah, Siloah, Siloam*, pr. n. of an aqueduct and small reservoir or fountain at the foot of Zion on the south-eastern part of Jerusalem, Is. 8, 6. See Jos. B. J. 5. 4. 2. ib. 5. 12. 2. ib. 6. 7. 2. ib. 6. 8. 5. It is apparently the same with that called שִׁלַּח in Neh. 3, 15. The LXX. and Josephus (l. c.) write

the name *Σιλωήμ*, and so John 9. 7, where it is explained by *ἀπισταλμῆος*, abstr. for concr. This refers probably to the long subterranean passage or aqueduct, by which the water is brought from the intermitting fountain higher up in the valley of the Kidron. For a full description of this ancient fountain, see Bibl. Res. in Palest. I. p. 493–498, 500 sq. By a misapprehension of the language of Josephus (B. J. 5. 4. 2), several writers have formerly sought for Siloam on the south-west of Zion; Reland Palæst. p. 858. Gesen. Comm. on Is. 7, 3.—Arab. سلوان *Selwân*.

שִׁלְחוֹת f. plur. (r. שִׁלַּח) *shoots, sprouts*,  
Is. 16, 8. See Pi. no 4.

שְׁלִי (perh. armed) *Shilhi*, pr. n. m.  
1 K. 22, 42. 2 Chr. 20, 31. R. שְׁלִי.

שְׁלִיחִים (armed men, r. שְׁלַח) *Shilhim*,  
pr. n. of a city in the tribe of Judah,  
Josh. 15. 32.

שֻׁלְחָן m. (ר. שֻׁלַּח, after the form  
(הִרְבֵּן) constr. שֻׁלְחָנוֹ; plur. שֻׁלְחָנוֹת, constr.  
שֻׁלְחָנוֹת; a table, so called from its being  
extended, spread out, see the root no. 3,  
and τανύειν τράπεζαν Od. 10. 37; also  
Ps. 69. 23 below. Especially a table as  
spread with food, viands, Judg. 1. 7.  
1 Sam. 20. 29. 34. 1 K. 5. 7. 10. 5. Job  
36. 16. Neh. 5. 17. So עָרַף הַשֻּׁלְחָן  
to prepare or spread a table Ps. 22. 5. 78.  
19. Prov. 9. 2. Is. 21. 5; יָשַׁב אֶל-הַשֻּׁלְחָן  
to sit at table 1 K. 13. 20; אָכַל עַל  
שֻׁלְחָן פ' to eat at one's table, with him,  
2 Sam. 9. 11. 13, comp. v. 7. 10; אָכְלוּ  
שֻׁלְחָן פ' those eating at one's table, table-  
companions, guests, 1 K. 18. 19. 2. 7.  
2 Sam. 19. 29. Of the table of shew-  
bread in the tabernacle and temple,  
שֻׁלְחַן הַפָּנִים Num. 4. 7; הַמִּצְבֵּה־שֻׁלְחָן 2 Chr.  
29. 18, and plur. שֻׁלְחָנוֹת הַמִּצְבֵּה 1 Chr. 28.  
16; see in arts. לֶחֶם no. 2, מִצְבֵּה־שֻׁלְחָן,  
and פָּנֶה no. 1. The same is מִדְּבַר הַשֻּׁלְחָן  
the pure table Lev. 24. 6; and so where  
the tabernacle or temple is spoken of,  
simply הַשֻּׁלְחָן Ex. 30. 27. 37. 10 sq.  
Num. 3. 31. 1 K. 7. 48. Also שֻׁלְחָן  
יְהוָה the table of Jehovah, his altar, Mal.  
1. 7. 12. Ez. 41. 22. 44. 16, comp. 23.  
41. Of the altar or table prepared be-  
fore idols, lectisternia, Is. 65. 11 הַעֲרֵכִים  
שֻׁלְחָן who prepare a table for God,

the god of good fortune.—As to the form of tables among the Hebrews, little is known; but, as in other oriental nations, they were prob. not high. In Ex. 25, 23, indeed, the table for the shew-bread is described as a cubit and a half in height; but the table of Herod's temple, as depicted on the arch of Titus at Rome, is only half a cubit high. Prob. the table of the ancient Hebrews differed little from that of the modern Arabs, viz. a piece of skin or leather, a mat, or a linen cloth, spread upon the ground. Hence the fitness of the name, שֹׁלֵט *something spread*, and also the phrase שֹׁלֵט שְׂדֵהוֹ, and hence too light is shed upon Ps. 69, 23 וְשֹׁלֵטֵינוּ בְּפִנְיֵיהֶם Prob. the table of the ancient Hebrews differed little from that of the modern Arabs, viz. a piece of skin or leather, a mat, or a linen cloth, spread upon the ground. Hence the fitness of the name, שֹׁלֵט *something spread*, and also the phrase שֹׁלֵט שְׂדֵהוֹ, and hence too light is shed upon Ps. 69, 23 וְשֹׁלֵטֵינוּ בְּפִנְיֵיהֶם *let their table before them become a snare or net*, i. e. let their feet become entangled in it, as spread on the ground, so that they may stumble and fall; see in פה I. 2. Comp. Gen. 18, 4.

\* שֹׁלֵט fut. יִשְׁלֹט, a verb of the later Hebrew; except the deriv. שֹׁלֵט once Gen. 42, 6; but frequent in Aramæan; pr. to be sharp, hard, harsh; hence a) *to rule, to have dominion, over any one*, c. ד. Ecc. 2, 19. 8, 9; עַל Neh. 5, 15. b) *to gain dominion, to get the mastery*, c. ד. of pers. Esth. 9, 1.—Arab. سَلَط to be harsh, vehement, V to get dominion; سُلْطَان power, concr. the Sultân. Eth. WAM to have dominion. Aram. see in Chald. שֹׁלֵט.

HIPH. 1. *to let have dominion over any one*, Ps. 119, 133.

2. *to give power to do any thing, to permit*, Ecc. 5, 18. 6, 2. Comp. מִשַּׁל Ex. 21, 8; also Syr. Pa. مَحَل.

Deriv. שֹׁלֵט, שֹׁלֵטוֹן, שֹׁלֵטִי.

שֹׁלֵט Chald. fut. יִשְׁלֹט 1. *to rule, to have dominion*, c. ד. in or over any thing Dan. 2, 39. 5, 7. 16; *to have power over any thing*; so as to affect it, Dan. 3, 27.

2. With ד, *to get the mastery of*, i. e. *to rush or fall upon*, Dan. 6, 25.

APH. *to let bear rule, to make ruler or lord over any one*, c. ד. Dan. 2, 38. 48.

Deriv. Chald. שֹׁלֵטוֹן, שֹׁלֵטָא, שֹׁלֵטִי.

שֹׁלֵט m. (r. שֹׁלֵט) *a shield*, only plur. שֹׁלֵטִים, constr. שֹׁלֵטִים *shields*, apparently

so called from being *hard* or perh. *tough*; see the signif. of the Arabic root under שֹׁלֵט, and comp. the adj. שֹׁלֵט. 2 Sam. 8, 7 הָרָהוּבִים שֹׁלֵטֵי הַזָּהָב *the shields of gold*. 2 K. 11, 10. 2 Chr. 23, 9. Cant. 4, 4. Ez. 27, 11, in which passages shields are spoken of as suspended for ornament upon the walls. Jer. 51, 11 *sharpen the arrows*, שֹׁלֵטֵי הַחֲבֵרִים *fill out the shields*, i. e. put them on, see in r. מִלֵּא no. 1. a.—Interpreters have long hesitated as to the signification of this word; and some have even rendered it by *quivers*, as (after Jarchi) Jahn Archæol. II. ii. p. 428; or also *darts*, comp. سَلَط arrow.

The signification here given has been adopted by most commentators from Kimchi onwards, and is supported by probable etymology, by the context of all the passages, and by the authority of the ancient versions. Thus the Targums and Syriac version often retain the same word, as being common in Aramean; but the Chaldee translator of the Chronicles gives it in two places by *shields*, 1 Chr. 18, 7. 2 Chr. 23, 9; and the translator of Jeremiah, c. 13, 23, uses the words רִקְמַת־חַיָּה שֹׁלֵטִי to denote the spots of the leopard, as resembling the figure of a shield. Among the later Syrians this word appears to have become obsolete; for Bar Bahlûl, in Lex. Oxon. Ms. under حَتْل, himself fluctuates between the various opinions of Syrian interpreters, the most of whom however understand by it *quivers*.

שֹׁלֵטוֹן m. (r. שֹׁלֵט) *powerful, potent*, Ecc. 8, 4; with ד *having power over any thing*, v. 8.

שֹׁלֵטוֹן Chald. (r. שֹׁלֵט) *one in power, a ruler, magistrate*, Dan. 3, 2.

שֹׁלֵטָא Chald. m. constr. שֹׁלֵטָא, *dominion, power, empire*, Dan. 3, 33. 4, 19. 7, 6. 14. 6, 27 מְלִכְיָא שֹׁלֵטָא *in every dominion of my kingdom*, i. e. throughout my whole empire. Plur. שֹׁלֵטָא, *empires, kingdoms*, Dan. 7, 27. Arab. سُلْطَان dominion, and concr. dominus, rex, Sultân.

שֹׁלֵטָא f. see שֹׁלֵט no. 1.



שְׁלִי m. (ר. שְׁלֹה) in pause שְׁלִי, *quiet*, *stillness*; 2 Sam. 3, 27 בְּשֵׁלִי in *quiet*, i. e. privately.

שְׁלִיָּה f. (ר. שְׁלֹה no. 3) *the after-birth*, the membrane which envelopes the foetus and follows the birth, Deut. 28, 57.

Arab. سَلَا the membrane enveloping the foetus; Chald. שְׁלִיָּה, Talmud. שְׁלִיָּה, שְׁלִיָּה, after-birth; Syr. مَخْلٍ id.

שְׁלִי and שְׁלִי, see in שְׁלִי.

שְׁלִיט m. adj. (ר. שְׁלִיט), fem. שְׁלִיטָה, the שְׁלִי being dropped in the feminine, like אֲדִירָה f. אֲדִירָה.

1. *hard, vehement, imperious*, fem. of an imperious woman, impudent, Ez.

16, 30. Arab. سَلِيطَة, سَلِيط.

2. *powerful, mighty*, i. e. *having power over any thing*, c. בָּ Ecc. 8, 8.—Subst. *one having power, a ruler, magistrate*, Ecc. 7, 19. 10, 5. Gen. 42, 6.

שְׁלִיט Chald. (ר. שְׁלִיט) 1. *powerful, mighty*, Dan. 2, 10. 4, 23; *having power in or over any thing*, bearing rule over, c. בָּ, Dan. 4, 14. 22. 29. 5, 21.—Subst. *a ruler, prince*, Dan. 2, 15. 5, 29. Ezra 4, 20.

2. לֹא שְׁלִיט, with לְ c. inf. *there is no power to do any thing*, i. e. it is not permitted, *non licet*, Ezra 7, 24.

שְׁלִישׁ and שְׁלִישׁ m. (ר. שְׁלִישׁ, or שְׁלִישׁ) Kamets impure.

1. *a third*, Is. 40, 12; i. e. a measure for grain, prob. the third part of an ephah (see אֵיפָה) i. q. סֵאָה, μέτρον, since Sept. often renders אֵיפָה by τρίτα μέτρα, comp. Gr. ἡ τρίτης, Engl. *quart*.—Genr. for any measure; acc. as adv. Ps. 80, 6 תִּשְׁקֹמוּ בְּדִמְעוֹת שְׁלִישׁ thou givest them tears to drink by measure, i. e. in great quantity, abundantly. Sept. ἐν μέτρῳ, Vulg. in mensura.

2. *a triangle*, i. e. an instrument of music struck in concert with drums, as in modern military music. Plur. 1 Sam. 18, 6.

3. Spec. *a third man*, i. e. one of three, Gr. τρισταίης, an order of warriors, who fought from chariots, *chariot-warriors*, ἀναβάται, παραβάται. Ex. 14, 7 he took all the chariots of Egypt, וְשְׁלִישִׁים כָּל־וְשְׁלִישִׁים and three warriors upon each of

them. 15, 4. 1 K. 9, 22, comp. 2 K. 9, 25. They served also as the body-guard of kings 1 K. 9, 22. 2 K. 10, 25. 1 Chr. 11, 11. 12, 18. Sept. τριστάται, i. e. according to Origen in Catenis, (although the Greek Glossarists decide otherwise, see Schleusner Thes. in voc.) 'soldiers fighting from chariots,' and so called because each chariot contained three soldiers, one of whom managed the horses while the other two fought; comp. τριστάτης, one of the three persons who constituted a row or subdivision in the Greek tragic chorus. On Egyptian monuments only two persons are usually depicted in each chariot; one fights, while the other manages the horses. In the Assyrian and other Asiatic sculptures, there is often a third man in each chariot, who is either an armour-bearer or holds an umbrella.—The leader or chief of these troops is called הַשְּׁלִישִׁי 2 Sam. 23, 8, and with the fuller form 1 Chr. 12, 18; and the same person seems to be denoted by הַשְּׁלִישִׁי, κατ' ἐξοχήν, as spoken of one of the nearest attendants of the king, 2 K. 7, 2. 17. 19. 9, 25. 15, 25.—Hence plur. שְׁלִישִׁים Prov. 22, 20 Keri, perh. *principalia*, i. e. things honourable, princely; comp. 8, 6.—See more in Thesaur. p. 1429.

שְׁלִישִׁי m. ord. adj. (from שְׁלִישׁ) f. שְׁלִישִׁיָּה, שְׁלִישִׁיָּה; plur. שְׁלִישִׁים; *third, the third*; Aram. תְּלִיחִיָּה, Arab.

ثَلَاث. So Gen. 1, 13. 2, 14. Num. 2, 24. Is. 19, 24. Job 42, 14. al. sæpe. Plur. שְׁלִישִׁים has several uses; Num. 2, 24 שְׁלִישִׁים וְיָסֵעוּ they shall move forward the third, i. e. the third in order. 1 Sam. 19, 21 and he sent the third messengers, i. e. the third time. 2 K. 1, 13. Thrice as subst. cells or chambers of the third story Gen. 6, 16. 1 K. 6, 8. Ez. 42, 3.—Fem. spec. as subst. a) *a third*, the third part, Num. 15, 6. 7. 2 Sam. 18, 2. b) *the third day*, the day after to-morrow; 1 Sam. 20, 12 הַשְּׁלִישִׁיָּה about this time to-morrow or the third day. c) *the third year*, Is. 15, 5. Jer. 48, 34, see in כְּנָזָה no 2; comp. in Engl. 'the third of queen Victoria.' d) With He parag. שְׁלִישִׁיָּה adv. *the third time*, Ez. 21, 19.

\* שָׁלַךְ in Kal not used, kindr. with שָׁלַח, Arab. سَلَقَ.

PIEL, inf. שֶׁלַךְ as subst. see in its order.

HIPH. הִשְׁלִיךְ, fut. יִשְׁלֹךְ, very frequent.

1. to cast, to throw, c. acc. of pers. or thing, Gen. 21, 15. Ex. 7, 10. Lev. 1, 16. 2 K. 2, 21. Jer. 41, 9. al. Also to cast off, as a tree its blossoms, Job 15, 33; to cast away 2 K. 7, 15. Ez. 20, 7. 8. Ecc. 3, 6; of stones, to cast away, to scatter, opp. פָּנַס, Ecc. 3, 5. הִשְׁלִיךְ גִּזְרֵי לֹט, sc. in dividing land, Josh. 18, 8. 10; hence in Mic. 2, 5 thou shalt have none to cast a line by lot, sc. in marking out land.—Constr. with acc. of place upon or into which any thing is cast, as the ground, a pit, water, etc. Ex. 4, 3. Dan. 8, 12. Gen. 37, 24. Ex. 1, 22; with אֶל of place, Gen. 37, 22. Ex. 15, 25. 2 K. 4, 41. al. בָּ of place, Gen. 37, 20. Ex. 32, 24. Is. 19, 8; with acc. of thing and עַל of pers. upon or at whom, Num. 35, 20. 22. Josh. 10, 11. Judg. 9, 53. Nah. 3, 6. Job 27, 22 יִשְׁלֹךְ עֲלָיו he shall cast at him sc. deadly weapons. Ez. 43, 24. 2 K. 23, 6. 2 Sam. 20, 12; with לְ of place, 2 Chr. 24, 10. 30, 14, also c. acc. Ex. 22, 30 אֹהֶל בָּשָׂר יִשְׁלַךְ ye shall cast it (the flesh) to the dogs; with מִן of place, to cast out a person or thing from a place, Neh. 13, 8. Deut. 29, 27. Judg. 15, 17. Job 29, 17 מִשְׁנֵי אֲשִׁלֶּךְ נִקְרָה from his very teeth I cast (plucked) out the spoil; also to cast down from 2 Chr. 25, 12; with מִמֶּנִּי, to cast away from oneself, to throw off, to lay aside, Ps. 2, 3. Ez. 18, 31. Deut. 9, 27.

Trop. in the following phrases: a) הִשְׁלִיךְ נַפְשִׁי מִנִּי he cast his life from him, i. e. exposed it to great danger, Judg. 9, 17; see in נָגַד no. 3. a, and comp. Gr. παραβάλλειν τὴν ψυχὴν Il. 9. 322, whence Lat. parabolanus. b) הִשְׁלִיךְ אַחֲרָיו Ps. 50, 17, and ה' אַחֲרֵי גֵוִי, to cast behind one, behind one's back, i. e. to neglect, to contemn, 1 K. 14, 9. Neh. 9, 26. Is. 38, 17. Ez. 23, 35; also of God as pardoning (forgetting) the sins of men, Is. 38, 17; comp. Mic. 7, 19. The Arabs have the same expression, see Thesaur. p. 1419. c) הִשְׁלִיךְ עַל רִי to cast upon Jehovah one's burden, i. e. to

commit any thing to his care, Ps. 55, 23; comp. Ps. 37, 5 and r. נָהַב. d) יִשְׁלֹךְ יְהוָה מִצֵּל פָּנָיו Jehovah casts one from his presence, i. e. rejects him from his favour, 2 K. 13, 23. 17, 20. 2 Chr. 7, 20. Jer. 7, 15. Ps. 51, 13; also simpl. הִשְׁלִיךְ Ps. 71, 9. 102, 11.

2. to cast down, to overthrow, as a house Jer. 9, 18; to destroy, as a locust the vine Joel 1, 7. Metaph. Job 18, 7 וְהִשְׁלִיכֵהוּ וְצָחוּ and his own counsel shall cast him down, destroy him.

HOPH. הִשְׁלַךְ וְהִשְׁלִיךְ 1. to be cast out or forth, to be thrown, Jer. 22, 28. Is. 14, 19 but thou art cast forth (הִשְׁלַכְתָּ) from thy sepulchre like a despised branch, i. e. art not laid in the sepulchre, as thou hadst hoped or appointed, art without the burial due to thee. With אֶל and אֶל of place, 2 Sam. 20, 21. 1 K. 13, 25. Jer. 14, 16. Ez. 16, 5; also with לְ, as יִשְׁלַךְ ה' לְאֶרֶץ to be cast down to the ground Ez. 19, 12. Jer. 36, 30 and his dead body shall be cast forth to the heat (מִשְׁלַכְתָּ לְהָרֵב) by day, and to the cold by night.—Trop. Ps. 22, 11 הִשְׁלִיכֵתִי מִרְחֹם I was cast upon thee from the womb, i. e. I have committed myself to thee.

2. Pass. of Hiph. no. 2. Dan. 8, 11.

Deriv. the two following.

שָׁלַךְ m. Lev. 11, 17. Deut. 14, 17, a sea-fowl, Sept. καταράκτης and καταράκτης, i. e. a species of pelican which casts itself from high rocks into the water after fish, a diver, prob. the gannet, Pelicanus Bassanus Linn. Vulg. mergulus, Syr. and Chald. 'fish-catcher.' Comp. Bochart Hieroz. P. II. lib. 2. c. 21. Edmann Verm. Sammlungen aus der Naturkunde, III. p. 68. Rosenm. Bibl. Alterthk. IV. ii. p. 308 sq.

שָׁלַכְתָּ f. (r. שָׁלַךְ) pr. inf. fem. Piel.

1. a casting down or felling of a tree. Is. 6, 13.

2. Shallecheth, pr. n. of a gate of the temple, 1 Chr. 26, 16.

\* שָׁלַל sometimes with the regular form, and sometimes with that of verbs בָּעַ; as שָׁלַל, שָׁלַלְתִּי, שָׁלַלְתָּ; inf. שָׁלַל and שָׁל; fut. יִשְׁלַל, c. suff. הִשְׁלִילָה Hab. 2, 8; pr. to relax, to loosen, to let go; see the roots שָׁוַה, שָׁלַח, שָׁלַח; comp. שָׁלַח, שָׁלַח, שָׁלַח, שָׁלַח. Hence



1. to draw or pull out, sc. stalks of grain from the handfuls, Ruth 2, 16.

Arab. سَلَّ id. Kindr. are Aram. שָׁלַל, Heb. שָׁלַל, Heb. שָׁלַל.

2. to strip off, to despoil, to spoil, to plunder; rarely in the Aram. dialects, as Chald. part. שָׁלַל, Nator. שָׁלַל, to spoil.—Constr. c. acc. of thing, Ez. 26, 12; or of the person plundered 39, 10. Hab. 2, 8. Zech. 2, 12. שָׁלַל שָׁלַל to spoil the spoil, to seize the spoil, Is. 10, 6. Ez. 29, 19. 38, 12. 13.

NIPI. here some refer fut. שָׁלַל Deut. 28, 40; but see in r. שָׁלַל.

HITHPO. אֶשְׁלַל Aram. for הִשְׁלַל to be spoiled, plundered, Is. 59, 15.

Deriv. שָׁלַל and

שָׁלַל m. constr. שָׁלַל. 1. spoil, plunder, booty; Is. 33, 23 שָׁלַל a prey of spoil, from which connection of the words it appears that שָׁר is the more general word, and שָׁלַל the more special; yet the latter is often general, prey, booty, Gen. 49, 27. Num. 31, 11. 12. 1 Sam. 14, 32. Jer. 50, 10. Prov. 1, 13. al. also of flocks and herds driven off, 1 Sam. 15, 19. 21. שָׁלַל הָיָה David's spoil, driven off by him, 1 Sam. 30, 20; but שָׁלַל אֲרֵבָה the spoil of thine enemies, taken from them, Deut. 20, 14. Josh. 22, 8. 1 Sam. 14, 30. To seize or take the spoil is שָׁלַל שָׁלַל see the root no. 2; שָׁר to bring the spoil 2 Sam. 3, 22. 2 Chr. 15, 11. 28, 8; שָׁלַל בָּרָא Deut. 3, 7. 20, 14. 2 Chr. 20, 25. Esth. 3, 13; once שָׁלַל שָׁר 2 Chr. 14, 12. Contra חָלַק שָׁלַל to divide the spoil, to distribute the booty, Gen. 49, 27. Ex. 15, 9. Judg. 5, 30. Ps. 68, 13. al. Jer. 21, 9 and his life shall be unto him for a booty, i. e. he shall be preserved alive; and so 38, 2. 39, 18. 45, 5.—In the difficult passage Judg. 5, 30, צָבֵעַ רֶקְמָהִים לְצִנְאָרִי שָׁלַל, a dyed garment, two vestments of divers colours, for the neck of the spoil, there is no good meaning. Hence Gesenius and others take שָׁלַל for אִישׁ שָׁלַל a spoiler, and render: for the neck of the spoiler, i. e. Sisera or any warrior; so Syr. Schnurrr, Rosenmueller, etc. Others, as De Sacy, Studer, read לְצִנְאָרִי שָׁלַל, a spoil for his neck, sc. Sisera's; and so Sept. τῷ ῥαχίῳ αὐτοῦ σκῦλα. Boettcher, in

Spicileg. p. 21, proposes to read לְצִנְאָרִי שָׁלַל, a spoil for my neck, as the wish of a woman expecting a portion of the spoil. This perh. is best.

2. gain sc. by labour, profit, Germ.

Ausbeute, Prov. 31, 11. So Arab. غَنَمَ prey and gain; comp. Gr. ληΐσθαι to plunder, also genr. to get, to gain.

\* שָׁלַם or שָׁלַם fut. יִשְׁלַם 1. to be whole, entire, integer; hence

a) to be sound, safe, secure; Arab.

سَلِمَ, Syr. سَلِمَ, id. Kindr. are r. שָׁלַח Job 9, 4 who hath set himself against him, וְיִשְׁלַם and been secure, in safety. 22, 21.

b) to be completed, finished, ended; e. g. the temple, 1 K. 7, 51; the walls of the city, Neh. 6, 15; also of a period of time, Is. 60, 20. Chald. שָׁלַח q. v. Syr. سَلِمَ id.

3. Denom. from שָׁלַח, to be at peace, in friendship with any one. Part. c. suff. שָׁלַח Ps. 7, 5 my friend, ally, i. q. שָׁלַח Ps. 41, 10. Part. pass. שָׁלַח pacified, peaceful, 1 Sam. 20, 19. See Pu. no. 2. Syr. سَلِمَ c. د, to consent, to accord.

PIEL שָׁלַח, 3 pl. in pause שָׁלַח, to make whole, entire, integrum fecit, viz.

a) to make secure, safe, c. acc. of thing, Job 8, 6.

b) to complete, to finish, e. g. the temple, 1 K. 9, 25; comp. Kal no. 1. b.

c) to make whole, to make good; e. g. to restore a thing lost Joel 2, 25, or stolen Ex. 21, 36. 22, 2 sq. Lev. 5, 25 [6, 5]. Ez. 33, 15; to repay a debt 2 K. 4, 7. Ps. 37, 21. Prov. 22, 27. Job 41, 3.

d) to pay, to perform, to render, c. acc. of thing, e. g. vows 2 Sam. 15, 7. Is. 19, 21. Nah. 2, 1. Ps. 22, 26. Prov. 7, 14. Job 22, 27; praise as sacrifice, Hos. 14, 3 [2], see in art. פָּר, comp. Ps. 56, 13. Trop. to render or impart comfort, Is. 57, 18.

e) to requite, to recompense, to reward, sc. like for like, both good 1 Sam. 24, 20. Ruth 2, 12, and also evil Gen. 44, 4; with לְ of pers. Deut. 7, 10. 32, 41. Judg. 1, 7. 2 K. 9, 26. Ps. 41, 11; acc. of thing, Is. 65, 6. Jer. 16, 18. 32, 18; with לְ of pers. and acc. of thing, as שָׁלַח לְיָהוּא see in שָׁלַח no. 1, לְ Job 34, 11.

b) Another city *Salem*, the residence of Melchizedek, Gen. 14, 18. Josephus and many others regard this also as Jerusalem; but this accords neither with the geographical circumstances of the narrative, which point to a place further north, nor with the tradition preserved by Jerome: "Salem, non, ut Josephus et nostri omnes arbitrantur, Jerusalem, . . . sed oppidum juxta Scythopolim, quod usque hodie appellatur *Salem*, et ostenditur ibi palatium Melchisedech, ex magnitudine ruinarum veteris operis ostendens magnitudinem"; Ep. 73 ad Evang. T. I. p. 446, ed. Valars. This Salem, Jerome elsewhere says, was eight miles south of Scythopolis; Onom. arts. *Salem*, *Enon*. It is probably also the same place mentioned



John 3, 23. Judith 4, 4. See Relandi Palæst. p. 976. Rosenm. Bibl. Geogr. II. ii. p. 134 sq. Tuch Comm. in Gen. ad loc. and in Zeitschr. der morgenl. Ges. I. p. 194. [In 1852 the translator sought diligently in the south of Scythopolis; but found no trace of name or ruins by which to identify the Salem thus described by Jerome.—R.]

c) In Gen. 33, 18 שָׁלֵם is by many taken as an adjective, see above in no. 1. b; while Sept. Vulg. and others treat it as a pr. n. *Shalem, Salem*. A village *سالم*, *Salim*, exists at the present day among the hills on the eastern side of the plain opposite Nablus or Shechem; see Bibl. Res. in Palest. III. p. 102. Wilson Lands of the Bible II. p. 72.—R.]

שָׁלֵם m. (r. שָׁלֵם) 1. Pr. *peace, concord*, a state of peace and friendship; plur. שָׁלָמִים id. expressing a continued state, like the plurals נְדָרִים, זְכוּתִים, חַיִּים, and others. Spec. of a state of seeking peace and favour with God; hence שָׁלָמִים, with art. זֶבַח הַשָּׁלָמִים, plur. שָׁלָמִים, זֶבַח שָׁלָמִים, a *peace-offering, peace-offerings*, Vulg. *sacrificium pacificum*, Sept. *θυσία εἰρηναία*, Lev. 17, 5. Josh. 22, 23. 1 Sam. 10, 8. Prov. 7, 14; more rarely שָׁלָמִים זֶבַחִים Ex. 24, 5. 1 Sam. 11, 15; c. suff. זֶבַחֵי שָׁלָמִים Ex. 29, 28. Such sacrifices were offered as a testimonial of seeking peace and favour with God, either publicly or by private persons, Lev. 3, 1 sq. 4, 10. 26. 31. 35. 7, 11 sq. 10, 14. 19, 5. 22, 21. 23, 19. Num. 7, 17 sq. 10, 14. 19, 5. 22, 21. 23, 19. Num. 7, 17 sq. Also זֶבַח הַיָּדָה שָׁלָמִים Lev. 7, 13. 15, i. q. זֶבַח הַיָּדָה v. 12, a *peace-offering of praise or thanksgiving, a thank-offering*, the same with that called by the more general name שָׁלָמִים זֶבַח v. 18. 29.—Hence

2. Without זֶבַח, a *peace-offering*; once sing. שָׁלָם Am. 5, 22; usually plur. שָׁלָמִים, *peace-offerings*, Ex. 20, 24. 32, 6. Lev. 6, 5. 7, 14. 9, 4. Num. 15, 8. Josh. 8, 31. al. So Sept. and Vulg.—Sometimes these were offered in a time of distress and calamity, for appeasing the wrath of God and conciliating his favour, Judg. 20, 26. 21, 4. 2 Sam. 24, 25; once before a battle, 1 Sam. 13, 9.

NOTE. Many at the present day ren-

der שָׁלָמִים זֶבַח by *thank-offering*; comp. r. שָׁלָם Piel.

שָׁלָם m. (r. שָׁלָם) 1. *requital, recompense, retribution*, Deut. 32, 25.

2. *Shillem*, pr. n. of a son of Naphtali Geh. 46, 24. Num. 26, 49; for which 1 Chr. 7, 13 שָׁלֵם.—Patron. שְׁלֵמִי a *Shillemite* Num. 1. c.

שָׁלָם, see שָׁלָם.

שָׁלָם and שָׁלָם m. (r. שָׁלָם) 1. *requital, retribution*, Hos. 9, 7; plur. Is. 34, 8.

2. a *reward, gift*, by which one is corrupted, a bribe, like שְׁלֵמָנִים, Mic. 7, 3.

שָׁלָם (retribution, r. שָׁלָם) *Shallum*, pr. n. a) A king of Israel, 772 B. C. 2 K. 15, 10 sq. b) A king of Judah, son of Josiah and younger brother of Jehoiakim and Zedekiah, prob. the same with יהויָאָחז no. 2. Jer. 22, 11. See Rosenm. ad h. l. c) The husband of Huldah the prophetess, 2 K. 22, 14. d) Of several other men, Ezra 2, 42. 7, 2. 10, 24. 42. Neh. 3, 12. 7, 45. 1 Chr. 2, 40. etc. Comp. שָׁלָם no. 2, and שָׁלָם.

שָׁלָם f. i. q. שָׁלָם, *retribution, punishment*, Ps. 91, 8. R. שָׁלָם.

שָׁלָם (pacific, *Irenæus*, Germ. *Friederich*, from שָׁלָם with the syll. ה i. q. י, ין, comp. 1 Chr. 22, 9, and Heb. Gr. § 83. 15) pr. n. *Solomon*, the tenth son of David, 1 Chr. 3, 5, comp. 2 Sam. 3, 5; born of Bathsheba; the successor of his father, and the third king of the Hebrew nation, r. 1005–975 B. C. and celebrated throughout the world for his wealth, splendour, and wisdom, see 1 K. c. 2–11. 1 Chr. c. 23. 28. 29. 2 Chr. c. 1–9. Prov. 1, 1. Cant. 1, 1. Ecc. 1, 1. Sept. *Σολομών*, in N. T. *Σολομών*, and so Josephus.

שָׁלָמִי (my thanks, r. שָׁלָם) *Shalmi*, pr. n. m. Ezra 2, 46 Keri, where Keth. שְׁלֵמִי.

שָׁלָמִי (pacific) *Shelomi*, pr. n. m. Num. 34, 27.

שָׁלָמִיֶּל (friend of God) *Shelumiel*, pr. n. m. Num. 1, 6. 2, 12.

שָׁלָמִיָּה (i. q. שָׁלָם) *Shelemiah*, pr. n. m. 1 Chr. 26, 14.

**שְׁלֹמִית** (pacific, abstr. 'love of peace') *Shelomith*, pr. n. R. **שְׁלֹם**.

1. Fem. a) Lev. 24, 11. b) 1 Chr. 3, 19.

2. Masc. a) A son of Rehoboam 2 Chr. 11, 20. b) Ezra 8, 10. c, d, e) 1 Chr. 23, 9. 18. 26, 25.

**שַׁלְמָנֶאֶסֶר** Hos. 10, 14; fully **שַׁלְמָנֶאֶסֶר** Hos. 10, 14; fully **שַׁלְמָנֶאֶסֶר** 2 K. 17, 3. 18, 8, *Shalman, Shalmaneser*, pr. n. of a powerful king of Assyria, about 730-716 B. C. by whom the ten tribes were carried into exile, B. C. 722. Vulg. *Salmanassar*.—Bohlen compares Pers. **שרمان آذر** *verecundus erga ignem*. See more in Thesaur. p. 1426.

**שְׁלֹמִים** m. plur. (ר. **שְׁלֹם**) *rewards, gifts*, by which any one is corrupted, Is. 1, 23.

**שְׁלֹנִי**, see in **שְׁלֹה** no. 2.

**שְׁלֹנִי**, see **שִׁלְנִי**.

\* **שָׁלַח** imper. **שְׁלַח** 1. *to draw out or forth, to pluck out*; Chald. **שְׁלַח**, Sam. **שָׁלַח**, and Nasor. **سَلَح**, id. Syr. Ethpe. to be torn out; comp. Arab. and Eth. **سَلَب**, **ሰለበ** to draw out, espec. a sword from the sheath. Kindr. are **שָׁלַח** no. 3.—E. g. a weapon from a wound, Job 20, 25. Judg. 3, 22; espec. a sword from its sheath, **שָׁלַח חֶרְבוֹ** *to draw one's sword* Judg. 8, 20. 9, 54. 1 Sam. 17, 51. 31, 4. 1 Chr. 10, 4; also Num. 22, 23 **שָׁלַח חֶרְבוֹ** *his sword drawn in his hand*. v. 31. Josh. 5, 13. 1 Chr. 21, 16; and so **שָׁלַח חֶרְבוֹ** *those drawing the sword, armed with swords*, Judg. 8, 10. 20, 2. 15. 2 Sam. 24, 9. al. Also *to draw off* the shoe, Ruth 4, 7. 8. Of grass growing on the flat roof of a house, *to pull, to pluck up*, Ps. 129, 6 *as grass of the housetops*, **שָׁלַח רֶבֶשׁ** *which, before one plucketh (gathereth) it, withereth*. Sept. **ὅς ὡς τοῦ ἐκσπασθῆναι ἐξηκάνθη**. Vulg. *priusquam evelatur*. So too Rashi.

**שְׁלֵפָה** *Sheleph*, pr. n. of a tribe in Arabia Felix, Gen. 10, 26. 1 Chr. 1, 20; perh. the *Σελήφοι*, whom Ptolemy (VI. 7) reckons among the tribes of the interior. See Bochart Phaleg lib. 2. c. 16.

\* **שָׁלַשׁ** a root of uncertain signif. whence the numeral **שָׁלֹשׁ** *three*; see Thesaur. p. 1427.—Hence

PIEL denom. from **שָׁלַשׁ**, as **חָמַשׁ** from **חָמַשׁ**.

1. *to divide into three parts*, e. g. a land, Deut. 19, 3. Arab. and Eth. **ثَلَاث**, **WAAH**, id.

2. *to do the third time*, 1 K. 18, 34. Chald. **שָׁלַשׁ**, Syr. **ܬܠܬܐ**, id.

3. *to do on the third day*, 1 Sam. 20, 19 **וְשָׁלַשְׁתָּ הַיּוֹם** *and on the third day thou shalt go down*. Sept. **τρισσεύσεις**.

PUAL denom. Part. **שְׁלֹשָׁה** 1. *threefold, triple*; as **חַוַּת מֵ** *a threefold thread*, or a cord made of such thread, Ecc. 4, 12.

2. *of three stories, three stories high*, sc. a building, Ez. 42, 6. Comp. **שְׁלֹשִׁים** Gen. 6, 16.

3. *of three years, three years old*, spoken of beasts, Gen. 15, 9. Sept. **τριετής**, Vulg. *triennis*.

Deriv. **שָׁלַשׁ** — **שְׁלֹשָׁה**.

**שָׁלֹשׁ** rarely and later **שְׁלֹשָׁה**, constr. **שָׁלֹשׁ**, before Makkeph once Ex. 21, 11, joined with feminines; also **שְׁלֹשָׁה**, rarely **שְׁלֹשָׁה**, constr. **שְׁלֹשָׁה**, joined with masculines, except twice, Gen. 7, 13.

Job 1, 3; card. num. *three*; Arab. **ثَلَاث**.

or **ثَلَاث**, Chald. **שָׁלֹשׁ**, **שְׁלֹשָׁה**, q. v. Syr. **ܬܠܬܐ**. For the construction and syntax of this numeral, see Heb. Gr. §§ 95, 118; comp. Lehrs. §§ 144, 181. Fem. in various constructions, as **שָׁלֹשׁ עָרִים** *three cities* Deut. 4, 41. 19, 2. 7. 9; **שָׁלֹשׁ יָמִים** id. Josh. 31, 32; definite **שָׁלֹשׁ יָמִים** Num. 35, 14. **שָׁלֹשׁ שָׁנִים** *three years* Lev. 19, 23. Deut. 14, 28. al. and **שָׁלֹשׁ אַמּוֹת** id. 2 Chr. 11, 17. **שָׁלֹשׁ אַמּוֹת** Ex. 27, 1. Ez. 40, 48. 41, 22, and **שָׁלֹשׁ אַמּוֹת** id. 2 Chr. 6, 13. **שָׁלֹשׁ פְּעָמִים** *three times, thrice*, Ex. 27, 17. 34, 23. Num. 24, 10. al. and hence ellipt. **שָׁלֹשׁ פְּעָמִים** *two or three times, twice or thrice*, i. e. often, Job 33, 29; **שָׁלֹשׁ רְגָלִים** *three times* Ex. 23, 14. Num. 22, 28. **שָׁלֹשׁ אֲלֵף** *three hundred thousand* Num. 31, 36; **שָׁלֹשׁ מֵאוֹת אִישׁ** *three hundred men* Judg. 7, 6; **שָׁלֹשׁ מֵאוֹת שָׁנָה** *three hundred years* 11, 26; **שָׁלֹשׁ מֵאוֹת שָׁנָה** id.



*three hundred foxes* 15, 4; בקר שלש מאות *oxen three hundred* 2 Chr. 35, 8.—Masc. שלשה אנשים *three men* Gen. 18, 2. Josh. 18, 4; defin. שלשת האנשים *the three men* Job 32, 1. שלשה ימים *three days* 1 Sam. 30, 12. 2 K. 2, 17; שלשה id. 1 Chr. 12, 39. Neh. 2, 11; שלשת ימים id. Gen. 30, 36. Ex. 3, 18. שלשת חודשים *three months*, 2 Sam. 6, 11. Am. 4, 7; whence about after three months Gen. 38, 24, where מ is prep. מן, see art. מן no. 4. c. שלשה שנים *two or three* Is. 17, 6. 2 K. 9, 32.—With suff. שלשתהם *ye three* Num. 12, 4; שלשתהם *they three* Ez. 40, 10. 41, 16. With art. Deut. 19, 9 *thou shalt add three cities* על-השלוש *to these three*. 1 Chr. 11, 20.—Absol. 2 Sam. 24, 12 *עליו שלש דברים* *three things I offer thee*. 1 Chr. 21, 10. Prov. 30, 18. 21, 29. Ellipt. 1 Sam. 30, 13 *הליתי היום שלשה ימים* *I fell sick these three days*, i. e. three days ago.—For קלשון see in art. קלשון.—Sometimes the cardinal is put for the ordinal number; espec. in the phrase שלש c. ל before the name of a king, or ללכות, or לשנת, *in the year of three, in the third year*, 1 K. 15, 28. 2 K. 18, 1. 2 Chr. 17, 7. Esth. 1, 3. al.

Also שלש-עשרה with fem. שלשה עשר with masc. *thirteen*. Fem. עשרה ש' ע' ע' *thirteen cities* Josh. 21, 19; ע' ע' id. v. 33; ע' ע' id. 19, 6. 21, 4; and so 1 K. 7, 1. Masc. שלשה עשר פרים *thirteen bullocks* Num. 29, 14.—For the ordinal, *the thirteenth*, Esth. 3, 12. 9, 1. 17.

PLUR. שלשים comm. *gend. thirty*;

Aram. תלתין, Arab. ثَلَاثُونَ, Eth. WAT, id. Gen. 32, 16. Ezra 1, 9. 10. So ארש' *thirty men* Judg. 14, 19, and אנשים id. Jer. 38, 10. ש' תשל' Ex. 38, 24, and תשל' *thirty days*, Num. 20, 29. בן-של' *the son of thirty years*, thirty years old, Gen. 41, 46. Num. 4, 3. 2 Sam. 5, 4.—For the ordinal, *the thirtieth*, 1 K. 16, 23. 29.

שלש (triad) Shelesh, pr. n. m. 1 Chr. 7, 35.

שלש, see שלוש.

שלש only plur. שלשיה m. (r. שלש) *descendants of the third generation, great-grandchildren*, Ex. 20, 5. 34, 7.

Num. 14, 18. Deut. 5, 9. בני שלשיה Gen. 50, 23 *children of great-grandchildren*, i. q. רביעיהם the fourth generation. Some have wrongly taken שלשיה for the grand-children themselves; but their name is בני רביעיהם, and in Ex. 34, 7 they are expressly distinguished from the שלשיה. In Ex. 20, 5 the grand-children, i. e. בני רביעיהם, seem to be omitted.

שלשה Shalishah, pr. n. of a district in the vicinity of the mountains of Ephraim, 1 Sam. 9, 4; in which appears to have been situated the city בעל-שלשה Baal-shalishah, 2 K. 4, 42. This city Eusebius calls Beth-shalishah, and says it was 15 Roman miles distant from Diospolis, towards the north. R. שלש.

שלשה (triad) Shilshah, pr. n. m. 1 Chr. 7, 37. R. שלש.

שלשה and שלשם adv. (r. שלש, after the form בראש; or comp. from שלש i. q. שלש and יום) *three days ago, the day before yesterday*, i. e. before, Prov. 22, 20 Keth. opp. היום v. 19. Elsewhere always coupled with היום, as היום שלשם *yesterday and the third day* Ex. 5, 8; also היום שלשם *id. 2 Sam. 5, 2; i. e. heretofore, formerly*. היום שלשם *as before, as formerly*, Gen. 31, 2. 2 K. 13, 5. היום שלשם *before, in time past*, Deut. 19, 6. Josh. 20, 5.

שלתיאל, see שלתיאל.

\* שם adv. of place and time, *there*,

then; Arab. ثَمَّ there, ثَمَّ then; Chald.

הם, Syr. ܬܡܐ. In the Indo-European languages kindred forms are Gr. τῆμος then, Lat. tum, tunc, Anglosax. thænne, whence Engl. then, Germ. dann, all of which have been transferred to time; see no. 2.—Spoken

1. Of place, *there*, i. e. a) *in that place*, εἰς, Gen. 2, 8. 12. 11, 2. 31. 12, 7. 8. 10. 13, 4. 18. al. sepiss. With the sign of relation prefixed, אשר שם *where* Ex. 20, 18; often with one or more words interposed, שם... אשר Gen. 13. 3. 2 Sam. 15, 21. שם... שם *here... there* Is. 28, 10. b) After verbs of motion i. q. *thither*, as εἰς for εἰς, 1 Sam. 2, 14. 2 K. 19, 32; whence שם... אשר *whither* 1 K. 18, 10. Jer. 19, 14.

2. Of time, *then, at that time*, like Gr. *ἐντῷ*, Lat. *ibi, illico*, Ps. 14, 5. 132, 17. Judg. 5, 11. Comp. the remarks above on the affinity of other languages.

3. *therein, in that thing*; Hos. 6, 7 *they have transgressed the covenant; therein* (i. e. in doing this) *they have been treacherous towards me*.

4. With prep. בִּן, i. e. מִשָּׁם, *from there, i. e. thence*. a) Of place Gen. 2, 10, 11, 8. 9. 1 Sam. 4, 4. מִשָּׁם... אֲשֶׁר *whence* Deut. 9, 28. b) Of time Hos. 2, 17. c) i. q. *from that thing, thereof, thence*; Gen. 3, 23 *till the ground מִשָּׁם לָקַח אֲשֶׁר whence (from which) he was taken*. 1 K. 17, 13 מִשָּׁם לִי מִשָּׂה *make me thence (therefrom) a cake*. Ez. 5, 3. Unusual is Gen. 49, 24 מִשָּׁם רֹעֵה אֶבֶן וְיִשְׂרָאֵל *from thence, from the shepherd, the rock of Israel, come, etc.*

5. With He parag. שָׁמָּה, pron. *shám-mah*. a) *thither* Gen. 19, 20. 23, 13. Is. 34, 15 where render: *thither shall she place her nest*. b) i. q. שָׁם, *there*, so that הֵן has a merely demonstrative power, Jer. 18, 2. Ps. 122, 5.—With the relative, שָׁמָּה... אֲשֶׁר *whither* Gen. 20, 13. Ex. 29, 42; rarely *where* 2 K. 23, 8.

שָׁם m. (ר. שָׁמָּה) constr. שָׁם, and so before Makkeph, as שָׁם-הַעִיר, שָׁם-הַמָּקוֹם, Gen. 19, 22. 22, 14, but before an accented syllable "שָׁם", as שָׁם-בָּנוּ Gen. 16, 15, שָׁם-עִיר Ex. 39, 16, שָׁם-שָׁמֶר 1 K. 16, 24; c. suff. שָׁמֶר, שָׁמוֹ, שָׁמֶר in p. שָׁמֶר; plur. שָׁמוֹת, constr. שָׁמוֹת, c. suff. שָׁמוֹת. Once fem. Cant. 1, 3; see in r: רִיבֵן Hoph.

1. *a sign, monument, a memorial* of a person or event; 2 Sam. 8, 13 וַיַּעַשׂ דָּוִד וַיָּשָׂם *and David made (set up) a monument, a memorial of victory*. Is. 55, 13 וַהֲרִיחַ לִיהוָה לָשֵׁם לְאָזָרָה עוֹלָם *and it shall be to Jehovah for a memorial, for an everlasting sign*. Comp. יָד וָשֵׁם *a monument and sign* Is. 56, 5; see in יָד no. 8. So too Gen. 11, 4 according to some; but this belongs rather to no. 2. a.

2. *a name, pr. a sign or designation* of a person or thing; see the root. Arab. <sup>5</sup>اِسْم, rarely <sup>5</sup>يَسْم, <sup>5</sup>سَم, <sup>5</sup>سَم, Eth. <sup>5</sup>ሰም; but Chald. שָׁם or שָׁוּם, emph. שָׁמָּה q. v. Some hold שָׁם to be for שָׁמֶר, the <sup>5</sup> being dropped; comp. Sept.

which often renders שָׁמָּה by *ὄνομα*. Of ten both of persons and things; e. g. Gen. 3, 20. 19, 22 קָרָא שָׁם הָעִיר צוֹר *one called the name of the city Zoar*. Is. 62, 2. Ez. 24, 2. Num. 17, 17. 2 K. 23, 34 וַיִּסָּב אֶת-שְׁמוֹ יְהוֹיָקִים *and turned (changed) his name to Jehoiaquim*. 24, 17. Esth. 9, 6. So בְּשֵׁמוֹת *by their names, by name*, Num. 1, 17. 4, 32. Ezra 8, 20. al. בְּשֵׁם *in the name of any one, by his authority*, 1 K. 21, 8. Ex. 5, 23. Esth. 3, 22. 8, 8. 10; בְּשֵׁם יְיָ *in the name of Jehovah, by divine authority*, Deut. 18, 22. 1 Chr. 22, 19. Jer. 11, 21. 26, 9. 20. Also בְּשֵׁם פ' דָּרַע *to know one by name, i. e. well, familiarly*, Ex. 33, 12. For the formulas שָׁם, קָרָא בְשֵׁם, נִקְרָא בְשֵׁם, etc. see קָרָא no. 2. f, g, and Niph. no. 2; for בְּשֵׁם בְּנָה see in בְּנָה Piel.—Spec. שָׁם is:

a) *a great name, fame, renown*, like ὄνομα *and nomen*, 2 Sam. 23, 18 וְלִי שָׁם *and to him (Abishai) was a name among the three*. v. 22. 1 K. 5, 11 [4, 31] וְשְׁמוֹ בְּכָל-הָעוֹלָם *and his fame was in all the nations round about*. 1, 47. 2 Sam. 7, 9. al. עָשָׂה לִי שָׁם Gen. 11, 4. Jer. 32, 20, and שׁוּם לִי שָׁם 2 Sam. 7, 23, *to make oneself a name, to gain renown*. So אֲנָשֵׁי הַשָּׁם *the men of renown* Gen. 6, 4; also men of standing, nobles, Num. 16, 2; and vice versa בְּנֵי בְלִי שָׁם *sons of no name, of low parentage, i. e. themselves ignoble, base-born*, Job 30, 8. Gen. 9, 27 בְּאֶהָיָה שָׁם *in tents of renown, fame*. Zeph. 3, 19 וְשִׁמְתִּיהֶם לְתִהְלָה וּלְשֵׁם *and I will set them for a praise and fame, i. e. will make them celebrated, renowned*. v. 20. Deut. 26, 19.

b) *a good name, good reputation, Ecc.* 7, 1. Prov. 22, 1. Where it stands for *a bad name, bad reputation*, רַע is added, as Deut. 22, 14. 19. Neh. 6, 13; once in a bad sense without רַע, Ez. 23, 10, comp. 16, 41.

c) *name after death, memory*, Ps. 72, 17. 2 Sam. 14, 7; espec. in the phrases *to destroy or blot out one's name, i. e. utterly to destroy a people or city, so that their name and memory shall perish*, Deut. 9, 14. 1 Sam. 24, 22. 2 K. 14, 27. Ps. 9, 6. Zech. 13, 2; also Ecc. 6, 4 *its name is covered with darkness*, spoken of an abortion. Vice versa, יִקְרָא שָׁם לָפ' *to raise up a name to any one, i. e. to*



give him descendants (comp. הָקִים וְרָבָה  $\bar{q}$ ) and so continue his name, espec. to a deceased brother or kinsman by marrying his widow, Deut. 25, 7. Ruth 4, 5. 10.

d) Very frequent is שֵׁם יְהוָה the name of Jehovah, rarely שֵׁם אֱלֹהִים the name of God Ps. 69, 31, not only in its proper sense, as in the third commandment, Ex. 20, 6, comp. 6, 3; but also in various other relations. E. g. α) the good name, honour, of Jehovah, his estimation among mankind; as in the phrase לְמַעַן שְׁמוֹ for his name's sake, according to his name and attributes, what these lead us to expect; see more in מִצֵּן A. 1. Hence also put for the glory of God, לְמַעַן שְׁמִי for my name's sake, i. e. that the glory and honour of the divine name be not obscured, Is. 48, 9. 1 K. 8, 41. Ps. 79, 9. 106, 8. Ez. 20, 44. Ps. 138, 2 עַל-כָּל-שִׁמְךָ above all thy name, i. e. above all the glory which can be ascribed to thee. β) For God himself, as the object of invocation, praise, worship; as קְרָא בְּשֵׁם יְיָ to call upon (invoke) the name of Jehovah, i. e. to praise or worship God, see in ר. קְרָא no. 2. g; and so הָלַל אֶת-שֵׁם יְיָ Ps. 113, 3. 135, 1; בָּרַךְ אֶת-שֵׁם יְיָ 145, 21; also אֲדוֹרָה שְׁמֶךָ, אֲמַלְכָה שְׁמֶךָ, and other like phrases in the Psalms. So אֲהַבֵּי שִׁמְךָ those who love thy name, i. e. who delight in thy praise, Ps. 5, 12. 69, 37. 119, 132; יוֹדְעֵי שְׁמֶךָ those who know thy name Ps. 9, 11. Jer. 48, 17. γ) For the deity, Godhead, as present to mortals, nearly i. q. יְהוָה. Ex. 23, 21 בִּי שְׁמִי בְּקִרְבִּי for my name (divinity) is in him, in the angel. 1 K. 8, 29 יְהוָה יִהְיֶה שְׁמִי my name (divinity) shall be there sc. in the temple. 2 K. 23, 27. 1 K. 3, 2 there was yet no house built unto the name of the Lord. 8, 17. 20. Is. 18, 7. So שְׁמוֹ (שְׁבֵן) שׂוּם, said of Jehovah, to place or cause his name to dwell any where, i. e. to fix his abode there, see in שׂוּם and שְׁבֵן. Often spoken of the aid which the present deity vouchsafes to men; Ps. 54, 3 O God, בְּשִׁמְךָ הוֹשִׁיעֵנִי, save me by thy name, by thy presence and aid. 44, 6. 124, 8. 89, 25. 20, 2; once as present for punishment, Is. 30, 27.—Also שֵׁם הַשֵּׁם, absol. יְהוָה for יהוה, Lev. 24, 11. 16. Deut. 28, 58. Here too belongs 1 Chr. 13, 6 the ark of God... אֲשֶׁר

שֵׁם at which (where) the Name is called, invoked, comp. 2 Sam. 6, 2.—For the superstition of the later Jews in respect to the name יְהוָה, see in יְהוָה init. and r. נֶקֶב no. 3.

3. *Shem, Sem*, pr. n. of the eldest son of Noah, Gen. 5, 32; from whom (Gen. 10, 22–30) are derived the Semitic nations, i. e. the nations of Western Asia, the Persians, Assyrians, Aramæans, Hebrews, and part of the Arabs. See Gesen. Gesch. der Heb. Spr. u. Schr. p. 5, 6. Knobel die Völkertafel der Genesis, p. 131 sq.—For Gen. 9, 27, see above in no. 1. a.

Compound pr. names with שֵׁם are: שְׁמִירְמוֹת, שְׁמִירָה, שְׁמוּאֵל.

שֵׁם Chald. m. c. suff. שְׁמָה (from שֵׁם), a name, Dan. 2, 20. 26. 4, 5. 5, 12. Ezra 5, 1. 14 וַיְהִיבּוּ לְשֵׁשׁבַּצָר שְׁמָה and they were delivered to Sheshbazzar by his name, i. e. to one whose name was Sheshbazzar. Plur. שְׁמֵהֶן, constr. שְׁמֵהֶן, or שְׁמֵהֶן, Ezra 5, 4. 10. Syr.  $\text{ܫܡܗ}$ , id.

שְׁמָה (desolation, r. שָׁמָה) *Shamma*, pr. n. m. 1 Chr. 7, 37.

שְׁמַאבֵּר (for שְׁמַאבֵּר lofty flight, from שֵׁם or שְׁמָה height, and אָבֵר) *Shemeber*, pr. n. of a king of Zeboim, Gen. 14, 2.

שְׁמָה (perh. i. q. שְׁמָה fame) *Shimeah*, pr. n. m. 1 Chr. 8, 32; for which in 9, 38 שְׁמֵאָם *Shimeam*.

שְׁמַגָּר *Shamgar*, pr. n. of one of the judges of Israel, Judg. 3, 31. 5, 6. The etymology is unknown. Comp. סְמִיגָר.

\* שְׁמִיד in Kal not used, i. q. שָׁמָה to be astonished, desolate, cast down; comp.

שָׁמָה Arab.  $\text{سَم}$  to be astonished. Rabb. שְׁמִיד extinction, persecution.—Hence

הַשְׁמִיד to destroy, i. e. a) to lay waste, e. g. cities, altars, Lev. 26, 30. Num. 33, 52. Mic. 5, 13; a kingdom Am. 9, 8. b) Oftener to cut off, to destroy, persons and nations, Deut. 1, 27. 2, 12. 21. 22. 23. 31, 4. 1 K. 15, 29; also to destroy one's name or race, 1 Sam. 24, 22. 2 K. 10, 28. Inf. הַשְׁמִיד subst. destruction Is. 14, 23.

Niph. pass. to be destroyed, i. e. a) to be laid waste, as fields Jer. 48, 8; high-

places Hos. 10, 8. b) *to be cut off, to perish*, of nations Deut. 4, 26. 28, 20; of single persons Gen. 34, 30. Ps. 37, 38; also the name of any one, Is. 48, 19.

**שָׁמַד** Chald. id. APH. *to destroy*, Dan. 7, 26.

\* **שָׁמַד** obsol. root, i. q. Arab. سَمَا, *to be high*; hence שָׁמַיִם the heavens.

Kindr. is וָסַם <sup>s</sup> to sign, to mark with a sign, spec. as burnt in; <sup>s</sup> **שִׁמָּה** a sign, mark; <sup>s</sup> **וָסַם** a sign, designation, name; comp. <sup>s</sup> **זָמַן**, <sup>s</sup> **זָמַן**, to mark off, designate. Hence שֵׁם name.

**שָׁמַד**, see in שָׁם no. 4.

**שָׁמַד** f. (ר. שָׁמַד) 1. *astonishment*, Jer. 8, 21. Meton. object of astonishment, something stupendous, Jer. 5, 30. 19, 8. 25, 9. 29, 18. 51, 37. 2 Chr. 29, 8. Deut. 28, 37.

2. *a laying waste, desolation, ruin*, Is. 24, 12. **שָׁמַד** <sup>s</sup> **לְהָרָה** *to be for desolation*, to be desolated, Is. 5, 9. Jer. 4, 7. 25, 11. 50, 23. Zeph. 2, 15; <sup>s</sup> **לְשׁוֹן**, *to lay desolate*, Is. 13, 9. Jer. 2, 15. 51, 29. Joel 1, 7; <sup>s</sup> **לְשׁוֹן** *to give over to desolation* 2 Chr. 30, 7.—Plur. **שָׁמַדִּים** *desolations* Ps. 46, 9. Ez. 36, 3 *because of desolations and panting after you*, i. e. because they lay waste and pant after your destruction. Others here regard **שָׁמַד** as an anomalous inf. Kal of ר. שָׁמַד as transitive; see Thesaur. p. 1436.

3. *Shammah*, pr. n. m. a) A son of Reuel Gen. 36, 13. 17. b) A son of Jesse, brother of David, 1 Sam. 16, 9. 17, 13; elsewhere written **שָׁמַיָּה** *Shimeah* 2 Sam. 13, 3. 32, and **שָׁמַיָּה** 1 Chr. 2, 13. c) 2 Sam. 23, 11. d) 2 Sam. 23, 33. e) ib. v. 25; for which **שָׁמַיָּה** 1 Chr. 11, 27, and **שָׁמַיָּה** 1 Chr. 27, 8.

**שָׁמַיָּה**, see **שָׁמַיָּה** no. 3. e.

**שָׁמַיָּה** Chald. plur. constr. *names*; see שָׁם.

**שָׁמַיָּה** pr. n. m. *Samuel*, prob. comp. from שָׁל and שָׁמַיָּה i. q. שָׁם, as רִשְׁמַיָּה from שָׁל and רִשְׁמַיָּה i. q. רִשְׁמַיָּה; comp. **שָׁמַיָּה** in comp. names i. q. שָׁמַיָּה, also שָׁמַיָּה in שָׁמַיָּה; hence pr. 'name of God' (*Jahveh*), see 1 Sam.

1, 20. Others take it for שָׁמַיָּה 'heard of God.' a) The great prophet and judge of the Hebrews, the son of Elkannah and Hannah, born at Ramathaim in mount Ephraim; see his history in 1 Sam. c. 1–25. In 1 Chr. 6, 13. 18 [28. 33] the same Samuel seems to be meant; it is there said that he was of the tribe of Levi, which is not specified in the book of Samuel. See Knobel Prophetismus d. Hebr. II. p. 28. Winer Realw. art. *Samuel*.—b) Num. 34, 24. d) 1 Chr. 7, 2.

**שָׁמַיָּה**, see **שָׁמַיָּה** lett. a.

**שָׁמַיָּה** and **שָׁמַיָּה** f. (ר. שָׁמַיָּה) constr. **שָׁמַיָּה**, pr. 'what is heard'; hence

1. *report, rumour*, 2 Chr. 9, 6.

2. *tidings, a message, news*, 1 Sam. 4, 19; whether of good Prov. 15, 30. 25, 25, or of evil Jer. 49, 23. Ps. 112, 7. Jer. 10, 22. Espec. a message sent from God, Is. 53, 1. Jer. 49, 14.—Hence

3. i. q. *instruction, teaching*, Is. 28, 9.

**שָׁמַיָּה**, see **שָׁמַיָּה** no. 3.

**שָׁמַיָּה**, see in **שָׁמַיָּה** no. 2, and 3. e.

\* **שָׁמַיָּה** fut. pl. **שָׁמַיָּה** 1. *to smite, to thrust, to cast, to throw down*; comp. Arab. شَبَّسَ to strike, to smite, also to urge on a beast violently.—Hence a) *to cast or throw down*, e. g. a person from a window, 2 K. 9, 33. b) Intrans. *to thrust or spring forward, to rush, to run away*; so prob. in the vexed passage 2 Sam. 6, 6 and parall. 1 Chr. 13, 9 **שָׁמַיָּה** <sup>s</sup> **לְרִגְלֵי הַבָּקָר** *for the oxen ran*, dragging the cart with the ark. Others, as Vulg. *the oxen kicked*; or trans. *the oxen shook* sc. the ark. See Thesaur. p. 1435.

2. *to let fall, to let lie*, e. g. a field untilled, Ex. 23, 11; a debt, *to remit, to release*, Deut. 15, 2. With בִּין, *to desist from any thing, to discontinue*, Jer. 17, 4.

NIPH. pass. of Kal no. 1. a, *to be cast down*, e. g. from a rock Ps. 141, 6.

HIPH. i. q. Kal no. 2, *to remit, to release*, Deut. 15, 3.—Hence

**שָׁמַיָּה** f. *remission, release*, from debt, Deut. 15, 1. 2. **שָׁנַת הַשְּׁמִיטָה** *the year of release*, i. e. the year of jubilee, in which all debts were to be remitted, Deut. 15, 9. 31, 10.



שְׁמַי (desolated, r. שָׁמַי) *Shammāi*, pr. n. m. a) 1 Chr. 2, 28. b) *ibid.* v. 44. c) 4, 17.

שְׁמִידָה (fame of wisdom, see art. שֵׁם fin.) *Shemida*, pr. n. of a son of Gilead, Num. 26, 32. Josh. 17, 2. 1 Chr. 7, 19. Patronym. שְׁמִידָי *a Shemidaite*, Num. 1. c.

שָׁמַי m. plur. (r. שָׁמַי) constr. שְׁמַי, c. suff. שְׁמַיִם, שְׁמַיִם; *the skies, the heavens, heaven*, from an absol. sing. שְׁמַי,

Arab. سَمَاء, Eth. ሰማ, the high; i. e. the firmament, רָקִיעַ, which seems spread out like an arch above the earth, and is represented as supported on foundations and columns, 2 Sam. 22, 8. Job 26, 11; hence the rain is said to descend through its gates or windows, Ps. 78, 23, comp. Gen. 28, 17 and אֲרָבוֹת; and above is supposed to be the abode of God and the angels, Ps. 2, 4. Gen. 28, 17. Deut. 33, 26; hence in Job 15, 15 שְׁמַיִם and קִדְשֵׁי שְׁמַיִם *the heavens and his angels* are parallel. With He loc. הַשְּׁמַיִם *towards heaven, heavenward*, Gen. 15, 5. 28, 12; so the accus. in the same sense שְׁמַיִם, הַשְּׁמַיִם, 1 Sam. 5, 12. Ps. 139, 8, also עַל-הַשְּׁמַיִם Ex. 9, 22. 23. 10, 21. 22. But acc. הַשְּׁמַיִם is also *in heaven* 1 K. 8, 34. 36. 39. 43. 45. 49. תַּחַת הַשְּׁמַיִם *under the heavens*, i. e. on earth, Ecc. 1, 13. 2, 3. 3, 1; comp. תַּחַת כָּל-הַשְּׁמַיִם *under the whole heaven*, i. e. in the whole earth, Gen. 7, 19. Deut. 2, 25. Job 28, 24. 37, 3. 41, 3. Dan. 9, 12. הַשְּׁמַיִם וְשָׁמַי שְׁמַיִם *the heavens and heaven of heavens*, i. e. all the extent and regions of heaven, however vast and infinite, Deut. 10, 14. 1 K. 8, 27. הַשְּׁמַיִם וְהָאָרֶץ *the heavens and the earth*, i. e. the universe, Gen. 1, 1. 2, 1. 14, 19. 22. Also הַשְּׁמַיִם עוֹרֵי הַשְּׁמַיִם *the birds of the heavens*, Gen. 1, 26. 28; מִטֵּר הַשָּׁמַיִם *the rain of heaven* Deut. 11, 11, טֶל הַשָּׁמַיִם *the dew of heaven* Gen. 27, 18, כֶּפֶר הַשָּׁמַיִם *the hoar frost of heaven* Job 38, 29. לֶחֶם שְׁמַיִם *bread of heaven*, the manna, Ps. 105, 40, and so Ps. 78, 24 עֵצָא. For עֵצָא הַשְּׁמַיִם see art. עֵצָא. In the later books Jehovah is often called אֱלֹהֵי הַשְּׁמַיִם *the God of heaven*, (see the Chald.) 2 Chr. 36, 23. Ezra 1, 2. Neh. 1, 4. 5. 2, 4. 20. Ps. 136, 26. Jon. 1, 9; comp. יְהוָה אֱלֹהֵי הַשְּׁמַיִם Gen. 24, 7.

שְׁמַיִם Chald. m. plur. emphat. שְׁמַיִם, i. q. Heb. q. v. *the heavens, heaven*, Dan. 4, 8. 10. 7, 2. Sometimes for *the inhabitants of heaven*, i. e. God with the angels, who govern the world, Dan. 4, 23; comp. on this usage in the Jewish writings and also in the classic authors, Fessellii Advers. Sac. p. 349. Wetstein ad Matt. 21, 25.—אֱלֹהֵי שְׁמַיִם *the God of heaven*, see Heb. above, Dan. 2, 18. 37. Ezra 5, 11. 12. 6, 9. 10. Comp. Tob. 10, 12. Rev. 11, 13.

שְׁמִינִי m. שְׁמִינִית f. (fr. שְׁמִינָה) ordin. adj. *the eighth*, 1 Chr. 12, 12. 26. 5. הַחֹדֶשׁ הַשְּׁמִינִי *the eighth month* 1 K. 12, 32. Zech. 1, 1; בְּיוֹם הַשֵּׁנִי *on the eighth day* Lev. 9, 1. Num. 6, 10; הַשָּׁנָה הַשְּׁמִינִית *the eighth year*, Lev. 25, 22. Chald.

הַשְּׁמִינִי, Syr. ٨٠٠, Arab. ثَامِنٌ,

Eth. ሺኛዓ.—Spec. fem. הַשְּׁמִינִית *the eighth, the octave*, Ps. 6, 1. 12, 1; a technical musical term, of which the signification is doubtful. According to Gesenius it denoted the lowest and gravest notes, as sung by men, the modern *bass, basso*; opp. to עַל-עֲלֵבוֹת 1 Chr. 15, 21, which is equally obscure; see in r. נָצַח Pi. no. 2, and art. עֲלֵמָה. Others regard it as a musical instrument.

שְׁמִיר m. (r. שְׁמִיר no. 1) c. suff. שְׁמִירָה.

1. *a thorn*, collect. *thorns*, so called as bristling, prickly; found with שִׁירָה Is. 5, 6. 7, 23. 24. 25. 9, 17; with קוֹץ 32, 13; trop. of enemies to be consumed, Is. 10, 17.

27, 4. Arab. سَمَرَةٌ collect. سَمَرٌ *a thorn-tree*, spec. the Egyptian thorn.

2. *adamant, the diamond*, so called from its hardness, see the root no. 1; “duritia inennarrabilis est” Plin. H. N. 37, 15; or from its cutting and perforating other substances. Thus the point of the writer’s stylus was of diamond, Jer. 17, 1 צִפְרָה שְׁמִירָה. As an emblem of hardness, Ez. 3, 9. Zech. 7, 12. Vulg.

*adamas*. Arab. سَامُورٌ id. Perhaps we may compare Gr. σμίς, σμῦς, i. e. diamond-dust used for polishing. Bohlen suggests an Indian origin of the word, and compares *asmira*, stone which eats, lapis rodens, spoken of gems, iron, &c. See Winer Realw. I. p. 284, edit. 3.

3. *Shamir*, pr. n. a) A city in Judah Josh. 15, 48. b) A city in the mountains of Ephraim, Judg. 10, 1. 2. c) A man 1 Chr. 24, 24 Keri, where Keth. שְׁמִיר.

שְׁמִירָמוֹת (name most high, or heaven most high, Semiramis?) *Shemiramoth*, pr. n. m. 1 Chr. 15, 18. 20. 16, 5. 2 Chr. 17, 8.

שְׁמַלַי *Shamlai*, pr. n. m. Ezra 2, 46 Keth. prob. corrupted from שְׁלֵמִי Keri ib. or from שְׁלֵמִי Neh. 7, 48.

\* שְׁמִים, 3 fem. pret. in pause שְׁמַמָּה; fut. רָשָׁם, plur. רָשָׁמוּ. A fut. אֶרְשָׁם see under r. רָשָׁם.

1. *to be astonished, amazed*; Chald. with ע inserted שְׁמַמָּה causat. to astonish; kindr. are שְׁמַר, הִמָּה. The primary idea is that of *closing, shutting up*; then the shutting of the mouth implies silence; and this is transferred to astonishment, q. d. 'to be struck dumb'; comp. the kindr. roots שָׁמַם, הָמַם, הָיָם; Hupfeld in Zeitschr. für d. Kunde des Morgenl. III. p. 397.—Jer. 18, 16. 19, 8. 50, 13. 1 K. 9, 8. Ps. 40, 16; with עַל Lev. 26, 32. Job 17, 9. al. So 2 Chr. 7, 21, see art. לָ א. 6. b.

2. *to be laid waste, to be made desolate*, since desolate places are silent and quiet, in contrast to the noise and turmoil of inhabitants; Ez. 33, 28. 35, 12. 15. Part. שְׁמָם, שְׁמָמָה, f. שְׁמָמָה, plur. שְׁמָמִים, *desolate*, Lam. 1, 4. 3, 11. Is. 49, 8; of persons, *wasted, perishing*, Lam. 1, 13. 16, also *solitary* 2 Sam. 13, 20. Is. 54, 1. Plur. f. שְׁמָמוֹת *desolate places, ruins*, Is. 61, 4. Dan. 9, 18. 26.

NOTE. A transitive signification, *to lay waste*, is usually assumed, on account of שְׁמָמוֹת Ez. 36, 3 and שְׁמָם Dan. 8, 13. 9, 27. 12, 11. But for the former see art. שָׁמָה; and for the latter see in Poel.

NIPH. נָשָׁם 1. i. q. Kal no. 1, *to be astonished* Jer. 4, 9. Ez. 4, 17; c. עַל Job 18, 20.

2. i. q. Kal no. 2, *to be laid waste, made desolate*, Am. 7, 9. 9, 14. Is. 54, 3. Jer. 12, 11. Ps. 69, 26; *to be wasted, to perish*, of persons Lam. 4, 5; *to be desolate, solitary*, of a way Lev. 26, 22. Is. 33, 8; also Joel 1, 17.

POEL 1. i. q. Kal no. 1, *to be astonished*, part. מְשֻׁמָּם Ezra 9, 3. 4.

2. Trans. part. מְשֻׁמָּם Dan. 9, 27. 11, 31, and also שְׁמָם or שְׁמָמָה, the מ being dropped, Dan. 8, 13. 9, 27. 12, 11, pr. *something astounding, horrible, revolting*, almost as a subst. and sometimes joined with שְׁקוּץ, as Dan. 12, 11 הָיָה שְׁמָם שְׁקוּץ *the setting up of the abominable, the horrible*, comp. 11, 31. 9, 27. Something thus abominable and horrible is said by the prophet to be set up in the sanctuary in Jerusalem by the conqueror, after the sacrifices were abolished; and this can only refer to idolatry, for which שְׁקוּץ is always used. We may therefore understand an idol, or an altar to idols, which Antiochus Epiphanes set up in the temple. Sept. βδέλυγμα ἐρημώσεως. Vulg. *abominatio desolationis*. 1 Macc. 1, 54 ὀκνοδόμησαν βδέλυγμα ἐρημώσεως ἐπὶ τῷ θυσιαστήριον ἀτλ. comp. 2 Macc. 6, 2 sq. Matt. 24, 15. Mark 13, 14.—The same seems to be also שְׁמָם הַשְׁמָד Dan. 8, 13, where Sept. ἡ ἁμαρτία ἐρημώσεως.—Others, including Gesenius, interpret this word not of a thing, but of a person, sc. Antiochus; and take מְשֻׁמָּם and שְׁמָם as genitive, *the abomination of the desolator, the transgression of the desolator*. Most interpreters also take שְׁמָם as participle of Kal; to which they ascribe a transitive sense; see Note above.

HIPH. הָשָׁם, fut. הָשָׁם, c. suff. הָשָׁמָה 1 Sam. 5, 6; inf. הָשָׁמָה, part. מְשָׁמָה.

1. Causat. of Kal no. 1, *to make astonished*, Ez. 32, 10. 20, 26.

2. Intrans. *to be astonished*, Ez. 3, 15; also Job 21, 4, see in Hoph. With עַל Mic. 6, 13. Jer. 49, 20.

3. Causat. of Kal no. 2, *to lay waste, to make desolate*, e. g. a land Lev. 26, 31. 32. Num. 21, 30. Jer. 10, 2. Job 16, 7. Ps. 79, 7; also trees, Hos. 2, 14.

HOPH. הִשָּׁם, or as in many mss. and editt. הָשָׁם (pron. hōsham), *to be laid waste, made desolate*; inf. c. suff. הִשָּׁמָה (or הִשָּׁמָה) for הִשָּׁמָה, Lev. 26, 34. 35. 2 Chr. 36, 21; and c. בָּ pref. בְּהִשָּׁמָה for בְּהִשָּׁמָה, and this for בְּהִשָּׁמָה, Lev. 26, 43.—Here too some refer הִשָּׁמָה *to be astonished* Job 21, 5, to be pronounced hōshāmmu, as they think; and it is also found in some mss. written הִשָּׁמָה and



הַשְׁמִי. But the true form seems to be הַשְׁמִי (*hāshammu*) imper. Hiph. for הַשְׁמִי, like pret. הַשְׁמִי for הַשְׁמִי Jer. 10, 25.

HITHPO. הַשְׁמִי; fut. once contr. הַשְׁמִי Ecc. 7, 16.

1. *to be astonished, amazed*, Is. 59, 16. 63, 5; also Ps. 143, 4; c. עַל of thing, Dan. 8, 27.

2. *to desolate or destroy oneself*, Ecc. 7, 16.

Deriv. שְׁמִי, שְׁמִי, שְׁמִי, שְׁמִי, שְׁמִי, שְׁמִי; pr. n. שְׁמִי, שְׁמִי.

שְׁמִי Chald. only ITHPO. אֲשַׁחֲמִי, *to be astonished*, Dan. 4, 16.

שְׁמִי m. adj. *laid waste, desolate*, Dan. 9, 17. Lam. 5, 18. Fem. שְׁמִי Jer. 12, 11. R. שְׁמִי.

שְׁמִי f. (r. שְׁמִי) plur. constr. שְׁמִי.

1. *astonishment*, Ez. 7, 27.

2. *a desolation, waste, desert*, Is. 1, 7. 62, 4. Jer. 25, 12. al. So שְׁמִי הָאָרֶץ *the land shall become a waste* Ez. 12, 20, 14, 16. Ex. 23, 29. Is. 17, 9. al. Jer. 49, 2 *and it (the city Rabbah) shall be 'w' for a mound of desolation, a heap of ruins*. Also שְׁמִי, שְׁמִי, sc. a city, land, *to make it a desolation, to lay desolate*, Jer. 6, 8, 9, 10, 10, 22. Ez. 15, 8; idols Mic. 1, 7. Emphat. שְׁמִי מִדְּבַר *a desolate waste* Joel 2, 3, 4, 19. Jer. 12, 10; שְׁמִי וּמִשְׁמָה *a desert and desolation*, an utter waste, Ez. 6, 14, 33, 28. 29, 35, 3; שְׁמִי וּשְׁמִי id. Ez. 23, 35.

שְׁמִי f. (for שְׁמִי, r. שְׁמִי) plur. constr. שְׁמִי; *a desolation, waste*, Ez. 35, 7, 9.

שְׁמִי m. (r. שְׁמִי) *astonishment, amazement*, Ez. 4, 16. 12, 19.

שְׁמִי, see in שְׁמִי.

\* שְׁמִי, fut. יִשְׁמִי, *to be or become fat*, Deut. 32, 15. Jer. 5, 28. Arab. سمن id. Aram. שְׁמִי, سمن.

HIPH. 1. *to make fat, to cover over with fat*, metaph. the heart, as enveloped in fat and thus made dull and callous to the words of the prophet, Is. 6, 10; comp. Ps. 119, 70.

2. *to become fat*, pr. to make or procure fat from oneself, Neh. 9, 25.

Deriv. שְׁמִי, שְׁמִי, שְׁמִי, שְׁמִי, שְׁמִי, שְׁמִי; pr. n. שְׁמִי, שְׁמִי, שְׁמִי, שְׁמִי.

שְׁמִי m. adj. (r. שְׁמִי) f. שְׁמִי, *fat*, Is. 30, 23. Ez. 34, 16; of a strong, lusty, robust man, Judg. 3, 29, see שְׁמִי; of a land, *fertile*, Num. 13, 20. Neh. 9, 25, 35; of pasture Ez. 34, 14; of bread as nourishing, Gen. 49, 20; of spoil, Hab. 1, 16.

שְׁמִי m. (r. שְׁמִי) c. suff. שְׁמִי, plur. שְׁמִי. Some take it as fem. in Cant. 1, 3; but see in r. שְׁמִי Hoph.

1. *fatness*, Ps. 109, 24. שְׁמִי *a banquet of fatness*, i. e. sumptuous, splendid, Is. 25, 6. 10, 27 שְׁמִי וְהַיֹּקֵל עַל מִשְׁכַּנִּי *and the yoke (of Israel) is broken from fatness*, the figure being taken from a fat ox which breaks and casts off his yoke; comp. Deut. 32, 15. Hos. 4, 16. Also *fertility of the earth*, e. g. שְׁמִי *valley of fatness*, i. e. most fertile, Is. 28, 1. 5, 1 שְׁמִי בֶן-שְׁמִי *a fertile hill*.

2. *oil*, spec. olive-oil, שְׁמִי Ex. 27, 20, 30, 24. Lev. 24, 2; comp. שְׁמִי Deut. 8, 8. 28, 40; simpl. id. Deut. 32, 13. 2 K. 4, 2. 6. 7. Jer. 40, 10. Job 29, 6. al. So as exported to Tyre and Egypt, Ez. 27, 17. Hos. 12, 2 [1]; as applied to wounds, Is. 1, 6, comp. Luke 10, 34; used in the sacred candelabra, Ex. 27, 20. 35, 8. 14. 28. Num. 4, 16; for preparing food, 1 K. 17, 12. Ez. 16, 13, 19, and also sacrifices, Mic. 6, 7. Lev. 8, 26. Num. 6, 15, espec. the sacrifice without blood (שְׁמִי) Ez. 29, 40. Lev. 2, 1 sq. and as a libation, Gen. 28, 18, 35, 14.—Also שְׁמִי עֵץ *oil-tree*, the olive, or rather the wild olive, *oleaster*, the olive being שְׁמִי; so Neh. 8, 15. Is. 41, 19. See Celsii Hierob. II. p. 331 sq.

3. *spiced oil, ointment, unguent*, for anointing, 2 K. 9, 6. Is. 61, 3. Ps. 23, 5, 45, 8. 141, 5. Ecc. 9, 8. Cant. 1, 3 see in שְׁמִי Hoph. So שְׁמִי טוֹב *precious ointment*, 2 K. 20, 13. Ps. 133, 2. Ecc. 7, 1; שְׁמִי רוֹחֵם *unguent of the perfumer* Ecc. 10, 1, kept in a flask (פֶּה) 1 Sam. 10, 1. 2 K. 9, 1, 3, or horn (קֶרֶן) 1 Sam. 16, 1. 13. 1 K. 1, 39. Also שְׁמִי *to anoint oneself with oil* 2 Sam. 14, 2. Mic. 6, 15. Spec. of the *holy oil or ointment*, for anointing the sacred vessels and furniture, the priests and espec. the high priest, and composed of olive-oil, myrrh, cinnamon, sweet cane, and cassia, see Ex. 30, 23–25; called שְׁמִי Ex. 25, 6. 29, 7. 40, 9. Lev. 8, 2. 10

Num. 4, 16. al. rarely ש' הקדש Num. 35, 25. Ps. 89, 21; or מִשְׁחַת קֹדֶשׁ Ex. 30, 25; or מִשְׁחַת יְהוָה Lev. 10, 7, comp. 21, 12.—Plur. שְׁמִינִים *ointments, unguents*, Hos. 6. 6. Cant. 1, 3. 4, 10.—Also שְׁמֵן *ointment of myrrh*, fragrant with myrrh.

שְׁמִינִים m. plur. (r. שְׁמֵן) *fatness* of the earth, i. e. fat fields, fertile regions. Gen. 27, 28 *God gave thee שְׁמִינֵי הָאָרֶץ fertile fields*, pr. of fertile fields, as the other hemistich has מִגְדַּל ה' of the dew of heaven. But v. 39 שְׁמִינֵי הָאָרֶץ יְהוָה מִשְׁכָּנָה *without the fatness of the earth shall be thy dwelling*, parall. מִגְדַּל ה'. In both places שְׁמִינִים is for מְשֻׁמֵּנִים; but there is a play of words arising from the twofold use of מֵן, which in v. 28 is taken in the partitive sense, see מֵן no. 1; and in v. 39 in its privative sense, see מֵן no. 3. f.

\* שְׁמִינָה, also שְׁמִינָה, joined with feminines; שְׁמִינָה, rarely שְׁמִינָה, constr. שְׁמִינָה, joined with masculines; card. num. *eight*. Arab. ثَمَانٍ, Aram.

הַמִּינִי and הַמִּינִי, with fem. הַמִּינָה, with masc. Eth. ሥምን, etc. So שְׁמִינָה *eight years* Judg. 3, 8. 2 Chr. 34, 1; שְׁמִינָה שָׁנָה id. 2 K. 22, 1. 8, 17 Keth. שְׁמִינָה בָּנִים *eight sons* 1 Sam. 17, 12; שְׁמִינֵי אָנָשִׁים *eight men* Jer. 41, 15. שְׁמִינֵי פָרִים *eight bullocks* Num. 29, 29; שְׁמִינֵי בָקָר *eight oxen* Num. 7, 8. שְׁמִינֵי יָמִים *a son of eight days*, eight days old, Gen. 17, 12. 21, 4.—Put instead of the ordinal, for the *eighth*, as בְּשָׁנָה שְׁמִינָה *in the eighth year of his reign* 2 K. 24, 12; בְּיוֹם שְׁמִינָה לַחֹדֶשׁ *on the eighth day of the month* 2 Chr. 29, 17.

Also שְׁמִינָה עֶשְׂרִי with fem. שְׁמִינָה עֶשְׂרִי with masc. (once שְׁמִינָה עֶשְׂרִי Judg. 20, 25,) *eighteen*; so שְׁמִינָה עֶשְׂרִי שָׁנָה *eighteen years* Judg. 3, 14; שְׁמִינָה עֶשְׂרִי נָשִׁים *eighteen wives* 2 Chr. 11, 21.—For the ordinal, *eighteenth*, 2 K. 3, 1. 2 Chr. 35, 19.

PLUR. שְׁמִינִים and שְׁמִינִים Gen. 5, 26. al. *eighty*; Chald. חֲמִשָּׁן or חֲמִשָּׁן, Syr. ܡܝܬܝܢ, Arab. ثمانون, Eth. ሥምን, id. So שְׁמִינֵי אֲנָשִׁים *eighty men* Jer. 41, 5;

שְׁמִינֵי שְׁמִינִים *eighty years* Judg. 3, 20; and so Cant. 6, 8. Gen. 16, 6. Ex. 7, 7. 2 Sam. 19, 33.

Deriv. ordin. שְׁמִינִי.

\* שְׁמִיעַ, in pause שְׁמִיעַ Ps. 34, 7. al. fut. רִשְׁמִיעַ; imper. שְׁמִיעַ, שְׁמִיעָה Ps. 30, 19; very frequent.

1. *to hear*; Syr. Chald. id. Arab.

سَمِعَ, Eth. ሰማ, to hear, to obey. Gen. 18, 10. Is. 6, 9. Job 13, 1. Ps. 48, 9; c. acc. of thing Gen. 3, 10. 24, 52. Ex. 2, 15. Jer. 42, 14. Job 3, 18; c. acc. of pers. speaking Gen. 37, 17. 1 Sam. 17, 28; with בִּי before a clause or sentence Gen. 42, 2. 2 Sam. 11, 26. 1 K. 5, 15. Neh. 3, 33; c. עַל Gen. 41, 15.—Spec. a) *to hearken, to listen* to any one, to give attention, c. acc. Gen. 23, 8. 11. 15. Ecc. 7, 5; אֶל Gen. 49, 2. 1 K. 12, 15. Is. 46, 3. 12; לְ Ps. 81, 12. Job 31, 35; c. בְּ Job 37, 2. Is. 42, 24. 2 Sam. 12, 18. But בְּ שְׁמִיעַ is likewise often *to hear* to any thing, *to be an ear-witness, testis auritus fuit* Plaut. Gen. 27, 5. Job 15, 8. 26, 14; also *to hear with pleasure* 2 Sam. 19, 36. Ps. 92, 12. b) Of God, *to hear and accept prayer, to hear and answer*, c. acc. Gen. 17, 20. Ps. 10, 17. 54, 4; c. אֶל Gen. 16, 11. 30, 22; פ' קוֹל Deut. 33, 7. Ps. 5, 4. 18, 7. 27, 7. 28, 2. 64, 2. Lam. 3, 56; פ' בְּקוֹל Gen. 30, 6. Deut. 1, 45; אֶל-קוֹל Gen. 21, 17. Sometimes also with לְ of the object, Gen. 17, 20. c) *to hearken to, to hear and obey*, Is. 1, 19. 65, 12. Judg. 11, 17. 28; c. acc. of thing, Ex. 24, 7. Deut. 12, 18; c. אֶל Gen. 28, 7. 39, 10. Deut. 18, 19. Josh. 1, 17; עַל 2 K. 20, 13; לְ Neh. 9, 29. Lev. 26, 21; פ' בְּקוֹל Gen. 27, 13. Ex. 18, 19. Deut. 26, 14. 2 Sam. 12, 18; פ' לְקוֹל Gen. 3, 17. Judg. 2, 20. Ps. 58, 6.

2. *to hear distinctly, to understand*, Gen. 11, 7. 42, 23. יָב שְׁמִיעַ *an understanding heart* 1 K. 3, 9. But שְׁמִיעַ אִישׁ Prov. 21, 28, *the man that hath heard* sc. the thing to be established by testimony, i. e. a true witness, in opp. to a false witness.

NIPH. 1. *to be heard*, Gen. 45, 16. Ex. 23, 13. 1 Sam. 1, 13; c. לְ by any one Neh. 6, 1. 7. Also i. q. *to be regarded*, Ecc. 9, 16; *to be heard and accepted* Dan. 10, 12, comp. 2 Chr. 30, 27.



2. to show oneself obedient, to obey, c. 2.  
of pers. Ps. 18, 45.

3. *to be understood*, Ps. 19, 4.

PIEL pr. 'to make hear,' i. e. *to call, to summon*, i. q. Hiph. no. 3; c. acc. of pers. and  $\frac{1}{2}$  of the thing *to* which one is called, 1 Sam. 15, 4, 23, 8 and *Saul called all the people to war*.

HIPH. 1. *to cause to hear, to let hear*, e. g. one's voice, with קול, Judg. 18, 25. Cant. 2, 14. Is. 30, 30. Ps. 66, 8; a cry Jer. 48, 4; c. dupl. acc. of pers. and thing, *to cause one to hear any thing* 2 K. 7, 6. Ps. 143, 8; c. שָׁמַע of pers. Ez. 36, 15. Without קול absol. *to let oneself be heard, to utter aloud*, and so with בְּקוֹלוֹ Ps. 26, 7. Ez. 27, 30, comp. בְּקוֹלוֹ בְּהִיבּ in קול bb. Spec. *to sing with the voice* Neh. 12, 42; also *to sound with instruments* 1 Chr. 15, 28. 16, 5; espec. of loud music 1 Chr. 15, 19, comp. פִּי נִבְּחָה. Comp. Arab. <sup>5</sup>مُسِيْقَة songstress, سَمَاء music.

2. to announce, to declare, c. acc. of thing Is. 45, 21. 52, 7. Nah. 2, 1; acc. of pers. Is. 44, 8. 48, 5; c. dupl. acc. of pers. and thing Is. 43, 9. 48, 6.

3. *to call, to summon*, i. q. Pi. 1 K. 15, 22. Jer. 50, 29. 51, 27.

[illegible]

שָׁמַע Chald. *to hear*, c. acc. of thing, Dan. 3, 5; c. בְּ of or concerning any one, Dan. 5, 14. 16.

ITHPE. *to show oneself obedient, to obey, Dan. 7, 27.*

שמע (hearing, obedient) *Shama*, pr.  
n. m. 1 Chr. 11, 44.

מַמְּ m. (r. מַמְּ) c. suff. מַמְּ.

1. *the hearing*, as opp. to the sight; Job 42, 45. Ps. 18, 45 לְשִׁמְעַת אָזְנוֹ שָׁמַעְתִּי לְשִׁמְעַת אָזְנוֹ שָׁמַעְתִּי  
*at the hearing of the ear do they obey me*, i. e. I am obeyed as soon as heard.

2. Something heard, report, rumour, fame; Is. 23, 5 מַצְרָיִם שָׁמַע בְּאֶשֶׁר when the report (sc. of Tyre destroyed) cometh to Egypt. Hos. 7, 12 בְּשָׁמַע לְצִדְקָתָם as the report (hath come) to their congregation. שָׁמַע שְׂוָא a false report Ex. 23, 1. With gen. of pers. of whom the report

is spread, as שָׁמַע שְׁלֹמֹה *the fame of Solomon*, 1 K. 10, 1; שָׁמַע צֵר *the report concerning Tyre*, as destroyed, Is. 23, 5; שָׁמַע יַעֲקֹב *the report of the coming of Jacob* Gen. 29, 13. Is. 66, 19. Hab. 3, 2. Nah. 3, 19. al.

שָׁמַע m. (r. שָׁמַע) in pause שָׁמַע.

1. *sound, music*, see the root in Hiph.  
Ps. 150, 5.

44. b) 5, 8. c) Neh. 8, 4. d) 1 Chr. 8, 13.

שִׁמָּע (id.) *Shema*, pr. n. of a city in the south of Judah, Josh. 15, 26.

**שִׁמְעַ** m. (r. שָׁמַע) c. suff. שִׁמְעָיו, *fame, rumour*, Josh. 6, 27. 9, 9. Jer. 6, 24. Esth. 9, 4.

**שִׁמְעָא** (rumour, r. שִׁמְעָ שִׁמְעָ) *Shime'a*, pr.  
n. m. a) A son of Jesse, brother of  
David, 1 Chr. 2, 13; for which is read  
שִׁמְעָה 2 Sam. 13, 3. 52; and also שִׁמְהָ  
*Shammah* 1 Sam. 16, 9. 17, 13. b) A  
son of David, 1 Chr. 3, 5; for which is  
read שִׁמְעִיָּה *Shammua* 2 Sam. 5, 14. 1 Chr.  
14, 4. c) A Levite, 1 Chr. 6, 15. d)  
ib. v. 24.

שִׁמְעָה (id.) *Shimeah*, 2 Sam. 13, 3. 22 ;  
see שִׁמְהָ no. 3. b. Patronym. is שִׁמְעָתִי  
a *Shimeathite* 1 Chr. 2, 55.

שִׁמְעָה *Shemaah*, pr. n. m. c. art.  
1 Chr. 12, 3.

שְׁמֵעָה, see שְׁמוּעָה.

**שִׁמְעוֹן** (a hearkening, r. שָׁמַע) pr. n. m. *Simeon*, Gr. *Συμεών*. a) The second son of Jacob, born of Leah Gen. 29, 33, the progenitor of the tribe of the same name. The cities of this tribe were within the territory of Judah, and are enumerated Josh. 19, 1-9. b) Ezra 2, 31.—Patronym. of lett. a. is **שִׁמְעוֹנִי** *a Simeonite*, Num. 25, 14. Josh. 21, 4.

שִׁמְעִי (renowned, ר. שָׁמַע) *Shimei*, *Shimi*, pr. n. m. a) Ex. 6, 17. Num. 3, 18. b) 2 Sam. 16, 5. 1 K. 2, 8. 36 sq. c) 1 K. 1, 8. 4, 18. d) Esth. 2, 5. Also of several other persons of less note.—Patronym. of lett. א, שִׁמְעִי a *Shimite* for שִׁמְעִי Num. 3, 21.

שְׁמַעְיָהּ and שְׁמַעְיָהוּ (Jehovah hear-  
eth him) *Shemaiah*, pr. n. m. a) A  
prophet in the time of Rehoboam, 1 K.

12, 22. 2 Chr. 11, 2. 12, 5. 7. 15. b) Another in the time of Jeremiah, Jer. 29, 31. 32. c) Of several other persons of less note; see Simonis Onom. p. 546.

שׁמַעַת (i. q. שׁמַעָה) *Shimeath*, pr. n. f. 2 K. 12, 22. 2 Chr. 24, 26.

\* שׁמַץ obsol. root, i. q. Arab. شَمَسَ, *to thrust, to cast, to throw*; comp. שָׁמַט. Then intrans. 'to thrust oneself,' to

*hasten*, comp. Arab. شَبَّأَسَ a hastening; espec. in speaking, *to speak hurriedly, to mutter, to whisper*, like Arab.

שׁיֵס, which also seems to be transferred to derision and pleasure in the misfortunes of others.—Hence the two following.

שׁמַץ m. *a transient sound, a whisper*, rapidly uttered and swiftly dying away, Job 4, 12. 26, 14. Symm. ψιθυρισμός, Vulg. *susurrus*.—In the Talmud שׁמַץ is *a little*, which the Targum and Syr. have expressed in the above passages.

שׁמַעָה f. (r. שׁמַץ) pr. *a whispering*, and that envious and malicious; hence, 'joy in others' evils,' malicious pleasure, or *a jeering, mocking, whispering derision*, once Ex. 32, 25 בְּהִמְיָהֶם לְשׁמַעָה *for a derision among their enemies*. Sept. and Theodot. ἐνιχαρμα.—Jewish interpreters, *shame, reproach*; Gesenius and others, *rout, overthrow*; see more in Thesaur. p. 1442.

\* שׁמַר fut. וְשָׁמַר, c. suff. וְשָׁמְרִי, once before pause accent וְשָׁמְרִים Prov. 14, 3.

1. Pr. i. q. סָמַר, שָׁמַר, *to be stiff, rigid, to stand erect, to bristle*; whence שָׁמַר *thorns*, as bristling; also *adamant, a diamond*, as rigid, hard, comp. 'silex rigidus' Ovid. Met. 10. 242. Then transferred to fixedness of look, *to stare*, to look at earnestly. Hence

2. *to watch, to guard, to keep*; comp. synon. נָצַר, נָצַר.

a) *to keep*, in the narrower sense, as a garden Gen. 2, 15. 3, 24; a flock 30, 31; a house Ecc. 12, 3; a gate, 1 K. 14, 27. Neh. 13, 22.—Part. שָׁמַר subst. *a keeper, watchman*, Cant. 3, 3; of a flock i. e. *a shepherd* 1 Sam. 17, 20; שָׁמַר שָׂרִי *field-keeper* Jer. 4, 17; נָשִׁים שָׁמַר *keeper of the women* Esth. 2, 3. 8. 14. 15. ש'

הַבָּגְדִים *baggage-guard* 1 Sam. 17, 22; בְּגָדִים שָׁמַר *keeper of the wardrobe* 2 K. 22, 14; שְׁמָרֵי הַסֶּף *keepers of the threshold* or door of the temple, the priests, 2 K. 12, 10. 22, 4. 2 Chr. 34, 9. Trop. the prophets are called שְׁמָרִים *keepers* Is. 21, 11. 62, 6, comp. צָפִים in r. צָפָה; also Jer. 20, 10 שְׁמָרִי צִלְעִי *the keepers of my side*, who do not leave my side, my familiar companions; see in צָלַע no. 2.

b) In a wider sense, *to keep safe, to protect, to preserve*, c. acc. of pers. or thing, 1 Sam. 25, 21. 30, 23. Prov. 13, 3. 21, 23. Deut. 23, 24; with עַל of pers. Prov. 6, 22. Often of God, as keeping, protecting, preserving men, c. acc. Gen. 28, 15. 20. Ex. 23, 20. Jer. 31, 10. Ps. 12, 8. 16, 1. 121, 7. 145, 20. Job 2, 6; with acc. and בִּין, *to keep or protect from*, Prov. 3, 26. 21, 23. Ps. 121, 7. Is. 56, 2.

c) Spec. שָׁמַר נַפְשׁוֹ, *one keeping his spirit*, i. e. *circumspect, prudent*, Prov. 16, 17. 22, 5; also שָׁמַר נַפְשׁוֹ, seq. פֶּן, *beware lest*, Deut. 4, 9. Hence ellipt. שָׁמַר, *to beware, to abstain from*, c. בִּין, like Engl. *to keep from* doing any thing, Josh. 6, 18; comp. Niph. no. 2, 3.

3. *to keep, to reserve, to lay up*; as grain, Gen. 41, 35; food, 1 Sam. 9, 24; goods, property, Ecc. 5, 12. Ex. 22, 6. Ezra 8, 29. Also *to keep, to observe, to practise*, e. g. good faith, Is. 26, 2; discretion, Prov. 19, 8; mercy, 1 K. 3, 6. Neh. 10, 30; anger, Am. 1, 11 עֲבָרָתוֹ שָׁמַר *his anger, he keepeth it forever*, where שָׁמַר before pause is for שָׁמְרָה (as קִפְּרָה בָּא for קִפְּרָה בָּא, Ez. 7, 25); ellipt. Jer. 3, 5 אִם וְשָׁמַר לְנִצָּחַ *will he keep his anger forever?* Ps. 39, 2. Spec. *to keep in mind and memory*, Gr. φυλάττειν θαι τι, c. acc. of thing Gen. 37, 11; espec. words, counsels, Prov. 4, 21. 7, 1. 22, 18; sins, Ps. 130, 3.

4. *to keep in view, to observe, to mark, to regard*, c. acc. of thing; e. g. admonition, Prov. 13, 18. 15, 5. 1 Sam. 1, 12. Job 39, 1. Ecc. 11, 4; so of migratory birds Jer. 8, 7. Mic. 7, 5 פֶּהּ פִּתְחֵי פִּתְחֵי *mark the doors of thy mouth*; be careful as to thy words. Prov. 2, 20 וְאֶרְהוֹת *and mark the ways of the righteous*, sc. in order to follow them; but in the opp. sense, Ps. 17, 4 שְׁמָרְתִּי אֶרְהוֹת *I have marked the ways of the oppressor*, sc. in order to avoid them.



Is. 42, 20. Also שׁוֹמֵר to *keep the charge*, to observe one's duties, to attend upon one's office, comp. in מְשַׁמֵּר no. 3. Num. 3, 10 וְשָׁמְרוּ אֶת־כִּהֲנֹתָם *and they shall attend upon their priest's office*, perform it. 18, 7; and so with כָּל of thing, Job 14, 16 לֹא תִשָּׂא אֶת־עֲוֹןִי לִי *dost thou not mark as to my sin?* but others differently. Further, to *attend to* any one, to *care for*, almost in the sense of protecting; c. אֶל of pers. Ps. 59, 10. 1 Sam. 26, 15; c. כָּל v. 16; c. בְּ 2 Sam. 18, 12.—Sometimes in a bad sense, to *watch narrowly*, to *spy out*, c. acc. Job 13, 27. 33, 11. Ps. 56, 7. 71, 10. שׁוֹמֵר עִיר *to watch a city*, i. e. to besiege it, 2 Sam. 11, 16; comp. נָצַר I. 1. b.

5. *to keep, to observe*, i. e. not to break; e. g. a covenant, as man, Gen. 17, 9. 10. Ex. 19, 5. Ps. 78, 10; or God, Deut. 7, 9. 12. 1 K. 8, 23. Neh. 1, 5. Dan. 9, 4; also a promise, 1 K. 3, 6. 8, 24. 25; the sabbath, Ex. 12, 1. 23. 15. Lev. 19, 30. Deut. 5, 12. Is. 56, 2. 4. 6; espec. God's law, precepts, commandments, etc. Gen. 18, 19. Ex. 15, 26. 20, 6. Lev. 18, 4. Am. 2, 4. Jer. 16, 11. Mal. 2, 9. al. sep. Ecc. 8, 2 שׁוֹמֵר פִּי הַמֶּלֶךְ *keep the king's commandment*; but Mic. 7, 5 see in no. 4. Sometimes joined with another finite verb, as שׁוֹמֵר וְעֹשֶׂה Deut. 4, 6. 7. 12. 2 Chr. 9, 7; often לִעֲשׂוֹת שׁוֹמֵר *to observe to do*, take care to do, Deut. 6, 25. 12, 1. 13, 1. 15, 5. 17, 10. 2 K. 17, 37. al. לְדַבֵּר שׁוֹמֵר Num. 23, 12; 2 K. 10, 31.

6. *to observe*, i. e. *to regard, to honour*, e. g. God, *to worship*, Hos. 4, 10; idols, Ps. 31, 7; one's master, Prov. 27, 18. Comp. Virg. Georg. 4. 212 'observant regem non sic Ægyptus,' etc.

נִיפָה. וְשָׁמְרָי, imperat. always Milel הַשָּׁמְרָי, except once Is. 7, 4; see end of no. 3.

1. Pass. of Kal no. 2, *to be kept, preserved*, Ps. 37, 28. 2 K. 6, 10. Hos. 12, 14.

2. Reflex. *to keep oneself from* any thing, *to refrain from*, c. בִּין Deut. 23, 10. Judg. 13, 13. 1 Sam. 21, 5. Comp. Kal no. 2. c.

3. *to take heed to oneself, to beware of* any thing, *to refrain from*; c. בִּין Jer. 9, 3. Gen. 31, 29; מִפְּנֵי Ex. 23, 21; בְּ 2 Sam. 20, 10; c. inf. Ex. 19, 12 *take heed to yourselves not to go up into the mount*; also with כֵּן *lest*, before a clause,

Gen. 24, 6. 31, 24. Deut. 4, 15. 16; the pleonastic pron. לָךְ being sometimes added after an imperative, as Gen. Ex. 11. cc. Occasionally in a strong prohibition, there is added to the verb of caution the formula בְּנַפְשְׁךָ, בְּנַפְשֵׁךָ, *by thy life*, as thou lovest thy life; which however is not dependent on the verb נִשְׁמֵר. Deut. 4, 15. 16 לִנְטֹשְׁתֶּם מֵאֵר לִנְטֹשְׁתֶּם מֵאֵר take good heed therefore, as ye value your lives... lest ye act wickedly, etc. Jer. 17, 21 בְּנַפְשֹׁתֵיכֶם הִשְׁמְרוּ בְּנַפְשֹׁתֵיכֶם וְאַל־תִּשְׁאוּ מִשָּׂא take heed to yourselves, for your lives, and bear no burden, etc. Josh. 23, 11. Once with inf. c. לָ, to take heed to do any thing, not to omit it, comp. in Kal no. 5; Deut. 24, 8 הִשְׁמֵר וְלִעֲשׂוֹת לִשְׁמֵר מֵאֵר take heed... to observe diligently and do, etc. Once joined with another imperative, Is. 7, 4 וְהִשְׁקֵט וְהִשְׁמֵר take heed and be quiet; here only הִשְׁמֵר is Milra; see above, init.

PIEL, i. q. Kal no. 6, *to regard, to worship*, e. g. idols, Jon. 2, 9.

HITHPA. הִשְׁתַּמֵּר 1. i. q. Kal no. 5, *to keep, to observe*, pr. for oneself, Mic. 6, 16.

2. *to take heed to oneself*, c. בִּין Ps. 18, 24.

Deriv. שָׁמַר, שָׁמֵר, שָׁמְרָה, שָׁמְרָה, שָׁמְרָה, מְשַׁמֵּר, מְשַׁמֵּרָה, and pr. n. שָׁמֵר, שָׁמְרָה, שָׁמְרוֹן, שָׁמְרוֹן, שָׁמְרוֹ, וְשָׁמְרוֹ, שָׁמְרוֹ, שָׁמְרוֹ, שָׁמְרוֹ.

שָׁמֵר m. (r. שָׁמֵר) 1. Plur. שָׁמְרוֹי, dregs, lees of wine, so called because wine is kept, preserved, in strength and colour by letting it stand upon the lees. Ps. 75, 9. Is. 27, 6 שָׁמְרוֹי מִזְקָתָם lees racked off or fined, i. e. generous old wine purified from the lees. Proverb. עַל־שָׁמְרוֹי (קָסָא) שָׁקֵט Jer. 48, 11. Zeph. 1, 12, *to rest upon one's lees*, i. e. to live a life of quiet indifference and sloth, the figure being drawn from wine.

2. Shemer, pr. n. m. a) 1 K. 16, 24. b) 1 Chr. 6, 31. c) 8, 12. d) 7, 34, for which v. 32 שְׁמוֹר, see שָׁמֵר.

שָׁמֵר and שְׁמוֹר m. 1. Pr. part. Kal of r. שָׁמֵר, and subst. a keeper; see in Kal no. 2.

2. Shomer, pr. n. a) Masc. 1 Chr. 7, 32; comp. שָׁמֵר no. 2. d. b) Fem. 2 K. 12, 22, for which 2 Chr. 24, 26 שְׁמִירָה Shimrith.

שֶׁמֶר m. (r. שָׁמַר) only plur. שְׁמֶרִים, *observance, celebration*, Ex. 12, 42.

שְׁמֶרָה f. (r. שָׁמַר) plur. שְׁמֶרוֹת, *eyelids*, once Ps. 77, 5.

שְׁמֶרֶה f. (r. שָׁמַר) *watch, guard*, Ps. 141, 3.

שְׁמֶרֶן (watch, guard, r. שָׁמַר) *Shimron*, pr. n.

1. A son of Issacher, Gen. 46, 13. Patronym. שְׁמֶרֶנִי a *Shimronite*, Num. 26, 24.

2. שְׁמֶרֶן מֶרֶן *Shimron Meron* Josh. 12, 20 Keri (Keth. מֶרֶן), elsewhere simply שְׁמֶרֶן *Shimron* Josh. 11, 1, and so 19, 15, a city of Zebulun. According to the Talmud (Megilla fol. 70, col. 1) this place was the later סימונייה *Symonia*, a village in Galilee mentioned by Josephus, Vit. § 24; now سمونية *Semû-nieh*, Bibl. Res. in Palest. III. p. 201. Comp. Relandi Palæst. p. 1017.

שְׁמֶרֶן f. (watch-post, r. שָׁמַר) pr. n. *Shomeron, Samaria*. With הָ loc. שְׁמֶרֶנָּה.

1. A hill, ש' הָר' Am. 4, 1. 6, 1, with a city built upon it by Omri, in the territory of Manasseh, and named by him after Shemer the former owner of the soil, 1 K. 16, 24; afterwards the capital of the kingdom of Israel, 2 K. 3, 1. 13, 1. 18, 9. 10. Is. 7, 9. 28, 1. Ez. 16, 46. al. Chald. שְׁמֶרֶן, whence Gr. Συμαρία, Lat. *Samaria*; rebuilt by Herod the Great and called by him Σεβούστη in honour of Augustus, Jos. Ant. 15, 7. 7. It is now a small village called *Sebüstieh*; see Bibl. Res. in Palest. III. p. 138 sq. Relandi Palæst. p. 979. Rosenm. Bibl. Geogr. II. ii. p. 112 sq.

b) In a wider sense, *the kingdom of Samaria*, i. e. of the ten tribes, of which Samaria was the metropolis. עָרֵי שְׁמֶרֶן *the cities of Samaria*, i. e. of the kingdom, 2 K. 17, 26. 23, 19, and by prolepsis even under Jeroboam, 1 K. 13, 32. שְׁמֶרֶן Jer. 31, 5; ש' מֶלֶךְ 1 K. 21, 1; also ש' הָר' *the calf of Samaria*, i. e. the calf at Bethel Hos. 8, 5. 6.—Gentile n. is שְׁמֶרֶנִי a *Shomeronite, Samaritan*, 2 K. 17, 29.

שְׁמֶרִי (watchful, r. שָׁמַר) *Shimri*, pr. n. m. a) 1 Chr. 4, 37. b) 26, 10. c) 2 Chr. 29, 13. d) 1 Chr. 11, 45.

שְׁמֶרִיָּה (whom Jehovah keeps) *Shemariah*, pr. n. m. a) A son of Rehoboam 2 Chr. 11, 19. b) Ezra 10, 32. c) ib. v. 41.

שְׁמֶרִיָּה (id.) *Shemariah*, pr. n. m. 1 Chr. 12, 5.

שְׁמֶרִין Chald. *Samaria*, the city, Ezra 4, 10. 17, i. q. Hebr. שְׁמֶרֶן.

שְׁמֶרִית (watchful, r. שָׁמַר) pr. n. f. *Shimrih*, 2 Chr. 24, 26; see in שָׁמַר b.

שְׁמֶרֶת (watch, guard, r. שָׁמַר) *Shimrath*, pr. n. m. 1 Chr. 8, 21.

שְׁבִשׁ \* obsol. root of doubtful signification; perh. from a reduplicated form שְׁבִשֵּׁשׁ (comp. in r. שָׁבַשׁ) from the simple root שָׁם (see שָׁמַם), and expressing the idea of astonishment, stupor. Hence שְׁמֶשׁ the sun, as causing stupor of the eyes, and so dread, terror, in the minds of rude nations, leading them to pay to the sun divine honours. Hence perh. Aram. שְׁמֶשׁ to minister, from the idea of wonder and reverence.

שְׁמֶשׁ Chald. only Pa. שְׁמֶשׁ, *to minister unto, to wait upon*, c. acc. Dan. 7, 10. Syr. id. For the primary idea, see in r. שְׁבִשׁ.

שְׁמֶשׁ, in pause שְׁמֶשׁ, c. suff. שְׁמֶשֶׁךְ, comm. gend. as m. Ps. 104, 19. f. Gen. 15, 17. R. שְׁמֶשׁ.

1. *the sun*, so called from the stupor, amazement, with which men look at him, see the root. Others as pr. high, celestial, comp. שְׁמֶרֶם, שְׁמֶרָה Chald. שְׁמֶשׁ, emph. שְׁמֶשֶׁא; Syr. مَعْمَ, emph.

شَمْسٌ, comm. id. Arab. شَمْسٌ fem. id.—Ex. 16, 21. Jer. 31, 35. Cant. 1, 6. al. sæp. תַּחַת הַשֶּׁמֶשׁ *under the sun*, i. e. on earth, an expression frequent in the book of Ecclesiastes, as 1, 3. 9. 14. 2, 11. 18. 19. 22. 4, 1. 3. 7. 15. al. לְפָנֵי שְׁמֶשׁ *before the sun*, i. e. in the sunshine, Job 8, 16; but for Ps. 72, 17 see לְפָנֵי no 1. p. 854. לְפָנֵי הַשֶּׁמֶשׁ *in the sight of the sun*, i. e. the sun being as it were present and looking on, 2 Sam. 12, 11. נָגַד הַשֶּׁמֶשׁ id. v. 12. Num. 25, 4. The rising of the sun is expressed by the verbs רָצָא, זָרַח; its setting by the verb בָּוֵא; see these verbs. For the worship of the sun, see Deut. 4, 19. 17, 3. Jer. 8, 2.



Ez. 8, 16. 2 K. 23, 5, 11; comp. Job 31, 26.—Metaph. Mal. 3, 20 [4, 2] **שֶׁמֶשׁ צְדָקָה** *the sun of righteousness shall rise*. So God is called **שֶׁמֶשׁ וָמָגֶן** *a sun and shield*, Ps. 84, 12.

2. Plur. **שֶׁמֶשׁוֹת**, *battlements*, sc. serrated, notched, q. d. suns, rays of the sun, Is. 54, 12. Sept. *ἐπάλξεις*.

Deriv. the two following.

**שִׁמְשׁוֹן** (sun-like, denom. from **שֶׁמֶשׁ**) *Shimshon, Samson*, pr. n. of a judge of Israel, of the tribe of Dan, celebrated for his strength, Judg. c. 13–16. Sept. *Σαμψών*, which Josephus (Ant. 5. 8. 4) explains by *ἰσχυρός*, but against the etymology. See Winer Bibl. Realw. art. *Simson*. Ewald Gesch. des Volkes Israel II. p. 401 sq.

**שִׁמְשַׁי** (sunny, from **שֶׁמֶשׁ**) *Shimshai*, pr. n. m. Ezra 4, 8, 17.

**שִׁמְשֵׁרַי** *Shamsherai*, pr. n. 1 Chr. 8, 26. It seems to have sprung from a double orthography, **שִׁמְשֵׁרַי** and **שִׁמְשַׁי**.

**שִׁמְחַי** *a Shumathite*, patronym. or gentile n. from a pr. n. **שִׁמְחָה** (garlic) 1 Chr. 2, 53; elsewhere unknown. R. שומ.

**שֵׁן**, constr. **שֵׁנִי**, c. Makk. **שֵׁן** and **שֵׁנִי**, c. suff. **שֵׁנוֹ**, fem. Prov. 25, 19, as in Aram. and Arab. but masc. in signif. no. 2.—Dual **שֵׁנַיִם**, constr. **שֵׁנַיִ**. R. **שֵׁנִי**.

1. *a tooth*, of men or animals; Aram.

**שֵׁן**, **שֵׁנָא**, **سِن**, Arab. **سِن**, Eth.

**סֵן**, id.—Ex. 21, 24. Lev. 24, 20. Deut. 19, 21. 32, 24. Spec. *elephant's tooth, ivory*, (comp. **שֵׁנֵיבַיִם**,) Cant. 5, 14, 7, 5. Ez. 27, 6. **שֵׁן קַרְנוֹת** *horns of ivory*, elephant's tusks, Ez. 27, 15, see in **קַרְנוֹ** lett. b. **שֵׁן כִּסֵּא** *a throne of ivory*, i. e. inlaid, ornamented, with ivory, 1 K. 10, 18. **שֵׁן מַטְוֵה** *couches of ivory*, inlaid, etc. Am. 6, 4. **שֵׁן הַיִּכְלֵי**, *ivory palaces*, i. e. with walls inlaid or covered with ivory, 1 K. 22, 38. Ps. 45, 9. Am. 3, 15.—Dual **שֵׁנַיִם** *teeth*, pr. two rows of teeth, Gen. 49, 12. Num. 11, 33. Mic. 3, 5. Cant. 4, 2. al. **שֵׁנֵי** *to gnash one's teeth*, Ps. 37, 12. 112, 10, comp. Lam. 2, 16; also **שֵׁנֵי** id. Job 16, 9. Proverbial: Job 19, 20 **אֶהְיֶה כִּשְׁנֵי** *I am escaped with the skin of my teeth*, i. e. scarcely do my gums re-

main from disease and wasting; comp. Engl. 'to escape with a whole skin.' 13, 14 **אֶשָּׂא בְשָׁרִי בְשֵׁנִי** *I take my flesh in my teeth*, i. e. expose my life to danger; since what is thus carried in the teeth is apt to be dropped; comp. in art. **כָּה** no. 1. c.

2. Any thing like a tooth, e. g. a) *a tine or prong of a fork or flesh-hook*; 1 Sam. 2, 13 **הַמְּזִלָּה שֶׁלֹּשׁ הַשֵּׁנִים** *a flesh-hook of three teeth*. So Arab. **سِن** tooth of a comb. b) *a sharp rock, peak, point of a hill or mountain*, Job 39, 28. 1 Sam. 14, 4, 5. Syr. **سِن** id. Arab.

**سِن جَبَل** id. Comp. Fr. *dent* applied to mountains, as Dent de Midi, etc.

3. *Shen*, pr. n. of a place, prob. a rock, c. art. **הַשֵּׁן** 1 Sam. 7, 12.

Comp. pr. names with **שֵׁן** are **שֵׁנָאב**, **שֵׁנָאזַר**.

\* **שֵׁנָא**, see r. **שֵׁנָה** I.

**שֵׁנָא** Chald. fut. **יִשְׁנָא** 1. i. q. Heb. **שֵׁנָה** I. no. 2, *to be different, diverse*, c. **מִן** Dan. 7, 3, 19, 23, 24.

2. i. q. Heb. **שֵׁנָה** I. no. 3, *to be changed, to change*, Dan. 6, 18, 3, 27. Espec. for the worse, as the countenance, *to change, to be altered*, Dan. 5, 6, 9.

PA. **שֵׁנִי** 1. Trans. *to change, to alter*; Dan. 4, 13 *let them change his heart*, impers. for *let it be changed*.—Part. pass. *different, diverse*, Dan. 7, 7.

2. *to transgress a law, mandate, decree*, q. d. to change it, Dan. 3, 28. Syr. id.

ITHPA. **אֶשְׁחַזֵּי**, *to be changed* Dan. 2, 9; espec. for the worse, *to be altered, disfigured*, Dan. 3, 19, 7, 28.

APH. **אֶשְׁנִי**, fut. **יִשְׁנָא** 1. *to change, to alter*, Dan. 2, 21; a royal mandate, Dan. 6, 9, 16.

2. *to transgress a statute, ordinance*, Ezra 6, 11, 12.

**שֵׁנָא**, see in **שֵׁנָה**.

**שֵׁנָא**, see in **שֵׁנָה**.

**שֵׁנָאב** (father's tooth) *Shinab*, pr. n. of a Canaanitish king, Gen. 14, 2.

**שֵׁנָאן** m. (r. **שֵׁנָה**) *repetition*; Ps. 68, 18 **אֶלְפֵי שֵׁנָאן** *thousands of repetition*, i. e. thousands upon thousands.

**שֵׁנָאזַר** (perh. fiery tooth) *Shenazar*, pr. n. m. 1 Chr. 3, 18.

\* **שנב** *obsol. root, Arab. شنب to be cool, spoken of the day; see Schult. ad Prov. 7, 6. Hence אֶשְׁנֵב q. v.*

\* I. **שנה** fut. **יִשְׁנֶה**, and **שָׁנָא** fut. **יִשְׁנֶה** once Lam. 4, 1; comp. Pi. Pu. and deriv. **שָׁנָן**. Pr. to bend, to fold, to double up or over; like Arab. **ثَنَى** to

fold together, to bend, **ثَنِي** the folding of a garment, folds of a serpent, a coil of rope, etc. To this notion of *folding, doubling*, may aptly be referred the other meanings of the verb; as also the numeral **שְׁנַיִם** two, **שֵׁנִי** second.—Hence

1. *to do the second time or again, to repeat*, Arab. **ثَنَى**, Chald. **הֶנָּה** q. v. Syr. **ܢܗܢܐ**. Neh. 13, 21 **אם תִּשְׁנֶה** *if ye do it again*. 1 K. 18, 34. Job 29, 22. With **ל**, 1 Sam. 26, 8 *once will I smite him* **וְלֹא אֶשְׁנֶה לוֹ** *and will not repeat it to him*, i. e. there shall be no need of smiting him twice. 2 Sam. 20, 10. With **ב** Prov. 26, 11 *a fool who repeats (persists in) his folly*. 17, 9 **שְׁנֵה בְּרָבֶר** *who repeateth a matter*, i. e. rakes up anew unpleasant things which should be forgotten.

2. *Intrans. to be different, diverse from any thing*, c. **מִן** Esth. 1, 7. 3, 8.

3. *to be changed, altered, espec. for the worse*, Lam. 4, 1; of the mind, Mal. 3, 6 *Jehovah change not*. Part. plur. **שֹׁנִים** *changing* sc. the mind, *changeable, fickle*, spoken of discontented persons, turncoats, who change from party to party, Prov. 24, 21; comp. Jer. 2, 36.

NIPH. *to be repeated*, e. g. a dream Gen. 41, 32.

PIEL **שָׁנָה**, once **שָׁנָה** 2 K. 25, 29.

1. *to change, to alter*, e. g. garments 2 K. 25, 29. Jer. 52, 33; a promise Ps. 89, 35; right, justice, i. e. *to pervert*, Prov. 31, 5. Also *to change often, to vary*, e. g. a way Jer. 2, 36; *to change the countenance of any one*, i. e. *to cause it to change to sadness*, Job 14, 20.

2. *to transfer to another place, acc. of pers. and ל of place*, Esth. 2, 9.

3. **שָׁנָה אֶת־עֵצָמוֹ**, *to change i. e. to disfigure one's understanding, to feign oneself mad, play the madman*, 1 Sam. 21, 14. Ps. 34, 1. Syr. **ܡܬܒ ܝܚܬܐ**, and ellipt. **ܡܬܒ**, *to be mad*.

PUAL *to be changed for the better*, Ecc. 8, 1, where **רִשְׁנָה** for **רִשְׁנָה**.

HITHP. *to change oneself*, i. e. *one's garments, to disguise oneself*, 1 K. 14, 2. Deriv. **שָׁנָה**, **שָׁנָה**, **שָׁנָה**.

\* II. **שנה** i. q. Arab. **سَنَّ**, *to shine, to be bright*; hence **שָׁנִי**.

**שָׁנָה** (r. **שָׁנָה** I.) constr. **שָׁנָה**; plur. **שָׁנִים**, constr. **שָׁנִי** poet. plur. **שָׁנִים**, constr. **שָׁנִים**; dual **שְׁנֵי שָׁנִים**; a year, pr. repetition sc. of the course of the sun, or of the seasons, as spring, harvest, winter, etc. comp. Gr. **ἐνιαυτός**, Arab.

**חֹרֶל** orbit, year. Chald. **שָׁנָה**, emph. **שָׁנָה**, Syr. **ܫܢܐ**, emph. **ܫܢܐ**.—Gen. 5, 3, 4, 5, 6, and very often. **שָׁנָה שָׁנָה** Deut. 14, 22, **שָׁנָה בְּשָׁנָה** 15, 20, **שָׁנָה בְּשָׁנָה** 1 Sam. 7, 16, i. e. *every year, from year to year*. **בְּשָׁנָה** in every year Ex. 23, 14. 17. al. **אַחַת בְּשָׁנָה** once in a year 30, 10. Lev. 16, 34. 2 Sam. 21, 1 **שָׁנָה אַחֲרֵי שָׁנָה** three years year after year, three years in succession. Repeated **בְּשָׁנָה . . . בְּשָׁנָה** in one year . . . in another year. Jer. 51, 46. Years are numbered thus: **בְּשָׁנָה שְׁנִי** in the year two of Asa, i. e. in his second year, 1 K. 15, 25; **בְּשָׁנָה שְׁמֹנֶה לְמָלְכוֹ** in the year eight of his reign 2 K. 24, 2; and so on Hebrew coins. Sometimes **שָׁנָה** is pleon. repeated, as **שֵׁשׁ מֵאוֹת שָׁנָה לַחַיִּי נֹחַ** in the six hundredth year of Noah's life Gen. 7, 16. Often of the years of life; hence **רַב שָׁנִים** multitude of years, old age, concr. aged men, Job 32, 7. **שְׁנוֹתַי** my years, my life, Ps. 31, 11. Is. 38, 10. 15. **יְמֵי שְׁנוֹתַי** the days of our years, of our life, Ps. 90, 10. Ecc. 6, 3. Also **בְּרֵאשִׁית הַשָּׁנָה** in the beginning of the year Ez. 40, 1; **בְּאַחַת הַשָּׁנָה** at the end of the year Ex. 23, 16. For **הַיּוֹבֵל** and **שָׁנָה** see arts. **יּוֹבֵל**.—Plur. **שָׁנִים** indef. some years, 2 Chr. 18, 2; comp. **יָמִים** some days.—Trop. year for the produce of the year Joel 2, 25.

DUAL **שְׁנֵי שָׁנִים** two years, biennium, Gen. 11, 10. 45, 6. 1 K. 15, 25. Am. 1, 1; also pr. two years of time, see no. 1. b, under art. **יָוֵם** Plur.

**שָׁנָה** f. (for **יִשְׁנָה**, r. **יִשְׁנָה**) once **שָׁנָה** by Chaldaism Ps. 127, 2, constr. **שָׁנָה**, c. suff. **שָׁנָה**, plur. **שָׁנִים**; sleep, Arab.



שנה, Gen. 31, 40. Prov. 3, 24. 6, 4. 9. 20, 13. al. Plur. שנות a little sleep. 24, 33.—Spoken of any thing transient, Ps. 90, 5 יהיו שנה they are (as) a sleep; others here a dream, but without good reason.

שנה or שנה Chald. f. I. i. q. Heb. שנה a year, Ezra 4, 25. 5, 13. Dan. 7, 1; plur. שנים Dan. 6, 1. Ezra 5, 11.

II. i. q. Heb. שנה sleep, c. suff. שנה Dan. 6, 19.

שנהבים m. plur. ivory, only 1 K. 10, 22. 2 Chr. 9, 21. Sept. ὀδόντες ἐλεφάντινοι, Targ. שן הפיל elephant's tooth. It is prob. compounded from שן tooth, and some foreign word for elephant; but as to what the latter word should be, there is great variety of opinion. Ewald regards הבים as contr. for הלבים, and this (like Gr. ἐλέφας) for Sanscr. karabha or kalabha elephant. Or perh. שן הבים should be read שנהבים ivory and ebony, see art. הבני. For various other opinions, see Thesaur. p. 1453 sq.

שנה, see שנה.

שני m. (r. שנה II,) crimson, rose colour, the colour obtained from a certain insect, Arab. קرمز Kermes, Coccus Ilicis Linn. which adheres with its eggs to the twigs of a species of oak, and is related to the cochineal or coccus cacti; comp. art. פרמיל, and see Comm. on Is. 1, 18. Rosenm. Alterthumsk. IV. ii. p. 447. Winer Realw. art. Carmesin. From Arab. Kermes comes Ital. cremesino, Engl. crimson. So חוט השני a crimson thread Cant. 4, 3, and simpl. שני id. Gen. 38, 28. 30. חקנת חוט השני a cord of crimson thread Josh. 2, 18, and חקנת השני id. v. 21; fully חקנת השני pr. crimson-worm Ex. 25, 4, and חקנת השני worm-crimson Lev. 14, 4. 6. 49. 51. 52. Num. 19, 6. From thread of crimson, purple, and byssus, were woven the hangings and cloths of the tabernacle, Ex. 26, 1. 31. 36. 27, 16. 36, 35. Num. 4, 8; and also certain vestments of the priests, Ex. 28, 5. 8. 33. 39, 1. 3. 8. 24. Meton. שני crimson for crimson garments 2 Sam. 1, 24. Jer. 4, 30. Plur. שנים crimson cloths, garments, Is. 1, 18. Prov. 31, 21.—It signifies, pr. 'a bright

colour,' from r. שנה II; comp. Aram. שנה, cocculus, also from שנה to be bright; comp. שני no. 2.—Others suppose שני to be pr. i. q. διψαρον, twice dyed, from r. שנה I; but only purple cloths or garments were dyed twice, never those dyed with cocculus. See Braun de vestitu Sacerd. p. 237 sq. Boch. Hieroz. III. p. 527 sq. ed. Lips.

שני m. (r. שנה I.) שני f. adj. ordinal.

1. the second, Gen. 1, 8. 2, 13. Ex. 2, 13. Num. 1, 1. al. sæp. So וְהַשְּׁנִיָּה and the second, i. e. again, once more, 2 Sam.

16, 19. Arab. ثَانِي, f. ثَانِيَة, Chald.

שני, Syr. ثَانِي. —Fem. שני also as adv. a second time, again, Gen. 22, 15. 41, 5. Lev. 13, 5. 6. Jer. 1, 13. Mal. 2, 13. al.

2. second, secondary, of a second rank or order; comp. Arab. ثَانِي and ثَانِي id.

also second or next to the prince; Chald. שני, Syr. ثَانِي, id. So plur. שנים the second, those marching second in order, in the second place, Num. 2, 16, comp. vv. 24. 31. In Gen. 6, 16 שנים are cells or chambers of the second story. Sing. in the difficult passage Judg. 6, 25 וַיִּבֶר הַשֵּׁנִי, prob. to be rendered: take thy father's young bullock, even the second bullock of seven years old; here השני marks a bullock of the second birth, inasmuch as such were regarded as more valuable than all others; so R. Tauchum ad 1 Sam. 15, 9, see in Thesaur. p. 1451. But in Num. 8, 8 פר שני is simpl. another bullock.

שני m. dual, (r. שנה I.) constr. שני, (fem. see below,) card. num. two, Gen. 44, 27. 1 Sam. 11, 11. Ecc. 4, 11. Am. 3, 3. al. sæp. c. art. שנים the two Ecc. 4, 9. 12. Sometimes the twofold, double, Ex. 22, 3. 6. 8; and this seems to be the primary idea, see the root. Arab.

اثنان, Aram. ثَانِي, which two latter vary from the primary form by changing n for r.—It is put either before or after a noun plural; the former being more usual in the earlier books, and the other in the later books; as שנים כרבים Ex. 25, 18; שנים עדים Deut. 17, 6; and

so Judg. 11, 37. 1 Sam. 25, 18. 1 K. 5, 28. Ez. 21, 24. al. but כְּרוּבִים שְׁנֵים 2 Chr. 3, 10, 15. 4, 12. Lev. 23, 18; also שְׁנֵים Josh. 2, 1, and אֲנָשִׁים שְׁנֵים Ex. 29, 1. Sometimes put with a collective noun, Gen. 46, 29. Num. 7, 17 sq.—Very often constr. שְׁנֵי is put before a genit. plur. as שְׁנֵי בָּנִים *two sons* Gen. 10, 25; שְׁנֵי כְּרֻבִים *two cherubs*, Ex. 37, 7; שְׁנֵי עֵדִים *two witnesses* Deut. 19, 15; and so Josh. 2, 4. 1 Sam. 1, 3; or before a genit. dual, as שְׁנֵי שְׂדֵהָ *thy two breasts* Cant. 4, 5. 7, 4; or a genit. collect. as שְׁנֵי רֶכֶב *two chariots* 2 K. 7, 14; or a suff. pron. plur. as שְׁנֵינוּ *both of us* 1 Sam. 20, 42. Job 9, 33; שְׁנֵיהֶם *both of them* Gen. 2, 25. 21, 27. al.—שְׁנֵים שְׁנֵים *two and two*, by pairs, Gen. 7, 9, 15. 1 Chr. 26, 17. גָּזַר לְשֵׁנִים וְכָרַח לְשֵׁנִים, *to cut in two*, Jer. 34, 18. 1 K. 3, 25.—Also *two* 1 K. 17, 12, and *two or three* 2 K. 9, 32. Is. 17, 6, for *a few*; comp. Am. 4, 8.

FEM. שְׁתֵּים by sync. for שְׁתֵּיתִים, (Arab.

اِثْنَانِ.) Dag. lene being put irregularly after a movable Sheva, as if Aleph were prefixed (אֲשֵׁתִים); constr. שְׁתֵּי; c. pref. בְּשְׁתֵּי Gen. 31, 41; לְשְׁתֵּי Ex. 26, 19; but בְּשְׁתֵּי Judg. 16, 28, contra בְּשְׁתֵּים שְׁתֵּי Jon. 4, 11.—So Lev. 23, 17 שְׁתֵּים שְׁתֵּי *two women* 1 K. 3, 16; שְׁתֵּי אַמּוֹת *two cubits* Ez. 40, 9; שְׁתֵּי שָׁנִים *two years* 2 Sam. 2, 10; constr. שְׁתֵּי בָנוֹת *two daughters* Gen. 19, 8; שְׁתֵּי שָׁנִים 1 Sam. 13, 1; and so Ex. 28, 11. Deut. 9, 15. With suff. שְׁתֵּיהֶן *they two*, both, Ez. 23, 13. 1 Sam. 25, 43; also אֲנַחְנוּ שְׁתֵּים *we two* 1 K. 3, 18.—Simpl. שְׁתֵּים *two things* Job 13, 20. Prov. 30, 7. Is. 51, 19.—Often in dates, as בְּשָׁנָה שְׁתֵּים לְאַסָּה *in the year two of Asa* 1 K. 15, 25. 2 K. 1, 17. 14, 1. 15, 32. Hagg. 1, 1. Dan. 2, 1; and so on Heb. coins, see Thesaur. p. 1450.—Also שְׁתֵּים as adv. *a second time, again*, Ps. 62, 12. Neh. 13, 20; also בְּשְׁתֵּים id. Job 33, 14. 1 Sam. 18, 21.

Hence masc. שְׁנֵים עָשָׂר, *five times* שְׁנֵי עָשָׂר Ex. 28, 21. Num. 7, 3. Josh. 3, 12. 1 K. 7, 42. Ez. 47, 13; *twelve*, 2 Sam. 2, 15. 1 Chr. 25, 9–31. שְׁנֵים עָשָׂר אֲנָשִׁים *twelve men* Deut. 1, 23. Gen. 17, 20, 42, 13; שְׁנֵי ע' אִישׁ id. Num. 1, 44. Esth. 2, 12. שְׁנֵי ע' פָּרִים *twelve bullocks* Ezra 8, 38. With art. הַשְּׁנֵים 1 K. 19, 19. Josh.

4, 4.—Also for the ordinal, *the twelfth*, הַשְּׁנֵים עָשָׂר 1 Chr. 25, 19. 27, 15. בְּש' ע' חֹדֶשׁ *on the twelfth of the month* Ez. 29, 1; but בְּשָׁנָה עָשָׂר חֹדֶשׁ *in the twelfth month* Ez. 32, 1.

FEM. שְׁתֵּים עָשָׂר, *four times* שְׁתֵּי עָשָׂר Josh. 4, 8. Ez. 32, 1. 17. 33, 21; *twelve*, as אֲבָנִים ש' ע' *twelve stones* Josh. 4, 3. 20. 18, 24. 1 K. 18, 31. ש' ע' שְׁנָה *twelve years* Gen. 14, 4. 1 K. 16, 23.—For the ordinal, *the twelfth*, as ש' ע' בְּשָׁנָה *in the twelfth year* 2 K. 8, 25. 17, 1. Esth. 3, 7.

שְׁנִינָה f. (ר. שָׁנָה) *a sharp or pointed saying*, and hence *mockery, derision*. לְשֵׁנִינָה *to be for mockery*, an object of scorn, Deut. 28, 37. 1 K. 9, 7.

שְׁנִיר, see שְׁנִיר.

\* שָׁנָה *to sharpen*, e. g. a sword, Deut. 32, 41; metaph. the tongue, i. e. *to utter sharp or pointed sayings* against any one, Ps. 64, 4. 140, 4; comp. 120, 3. 57, 7, and rr. פָּלַם, פָּרַח. Part. pass. שְׁנִינָה *sharpened, sharp*, of a weapon, Ps. 45, 6.

Is. 5, 28. Chald. Pa. שָׁנָה, Arab. سَنَّ, id.

PIEL, *to sharpen in*, Germ. einschärfen, i. e. *to inculcate*, c. acc. of thing and dat. of pers. Deut. 6, 7.

HITHPO. *to be pricked, pierced*, e. g. with pain, Ps. 73, 21.

Deriv. שָׁנָה, שְׁנִינָה; perh. שָׁנָה for שְׁנָה.

\* שָׁנַם in Kal not used, perh. *to force or bind together, to compress*, kindr. with אָנַם; comp. Chald. שָׁנַן, שְׁנַן, sandal-thong, shoe-latchet; also Arab. شَنَّس implexus est, adhæsit.

PIEL שָׁנַם *to gird up*, sc. the loins, 1 K. 18, 46. So all the ancient versions, and the context demands it.

שִׁנְעָר Shinar, pr. n. of the country around Babylon, Gen. 11, 2. 14, 1. Is. 11, 11. Zech. 5, 11. Dan. 1, 2; comprising the cities Babylon, Erech, Accad, and Calneh, Gen. 10, 10. See Bochart Phaleg 1. 5. J. D. Michaelis Spicileg. Geogr. I. p. 231. Tuch de Nino urbe p. 9 sq. Syr. شَنْعَر of the country around Bagdad; see Barhebr. p. 256. The derivation is unknown. See more Thesaur. p. 1454.



שָׁנָה f. (ר. נָשַׁן) i. q. שָׁנָה, *sleep*, Ps. 132, 4.

\* שָׁסָה fut. רָשַׁסָה, kindr. with שָׁסָם, שָׁסָה, q. v. *to plunder, to spoil*, Ps. 44, 11; c. acc. of thing, Hos. 13, 15. 1 Sam. 21, 1. Part. pass. שָׁסָה subst. plur. שָׁסָים *plunderers, spoilers*, Judg. 2, 14. 2 K. 17, 20; שָׁסָה שָׁסָה *spoilers of my heritage* Jer. 50, 11; c. suff. שָׁסָה *his spoilers*, they who spoil him, 1 Sam. 14, 48. Judg. 2, 16. Jer. 30, 16 Keri, for Keth. see in r. שָׁסָם. Part. pass. שָׁסָה *plundered, spoiled*, Is. 42, 22.

Po. שָׁסָה, for שָׁסָה which is read in some Mss. *to plunder, to spoil*, c. acc. of thing, Is. 10, 13.

\* שָׁסָם fut. רָשַׁסָם, *to plunder, to spoil*, i. q. שָׁסָה, c. acc. of pers. Judg. 2, 14. Ps. 89, 42; acc. of thing, 1 Sam. 17, 53. Part. plur. c. suff. שָׁסָה by Aramæism for שָׁסָה, Jer. 30, 16 Keth. comp. part. שָׁסָה, from r. שָׁסָה.

NIPH. שָׁסָה, fut. רָשַׁסָה, *to be plundered, spoiled*, Is. 13, 16. Zech. 14, 2.

Deriv. שָׁסָה.

\* שָׁסָה *to cleave, to split, to divide*; kindr. are שָׁסָה, שָׁסָם, also שָׁסָה, שָׁסָה, as likewise Arab. شسع and Heb. שָׁסָה.

In Kal spoken of the cloven hoofs of beasts; as שָׁסָה שָׁסָה שָׁסָה and ש' ש' *cleaving the cleft of the hoof or hoofs*, i. e. cloven-footed, Lev. 11, 3. 7. 26. Deut. 14, 6; comp. r. פָּרַס Hiph. Part. pass. fem. שָׁסָה *the cloven hoof* Deut. 14, 7.

PIEL שָׁסָה 1. *to cleave, to split*, but not so as to separate the parts; Lev. 1, 17 *and he shall cleave it (שָׁסָה אֹהֶר) with the wings thereof, but shall not divide it asunder*.

2. *to rend, to tear in pieces*, e. g. a lion, Judg. 14, 16.

3. Metaph. *verbis dilacerare*, i. e. *to chide, to upbraid*, 1 Sam. 24, 8.—Hence

שָׁסָה *cleft, fissure*, see r. שָׁסָה in Kal.

\* שָׁסָה in Kal not used, *to cut in pieces*; kindr. with שָׁסָה, שָׁסָה, also שָׁסָה, שָׁסָה, Syr. شسف.

PIEL fut. שָׁסָה, *to cut or hew in pieces* 1 Sam. 15, 33. Sept. ὀφθαλμοί, Vulg. in frustra concidit.

\* I. שָׁסָה fut. רָשַׁסָה, apoc. רָשַׁסָה; *to look, kindr. with שָׁסָה, שָׁסָה, where see*; the primary idea being that of *dividing, discerning*, comp. שָׁסָה note, שָׁסָה I. Hence absol. *to look around for help*, 2 Sam. 22, 42. Spec. a) With אֶל *to look upon with favour, to have respect to the sacrifice of any one*, Gen. 4, 4. 5. b) *to have respect to a law, to observe*, c. בָּ Ps. 119, 117, where fut. 1 sing. אֶשָּׂה has the paragog. ה־, which is very rare in verbs נָה; comp. נָשָׂה Is. 41, 23. c) *to look to any one, expecting help*, c. אֶל Is. 17, 8; עַל 17, 7. 31, 1; בָּ Ex. 5, 9. d) With מִן and מֵצֵל *to look away from, to turn away the eyes from any person or thing, to let alone*, Job 7, 19. 14, 6. Is. 22, 4.

HIPH. i. q. Kal lett. d, with מִן Ps. 39, 14 *look away from me, spare me*. The form רָשַׁסָה is here imper. apoc. for רָשַׁסָה, whence רָשַׁסָה (like הָרַב, הָרַב) and then the tone being changed and the first syllable made long, רָשַׁסָה. There is then no need of deriving this form from a root ע"ש, nor of changing the vowels. Another רָשַׁסָה see in שָׁסָה Hiph.

HITHP. רָשַׁסָה, fut. apoc. רָשַׁסָה. 1. *to look around for help*, Is. 41, 10.

2. *to look upon each other*, sc. with astonishment, *to be amazed*, Is. 41, 23; for the form רָשַׁסָה see in Kal lett. b.

Deriv. Chald. שָׁסָה, perh. שָׁסָה.

\* II. שָׁסָה i. q. Syr. شمس; Heb. שָׁסָה, *to be smeared together with viscous matter*, spoken of the eyes, *to be blinded*, Is. 32, 3.

שָׁסָה Chald. f. (r. שָׁסָה I.) *emphat. שָׁסָה, שָׁסָה, a moment of time*, pr. a look, glance of the eye, Germ. Augenblick, Syr. شمس and Arab. سَاعَة moment, also hour; Eth. ሰዓት and ሰዓት id. *in the same moment*, i. e. instantly, immediately, Dan. 3, 6. 15. 4, 30. 5, 5; but 4, 16 בְּשָׁסָה *for a moment*, i. e. for a short time.

\* שָׁסָה obsol. root, prob. i. q. שָׁסָה I. 3, *to run up and down*; pr. to lash, to row. Syr. شمس to swim, to fly, sc. by the motion of the limbs and wings; also Nator. of a stag running up and down in the desert.—Hence

**שעטא** f. constr. **שעטת**, *course, race, rushing*, sc. of horses rushing onward, Jer. 47, 3. So Targ. Peshito, Aquila, D. Kimchi, and others. J. D. Michaelis and Gesenius prefer the sense of *stamping*, comparing Arab. **ثعلب** II; which however is not to *stamp* on the ground, but to *pound* in pieces.

**שעטני** a kind of cloth or garment made of two sorts of threads, linen and woollen, woven together, Lev. 19, 19, where it is coupled with **כלאים**. Deut. 22, 11 *thou shalt not wear Shaatnez, woollen and linen together*, Sept. **σιβδηλον**, i. e. adulterated, not genuine.—The etymology is very obscure. That proposed by Bochart, Hieroz. I. p. 406, and that of Buxtorf, Lex. Chald. col. 2483, both of whom seek its origin in the Semitic languages, have little probability. Nor is that entirely satisfactory which is suggested by Jablonsky, Opusc. ed. te Water I. p. 294, and by Forster, de Byssu Antiquorum p. 92, who refer it back to the Coptic word **ϣοντνec** *Shontnes*, i. e. *byssus fibriatus*. More prob. the LXX have to a certain extent expressed the true sense by the word **σιβδηλον**. The first part of **שעטני** may therefore well be the Coptic word **ϣοοϣ**, i. e. "*σιβδηλος*, spurius, impurus, reprobus," as explained by Peyron in Lex. while the other part perh. is shortened from Copt. **CHTE** i. q. **مبروم** i. e. *twisted from many threads*; the particle **נ** being interposed.

\* **שעל** obsol. root, prob. *to cleave, to break through, to make hollow*, as would appear from the derivatives **שעל** hollow of the hand, **משעל** hollow way, **שועל** the fox, pr. the burrower; as also from the kindred roots **שער**, **שחר**, **שאל** II, whence **שאל** Sheol, Hades.

Deriv. **שעל**, **שועל**, **משעל**; pr. n. **שעלים**, **שעלבים**.

**שעל** m. c. suff. **שעלי**, plur. **שעלים**, constr. **שעלי**. Aram. **שעל**, **שעלא**, **שעלל**, id.

1. *the hollow of the hand, the palm*, Is. 40, 12.

2. *a handful*, 1 K. 20, 10. Ez. 13, 19.

**שעל**, see **שועל**.

**שעלבים** Judg. 1, 35. 1 K. 4, 9, and **שעלבין** Josh. 19, 42, (city of foxes, for the fuller **ש' ברא**, comp. Arab. **ثعلب** i. q. **שועל** fox,) *Shaalbim, Shaalabbin*, pr. n. of a city in the tribe of Dan, see Relandi Palæst. p. 988.—Gentile noun **שעלבני** (as if from **שעלבין**) *a Shaalbomite*, 2 Sam. 23, 32. 1 Chr. 11, 33.

**שעלים** (foxes' region) *Shaalim*, pr. n. of a district 1 Sam. 9, 4; prob. i. q. **שועל** fox. **שועל** q. v. in **שועל** no. 2.

\* **שעם** obsol. root, Arab. **سعم**, *to go swiftly*, sc. a camel, **مسعما** a swift torrent. Hence perh. **משעם**.

\* **שען** *to lie down, to rest*; see kindr. **שון**, **שון**. In Kal not used.

NIPH. **נשען**, fut. **ישען** 1. *to lean upon, to rest upon*, e. g. a spear, c. **על** 2 Sam. 1, 6. **נשען על יד פ'** *to lean upon the hand of any one*, said of kings who lean upon their high officers and attendants in public, 2 K. 5, 18. 7, 2. 17. Metaph. *to rely upon, to trust in* any person or thing, c. **על** Is. 10, 20. 31, 1. Job 8, 15. 2 Chr. 13, 18. 14, 10. 16, 7. Mic. 3, 11; **נשען** Prov. 3, 5; **ב** Is. 50, 10; absol. Job 24, 23.

2. *to lean against*, e. g. a column, c. **על** Judg. 16, 26; of a country, *to be adjacent, to adjoin*, c. **ל** Num. 21, 15.

3. *to recline*, pr. to be leaning upon the elbow, Gen. 18, 4.

Deriv. **משען**, **משענה**, **משענה**, and pr. n. **שענן**.

\* **שעע**, imper. pl. **שעו**, pr. *to stroke, also to overspread, to smear*; comp. r. **שעע** II. Chald. and Syr. **שעע** and **שוע**, **شع** and **شع**, id.—In Kal once intrans. *to be smeared together*, e. g. the eyes, *to be blinded*, Is. 29, 9; see in Hithp.

HIPH. imp. **השע** *to smear*, i. e. *to blind the eyes*, Is. 6, 10.

PILP. **שעשע** 1. Trans. *to delight, to rejoice*, pr. to stroke, to soothe, Ps. 94, 19.

2. Intrans. *to delight oneself, to be delighted*, Is. 11, 8; c. acc. *in or with* any thing, Ps. 119, 70.

POLP. **שעשע** *to be soothed, to be caressed, dandled* on the knees, Is. 66, 12.



**HITHPALP.** הִשְׂתַּחֲשִׁיעַ *to delight oneself, to take one's pleasure*; Is. 29, 9 הִשְׂתַּחֲשִׁיעוּ הַשְׂמָדִים *delight yourselves and be ye blinded*, i. e. indulge, if ye will, in your delights and pleasures; but soon ye shall be blinded with astonishment at the things which shall happen. For this use of two imperatives, of which the first is permissive while the second asserts and threatens, see Heb. Gram. § 127. 2. With *in* or *with* any thing Ps. 119, 16. 47.

Deriv. שַׂחֲשִׁיעִים.

\* שַׁעַר *absol. root, prob. i. q. פָּצַח, to divide.* Hence

שַׁעַר (division) *Shaaph*, pr. n. m. a) 1 Chr. 2, 47. b) ib. v. 49.

\* I. שַׁעַר 1. *to cleave, to split, to divide*; Arab. intrans. تَغَرَّ to be cleft, to open in fissures, <sup>50</sup>تَغَرَّ cleft, aperture; Eth. ሰረፈ to break, then to loosen, to destroy. Hence שַׁעַר gate; for part. שַׁעֲרָה see in its order.

2. *to estimate, to fix the value of any thing*, Prov. 23, 7. Verbs of cleaving, dividing, readily pass over to the idea of deciding, judging. Arab. سَعَّر II, to fix a price, <sup>50</sup>سَعَر price of grain, Chald.

שַׁעַר id.—Hence שַׁעַר no. 2, and pr. n. שַׁעֲרָה.

\* II. שַׁעַר i. q. שָׁעַר q. v. *to shudder*, not in use in the verb; but hence the deriv. שַׁעֲרָה, שַׁעֲרוֹר, שַׁעֲרוֹר.

שַׁעַר comm. gend. but f. Is. 14, 31, comp. Neh. 13, 16; in pause שַׁעַר, loc. שַׁעֲרָה; plur. שַׁעֲרִים, constr. שַׁעֲרֵי.

1. *a gate*, Syr. and Chald. by transpos. שַׁעַר. E. g. of a camp, Ex. 32, 26. 27; of a city Gen. 23, 18. Josh. 2, 7; of the temple Ez. 8, 5. 10, 19; of a palace Esth. 2, 19. 6, 10, whence שַׁעַר *for the palace itself* (comp. *the Porte*) Esth. 3, 2. 3. 4, 2. 6. 6, 12; see in שַׁעַר. Once of the gate of a larger public building, where the city magistrate dwelt, 2 K. 23, 8; but never does it denote the door of a house or tent, except perh. once Prov. 14, 19. Hence שַׁעַר gate differs from שַׁעַר a valve, door, and from שַׁעַר

door-way, opening; so that we find שַׁעַר הַבָּיִת *the doors of the gate of the city* Judg. 16, 3. 1 Sam. 21, 14. Neh. 6, 1; also שַׁעַר הַבָּיִת *the entrance (opening) of the gate of the city* Josh. 8, 29. Judg. 9, 35. 2 Sam. 10, 8. 1 K. 22, 10; comp. Prov. 1, 21.—Further, שַׁעַר הַשָּׁמַיִם *the gate of heaven* Gen. 28, 17; שַׁעַר שְׁאוֹל or שַׁעַר שְׁאוֹל, *the gates of Sheol or of death* Is. 38, 10. Ps. 9, 14. 107, 18. Job 38, 17, i. q. *Aídao níai* Hom. *πύλαι ᾗδου* Matt. 16, 18. Also Nah. 2, 7 שַׁעַר הַנְּהַר *the river-gates*, perh. sluices from the Tigris with which they had fortified Nineveh; comp. Arab. نَرْعَة

gate, sluice. So שַׁעַר הָאָרֶץ *the gates of the land* are the passes into a country, where the enemy can have entrance, Jer. 15, 7. Nah. 3, 13; comp. the Cilician gates, etc. בְּשַׁעֲרֶיהָ *within thy gates*, i. e. in thy cities, Ex. 20, 10. Deut. 5, 14. 12, 12. 17, 18; and so שַׁעֲרֵיהֶם *in one of thy cities* 17, 2, comp. 1 K. 8, 37. 2 Chr. 6, 28. Hence שַׁעַר אֹיְבֵי *to possess the country or cities of one's enemies*, Gen. 22, 17. At the gates of cities was the *market-place, forum*, רֹהֵב, (comp. espec. Neh. 8, 16. 2 Chr. 32, 6,) where trials were held, and where the inhabitants came together either for business, or to sit and converse with each other, Gen. 19, 1. Ruth 4, 11. Prov. 31, 23. Lam. 1, 4. Hence בְּשַׁעַר *in the gate*, often for *in court, before the tribunal*, Deut. 25, 7. Job 5, 4. 31, 21. Prov. 22, 22. Is. 29, 21. Amos 5, 10. 12, 15; שֹׁכְנֵי שַׁעַר *those sitting in the gate*, i. e. idlers, Ps. 69, 13; Ps. 127, 5 see in דָּבָר note, p. 212. Ruth 3, 11 כָּל-שַׁעַר עָמִי *all the gate* (i. e. concourse, assembly) of my people.

The gates in the walls of Jerusalem seem to be mostly enumerated in Neh. c. 3; and some are mentioned elsewhere in the same book and in other books. But it is very difficult to fix the place of the several gates. Yet in this we are aided by the language of Nehemiah; who in c. 3 narrates by whom and in what order the walls and gates of the city were rebuilt; beginning it would seem on the eastern side, and proceeding along the northern and western sides and then along the southern to the

place of departure. The additional notices in c. 2 and c. 12, 31 sq. assist in filling out the sketch. The order is as follows: a) שַׁעַר הַצֹּאֵן, *the sheep-gate*, the first named in Neh. 3, 1; and to which the order returns v. 32, comp. 12, 39; i. q. ἡ προβαταὶκή John 5, 2. It is to be sought in the eastern part of the city and near the temple; since the rebuilding of it was undertaken by the high priest and other priests, Neh. 3, 1. [It was also near the pool of Bethesda, John 5, 2; perh. the intermitting fountain in the valley of the Kidron just south of the temple; see Bibl. Res. in Palest. I. p. 508.—R.] It prob. took its name from the sheep sold in the market around it, as victims for the sacrifices in the temple. b) שַׁעַר הַדָּגִים, *the fish-gate*, so called from the fish there sold, Neh. 3, 3, 12, 39. Zeph. 1, 10; also 2 Chr. 33, 14, where Manasseh is said to have rebuilt the wall of the city, beginning on the west and proceeding around the southern side to the fish-gate; perh. that now called St. Stephen's gate. c) שַׁעַר הַיְשָׁנָה, *the old gate*, Neh. 3, 6, 12, 39; perh. the שַׁעַר הָרִאשׁוֹן *the first gate* Zech. 14, 10. d) שַׁעַר בִּנְיָמִין, *the gate of Benjamin*, as leading to the territory of that tribe, Jer. 37, 13 comp. 12, 38, 7. Zech. 14, 10; oftener called שַׁעַר אֶפְרַיִם, *the gate of Ephraim*, as leading also to the country of Ephraim, Neh. 8, 16, 12, 39. 2 K. 14, 13. 2 Chr. 25, 23; the same now called the Damascus gate. But the upper (high) gate of Benjamin, שַׁעַר בִּנְיָמִין הַעֲלִיּוֹן Jer. 20, 2, belonged to the temple, i. q. שַׁעַר בֵּית יְהוָה הַעֲלִיּוֹן *the upper (high) gate of the house of the Lord* 2 K. 15, 35. 2 Chr. 27, 3. Ez. 9, 2. e) שַׁעַר הַפִּנָּה 2 K. 14, 13. 2 Chr. 26, 9. Jer. 31, 38, also הַפְּנִים ש' Zech. 14, 10, *the pinnacle-gate or corner-gate*, 400 cubits distant from the gate of Ephraim, 2 K. 1. c. The שַׁעַר הַפִּנָּה 2 Chr. 25, 23 seems to be corrupted from שַׁעַר הַפִּנָּה ש', as appears from the parall. passage 2 K. 14, 13.—Towards the west we find: f) שַׁעַר הַיָּאֵף, *the valley-gate*, leading out into the upper part of the valley of Hinnom, where now is the Yāfa gate, Neh. 2, 13, 15, 3, 13. 2 Chr. 26, 9. From this point the wall was carried southward along

the steep brow of Zion, where gates were not needed. g) שַׁעַר הַאֲשָׁפָה, *the dung-gate*, Neh. 2, 13, 3, 14, 12, 31, and contr. הַשָּׁפָה ש' 3, 13; it was 1000 cubits, i. e. a long interval, distant from the valley-gate. Josephus calls it *the gate of the Essenes*, B. J. 5, 4. 2. Some suppose it to have been the present portal in the valley of the Tyropæon, now called *the dung-gate* by travellers; but this is in the modern wall, which is there far within the ancient line. Others place it on the west or southwest.—The remaining gates all seem to have been on the southeastern part of the city, in that part of the walls which surrounded the hill Ophel after the time of Manasseh, 2 Chr. 33, 14. Neh. 3, 27. They are as follows: h) שַׁעַר הַמַּיִן, *the fountain-gate*, near the king's pool and gardens, Neh. 2, 14, 3, 15, 12, 37. This doubtless took its name from Siloam; and is described as *the gate between the two walls* 2 K. 25, 4. Jer. 39, 4, 52, 7. i) שַׁעַר הַמַּיִם, *the water-gate*, northeast of the fountain-gate, Neh. 3, 26, 8, 1, 3, 16, 12, 37; perh. the same with that which in the time of Jeremiah was called: k) שַׁעַר הַחֶרֶסֶת, *the pottery-gate*, Jer. 19, 2, by which one went out to go to the valley of Hinnom. Others hold it to be the same with the valley-gate.—Several other gates are quite uncertain; as הַמִּזְרָה ש', *the east-gate*, Neh. 3, 29; which may perh. be either the water-gate or the horse-gate. This latter, הַסּוּסִים ש', *the horse-gate*, Neh. 3, 28. Jer. 31, 40. 2 Chr. 23, 15 comp. 2 K. 11, 16, is commonly reckoned as in the walls of the city; but belonged more prob. to the wall enclosing the temple; and so also the following: ש' הַמַּעְבָּק, Vulg. *porta judicialis*, Neh. 3, 31; ש' הַיָּהוּדָה הַחֲדָשׁ, *the new gate of the Lord*, Jer. 26, 10, 36, 10; ש' הַעֲלִיּוֹן, see above in lett. d; הַמַּעְבָּרָה ש', *the prison-gate*, Neh. 12, 39; ש' סוּר 2 K. 11, 6, for which הַסּוּר ש' 2 Chr. 23, 5, see in art. סוּר no. 3; ש' שְׁלֵכָה, *the gate of overthrow*, 1 Chr. 26, 16; ש' הַפְּנִימִיָּה, *the inner gate*, Ez. 8, 3. With the king's palace was prob. connected הַרְצִים ש', *the gate of the runners or body-guard*, 2 K. 11, 19. And finally, *the middle or interior gate*, שַׁעַר הַתְּוֶה Jer. 39, 3, seems



to have led from the upper to the lower city.—The difficult question as to the gates of Jerusalem, has been variously treated; see espec. Lightfoot Opp. II. p. 184 sq. Rosenm. Bibl. Alterth. II. ii. p. 216 sq. E. Robinson in Bibl. Res. in Palest. I. p. 471 sq.

2. *a measure*, see *r. שער* no. I. 2. Gen. 26, 12 *מֶדֶד שְׂעָרִים* *a hundred measures*, i. e. *ἑκατον πλάσιος*, a hundred fold.

*שְׂעָרִי* adj. *horrid*, i. e. *bad, foul, loathsome*, of figs, Jer. 29, 17; comp. 24, 8. *R. שְׂעָרִי* II.

*שְׂעָרִי*, see *שְׂעָרִי*.

*שְׂעָרוֹרִי* adj. (*r. שְׂעָרִי* II) *horrible*; fem. *something horrible*, Jer. 5, 30. 34, 14.

*שְׂעָרוֹרִי* id. Jer. 18, 13; fem. *שְׂעָרוֹרִיָּה* Hos. 6, 10 Keri. *R. שְׂעָרִי* II.

*שְׂעָרִיָּה* (whom Jehovah estimates, *r. שְׂעָרִי* I) *Sheariah*, pr. n. m. 1 Chr. 8, 38. 9, 44.

*שְׂעָרַיִם* (two gates) *Shaaraim*, pr. n. of a city in the tribe of Judah, Josh. 15, 36. 1 Sam. 17, 52. 1 Chr. 4, 31.

*שְׂעָרִירִי* adj. i. q. *שְׂעָרוֹרִי*; fem. Hos. 6, 10 Keth.

*שְׂעָשְׂגָז* *Shaashgaz*, pr. n. of a Persian eunuch, the keeper of the women in the court of Xerxes, Esth. 2, 14.—Bohlen compares Pers. *ساکش* *beauty's servant*; but this is doubtful.

*שְׂעִשְׂעִים* plur. *delight, pleasure*, Prov. 8, 30. Ps. 119, 24. Jer. 31, 20. *R. שְׂעִשְׂעִי* Pilp.

\* *שְׂפָה* in Kal not used, pr. *to rub, to scratch, to scrape*, then *to scrape or pare off*. Chald. *שָׂפָא* to rub, file, polish; Syr. *معا* to file, pr. *to make smooth, bald*; *مَعَدَل* file, *مَعْدَل* a filing, paring. Kindr. are *שִׁיפָה*, *שִׁפָּה*; also Arab.

*صَفَا* to be bright.

NIPH. Part. *נִשְׁפָּה*, *bare, bald*, pr. *abraded*, of a mountain, Is. 13, 2. Sept. *ὄρος πεδιών*.

PUAL, *to be worn away, wasted*, of one wasted with disease and ready to die; Job 33, 21 Keri *נִשְׁפָּהוּ עֲצָמוֹתָיו* *his bones are wasted*, *לֹא רָאָה* *they are no more seen*, i. e. he pines away and disappears. So Ibn Ezra, comp. Chald. *שָׂפָא*. Others,

*his bones are made bare, are naked of flesh*; so Jerome, 'ossa quæ tecta fuerunt nudabuntur;' and so several modern interpreters. Keth. *שְׂפָה* q. v.

Deriv. *שְׂפָה*, *שִׁפָּה*, and pr. n. *שְׂפָה*, *רְשָׁפָה*.

*שְׂפָה* or *שִׁפָּה*, (*r. שְׂפָה*) only in plur. 2 Sam. 17, 29 *שְׂפֹת בָּקָר*, according to Targ. Syr. and the Heb. intpp. *cheeses of kine*, so called as being rubbed, grated, ground fine, in order to be eaten; so the Arabs of the desert to this day, see Burckhardt Notes on the Bedouins I. p. 60.

*שְׂפֹה* (smoothness, *r. שְׂפָה*) *Shepho*, pr. n. m. Gen. 36, 23; for which *שְׂפִי* *Shephi* 1 Chr. 1, 40.

*שְׂפֹט* m. (*r. שְׂפָט*) *judgment, punishment*, 2 Chr. 20, 9. Plur. *שְׂפֹטִים* Ez. 23, 10; *י* being shortened to *י*, Heb. Gr. § 27. n. 1.

*שְׂפֹפָם* (perh. i. q. *שְׂפִיפֹן* serpent) *Shephupham*, (Engl. Vers. *Shupham*), pr. n. of a son of Benjamin, Num. 26, 39. In Gen. 46, 21 written *רְשָׁפִים*, perh. for *שְׂפִים*.

*שְׂפֹפָן* (id.) *Shepuphan*, pr. n. m. 1 Chr. 8, 5.

*שְׂפֹת* Neh. 3, 13, see in *אַשְׁפֹּת*.

\* *שְׂפַח* obsol. root, *to spread out, to expand*, i. q. *שָׂפָח*, *שָׂפָח*, *שָׂפָח*; also *to adjoin, to associate*, comp. *r. שָׂפָח* no. 4. Hence *מִשְׂפָּחָה* family, and

*שְׂפָחָה* f. constr. *שְׂפָחָה*, plur. *שְׂפָחוֹת*, *famula*, 'one of the family,' a family servant, i. e. *a maid servant, handmaid*, espec. as waiting upon the mistress; so called from associating with the family; Gen. 16, 1. 8. 30, 7. 10. Ps. 123, 2, comp. Is. 24, 2. Prov. 23, 23; so the *שְׂפָחָה* *servant* waited upon the master, with whom the *שְׂפָחָה* is often joined, Gen. 20, 14. 32, 6. Esth. 7, 4. Jer. 34, 9 sq. Sometimes the *שְׂפָחָה* was given by the mistress to her husband as a concubine, Gen. 16, 2. 30, 18. Ex. 11, 5 *שְׂפָחָה אַחֶרֶת* *the maid servant behind the mill*, the mill-wench, see in *r. שְׂפָחָה*.—In addressing a superior, a Hebrew woman from modesty or humility spoke of herself as *שְׂפָחָהְךָ* *thy handmaid*, for *I*; just as a man spoke of himself as *שְׂפָחָהְךָ* *thy*

*servant*, see in כָּבֵד no. 1; so 1 Sam. 1, 18. 25, 27. 28, 21. 22. 2 Sam. 14, 6 sq. Ruth 2, 13. al.—1 Sam. 25, 41 אֲמָהָה לְשִׁפְתָּהּ *lo thy handmaid is for a servant etc.* is ready to render service.

\* שִׁפְטָא fut. יִשְׁפֹּט, 3 plur. in pause once יִשְׁפֹּטוּ Ex. 18, 26; imper. parag. שִׁפְטָה.

1. *to judge*; not found in the other Semitic dialects, except Phœn. part. שֹׁפֵט a judge, see in no. 2. The primary idea seems to be *to set upright, to erect*, like Germ. *richten*, and Eth. ሰፋረ to judge, i. q. Heb. בָּיַן from בָּנָה. comp. the kindr. שָׁפַט, שָׁבַט, שָׁבַח, q. v.—Absol. Gen. 19, 9. Is. 11, 3. Job 22, 13. Ez. 44, 24; c. acc. of pers. whose cause is judged, Ex. 18, 22. 26. Deut. 16, 18. Is. 11, 4. Joel 4, 12; rarely c. acc. of thing, Ex. 18, 22. 26. Also צָדִיק שֹׁפֵט Prov. 31, 9, and מִישְׁפָּט ש' Ps. 75, 3, *to judge justly, uprightly, to do justice, equity*, comp. Ps. 58, 2; contra הַשֹּׁפֵט הַלֵּל *to judge unjustly* Ps. 82, 2. Further, מִשְׁפָּט שֹׁפֵט *to give judgment, to pronounce sentence*, 1 K. 3, 28; מִשְׁפָּט ש' אֱמֶת *to judge (execute) true judgment*, in accordance with *truth*, Zech. 7, 9; also 8, 16. Ez. 16, 38 מִשְׁפָּטֵי מִשְׁפָּטֵי I will judge thee (according to) the judgments of adulteresses. Also ש' בֵּין וּבֵין *to judge between*, i. e. *to be arbitrator, umpire*, Gen. 16, 5. Ex. 18, 16. Deut. 1, 16. al. ל' שֹׁפֵט בֵּין id. Ez. 34, 20. Gen. 31, 53 *let God judge between us*. Comp. Judith 7, 2.—PART. שֹׁפֵט, שֹׁפֵט, subst. *a judge*, Ex. 2, 14. Deut. 16, 18. Josh. 8, 33. Is. 1, 26. Job 9, 24. al. sæp. Often of God as the judge of men or of the whole world, Gen. 18, 25. Is. 33, 22. Ps. 7, 12. 50, 6. al. See also in no. 2.

Spec. *to judge any one*, like r. דִּין no. 2, is: a) i. q. *to condemn, to punish* the guilty, *καταδικάζω*, 1 Sam. 3, 13. Ez. 7, 3. 8. 22, 2. Obad. 21. Ps. 109, 31. al. Comp. שָׁפַט. b) *to do justice to any one, to defend or vindicate his cause*, espec. the poor and oppressed; Is. 1, 17 שָׁפַט רָחוּם *defend the cause of the fatherless*. Ps. 10, 18. 26, 1. 82, 3. ש' מִשְׁפָּט פ' Jer. 5, 28. Lam. 3, 59. With מִן *to defend one's cause and deliver him from his enemies*, 1 Sam. 24, 16. 2 Sam. 18, 19. 31. Ps. 43, 1.

2. *to govern, to rule*, as connected with judging; since to dispense justice was the part of kings and chief magistrates; comp. 1 Sam. 8, 20. 1 K. 3, 9. 2 K. 15, 5. Prov. 29, 14. 2 Chr. 1, 10, and see דִּין no. 1, 2. So Judg. 16, 31. 1 Sam. 8, 5. 6. Hence PART. שֹׁפֵט, שֹׁפֵט, *a judge, for a ruler, prince, chief*, Ps. 2, 10. 148, 11. Am. 2, 3. Is. 16, 5. 40, 23. Prov. 8, 16. Spec. of the leaders and chief magistrates of the Israelites from Joshua to Samuel, who led out the people to war against their enemies, and, after having delivered them from the oppression of the neighbouring nations, exercised during peace the office of chief ruler and judge, (comp. Judg. 3, 10. 4, 4 sq. 10, 2. 3. 1 Sam. 7, 6. 15.) Judg. 2, 16. 18. Ruth 1, 1. 2 K. 23, 22. al.—The same name, *sufet* or *sufes*, plur. *sufetes*, was borne by the chief magistrates of the Carthaginians, Liv. 28. 37. ib. 30. 7. Movers. *das Phœn. Alterth.* I. p. 516, 534.

NIPH. 1. *to be judged*, Ps. 9, 20. 37, 33. 109, 7.

2. Recipr. *to go to law, to plead, to contend before a judge*, with any one, Prov. 29, 9. Is. 43, 26; with עַם of pers. Joel 4, 2 [3, 7]; אִם (אֵם) Ez. 17, 20. 20, 35. 36; ל' Jer. 25, 31; also c. acc. of thing *about which*, 1 Sam. 12, 7. Ez. 17, 20; אִם of pers. and עַל of thing, Jer. 2, 35. Where Jehovah is thus said *to plead or contend* with men, it has sometimes the sense *to punish*, see Ez. 38, 22. Is. 66, 16; comp. 2 Chr. 22, 8.

POEL. *to go to law with, to prosecute, to assail*, comp. Niph. no. 2; part. c. suff. מִשְׁפָּטִי *my assailant*, Job 9, 15. Comp. לִישָׁן *to assail with the tongue, to slander*, r. לָשַׁן. Others in Job l. c. i. q. מִשְׁפָּטִי *my judge*.

Deriv. שֹׁפֵט, שֹׁפֵט, and pr. n. שֹׁפֵט, שֹׁפֵט, שֹׁפֵט, שֹׁפֵט.

שֹׁפֵט Chald. part. שֹׁפֵט *a judge*, Ezra 7, 25. This is a Hebraism, since the verb itself is wanting in Chaldee.

שֹׁפֵט (judge, r. שֹׁפֵט) *Shaphat*, pr. n. m. a) Num. 13, 5. b) 1 Chr. 3, 22. c) 1 K. 19, 16. d) 1 Chr. 5, 12. e) 27, 29.

שֹׁפֵט m. only plur. שֹׁפֵטִים, *judgments, punishments*, Ex. 6, 6. 7, 4. Prov. 19, 29.



Ez. 14, 21. **לַעֲשׂוֹת שְׁפָטִים** *to do judgment upon*, to inflict punishment spoken of God, c. **ש** of pers. Ex. 12, 12. Num. 33, 4. Ez. 5, 10. 15. 28, 22. 26. 2 Chr. 24, 4. al. R. **שְׁפָט**.

**שְׁפָטִיָּה** (whom Jehovah defends i. e. his cause, r. **שְׁפָט**) *Shephatiah*, pr. n. m. a) A son of David, 2 Sam. 3, 4. 1 Chr. 3, 3. b) Jer. 38, 1. c) Neh. 11, 4. d) Ezra 2, 4. 57. e) Ezra 8, 8. Neh. 7, 9. 59.

**שְׁפָטִיָּהוּ** (id.) *Shephatiah*, pr. n. m. a) A son of Jehoshaphat, 2 Chr. 21, 2. b) 1 Chr. 12, 5. c) 27, 16.

**שִׁפְטָן** (judicial, r. **שְׁפָט**) *Shiptan*, pr. n. m. Num. 34, 24.

**שָׁפִי** m. (r. **שָׁפָה**) plur. **שָׁפִיִּים** and **שָׁפִיִּים**.  
1. *a rubbing, wearing away*, i. e. either *a wasting*, or *nakedness*, Job 33, 21 Keth. But see r. **שָׁפָה** Pu.

2. *a naked hill*, i. e. *bare*, destitute of trees, or abraded, (comp. **הַר נִשְׁפָּה** Is. 13, 2,) Jer. 12, 12 **שָׁפִים בְּמִדְבָּר** *hills in the desert*. 3, 21. 4, 11. 7, 29. 14, 6. Is. 41, 18. 49, 9. Num. 23, 3 **וַיֵּלֶךְ שָׁפִי** *he went upon a hill*.

3. *Shephi*, pr. n. m. see **שָׁפִי**.

**שָׁפִים** (perh. serpents, r. **שָׁפָה**) *Shupim*, pr. n. m. a) A family of Benjamites, 1 Chr. 7, 12 **וַיִּשְׁפֹּם וַיְהִי** v. 15. b) 1 Chr. 26, 16.

**שָׁפִיפִן** m. (perh. a dimin. form, like **אַשְׁפִּינִי**, comp. **אַשְׁפִּי**, Heb. Gr. § 85. 4; r. **שָׁפָה**) a species of *serpent*, Jerome *cerastes*, with which the tribe of Dan is compared, Gen. 49, 17; comp. Judg. 18, 27. Prob. *coluber cerastes* Linn. *coluber cornutus* Hasselquist, p. 354; a small serpent with two antennæ like horns, venomous and dangerous, lying in wait in the sand and near paths; see Plin. H. N. 8. 23 s. 35. Bochart Hieroz. II.

3. 12. Arab. **سَفَّ** a kind of speckled serpent with black and white spots.

**שָׁפִיר** (fair, r. **שָׁפִיר**) *Shaphir*, pr. n. of a place in Judea, Mic. 1, 11. According to Eusebius, it lay between Eleutheropolis and Askalon; prob. the modern *Sawâfir*; **سوافير**; see Bibl. Res. in Palest. II. p. 370.

**שָׁפִיר** Chald. adj. *fair, beautiful*, Dan. 4, 9. 18. R. **שָׁפִיר**.

**שָׁפַךְ** fut. **יִשְׁפֹּךְ** 1. *to pour out*; Arab. **سَفَكَ**, Chald. **שָׁפַךְ**, Syr. **هَصَرَ**, Sam. **שָׁפַךְ**, id. also **שָׁפַךְ** and Eth. **ሠለሰ** to pour out metals; kindr. are **שָׁפַח**, **שָׁפַח**.—E. g. water, Ex. 4, 9.

Am. 5, 8. 9, 6; broth, Judg. 6, 20; **שָׁפַךְ נֶפֶשׁ** *to pour out a libation* Is. 57, 6, and so **שָׁפַךְ דָּם** id. 1 Sam. 7, 6. Also **שָׁפַךְ דָּם** *to pour out blood*, not only of a slaughtered animal Deut. 12, 16. 24. 15, 23, or of a sacrificial victim Ex. 29, 12. Lev. 4, 7. 18. sq. but especially that of men, *to shed blood*, to kill, to slay, Gen. 9, 6. Lev. 7, 4. 13. 1 Sam. 25, 31. Is. 59, 7. Joel 4, 9. Ps. 79, 3. al. **שָׁפַךְ נַפְשׁוֹ** Ps. 42, 5, and **לָבוֹ** Lam. 2, 19, *to pour out one's soul* sc. in tears and complaints; with **לָפָנַי** 1 Sam. 1, 15. Ps. 62, 9; comp. Lam. 1. c. Ps. 102, 1. 142, 3. **שָׁפַךְ בִּרְיָאֵהוּ** *to pour contempt upon* any one Job 21, 21. Ps. 107, 40. **שָׁפַךְ רִחוֹ** *to pour out his (God's) spirit* upon any one, Joel 3, 1. 2. Ez. 39, 29. Zech. 12, 10. **שָׁפַךְ חֲרָוֹ** *to pour out his (God's) anger* upon, Is. 42, 25. Jer. 6, 11. Lam. 2, 4. 11. Ez. 7, 8. al. **שָׁפַךְ** id. **זַמְנוֹ** Ps. 79, 6; **שָׁפַךְ** id. Ps. 69, 25. Zeph. 3, 8. Ez. 21, 36. 22, 31.—Part. pass. **שָׁפָךְ** *poured out*, e. g. human blood, *shed*, Ps. 79, 10; divine wrath, Ez. 20, 33. 34.

2. Of things dry, *to pour out*, *to cast out*, e. g. dust, Lev. 14, 41, comp. Niph. and art. **שָׁפַךְ**. Spec. a mound, *to throw or cast up*, 2 Sam. 20, 15. 2 K. 19, 32. Jer. 6, 6. Ex. 4, 2. al.

**נִשְׁפָּךְ** 1. *to be poured out*, e. g. human blood, *to be shed*, Gen. 9, 6. Deut. 19, 10, comp. Lam. 2, 11; ashes 1 K. 13, 3. 5.—Metaph. Ps. 22, 15 *I am poured out like water*, as describing a person unable to rise from weakness.

2. *to be poured out*, i. e. *profusely expended*, sc. money, Ez. 16, 36. Comp. **ἐξέσω** Tob. 4, 18.

**פָּשַׁף** *to be poured out*, e. g. human blood, *to be shed*, Num. 35, 33. Zeph. 1, 17. Trop. of one's steps, i. e. to slip, to fall, Ps. 73, 2 Keri; comp. Lat. *fundi* for *prosterni*.

**חִיתָפָה** lit. *to be poured out*, e. g. stones thrown down and scattered, Lam. 4, 1.—The phrase *his soul (life) is poured out* signifies: a) *he pours himself*

out in complaints, Job 30, 16. b) *his blood is shed*; he dies, Lam. 2, 12.

Deriv. the two following.

שָׁפַךְ m. *place of pouring out*, Lev. 4, 12. R. שָׁפַךְ.

שָׁפְכָה f. (ר. שָׁפַךְ) *the privy member*, pr. *urethra*, through which the urine is poured off, once Deut. 23, 2. Vulg. *veretrum*. Others wrongly, *testicle*, see שָׁפַךְ.

\* שָׁפַל fut. וְשָׁפַל, inf. שָׁפַל Ecc. 12, 4, for Prov. 16, 19 see שָׁפַל; pr. 'to fall down, to fall together,' kindr. with נָפַל, נָבַל, אָפַל, אָבַל; hence *to be made low, to be depressed, cast down*, e. g. a mountain, Is. 40, 4; a city 32, 19; trees 10, 33; any high thing, also men of high degree, the proud, *to be humbled, abased*, Is. 2, 9. 11. 12. 17. 5, 15. 29, 4; so a sound or noise, which becomes low, Ecc. 12, 4. Arab. سَفَلَ to be humble, low; comp. Heb. סָפַל, Aram. שָׁפַל.

HIPH. הִשְׁפִּיל, *to bring low, to cast down, to make humble*, e. g. any thing high Job 40, 11; a tree Ez. 17, 24; a strong city, Is. 26, 5. 25, 12. Also *to lay low, to humble, to abase*, sc. pride, arrogance, the proud, Is. 13, 11. 25, 11. 1 Sam. 2, 6. Ez. 21, 31. Ps. 18, 28. 75, 8. So Prov. 25, 7. Job 22, 29 הִשְׁפִּילוּ בִּי *when they cast thee down*, i. e. when the proud humble thee, *and thou sayest, O insolence! then (God) shall help thee walking humbly*, pr. with downcast eyes. A different explanation see in art. יָנַח I. 1.—Intrans. Is. 57, 9 וְהִשְׁפִּילִי עַד שְׁאוֹל *and wentest down even to Sheol*. Joined with another verb it forms a periphrase for an adv. Jer. 13, 18 הִשְׁפִּילוּ שָׁבוּ *make low, sit down*, i. e. sit ye down in a low place.

Deriv. שָׁפַל, שָׁפַל, שָׁפְלָה, שָׁפְלָה, שָׁפְלוּ.

שָׁפַל Chald. i. q. Heb. שָׁפַל, but rarely found in Peal; Syr. سَفَلَ to be humble, inferior.

APH. *to make low, to humble, to abase*, e. g. kings, powerful persons, Dan. 5, 19. 7, 24. Also with לִבְבָהּ, *to humble one's heart, to become humble*, Dan. 5, 22.

שָׁפַל m. adj. (ר. שָׁפַל) constr. שָׁפַל; fem. שָׁפְלָה, constr. שָׁפְלָה; *low, depressed*, of a tree Ez. 17, 24; a vine v. 6; a spot in the skin Lev. 13, 20. 21. 26, comp.

14, 37.—Metaph. a) *low, humble, base*, 2 Sam. 6, 22. Job 5, 11. Mal. 2, 9. b) רִחַן שָׁפַל *humble in spirit, lowly*, Prov. 29, 23. Is. 57, 15; also Prov. 16, 19; so without רִחַן id. Is. l. c.—Masc. c. He parag. accus. הַשָּׁפֵל *the humble man*, Ez. 21, 31 [26]; see Heb. Gr. ed. 16, § 88, 2. \*

שָׁפַל Chald. m. adj. *low, humble*, Dan. 4, 14.

שָׁפַל m. (ר. שָׁפַל) c. suff. שָׁפְלוּ, *low-ness*, i. e. low condition, low place, Ecc. 10, 6. Ps. 136, 23.

שָׁפְלָה f. (ר. שָׁפַל) *lowness*, a low place, Is. 32, 19.

שָׁפְלָה f. (ר. שָׁפַל) *low country*, as opp. to mountains, Josh. 11, 16 fin. With art. הַשָּׁפְלָה *the low country or plain*, along the Mediterranean from Joppa to Gaza, Josh. 9, 1. 12, 8. 1 K. 10, 27. Jer. 32, 44. 33, 13. Gr. ἡ Σέφηλα 1 Macc. 12, 38. See Onomast. art. *Sephela*.

שְׁפִלוֹת f. (ר. שָׁפַל) *a letting down*, e. g. יָדָם שְׁפִלוֹת *a letting down of the hands*, i. e. remissness, slothfulness, Ecc. 10, 18.

\* שָׁפַם a spurious root, or at least very doubtful; similar to ר. שָׁבַם, Arab. سَبِمَ, *to be cold*. Hence perh. the three following pr. names, of which the etymology is obscure.

שָׁפַם (ר. שָׁפַם, or perh. bald, shaven, r. שָׁפָה) *Shapham* pr. n. m. 1 Chr. 5, 12.

שָׁפַם (ר. שָׁפַם, or bareness, place naked of trees, r. שָׁפָה) *Shepham*, pr. n. of a place on the northeastern border of Palestine, north of Riblah, Num. 34, 10. 11.

שְׁפִמּוֹת (ר. שָׁפַם, or bare places, plur. of שָׁפַם) *Shiphmoth*, pr. n. of a place in the south of Judah, mentioned with Aroer and Eshtemoa, 1 Sam. 30, 28. Others read שְׁפִמּוֹת, *Siphmoth*.—Gentile n. שְׁפִמִּי a *Shiphmite* 1 Chr. 27, 27.

\* שָׁפַן obsol. root, prob. i. q. שָׁפַן, שָׁפַן, שָׁפַן, *to cover, to hide*, espec. under ground, whence שָׁפַן. Arab. شَفِنَ to look askance; شَفِنَ cunning.

שָׁפַן m. plur. שְׁפָנִים 1. A quadruped, supposed to chew the cud in the man-



\* שָׁפַח fut. יִשְׁפַח 1. to set, to fix, to put, to place, i. q. kindr. שָׂח, see fully in rr. שָׁבַט שָׂחוּ —2 K. 4. 35. Ez. 24. 3. Ps. 22, 16 תִּשְׁפְּחֵי לִּי אֶת חֹדֶת הַמָּוֶת thou dost set me in the dust of death, i. e. dost

bring me down to the grave. Comp. Ps. 88, 7.

2. *to place to or for any one*, i. q. *to give*, with acc. of thing and ל of pers. Is. 26, 12.

Deriv. מִשְׁפָּחִים, אֲשָׁפֶה, and

שְׁפָתִים m. dual from a lost sing. perh. שָׁפָה, pr. *a stake, pale, pin*, see r. שָׁפָה; then a series of pales set in the ground and forming an enclosure; hence dual שְׁפָתִים.

1. *a forked pin or peg, a hook*, affixed to the wall in order to hang up any thing; Ez. 40, 43 *and forked pins* (i. e. hooks projecting) *a hand-breadth were fixed in the inner part round about*, i. e. in that part of the court where the victims were killed. These hooks were prob. for suspending the victims in order to take off the skin. The dual is here put for the plur. as מִצְלָתִים Ezra 3, 10, כָּל-בְּרָכִים, etc. Heb. Gr. § 86 b. 2.

2. *a double enclosure*, surrounded with pales; spec. *folds, enclosures*, made with pales or hurdles, often in two parts, into which the flocks are gathered at night. (Enclosures with walls are גִּדְרוֹת, the common word is מִכְלָאוֹת.) Hence Ps. 68, 14 שָׁכְבִים בֵּין שְׁפָתִים *to lie among the folds*, spoken proverbially of shepherds and husbandmen living in leisure and quiet, remote from the turmoil of war; and so מִשְׁפָּחִים בֵּין שְׁפָתִים id. Judg. 5, 16. Gen. 49, 14; comp. also Judg. 5, 11, and Mic. 4, 4.—Many intpp. *pots*; J. D. Michaelis and others, *drinking-troughs*. The true view was long since given by Ludolf in his Lex. Æthiop. p. 76. See Thesaur. p. 1471.

\* שָׁפָה obsol. root, prob. i. q. שָׁפָה *to pour out, to overflow*.—Hence

שָׁפָה m. once Is. 54, 8 שָׁפָה קֶצֶף *out-pouring of anger*, effusion of wrath; i. q. שָׁפָה Prov. 27, 4. The form שָׁפָה was perh. chosen instead of שָׁפָה for the sake of paronomasia.

שָׁק Chald. i. q. שֹׁק, *the leg*, from the knee to the ankle, plur. c. suff. שְׁקָרִי Dan. 2, 33. Theod. well ὀσφυαι.

\* שָׁק fut. וְשָׁקֵר, prob. pr. 'to lie down,' comp. שָׁקַט and שָׁקַד. Hence

1. *to lie in wait*, as a leopard, c. על Jer. 5, 6.

2. *to watch, to keep watch*; so of watchmen in a city Ps. 127, 1; at doors, שְׁקָרוֹת עַל הַלְּהוֹת Prov. 8, 34. Ezra 8, 29 וְשָׁמְרוּ *watch and keep* sc. the gold and silver. Also *to be watchful, wakeful*, Ps. 102, 8. שָׁקֵר.—Trop. with על, *to watch over any thing*, to give attention to it, Jer. 1, 12. 31, 28. 44, 27. Dan. 9, 14. Job 21, 32. Ironically, Is. 29, 20 שְׁקָרֵי אֱוֶן *they who watch over iniquity*, i. e. who sedulously take care that wrong and not right shall be done. Chald. שָׁקֵר id.

NIPH. שָׁקֵר in some Mss. Lam. 1, 14; see in r. שָׁקֵר Niph.

PUAL part. מִשְׁשָׁקֵר, denom. from שָׁקֵר, *made like almonds*, i. e. having the form of almond-flowers, Ex. 25, 33. 34.

שָׁקֵר m. plur. שְׁקָרִים 1. *an almond-tree*, pr. 'the waker,' so called as being the earliest of all trees to awake from the sleep of winter, Jer. 1, 11. There is also here an allusion to the haste and ardour thus implied, comp. v. 12. See Plin. H. N. 16. 25 or 42. Celsius Hierobot. I. p. 297.

2. *an almond, almond-nut*, Gen. 43, 11. Num. 17, 23. Ecc. 12, 5 וְנִנְאֵץ שָׁקֵר *and the almond is spurned*, rejected, sc. by the old and toothless man, although in itself a delicate and delicious fruit; or, he *spurneth the almond*. Others less well, *the almond-tree shall flourish*, which they refer to white hairs; though the flower of the almond-tree is not white, but rose-coloured.

\* שָׁקָה in Kal not used, *to be watered, to drink*, i. q. שָׁקָה, רָקָה Arab. سَقَى, Eth. ሰጠ, to let drink, to water; and so Aram. Aph. اَسْقَى, اَسْقَى.

HIPH. הִשְׁקָה, fut. וְהִשְׁקָה, apoc. וְהִשְׁקָה.

1. *to water the ground, to irrigate*, e. g. a field, garden, grove, Gen. 2, 6. 10. Joel 4, 18. Is. 27, 3. Ps. 104, 13. al. וְהִשְׁקָה בְּרַגְלֵי *to water with one's foot*, i. e. to raise water by a wheel turned with the foot, Deut. 11, 10; see in רָגַל no. 1.

2. *to give to drink, to let drink*, c. acc. of pers. Gen. 21, 19. 24, 18. 45. Jer. 25, 17. Ps. 104, 11. Also c. dupl. acc. of pers. and thing, Gen. 19, 32. 24, 43. Judg. 4, 19. Num. 5, 24. Ps. 60, 5. Job 22, 7. Jer. 9, 14. 35, 2; c. מִן of any



thing Cant. 8, 2; c.  $\aleph$  of thing *with* which one is made to drink or is overwhelmed, poet. Ps. 80, 6; but also  $\aleph$  of the cup or vessel, Esth. 1, 7. Gen. 24, 43. Part. מִשְׁקָה *causing to drink*, Hab. 2, 15. As subst. *a cupbearer*, etc. see in its order.

3. *to water* cattle, Gen. 24, 14. 46. 29, 2. 3. 7. 8. 10. Ex. 2, 16. 17. 19.

NIPH. according to some in Am. 8, 8 Kethib; but see in r. שָׁקַע Niph.

PUAL *to be moistened, irrigated*. Job 21, 24 *the marrow of his bones is moist*, i. e. fresh, vigorous; comp. Prov. 3, 8. 15, 30. 17, 22.

Deriv. שָׁקַח, מִשְׁקָח, and the two following.

שָׁקַח m. (r. שָׁקַח, for שָׁקַח, after the form קָטַל) *drink*, only in plur. שָׁקִיחַ Ps. 102, 10.

שָׁקִיחַ m. (r. שָׁקַח) plur. c. suff. שָׁקִיחִי Hos. 2, 7.

1. *a watering, moistening* of the bones, i. e. refreshment, Prov. 3, 8. See r. שָׁקַח in Pual.

2. *drink*, Hos. 2, 7, where some delicate drink, as wine, is to be understood; Sept. ed. Ald.  $\delta$  οἶνός μου.

שָׁקִיץ or שָׁקִיץ m. (r. שָׁקַח) plur. שָׁקִיצִים or שָׁקִיצִים, *an abomination, abominable thing*, spoken of things unclean, e. g. filthy garments Nah. 3, 6; of meats offered to idols, εἰδωλόθυσια, Zech. 9, 7; espec. of idols, 1 K. 11, 5 *Milcom* שְׁמֵי הַמִּצִּיחִים *the abomination (idol) of the Ammonites*. 2 K. 23, 13. Dan. 11, 31. 12, 11. Plur. of idols 2 K. 23, 24. Ez. 20, 7. 8. Is. 66, 3. 1 Chr. 15, 8. al. Once of idolatrous men, Hos. 9, 10.

\* שָׁקַח fut. יִשְׁקַח, *to rest, to have or keep quiet, to be still*; pr. 'to be cast down, to lie down, to recline,' Arab. سقط *to fall*, Chald. שָׁקַח *to rest*, Syr. سَكَ id. Kindr. is שָׁכַח *to be silent*, Arab. سَكَت id. perh. שָׁחַק q. v. also שָׁחַק, שָׁחַק.—Spoken: a) Of one who is troubled by no one, Jer. 30, 10. 46, 27. Job 3, 13; of a land not harassed by enemies, Judg. 3, 11. 5, 31. 8, 28; whence שָׁחַק מִמְּלָחָמָה Josh. 11, 23. 14, 15; also of one who troubles or harasses no one, Judg. 18, 7. 27. Ez. 16, 42; which sometimes arises from fear, Ps.

76, 9. b) Of one who does nothing, remains inactive. idle, Is. 62, 1. Jer. 47, 6; hence of God, as not affording aid, Ps. 83, 2.

HIPH. 1. *to cause to rest, to quiet*, i. e. to appease strife Prov. 15, 18. Also *to give quiet*, to render tranquil and secure, Job 34, 29; c.  $\aleph$  of pers. and מִן of thing, i. e. *from danger*, Ps. 94, 13.

2. Intrans. *to find rest, to be quiet*, pr. to quiet oneself, Is. 7, 4. 57, 20. Jer. 49, 23. Inf. הִשְׁקַח subst. *rest, quiet*, Is. 30, 15. 32, 17. Trop. the earth is said *to be quiet, tranquil*; when the air is still and sultry, Job 37, 17.—Hence

שָׁקַח m. *rest, quiet*, 1 Chr. 22, 9.

\* שָׁקַל fut. יִשְׁקַל, c. Vav conv. וַיִּשְׁקַל Ezra 8, 25 Keri (Keth. וַיִּשְׁקֹל), once וַיִּשְׁקַל as if from שָׁקַל Jer. 32, 9; *to poise, to weigh*, 2 Sam. 14, 26. Is. 40, 12. Spec. *to weigh out* to any one, e. g. metals, money, c. acc. of thing and  $\aleph$  of pers. Gen. 23, 16. Ex. 22, 16. 1 K. 20, 39. Is. 46, 6. Jer. 32, 9. Ezra 8, 25; with בְּ-יָדָיו *into the hands of any one*, Ezra 8, 26. Esth. 3, 9; with עַל *over to or into* the king's treasury, Esth. 4, 7; with  $\aleph$  *for a thing*, Is. 55, 2. 2 Sam. 18, 12 *though I might weigh a thousand shekels into my hands*, i. e. though they should be weighed out to me. Part. שָׁקֵל *a weigher*, i. e. a collector or receiver of tribute, Is. 33, 18. Trop. *to examine, to try* a person Job 31, 6; a thing 6, 2.—The primary idea is 'to poise, to hold suspended'; Eth. ἵΦΛ *to suspend*, spec. on the cross, ἵΦΛ *suspended*, also weighed; Arab. ثَقَلَ *to weigh*; also شَقَلَ *to weigh coins*. Chald. שָׁקַל, Syr. سَقَط, Sam. שָׁקַל, i. q. Heb. But also Chald. שָׁקַל *to carry by poisoning, to bear*; Syr. سَقَط id. but also *to migrate*, whence perh. pr. n. שָׁקִילָן.

NIPH. *to be weighed*, trop. Job 6, 2; *to be weighed out* Job 28, 15. Ezra 8, 33.

Deriv. מִשְׁקָל, מִשְׁקֹל, מִשְׁקָלָה, מִשְׁקָלָה, pr. n. שָׁקִילָן, and

שָׁקֵל m. in pause שָׁקֵל; plur. שָׁקִילִים, constr. שָׁקֵל; *a shekel, sielus*, a certain weight, according to which the weight and price of things was determined; e. g. bread Ez. 4, 10; hair 2 Sam. 14,

26; espec. metals, as brass, iron, silver, gold, and things made of metal, as arms, vessels, etc. Ex. 38, 24. 25. 29. Num. 7, 13 sq. 31, 52. 1 Sam. 17, 5 (Goliath's corslet). v. 7. Josh. 7, 21. 2 Chr. 3, 9; ellipt. with שֶׁקֶל impl. Gen. 24, 22 *two bracelets for her hands*, בְּשָׁרָהּ מִשְׁקָלָם *ten shekels of gold their weight*. Num. 7, 13. 19, 25. 31 sq.—Especially did the Hebrews use silver weighed by the shekel as money; and often it was actually weighed out, although they may have had pieces or bars of silver marked with the weight, עֲבָרָה בְּכֶסֶף *current silver*, see in עֲבָרָה no 2; Gen. 23, 16. Jer. 32, 9. 10. Ex. 21, 32. Lev. 5, 15. 27, 3–7. 2 Sam. 24, 24. al. Hence שֶׁקֶל, even where כֶּסֶף is not added, is a *silver shekel*, 2 K. 7, 1. 16. 18. Am. 8, 5; and vice versa, the numeral only is often given with כֶּסֶף, implying a certain number of shekels, as אֶלֶף כֶּסֶף *a thousand shekels of silver* Gen. 20, 16, and so 37, 28. Deut. 22, 19; comp. Acts 19, 19. רִבְעֵי שֶׁקֶל כֶּסֶף *the fourth of a shekel of silver*, 1 Sam. 9, 8; שְׁלִישִׁי שֶׁקֶל *the third of a shekel* Neh. 10, 33. Half a shekel is מִחֲצִית הַשֶּׁקֶל Ex. 30, 13. 15, or כֶּסֶף Ex. 28, 26.—From the common shekel is distinguished the *sacred shekel*, שֶׁקֶל הַקֹּדֶשׁ, somewhat heavier, it would seem, or at least of just and full weight, according to which all contributions and tribute for sacred uses were to be reckoned, Ex. 30, 13. 24. 38, 24. Lev. 5, 15. 27, 3. 25. Num. 3, 47. 50. 7, 13. 19. 25 sq. 18, 16; whether in 2 Sam. 14, 26 שֶׁקֶל הַמֶּלֶךְ *the shekel by the king's weight*, is still different, cannot be determined. Nor can the exact weight of the shekel be fully ascertained. The sacred shekel contained twenty *gerahs*, beans, carob-beans, as some suppose (see art. גֵּרָה) Ex. 30, 13. Lev. 27, 25. Num. 3, 47. 18, 16. Ez. 45, 12. More to the purpose is the specification of the Rabbins, that the shekel was equal to 320 barley-corns; since this accords tolerably with the actual weight of the Maccabæan shekels still preserved. In the time of the Maccabees (1 Macc. 15, 6) silver coins were struck, each weighing one shekel, and stamped with the words שֶׁקֶל יִשְׂרָאֵל; see Bayer de Nummis Hebræo-Samaritanis,

Valent. 1781. 4to. p. 171 sq. Eckhel Doctr. Numor. vet. I. III. p. 465 sq. Some of the specimens still extant, though worn by age, weigh 266 or 270 Paris grains; so that the full Maccabæan shekel must have been at least about 274 grains, and thus equivalent to the δίδραχμον of Ægina. Hence the LXX render it sometimes σίκλος, and sometimes δίδραχμον or δίδραχμα. But Josephus and later writers give the value of the shekel at *four Attic drachmæ*; Antt. 3. 8. 2 ὁ δὲ σίκλος, νόμισμα Ἑβραίων ὢν, Ἀττικὰς δέχεται δραχμὰς τέσσαρας. Hesych. σίκλος τετραδραχμον Ἀττικόν. Hieron. ad Ez. p. 43 ed. Vallars. In their time, however, the Attic drachma had depreciated, and was reckoned as equal to the Roman *denarius*, i. e. 7½ d. sterling, or 15 cents; Plin. H. N. 21. 109 “drachma Attica denarii argentei habet pondus.” The Maccabæan shekel, therefore, may be estimated at 2s. 6d. sterling, or 60 cents. See Boeckh Metrol. Untersuch. p. 55–57, 62, 63, 299. Smith's Dict. of Antt. art. *Denarius*. Robinson's Lex. N. T. art. ἀργύριον no. 2. Hence the half-shekel, which was to be paid yearly to the temple (Ex. 38, 26), is called δίδραχμον in Matt. 17, 24.—Some suppose that the earlier common shekel was less than the Maccabæan by one half; Boeckh l. c. p. 63. Bertheau Abhandl. p. 26. Of less weight and value was also the σίκλος, σίγλος, used by the Persians, and containing 7½ oboli (six oboli make one drachma) Xen. Anab. 1. 5. 6.—At Ephesus a shekel of gold was in use, according to Alexander Ætolus ap. Macrob. Sat. 5. 22. Some understand such a coin in 1 Chr. 21, 25; but the words imply rather weight.

\* שָׁקַם obsol. root, of doubtful signification; perh. *to recline* or *to contract*, comp. the kindr. roots שָׁבַב, שָׁבַב, שָׁבַב. Others comp. Arab. سقم *to be ill, sick*.—Hence

שֶׁקֶמָה, only plur. שֶׁקֶמִים 1 K. 10, 27. Is. 9, 9. Am. 7, 14. 1 Chr. 27, 28. 2 Chr. 1, 15, once שֶׁקֶמִיהוּ Ps. 78, 47, (the sing. occurs in the Mishna.) *a sycamore-tree*, Gr. συκόμορος, συκάμινος, very frequent in the level parts of Palestine, resem-



bling the mulberry-tree in its leaves and general appearance, with fruit similar to the fig growing directly from the stem and larger boughs, and very difficult of digestion; Dioscorid. I. 182. The fruit is used only by the poorest classes; and its ripening could be hastened by artificial nipping, Am. 7, 14; see in ר. בלם. See Theophr. Hist. Plant. 1:24. ib. 4. 2. Celsii Hierob. I. p. 310. Winer Realw. II. p. 62, ed. 2.

\* שָׁקַע fut. רִשְׁקַע, kindr. with שָׁקַע, also שָׁבַק, perh. pr. 'to sink in a cleft'; hence *to sink down, to subside*, as water, see Hiph. no. 1; fire Num. 11, 2; of a land, *to be submerged, overflowed*, drowned, Jer. 51, 64. Am. 9, 5 שָׁקַע הַנָּהָר *it is overflowed as with the river of Egypt*, where it is coupled with an acc. of abundance. Chald. שָׁקַע Ithpe. id.

NIPH. *to be submerged, overflowed*, as a land, Am. 8, 8 Keri. In Keth. for שָׁקַע stands נִשְׁקַע, the ש being elided; see in ש, p. 737, col. 2.

HIPH. 1. *to cause to subside*, as water Ez. 32, 14.

2. *to sink*, i. e. *to press down*; Job 40, 25 בְּחַבֵּל תִּשְׁקֹיֶנּוּ לְשׁוֹנוֹ *canst thou press down his tongue with a cord?* i. e. canst thou tame him (the crocodile) by a thong or rein thrust into his mouth? or, better, the line to which the hook is fastened.

Deriv. מִשְׁקָה.

שָׁקַעְרִירוֹת f plur. *sunken places, hollows*, in a wall Lev. 14, 37. Sept. κοιλάδες, Vulg. valliculae. This quadrilit. comes from שָׁקַע to sink, and קָרַע to be deep.

\* שָׁקַע in Kal not used, pr. *to bend, to incline*, comp. שָׁבַק, שָׁבַח, and Arab. اسقف to be long and curved, e. g. the neck of the ostrich; then *to lay upon or over, to lay or cover with beams, joists*, etc. Arab. سقف, Chald. סְקִיפָא lintel, Gr. σκεπάω, σκεπάζω.—Hence שָׁקַע, מִשְׁקָה.

NIPH. *to lie out over any thing, to project*; hence *to bend forward*, Gr. προκύπτω, espec. in order to see, and thus i. q. *to look forth or abroad*, comp. in מִצָּדָה, Cant. 6, 10; spec. from a window,

בְּצֵד הַחֲלוֹן Judg. 5, 28. 2 Sam. 6, 16; from heaven Ps. 85, 12. / Also of a mountain, *to overhang, to look towards*. Num. 21. 20. 23, 28. Metaph. Jer. 6, 1 evil impendeth (approacheth) from the north.

HIPH. הִשְׁקִירָה, pr. 'to make inclination'; hence *to look forth, to look out*. to look, 2 Sam. 24, 20 וַיִּרְא וַיִּשְׁתַּח... and he looked... and saw. So through a window, בְּצֵד הַחֲלוֹן, Gen. 26, 8. 2 K. 9, 30, 32; with עַל-פָּנָיו, *to look towards* Gen. 18, 16. 19, 28. Of God as looking down from heaven, Ps. 14, 2. 102, 20. Ex. 14, 24. al.

Deriv. see under Kal.

שָׁקַע m. (r. שָׁקַע) in pause שָׁקַע, a layer of beams or joists, etc. once 1 K. 7, 5 all the doors and the posts were שָׁקַע רְבָעִים *made square with layers of beams*, i. e. were not arched but covered above with beams, and therefore square.

שָׁקַעִים m. plur. (r. שָׁקַע) beams or bars laid over, frame-work, 1 K. 7, 4. 6, 4 חֲלוֹנוֹת שָׁקַעִים אֲטֻמִּים *windows with closed (fixed) bars, lattice-work*. See under r. אָטַם.

\* שָׁפַץ in Kal not used, pr. *to be cast or thrown down*, i. q. שָׁבַק; hence *to be cast away, rejected, to be unclean, abominable*. Arab. سقط to fall off, IV to cast away, to reject; pass. to be contemned. Chald. שָׁפַץ Pa. i. q. Heb. Pi.

PIEL 1. *to reject, to despise*, Ps. 22, 25. 2. *to loathe, to abhor, to detest*, any thing unclean, defiled, Lev. 11, 11. 13. Deut. 7, 26. So שָׁפַץ אֶת-נִפְשׁוֹ, *to make oneself unclean, to defile oneself*, c. 3 of thing, Lev. 11, 43. 20, 25.

Deriv. שָׁפִיץ, and

שָׁפַץ m. *an abomination, abominable thing*, spoken of things (and persons) unclean, polluted; espec. of things relating to idolatry, Lev. 11, 10. 12. 13. 20. 23. 41. 42. Is. 66, 17; once שָׁפַץ טִמָּא Lev. 7, 21; in apposit. Ez. 8, 10.

שָׁפַץ, see שָׁפִיץ.

\* שָׁקַע fut. רִשְׁקַע, pr. 'to cleave,' like r. שָׁקַע, Arab. شقق, Syr. مَحَف, comp. مَحَف fissure; hence, as derived from this idea of cleaving (see in שָׁנַע note), or perh. from throwing apart the legs

(comp. שׂוּק and r. שָׁשׂוּק), it comes to signify:

1. *to run up and down, to and fro, to run about*, spoken of those who eagerly seek any thing, e. g. of locusts Joel 2, 9; c. שׂ of the prey, Is. 33, 4.—Hence

2. Pr. *to roam about, to range*, as in search of prey; then, *to be greedy, ravenous*, of a bear Prov. 28, 15; *to be eager, to long*, of a person thirsty Is. 29, 8. Ps. 107, 9.

HITHPALP. שִׁשְׁתַּחֲשֵׁחַ i. q. Kal no. 1, of chariots, Nah. 2, 5.

Deriv. שָׁשׂוּק, pr. n. שָׁשׂוּק.

\* שָׁכַר, fut. וְשָׁכַר, *to lie, to tell lies*; c. dat. *to lie to any one, to deceive him*, Gen. 21, 23. Chald. Pa. שָׁכַר i. q. Heb. Pi. Syr. حَصَّر id. The primary idea is perh. that of *colouring, painting*; comp.

שָׁפַר to be red, ruddy, שִׁפְרָה red colour, paint, falsehood; Chald. שָׁכַר to paint red; see Tsepregi in Diss. Lugdd. I. p. 154.

PIEL, *to lie*, 1 Sam. 15, 29; c. שׂ of pers. *to lie to any one, to deceive*, Lev. 19, 11. Also c. שׂ of thing, as שָׁכַר בְּבְרִית *to be false to a covenant*, i. e. treacherously to break it, Ps. 44, 18. שׂ בְּאֱמוּנָה *to be false to one's faith*, fidelity, Ps. 89, 34; absol. id. Is. 63, 8.—Hence

שָׁכַר m. in pause שָׁכַר, plur. שָׁכָרִים; c. suff. שָׁכָרִים Jer. 23, 32.

1. *a lie, falsehood*, false words, Ps. 52, 5. Job 36, 4. דְּבַר-שָׁכַר *a false word* Ex. 23, 7. Prov. 13, 5. Jer. 9, 4; דְּבַר שָׁכַר *false words* Ex. 5, 9. Jer. 7, 8; דְּבַר שָׁכַר *to speak falsehood* Mic. 6, 12. Is. 59, 3, and שָׁכָרִים id. Ps. 101, 7. Poet. לְשׁוֹן שָׁכַר *a false tongue* Prov. 6, 17, 12, 19, 22. Ps. 109, 2; and שָׁכַר שֵׁפֶת *lying lips* Ps. 31, 19, 120, 2. Prov. 10, 18. שָׁכַר see in r. שָׁכַר. Also שָׁכַר אֵד *a false witness* Deut. 19, 18. Ps. 27, 12. Prov. 6, 19, 14, 5, and עֵד שָׁכָרִים id. Prov. 12, 17, 19, 5, 9; עֵד שָׁכַר *to testify falsehood*, falsely, Deut. 19, 18. שָׁכַר אֵת *a false oath* Zech. 8, 17; נִשְׁבַּע לְשָׁכַר *to swear falsely* Lev. 5, 24, 19, 12. Jer. 5, 2. Zech. 5, 4. Mal. 3, 5; once שָׁכַר אֵל id. Lev. 5, 22. שָׁכַר רִיחָה *a lying spirit*, in false prophets, 1 K. 22, 22, 23. 2 Chr. 18, 21, 22, comp. in art. רִיחָה fin. So נָבֵא שָׁכַר *to prophesy falsehood*, falsely, Jer. 29, 21; and

נָבֵא בְשָׁכַר id. 27, 15; oftener בְּשָׁכַר Jer. 5, 31, 14, 14, 20, 6, 27, 10, 14, 26, 29, 9, comp. Is. 9, 14. Absol. as adv. *a lie! false!* 2 K. 9, 12. Jer. 37, 14.—Once for coner. *a liar, man of falsehood*, for אִישׁ שָׁכַר, Prov. 17, 4.

2. *deceit, fraud*; Jer. 6, 13 שָׁכַר *doing deceit*, practising fraud. 8, 10. Hos. 7, 1. Prov. 11, 18. שָׁכַר לֶחֶם *food got by fraud* Prov. 20, 17; so 2 Sam. 18, 13 Keth.

3. *deception, a rain thing*, any thing which deceives or disappoints one's hopes; Ps. 33, 17 שָׁכַר הַפֶּסֶם וְהַשִּׁיגָה i. e. they are deceived, disappointed, who trust in cavalry for victory. 119, 118. Prov. 31, 30. Hence שָׁכַר *in vain* 1 Sam. 25, 21. Jer. 3, 23; and שָׁכַר *without cause, wrongfully*, Ps. 38, 20, 69, 5, 119, 78, 86.

שָׁכָה f. (ר. שָׁכָה), plur. constr. שָׁכָחוֹת (as if from שָׁכָח) *a watering-trough*, made of wood or stone for watering cattle, Gen. 24, 20, 30, 38.

שָׁר, see שָׁר.

שָׁר m. (ר. שָׁרָר) c. suff. שָׁרָה Ez. 16, 4, and with the double letter resolved שָׁרָה Cant. 7, 3. This last some refer to a form שָׁרָר; but comp. צָלָל, הָרָר, שָׁרָר, from שָׁר.

1. *a sinew, muscle*, like שָׁרִיר; comp. Syr. سَرْف, Eth. ሠርፍ, id. Collect. Prov. 3, 8 רָפְאוּת תְּהִי לְשָׁרְךָ *it shall be healing to thy sinews, and moistening (refreshment) to thy bones*.—Others less well, *the navel*.

2. *the navel*, pr. the navel-cord, see the root no. 2; Syr. حَبْلُ, Arab. سُرٌّ and سَرٌّ, id. Ez. 16, 4 *in the day thou wast born*, שָׁרָה לֹא כָּתַח *thy navel was not cut*. Cant. 7, 3 *thy navel* (שָׁרְבֶה) *is like a round goblet*, i. e. the navel with the parts around it, the abdomen.

שָׁרָא Chald. also שָׁרָא Dan. 2, 22.

1. *to loose, to unbind, to solve*, e. g. knots, trop. knotty questions, Dan. 5, 16. Part. plur. שָׁרְוּ *loosed, unbound*, i. e. from bonds, Dan. 3, 25. Targ. for Heb. שָׁרָא; Syr. حَلَا, Sam. Ḍḥḥ, id.—Spec. of travellers who stop and put up for the night, and so unbind the loads



of their beasts of burden, Arab. حَلْ, Gr. καταλύω, whence κατάλυμα. Hence

2. to put up for the night, and in general to lodge, to dwell, Dan. 2, 22. Syr. **לָחַץ** to put up, to dwell. Comp. העמים.

PA. 1. i. q. Kal no. 1, *to solve* Dan.  
5. 12.

2. *to begin*, pr. *to open*, comp. **החל**  
from **חלל**, Ezra 5, 2.

ΙΤΗΡΑ. *to be loosened*, to become weak,  
Dan. 5, 6.

**שָׂרְזֵזֶר** *Sharezer*, Persian pr. n. a) A son of Sennacherib, a parricide, Is. 37, 38. 2 K. 19, 37. b) Zech. 7, 2.—

Pers. **سر آذر** prince of fire, from Zend  
*çara* and *athar*. See **נרגל שראצר**.

\* שָׂרַב *obsol. root, Syr. and Chald. to be hot, dry; kindr. צָרַב, שָׂרָה, and חָרַב.*—Hence the two following:

טָרָב m. 1. *heat* of the atmosphere,  
Is. 49, 10.—Then

2. Spec. *Sharab*, Is. 35, 7, of a phenomenon frequent in the deserts of Arabia and Egypt, of Persia and India, and also occasionally seen in the southern parts of Russia and France, Arab. **سراب** *Serāb* Kor. 24. 39, Fr. *le mirage*, by which name it is also commonly known in English. It consists in this, that the desert, either wholly or in parts, presents the appearance of the sea or of a lake, so that the most experienced travellers are sometimes deceived. See Erdmann and Frähn in Gilbert's *Annales Phys.* T. XXVIII. p. 1. Gesen. Comment. on Is. 35, 7. Bibl. Res. in Palest. I. p. 61. W. Thomson in *Biblioth. Sac.* 1848, p. 470.—Hence we are enabled to understand Is. l. **הַיְדֵּה הַתְּשִׁיב לְאִגָּם** *the mirage shall become a pool*, i. e. the desert, which presents the appearance of a lake, shall be changed into real water. Arabian poets often refer to this phenomenon.

שֶׁרֵבְיָהּ (perh. heat of Jehovah, r. שֶׁרֵב)  
*Sherebiah*, pr. n. m. Ezra 8, 18. 24. Neh.  
 8, 7. 9, 4. 10, 13. 12, 8. 24.

שִׁרְבִּיט m. (for שִׁרְבִּיט with ר inserted, see under ר, p. 950) *a sceptre*, a form of the later Hebrew, Esth. 4, 11. 5, 2. 8, 4.—The ך is without Dag. after ר; comp. מַרְבִּיט.

\* I. שָׁרָה in Kal not used, i. q. Chald. שָׁרָא to loose, to solve. The form שָׁרָה Job 37, 3, belongs to r. יָשַׁר Pi. no. 2.

PIEL שָׁרָה *to loose, to let go free.* Jer. 15, 11 Keri שָׁרְתִּיךָ לטוב *I will loose thee for good, i. e. will set thee free.* The Hebrews would seem to have used this word also in a bad sense (לָרַע) for deserting any one; whence here the adjunct לטוב is added. For Kethib see in r. שָׁרָה no. 3; which perh. is to be preferred.

Deriv. מְשֻׁרָה, שְׁרוּת, perh. pr. n. שְׂרִי.

\* II. שָׂרָה i. q. שָׂרָה, שָׂרָה, *to connect, to interweave*; kindr. are שָׂרַר, comp. שָׂרַר. Hence שָׂרָה, שָׂרָר, שָׂרָר, coat of mail, armour.

שָׁרָה f. (ר. שִׁיר II,) pr. part. Kal, and then subst.

1. a band of travellers, spec. of merchants, a caravan, like אָרָה; see the root no. 1. Ez. 27, 25 אֲנִיּוֹת תַּרְשִׁישׁ the ships of Tarshish are thy caravans, i. e. fleets by sea instead of caravans by land. Arab. سَائِرَة and سَيَّارَة a band of comers and goers.— Others wrongly *princes* comp. שָׂר; or *gifts*; or even *female singers*.

2. Plur. שָׁרוֹת, *walls*, from the root no. 2, i. q. שָׁרוּה, Jer. 5, 10. So Sept. Aquil. Chald. Syr. Vulg. and so the context demands.

שָׁרָה f. (ר. שָׂרָה) plur. שָׁרוֹת *chains, bracelets*, Is. 3, 19; so called as being twisted together, intertwined.—Chald. שָׂרָה id. comp. also שָׂרָה q. v. in its place.

שְׂרוּהֶן (perh. for שְׂרוּתָהֶן, pleasant lodging). *Sharuhen*, pr. n. of a place in the tribe of Simeon, Josh. 19, 6.

שָׁרוֹן (for יְשָׁרוֹן plain, r. יָשָׁר) always with art. הַשָּׁרוֹן, *Sharon*, pr. n. of the level tract along the Mediterranean between Mount Carmel and Joppa, celebrated for its rich fields and pastures, Josh. 12, 18. Cant. 2, 1. Is. 33, 9. 35, 2. 65, 10. 1 Chr. 5, 16. 27, 29. Some suppose another plain of the same name to be meant in 1 Chr. 5, 16; but this is not necessary. See Reland Palæst. p. 188, 370.—Hence gentile n. שָׁרוֹנִי *Sharonite* 1 Chr. 27, 29.

שְׂרִיקוֹת Jer. 18, 16 Keth. i. q. שְׂרִיקוֹת q. v.

שְׂרוֹת f. perh. *beginning*, Jer. 15, 11 Keth. Chald. שְׂרוֹ id. R. שְׂרָה I, comp. Chald. שְׂרָא Pa. no. 2. See more in r. שְׂרָה no. 3.

שְׂרָה, see שְׂרָה.

שְׂרָה (perh. Jehovah frees him, r. שְׂרָה I, so Simonis) *Sharai*, pr. n. m. Ezra 10, 40.

שְׂרָה f. *a coat of mail, corslet*, Job 41, 18; so called as woven with threads of iron, see r. שְׂרָה II.

שְׂרִיֹן m. (r. שְׂרָה II,) 1. *a coat of mail, corslet*, 1 Sam. 17, 5. 38. Plur. שְׂרִיֹנִים Neh. 4, 10; שְׂרִיֹנוֹ 2 Chr. 26, 14. Syr. سَرِيْن id. The same is also שְׂרִיֹן q. v.

2. *Shirion*, pr. n. by which Mount Hermon was known among the Sidonians, Deut. 3, 9. Ps. 29, 6. Comp. שְׂרִיר. This name would seem to be derived from some fancied resemblance to a breastplate; as also Gr. Σωρῦς is the name of a mountain near Magnesia.—Some editions in Deut. l. c. read שְׂרִיֹן *Sirion*.

שְׂרִיֹן m. (r. שְׂרָה II,) *a coat of mail, corslet*, 1 K. 22, 34. 2 Chr. 18, 33. Is. 59, 17. Chald. שְׂרִיֹן, Syr. سَرِيْن, id.

שְׂרִיקוֹת f. plur. (r. שְׂרָה) 1. *whistlings*, or rather *pipings*; Judg. 5, 16 שְׂרִיקוֹת *pipings of the flocks*, i. e. of the shepherds who play on the pipe while guarding their flocks.

2. *hissings*, i. q. *scorn, derision*, Jer. 18, 16 Keri. In Keth. שְׂרִיקוֹת.

שְׂרִיר adj. (r. שְׂרָה) *firm, hard, tough*; Chald. שְׂרִיר, Syr. سَرِيْر, id. Only in plur. constr. שְׂרִירֵי הַבֶּטֶן *the firm parts of the belly*, the sinews, brawn, e. g. of the hippopotamus, Job 40, 16. Comp. שְׂרָה no. 1.

שְׂרִירוֹת and שְׂרָרוֹת f. (r. שְׂרָה) *hardness, firmness*, and coupled with לֵב רַע, *hardness of heart, stubbornness*, Deut. 29, 18. Ps. 81, 13. Jer. 3, 17. 7, 24. 9, 13. 11, 8. Aram. שְׂרִירוֹת, in a good sense, *firmness, truth*.

שְׂרִיר, see in שְׂרָה.

שְׂרָמוֹת Jer. 31, 40 Keth. prob. an error of the copyists for שְׂרָמוֹת *fields*, which is read in the parallel passage 2 K. 23, 4, and also in Jer. l. c. in Keri, in six Mss. and in several printed editions.—That the common reading (which the LXX also give by ἀσπερη-μῶθ), may be justified in the sense of *fields cut up or overflowed*, has been attempted to be shown by Kuypers in Dissert. Lugdd. I. p. 537, comparing Arab. سَرَم, شَرَم, *to cleave, to cut*; but with little success.

\* שְׂרָץ, fut. יִשְׂרָץ 1. *to creep, to crawl*, spoken of reptiles and the smaller aquatic animals, Gen. 7, 21. Lev. 11, 29. 41. 42. 43. 46. Ez. 47, 9. Sometimes a place, as the earth or the sea, is said *to creep* with creeping things, reptiles, i. e. *to teem or swarm with them*, c. acc. comp. in הַיָּם no. 3. Heb. Gr. § 135. 3. b; e. g. the sea with aquatic animals Gen. 1, 20. 21; Egypt with frogs, Ex. 7, 28. Ps. 105, 30.—This root perh. is originally onomatopœetic from the noise of reptiles crawling and scratching the ground.—Then

2. *to breed abundantly, to swarm, to multiply*, of animals Gen. 8, 17. 9, 7; of mankind Ex. 1, 7. Eth. WZ8 pullulavit.—Hence

שְׂרָץ m. collect. 1. *reptiles, creeping things*, Gen. 7, 21. Lev. 5, 2. 11, 29. v. 20 שְׂרָץ הַיָּמִים *winged reptiles going upon all fours*, i. e. bats, not crickets, which latter have six legs, though they are said to use only four in going. v. 21. 23. Deut. 14, 19.

2. *the smaller aquatic animals* Gen. 1, 20; fully שְׂרָץ הַיָּם Lev. 11, 10.

\* שְׂרָק fut. יִשְׂרָק 1. *to hiss, to whistle*, an onomatopœetic verb, like Gr. σφίζω, σφίσσω, σφίζω, whence σίφισξ, σίφισμα, σφίγγω, Sansc. svrī to sound, svara sound. Chald. שְׂרָק, שְׂרָק, id. Syr. Aph. سَرَق, id. a) With הָ, *to hiss or whistle for any one, to call by a hiss or whistle*, e. g. bees, flies, in the manner of bee-keepers, Is. 5, 26. 7, 18; trop. nations Is. 11. cc. Zech. 10, 8. b) *to hiss in scorn and derision*, 1 K. 9, 8. Lam. 2, 15. 16; c. *of pers. or thing*,



Zeph. 2, 15. Ez. 27, 36. Jer. 19, 8. 49, 17; præg. Job 27, 23 **יִשְׂרָק עָלָיו מִמְקוֹמוֹ** *they shall hiss him out of his place*, drive him out with hisses. Hence **שִׂרְקָה**.

2. to *pipe*, i. e. to whistle, not with the mouth, but with an instrument; hence **שִׂרְיוֹקָה**, Chald. **שִׂרְקִיָּה**.

**שִׂרְקָה** f. (ר. שִׂרַק) *a hissing, derision*; **לְשִׂרְקָה** *to become a hissing*, i. e. an object of scorn, Jer. 19, 8. 25, 9. 29, 18. Mic. 6, 16. 2 Chr. 29, 8.

\* **שָׁרַר** 1. to *twist*, to *twist together*, in the manner of a cord, kindr. with the roots **שָׂרַר** II, **הָרַר**, **זָרַר**, **סָרַר**, **זָרַר**, all of which contain the primary idea of *turning*, *turning about*, *going in a circle*, in various modifications.—Hence **שָׂרַר** and **שָׁרַר** the navel, pr. the navel-cord, **שִׁרְיוֹרִים** nerves, sinews, **שִׁרְיָה**, **שִׁרְיָה**, chain, q. d. cord made of metal.—Hence

2. to be *firm*, *hard*, *tough*, espec. in a bad sense; whence **שִׁרְיוֹרָה** hardness of heart. Chald. Pa. **שָׁרַר** to make firm, to strengthen; Syr. **شَرَر** firm, true; Eth. **ረረረ** to found, pr. to make firm.

3. to *press together*, and hence to *oppress*, to *afflict*, to *treat as an enemy*, i. q. **צָרַר** no. 2. a. Here we may refer Jer. 15, 11 Keth. **שִׁרְוֹתָה לְטוֹב** *I will afflict thee for thy good*; others read **שִׁרְוֹתָה** *thy beginning*; Keri is **שִׁרְוֹתָה**, see r. **שָׂרַר** I, Pi.—Part. **שָׂרָר** *an adversary, enemy*, Ps. 5, 9. 27, 11. 54, 7. 56, 3. 59, 11.

Deriv. see in Kal no. 1, 2. Also

**שָׂרָר** *Sharar*, pr. n. m. 2 Sam. 23, 33; for **שָׂרָר** 1 Chr. 11, 35.

**שָׂרָר** m. i. q. **שָׂרָר** no. 2, where see.

**שִׁרְיוֹרָה**, see **שִׁרְיוֹרָה**.

\* **שָׂרַשׁ** onomatop. root, i. q. **שָׂרַח**, pr. 'to rub or scrape the ground'; then to *creep*; comp. r. **שָׂרַח**. Hence perh. **שָׂרַשׁ** a root, as *creeping*; comp. Eth. **ሠረጸ** to germinate, to put forth, **ሠረጸ** germ, shoot, trunk.—Others regard **שָׂרַשׁ** as contracted for the quadrilit. **שָׂרַשׁ** from **שָׂרַר**; and hence **שָׂרַשׁ** with the idea of firmness.

PIEL **שָׂרַשׁ** denom. from **שָׂרַשׁ**, comp. kindr. **סָרַס**, to *root out*, to *extirpate* see

Heb. Gr. § 51. 2. c; Job 31, 12. Metaph. Ps. 52, 7.

PUAL **שָׂרַשׁ** pass. to be *rooted out*, Job 31, 8.

POEL **שָׂרַשׁ** denom. to *root*, to *take root*, as a tree, Is. 40, 24.

POAL **שָׂרַשׁ**, to be *rooted*, to have *taken root*, Jer. 12, 2.

HIPH. **הִשְׂרִישׁ** denom. i. q. Poel, to *strike roots*, to *take root*, with acc. **שָׂרְשִׁים**, of a vine, Ps. 80, 10; absol. and trop. of a person or people in prosperity, Is. 27, 6. Job 5, 3.

Deriv. **שָׂרַשׁ**, pr. n. **שָׂרַשׁ**, Chald. **שָׂרַשׁ**.

**שָׂרַשׁ** (root, i. q. **שָׂרַשׁ**, Syr. **شَرَش**) *Sheresh*, pr. n. m. 1 Chr. 7, 16.

**שָׂרַשׁ** m. (r. **שָׂרַשׁ**) c. suff. **שָׂרַשִׁי**; plur. **שָׂרַשִׁים** (pron. *shōrāshim*) c. suff. **שָׂרַשִׁי**, constr. **שָׂרַשִׁי**.

1. a *root*, from its *creeping*; Chald. id. see below; Syr. **شَرَش** id. Eth. **ሠረጸ**

root, nerve. Arab. **شَرَس** id.—Job 30, 4.

8, 17. 14, 8. Ez. 17, 6. 7. 9. Spoken both of plants and trees, as **שָׂרְשֵׁיו** to *send out its roots* Jer. 17, 8; **שָׂרְשֵׁיו** to *strike its roots* Hos. 14, 6; **שָׂרְשֵׁיו** to *increase (enlarge) its roots* 2 K. 19, 30. Is. 37, 31. In poetry persons and nations are often compared to a plant or tree, and then the root is a chief part mentioned; e. g. the wicked Is. 5, 24; Ephraim Hos. 9, 16; and so Am. 2, 9. Is. 14, 30. Ez. 31, 7. Mal. 3, 19. Job 18, 16. Deut. 29, 17. al.—Trop. a) *The root for the lowest part, bottom*, as of a mountain Job 28, 9, comp. **ῥίζα τοῦ ὕψους** Judith 6, 13; for the sole of the foot, Job 13, 17; the bottom of the sea, 36, 30. b) For a *stock, race, genus*, like Gr. **ῥίζα**, of animals, Is. 14, 29. c) For the *seat, abode, dwelling*, of a people, Judg. 5, 14; so nations are said to be planted and take root in a land; see in **נָטַע**. d) **שָׂרַשׁ**, the *root of controversy*, ground of dispute, Job 19, 28.

2. a *shoot, sprout*, springing from the root, Is. 53, 2; called **שָׂרְשֵׁים** *a branch of the roots* Dan. 11, 7. Metaph. of the Messiah, Is. 11, 10 **שָׂרַשׁ יִשְׁעִי** the *sprout of Jesse*, of the lineage of David; synon. with **נֶצֶר** and **חֹטֶר** v. 1; comp. **ῥίζα Ἀβὶδ** Rev. 5, 5. 22, 26.

שרש Chald. m. i. q. Hebr. *a root*, Dan. 4, 12. 20. 23.

שרש f. (for quadril. שרשרה) plur. constr. שרש, *chains*, small chains, Ex. 28, 22. R. שרר.

שרשו (pron. *sh'eroshu*), Keri שרשי Chald. f. *a rooting out*, i. e. expulsion, banishment, Ezra 7, 26; comp. 10, 8. R. שרש, see Pi. and שרש no. 1. c.

שרשרה f. (r. שרר) only plur. שרשרות *chains*, small chains, Ex. 28, 14. 39, 15; see on these passages in art. נבלות.—

Arab. with the letter *r* softened سلسلة;

Chald. שרשלא, שרשלא; Syr. ܫܪܫܐ.

—Hence by contraction שרשה q. v.

\* שרת in Kal not used; pr. prob. 'to go about, to travel'; then *to minister*; kindr. with r. שיר II.

PIEL שרה, inf. שרה and with the tone drawn back שרת Deut. 17, 12, fut. constr. וישרה, *to wait upon, to serve, to minister unto*, c. acc. of pers. Gen. 39, 4. 40, 4. Num. 3, 6. 1 K. 1, 4. 19, 21; c. ל Num. 4, 9. 8, 26. Here שרת differs from עבד, in that it implies the more honourable duty or function of a free attendant; while עבד pertains rather to the condition of a servant. So in the court of Solomon, the משרתים *attendants, ministers*, are distinguished from the עבדים *servants*, 1 K. 10, 5; so the nephews of king Ahaziah ministered to him, 2 Chr. 22, 8; and so Joseph, having found favour with Potiphar, and being made overseer of his house, ministered to his master, Gen. 39, 4; while, being in prison, and being set over the prisoners, he is yet said to minister to them, Gen. 40, 4, comp. 39, 22.—Often of the priests and Levites as performing the sacred rites, *to minister unto Jehovah*, שרה אחיזי, Num. 18, 2. Deut. 17, 12. 1 Sam. 2, 11. 3, 1; once ליהוה ש' id. 2 Chr. 13, 10; ש' id. 1 Sam. 2, 18; absol. שרה *to minister*, to perform the sacred rites, Ex. 28, 43. 29, 30. 39, 1. Num. 3, 31. 2 K. 25, 14. al. Once of the worship of idols, Ez. 20, 32 ואבן שרה *to serve wood and stone*. Inf. שרה as subst. see art. שרה.—Different is שרה בשם יי *to minister in the name of Jehovah*, Deut. 18, 5. 7, i. e. to worship Jehovah with

invocation, after the analogy of the phrases יקרא בשם יי, ברה בשם יי. By a bold figure it is said Is. 60, 7 *the rams of Nebaioth ישרתו shall minister unto thee*, i. e. shall serve as victims for the sacrifices.—PART. משרת subst. *a minister, attendant*, Prov. 29, 12. 2 Sam. 13, 17. 18. Esth. 2, 3; so Joshua was the *minister, assistant* of Moses, Ex. 24, 13. 33, 11. Num. 11, 28. Josh. 1, 1; of the attendant of Elisha the prophet, 2 K. 4, 43. 6. 15. Spec. of the priests and Levites as *the ministers* in sacred things, Is. 61, 6. Ez. 44, 11. 45, 4. 5. Ezra 8, 17. Neh. 10, 37. 40. Joel 1, 9 יי משרתי *the ministers of Jehovah*. v. 13 מ' מ' *ministers of the altar*. Fem. משרה constr. for משרחה, Lehrgeb. p. 133, *a female attendant* 1 K. 1, 15.

שרת m. (pr. inf. Pi. r. שרה) *service, ministry*, c. art. השרת Num. 4, 12. 2 Chr. 24, 14.

שטה, see r. שטה.

I. שש (contr. for שרש, r. שרש) once c. Makk. שש Prov. 6, 16, joined with feminines; and ששה (contr. for שרשה) constr. שש (like אשה constr. אשת) joined with masculines; cardin. num.

six. Chald. שש q. v. Arab. ست and سِتة id. contr. for سدس and سِدسة.

Eth. ስህ contr. ስህ and ስህ, id. For the syntax see Heb. Gr. § 95, 118. Lehrs. § 144, 181.—So שש אמות *six cubits* 1 Sam. 17, 4; שש צרות *six troubles* Job 5, 19; שש שנים *six years* Gen. 31, 4. Judg. 12, 7. al. sep. שש פעמים *six times* 2 K. 13, 19. שש בנות *six daughters* 1 Chr. 4, 27. שש מאות *six hundred* 2 Chr. 29, 33. Ellipt. שש שנים *six measures (סאים) of barley* Ruth 3, 15. 17. For the ordinal, 2 K. 18, 10 בשנה שש *in the year six (sixth year) of Hezekiah*.—With masc. ששה אנשים *six men* Ez. 9, 2; ששה בנים *six sons* Gen. 30, 20. 1 Chr. 8, 38; ששה חודשים *six months* 2 K. 15, 8; הששה הנותרים *the other six* Ex. 28, 10. ששה ימים *six days* Ex. 20, 9. 11. 23, 12. Josh. 6, 3. 14. al. sep. ששת אלפים *six thousand* 1 Sam. 13, 5. Job 42, 12.

Also ששה עשר שש with fem. ששה עשר שש with masc. *sixteen*; as ששה עשר שש



sixteen years 2 K. 13, 10; ש' ע' בנות sixteen daughters 2 Chr. 13, 21. ש' ע' בנות sixteen cities Josh. 15, 41. בן-שש' ע' the son of sixteen years, i. e. sixteen years old, 2 K. 14, 21.—With masc. ששה קשר sixteen thousand Num. 31, 40; ש' ע' בנים sixteen bases Ex. 26, 25. ש' ע' בנים sixteen sons 1 Chr. 4, 27. For the ordinal, 2 Chr. 29, 17 ש' ע' ביום in the sixteenth day of the month.

PLUR. ששים sixty; as ששים איש sixty men 2 K. 25, 19; ש' עיר sixty cities Deut. 3, 4. ש' עיר id. 1 K. 4, 13. ש' בנות sixty daughters 2 Chr. 11, 21. ש' אמות sixty cubits 1 K. 6, 2, and ש' אמות id. 2 Chr. 3, 3. ש' ע' ששים sixty years old Gen. 25, 26.

Deriv. ששה, ששי, Chald. שיש.

II. שש m. (ר. שיש) white marble, Esth. 1, 6. Cant. 5, 15. Syr. شمس.

III. שש an Egyptian word, prob. *shens*, so altered by the Hebrews as to seem derived from ר. שש, and to take the signification of *whiteness*; (as *byssus* is derived from *ביץ* to be white; comp. similar changes in the Egyptian words *בְּהֵמוֹת* (*מִשָּׁה*); *byssus*, cloth of byssus, i. e. cotton, white, fine, and costly; comp. Syr. شمس a cheaper kind of cotton. Sept. every where *βύσσος*. As an Egyptian word, שש refers chiefly to the *Egyptian byssus*, which was brought to Tyre Ez. 27, 7; the Syrian byssus is there called *ביץ* v. 16; though in the later books only *ביץ* is in general use; see in art. *ביץ*. In Exodus שש occurs more than thirty times; it was brought voluntarily by the people, Ex. 25, 4. 35, 6. 23; was spun and woven by skillful artisans, Ex. 35, 25. 35. 38, 23, comp. שש משור in r. שור; and was then used for the hangings and veils of the sacred tabernacle, Ex. 26, 1. 31. 36. 27, 9. 16. 18. 36, 8. 35. 37. 38, 9. 16. 18; as also for the sacred vestments, espec. the ephod of the high priest, Ex. 28, 5. 6. 8. 15. 39. 39, 2. 5. 8. 27. 28. 29. Vestments of byssus were worn, not only by the priests, but also by nobles; as by Joseph when prefect of Egypt, Gen. 41, 42; and by women of rank, Prov. 31, 32—But שש is used also of *linen cloths*, as appears from Ex. 39, 28,

where the *מְכַנְסֵי הַקֹּדֶשׁ*, *linen drawers*, are said to be made of שש משור; and, further, שש פשתים *flax, linen*, is sometimes rendered in the Targums by *ביץ byssus*, Is. 43, 17. The bandages of Egyptian mummies have also been examined with the microscope; and found to be of linen; comp. art. *ביץ*, and see Wilkinson Mann. and Cust. of the anc. Egyptians, III. p. 115. See genr. Celsii Hierob. II. p. 259. J. R. Foster de Byssu antiquor. Lond. 1776. Rosenm. Alterthumsk. IV. i. p. 175 sq.

\* שש in Kal not used, *to go, to walk*. There is in it a reduplication of a simpler verb; as appears from the Ethiopic cited below.

PIEL שש, *to lead, to bring*, c. acc. of pers. once Ez. 39, 2 שש אתה ואת אלהיך I will turn thee again, and will lead thee, and will bring thee up, etc. Sept. *αγαθολογῶ σε*, but Complut. *αταλάω σε*. Targ. 'errantem te faciam.' Vulg. *seducam te*. The signification of *leading* is quite clear from the context; as to the etymology, comp. Eth. *ሰወሰወ* contr. *ሰወወ*, whence *ለለሰወወ* to walk or go about, to traverse countries, and *ሰወሰወ* a ladder, as aiding to go up.

ששבצר *Sheshbazzar*, Pers. pr. n. borne apparently in Persia by Zerubbabel, Ezra 1, 8. 5, 14.—Perh. contr. from

چسبان آذر fire-worshipper.

שש PIEL denom. from שש I, pr. *to make six, to divide into six parts*; Ez. 45, 13 שש יהם האפה, which however should prob. be written ששית האפה the sixth part of an ephah, as in the preceding clause.

ששי (perh. whitish, r. שיש) *Shashai*, pr. n. m. Ezra 10, 40.

ששי (id.) *Sheshai*, pr. n. of an Anakite, Num. 13, 22. Josh. 15, 14. Judg. 1, 10.

ששי Ez. 16, 13 Keth. for שש, *byssus*. The writer seems to have chosen this unusual form for the sake of a paronomasia with the word ששי.

ששי m. (fr. שש I.) fem. ששית, ordin. adj. the sixth; Arab. سَاسِت, سَاسِت, id. Aram. שְׁשִׁיתִי, id.—

Gen. 1, 31. 30, 19. Ex. 16, 5. 26, 9. Lev. 25, 21. Josh. 19, 32. 1 Chr. 3, 3. Ez. 8, 1.—Fem. subst. *the sixth part, a sixth*, Ez. 4, 11. 45, 13. 46, 14.

שֶׁשֶׁךְ *Sheshach*, a name of Babylon, Jer. 25, 26. 51, 41. Its etymology and proper signification are doubtful. The Hebrew intpp. as also Jerome, suppose שֶׁשֶׁךְ to stand for שֶׁשֶׁךְ, according to the secret or cabalistic mode of writing called אֲבִיבִי, i. e. in which the alphabet is inverted, so that א is put for ס, ש for ב, etc. and this Jerome thinks was done by the prophet through fear of the Chaldeans. Such a method of writing may indeed be admitted in these passages, if not by Jeremiah himself, yet by some later writer. This is assumed by Ewald, Maurer, Hitzig; and is perh. the more probable, because the LXX have not expressed the name שֶׁשֶׁךְ in either passage; implying that it was not in their manuscripts.—Other explanations see in Thesaur. p. 1486.

שֶׁשָׁן (perh. i. q. שושן lily) *Sheshan*, pr. n. m. 1 Chr. 2, 31. 34. 35.

שֶׁשֶׁן, see שושן.

שֶׁשֶׁק (perh. for שֶׁשֶׁק eagerness, longing; so Simonis.) *Shashak*, pr. n. m. 1 Chr. 8, 14. 25. R. שֶׁשֶׁק.

\* שֶׁשֶׁר obsol. root, i. q. שֶׁשֶׁר, Arab. شَرَز, to twist, to turn, e. g. a cord, the hand in hurling a spear, brandishing a sword, etc. hence 'to look askance'; and then transferred to changeable colours, to be versicoloured, to play from one colour into another. Comp. αἰόλος agile, also versicoloured, changing hues; Hes. ὀμφακὲς αἰόλλονται 'the grapes begin to colour, they change colour.' Arab. أَشْرَزْ ruddy, rubicund.—Hence

שֶׁשֶׁר m. in pause שֶׁשֶׁר, red colour, spec. red ochre, rubrica, Jer. 22, 14. Ez. 23, 14. Vulg. *sinopsis*, i. e. *rubrica Sinopenis*, which was the most celebrated, see Plin. H. N. 35. 5 or 13. Sept. μύλος, which in Hom. is i. q. *rubrica*. The Heb. intpp. understand by it *cinnabar*, vermilion.

שֶׁחָ m. (r. שֶׁחָ) only plur. שְׁחוֹת *columns, pillars*, and metaph. *princes*, no-

*bles*, i. e. pillars of a state. Ps. 11, 3 *when the pillars are overthrown*, i. e. when the noblest, the firm supporters of what is right and good, have perished. Is. 19, 10 *and her (Egypt's) pillars are broken down*, i. e. the nobles of her state; opp. hired labourers, i. e. the vulgar. So Arab. عَيْدٌ pillar, for a nobleman, prince.—Others, *foundations*.

I. שֶׁחָ m. (r. שֶׁחָ III.) *the buttock*, Is. 28, 4; plur. c. suff. שְׁחוֹתֵיהֶם *their buttocks* 2 Sam. 10, 4. Arab. اِسْتٌ, Syr. plur. اَمَدٌ id.

II. שֶׁחָ f. (r. שֶׁחָ, contr. for שֶׁחָ Lam. 3, 47) *noise, tumult*; Num. 24, 17 שְׁנֵי בְנֵי שֶׁחָ *the sons of (warlike) tumult*, i. e. the tumultuous enemies of Israel. In Jer. 48, 45, which is imitated from Num. l. c. it stands בְּנֵי שֶׁחָ.

III. שֶׁחָ (r. שֶׁחָ) *Seth*, pr. n. of the third son of Adam, Gen. 4, 25. 26. 5, 3 sq. In the first of these passages, it is derived from שֶׁחָ to set, to place, to replace, q. d. 'compensation.'

שֶׁחָ and שֶׁחָ Chald. i. q. Heb. שֶׁחָ *six*, Dan. 3, 1. Ezra 6, 15. Plur. שְׁחוֹת *sixty* Dan. 3, 1. 6, 1. Ezra 6, 3.

שֶׁחָ Chald. see שֶׁחָ.

\* I. שֶׁחָ, fut. שֶׁחָ, apoc. שֶׁחָ, inf. שְׁחוֹת, once שְׁחוֹת Prov. 31, 4; with pref. לְשֶׁחָ; inf. absol. שֶׁחָ, and שְׁחוֹת Is. 22, 13.

1. to drink; Chald. שֶׁחָ, שֶׁחָ, q. v. Syr. اَمَدٌ, part. اَمَدٌ, Eth. ሰጠ, id. Synon. is שֶׁחָ not used in Kal and Niph. but Hiph. שֶׁחָ is used as the causative of שֶׁחָ. Often absol. espec. as joined with אָכַל to eat, Ecc. 2, 24. 3, 13. Is. 29, 8. 1 Sam. 30, 16. Job 1, 4; mostly of persons, but also of animals, Gen. 24, 22. 30, 38. Num. 20, 11. 19. 2 K. 3, 17. Ez. 39, 17. 18. With acc. of drink, as water, wine, Ex. 7, 21. 34, 28. Lev. 10, 9. Judg. 13, 4. 7. 14. 1 Sam. 1, 15. Ecc. 9, 7; metaph. to drink the cup, Is. 51, 17. Jer. 49, 12; with כֶּן, to drink of, Gen. 9, 21. Ruth 2, 9. Jer. 51, 7. Job 21, 20; comp. in בֵּית no. 1. With בֶּ of wine, with the notion of enjoyment, Prov. 9, 5; also c. בֶּ of the vessel in which one drinks, see



in art.  $\aleph$  A. 1. b, Am. 6, 6.  $\text{שָׁתוּ יַיִן}$  wine-drinkers Joel 1, 5. Ps. 69, 13.—Metaph. Job 15, 16  $\text{כְּמֵן מַיִם שָׁתָה}$  drinking in iniquity like water, i. e. wholly filled and overflowing with iniquity; comp. 34, 7. But in Prov. 26, 6 the same phrase is to be taken in a passive sense, *the lame man drinketh in injury*, i. e. must suffer it, cannot avenge it.

2. *to drink together, to banquet*, Esth. 7, 1. Comp.  $\text{מִשְׁתָּה}$ .

NIPH. pass. of Kal no. 1, Lev. 11, 34.

HIPH. see  $\text{שָׁקָה}$ .

Deriv.  $\text{מִשְׁתָּה}$ ,  $\text{שְׁתִּיהָ}$ ,  $\text{שְׁתִּיהָ}$ .

\* II.  $\text{שָׁתָה}$  obsol. root, Arab.  $\text{سَتَى}$

IV.  $\text{أَسَدَى}$  i. q.  $\text{أَسَدَى}$ , *to fix the warp to the loom*; or i. q. Chald.  $\text{שָׁתָה}$  and Syr. Aph.  $\text{أَمَدَب}$  *to weave*. Hence  $\text{שְׁתִּיהָ}$  II.

\* III.  $\text{שָׁתָה}$  obsol. root, i. q.  $\text{שָׁתָה}$  and  $\text{שָׁתָה}$ , *to set, to place*. To this root belong: Talm.  $\text{שְׁתִּיהָ}$  or  $\text{שְׁתִּיהָ}$  foundation; Syr.  $\text{أَمَدَب}$  bottom.—Hence  $\text{שָׁתָה}$  I, the buttock.

$\text{שָׁתָה}$  and  $\text{שָׁתָה}$  Chald. *to drink*, Dan. 5, 1. 2. 23. Præt. c. Aleph. prostheth.  $\text{אִשְׁתוּ}$  they drank Dan. 5, 3. 4; comp. Syr.  $\text{أَمَدَب}$  to drink. With  $\aleph$  of the vessel, Dan. 5, 2. 3. 23, as in Heb. no. I. 1.

Deriv.  $\text{מִשְׁתִּיהָ}$  Chald.

$\text{שְׁתִּיהָ}$ , see  $\text{שָׁתָה}$ .

I.  $\text{שְׁתִּיהָ}$  m. (r.  $\text{שָׁתָה}$  I,) *a drinking, carousing*, Ecc. 10, 17.

II.  $\text{שְׁתִּיהָ}$  m. (r.  $\text{שָׁתָה}$  II,) *the warp in weaving*, Lev. 13, 48 sq.

$\text{שְׁתִּיהָ}$  f. (r.  $\text{שָׁתָה}$  I,) *a drinking*, i. q.  $\text{שְׁתִּיהָ}$  I, Esth. 1, 8.

$\text{שְׁתִּיהָ}$  m. (r.  $\text{שָׁתָה}$ ) plur. constr.  $\text{שְׁתִּיהָ}$ , *a plant, shoot*, Ps. 128, 3.

$\text{שְׁתִּיהָ}$  two, see in  $\text{שָׁתָה}$ .

\*  $\text{שָׁתָה}$  fut. c. suff.  $\text{אִשְׁתַּלֵּנִי}$  Ez. 17, 23; *to plant*, a poetic word, synonym. with  $\text{נָטַע}$ , Ez. 17, 22. Part. pass.  $\text{שָׁתוּל}$  planted Ps. 1, 3. 92, 14. Hos. 9, 13. Jer. 17, 8. Ez. 17, 8. 19, 10. 13.—Chald.  $\text{שָׁתָה}$ , Syr.  $\text{سَتَل}$ , id. Arab.  $\text{سَتَل}$  id.

\*  $\text{שָׁתָה}$  prob. i. q.  $\text{שָׁתָה}$ , *to shut, to close*, twice, in the phrase with part. pass.  $\text{שָׁתָה הָעֵינַן}$  closed of eye, or with closed eye, Num. 24, 3. 15. This may here be taken in a literal sense of the prophet's eyes as closed in sleep for receiving and reporting visions; and this is best, see Hupfeld in Zeitschr. f. d. Kunde des Morgenl. IV. p. 145; comp.  $\text{נָפַל}$  in v. 4. Or it may be referred to the mind of Balaam as before obscured, so that future things were shut up and unknown to him, until God opened his mind and he became  $\text{גָּלִי עֵינָיו}$  open of eyes, with open eyes, Num. 24, 4. 16; comp. 22, 8. 38. 23, 3. 12. 24, 13. So Vulg. *cujus obturatus est oculus*.—Many intpp. espec. Jewish, assume a directly contrary signification, *with open eye*, so that then  $\text{שָׁתָה הָעֵינַן}$  is nearly i. q.  $\text{גָּלִי עֵינָיו}$  which follows it. They appeal to Talm.  $\text{שָׁתָה}$ , which certainly in one passage is *to perforate* or *to open*; and in a gloss  $\text{שָׁתָה}$  is defined by  $\text{נָפַח}$  to perforate. See more in Thesaur. p. 1488.

\*  $\text{שָׁתָה}$  a doubtful root, to which some refer Hiph.  $\text{הִשְׁתִּין}$  minxit. But see under r.  $\text{שָׁתָה}$ .

\*  $\text{שָׁתָה}$  fut.  $\text{שָׁתָה}$ , i. q.  $\text{שָׁתָה}$ , *to subside, to settle down*; hence *to be still, to be hushed*; of waves Ps. 107, 30. Jon. 1, 11. 12; of strife Prov. 26, 20. Chald.  $\text{שָׁתָה}$  or  $\text{שָׁתָה}$ , Syr.  $\text{سَتَف}$ , id. Sam.  $\text{سَتَف}$  to still, to be still.

$\text{שָׁתָה}$  (i. q.  $\text{سَتَار}$  Pers. a star) Shethar, pr. n. of a Persian prince, Esth. 1, 14.

$\text{שָׁתָה}$  (i. q. Pers.  $\text{سَتَارِ بَزَنْجِي}$  shining star) Shethar-bozenai, pr. n. of a Persian governor, Ezra 5, 3. 6, 6.

\*  $\text{שָׁתָה}$  i. q.  $\text{שָׁתָה}$ , *to set, to place*; hence twice præter. plur.  $\text{שָׁתוּ}$  Ps. 49, 15 impers.  $\text{כַּעֲזֵן לְשֹׂאֵל שָׁתוּ}$  like sheep they put them in Sheol, i. e. they are driven or thrust down thither; comp. Ps. 88, 5. Ps. 73, 9  $\text{הֵמָּה בְּשִׁמּוֹת שָׁתוּ}$  they set their mouths against the heavens, i. e. they assail the heavens, and as it were provoke them, with proud and impious language.

NOTE. Some refer to this root the forms:  $\text{נָשָׂה}$  Is. 19, 5;  $\text{נָשָׂה}$  Is. 41, 17;  $\text{נָשָׂה}$  Jer. 51, 30. But see in r.  $\text{נָשָׂה}$  and r.  $\text{נָשָׂה}$  I.

## ת

*Tav* or *Tau*, the twenty-third and last letter of the Hebrew alphabet, as a numeral denoting 400. For the signification of the name, see under art. תי.

As to the pronunciation, ת without Dag. lene is an aspirate and seems to have had a lisping sound, like Gr. θ, Engl. *th*. With Dag. lene (ת) it is a slender *t*, differing from ט; for which difference see under ט. In Arabic the corresponding letter is ت, as in תבן תקפה; תכת תחת, תב; rarely ת, as in תקפה. It is sometimes interchanged with ש p. 1021; ט p. 358; and ד p. 208. In Aramean ת often stands where the Heb. has ש and the Arab. ث; see in lett. ש p. 1021. The ת has also some affinity with the breathing א; comp. תוב, תוב, to return; תא and תא, to dwell, also to mark, etc. So also in Arabic often.—At the end of a word ת is sometimes dropped; as in רבות רבו, רבו; רבו, רבו; רבו, רבו, etc.

תא m. (for תי, r. תה III,) pr. an abode; then *a chamber, room*; spoken of the guard-room in the king's palace, 1 K. 14, 28. 2 Chr. 12, 11; of side chambers in the gates of the temple as described Ez. 40, 7. 12. 13; plur. תאים id. v. 7. 16; constr. תאי v. 10; c. suff. תאי v. 21. 29. 33. 36; once plur. תאיו v. 12. Chald. תאי, תני, id. Syr. ܬܝܐ, ܬܝܐ, id.

\* I. תאב or תאב *to desire, to long after*, only 1 pers. pret. תאבתי c. ל of thing, Ps. 119, 40. 174. Chald. תאב id. It seems to be a secondary root, formed from Hithp. of ר. אבה; as in Arabic. See Thesaur. p. 1489.

\* II. תאב softened from ר. תעב, see in lett. א, p. 1. Hence

PIEL *to abominate, to abhor*; part. תאב once Am. 6, 8; parall. שניא. So all the ancient versions.

תאבה f. (r. תאב I.) *desire, longing*, once Ps. 119, 20. Chald. תיאבה id.

\* I. תאה i. q. תה I; kindr. is r. אה, see in lett. ה above. In Kal not used.

PIEL (תאה) fut. 2 plur. תהאי Num. 34, 7. 8, *to mark out, to describe*, e. g. the borders of a land, Num. 1. c. In v. 10 in the same context is Hithp. תהאיתיה of r. אה III, where see.—Hence perh. תאה Gen. 49, 26; see in תאה no. 3.

\* II. תאה obsol. root, i. q. Arab.

تأى, *to outrun, to get before*.—Hence

תוא Deut. 14, 5, and contr. תוא Is. 51, 20, a species of *antelope* or *mountain-goat*, so called from its swiftness; comp. Engl. *doe*.—In Deut. 1. c. Sept. Vulg. and in Is. 1. c. Aqu. Symm. Theod. Vulg. render it οὐξ, *oryx*; Targg. *bos sylvestris, wild ox*, which is a kindred signif. comp. ראם. See Bochart Hieroz. T. I. p. 973.

תאה f. (r. אה I,) constr. תאה, c. suff. תאה.

1. *desire, longing, wish*, whether right and good Ps. 10, 17. 21, 3. Is. 26, 8; or wicked Ps. 10, 3. 112, 10.

2. *desire, appetite, longing for flesh*; Num. 11, 4 תאה תאה they longed a longing, i. e. fell a longing. Ps. 78, 29. 30.—Hence pr. n. תאה, 'the sepulchres of longing,' see on p. 910.

3. *a desire, delight*, something desirable, Gen. 3, 6; also תאה תאה food of desire, i. e. delicate, dainty, Job 33, 20. Hence, *desirableness, charm*, Gen. 49, 26. Prov. 19, 22.—Others in Gen. 49, 26, a bound, limit, from r. תאה I; and so Ewald and Delitzsch.

תאם m. (r. תאם) *a twin*, only plur. תאם twins Gen. 38, 27; contr. תאם Gen. 25, 24; constr. תאם Cant. 4, 5. Arab. and Aram. id. Hence pr. n. Thomas, i. q. Αιδυμος.

תאה f. (r. אה I) c. suff. תאה, a curse Lam. 3, 65.

\* תאם pr. to be joined, conjoined; spec. of two things, and hence to be double, twain; Part. plur. תאם doubled,



*twain, coupled*, of boards Ex. 26, 24, 36, 29. Chald. and Syr. id. Arab. **تَام** to be twin. Kindr. perh. with **תאם**, **תאם**, Arab. **ضعف** to double, Eth. **ተረፈ** to repeat.

HIPH. *to bear twins*, Cant. 4, 2, 6, 6.

Arab. **تَام** IV, id.

Deriv. **תאום**, and the two following.

**תאם** m. *a twin*; hence plur. **תמים**, which see in its order.

**תאם** or **תאם**, whence plur. constr. **תמים** *twins* Cant. 7, 4. It is pr. a monosyllabic abstract noun, of the form **גדל**, **גדל**, here put as concrete.

\* **תאן** obsol. root, prob. i. q. **תנן**, *to spread out, to extend*; hence **תאנה** fig-tree.

**תאנה** f. (r. **תאנה** II,) c. suff. **תאנהה**, pr. *a coming together*, and then of the *copulation* of animals. Once of the wild ass in her *heat*, Jer. 2, 24.—Not less aptly N. G. Schröder, in his *Observatt.* ad Orig. Hebr. p. 10, derives the signification of *heat, lust*, from the root **אני** to be hot, to boil, comp. **פחז**.

**תאנה** f. (r. **תאן**) c. suff. **תאנהי**; plur. **תאנים**, constr. **תאני**; *a fig-tree*, also its fruit; so called from its spreading; *Ficus carica* Linn. So Chald. **תאניה** and **תניא**; Syr. **ܬܢܐ**, emph. **ܬܢܐ**, contr. **ܬܢܐ**; Arab. **تين**.

a) Of the tree, *a fig-tree*, Num. 13, 23, 20, 5. Judg. 9, 10, 11. Joel 1, 7, 12. Am. 4, 9. Hab. 3, 17. al. Proverbial is the phrase, *to sit under one's own vine and fig-tree*, i. e. to lead a quiet and happy life. 1 K. 5, 5. Mic. 4, 4; comp. Zech. 3, 10. 2 K. 18, 31. Is. 36, 10.—In Gen. 3, 7, some understand the *Musa paradisiaca*, Engl. *plantain-tree*, Germ. *Adamsfeige*, with leaves several feet long and a foot broad; so O. Celsius, Gesenius, Tuch, and others. But leaves of that size would not need sewing together; and the tree does not belong to the fig genus, and could hardly be called **תאנה**.

b) Of the fruit, *a fig*, (comp. **בכירה** and **פג**) Num. 13, 23. Nah. 3, 12. 2 K.

20, 7 see in **דבלה**. Jer. 8, 13, 9, 17, 24, 1 sq. Neh. 13, 15.—See genr. Celsii Hierob. II. p. 368–399. Rosenm. Alterthk. IV. i. p. 285 sq. Winer Realw. art. *Feigenbaum*.

**תאנה** f. (for **תאנה**, r. **תאנה** II,) *occasion*, Judg. 14, 4.

**תאנה** f. *sorrow, mourning*, Is. 29, 2. Lam. 2, 5. R. **תאנה** I.

**תאנים** m. plur. (r. **אין** no. 3) *hard labours, travail*; Ez. 24, 12 **תאנים** **הלאה** *it (the pot) doth weary itself with toils*. Vulg. *multo labore sudatum est*.

**תאנת שלה** (approach to Shiloh, r. **תאנה** II) *Taanath-Shiloh*, pr. n. of a place in the confines of Ephraim, Josh. 16, 6.

\* **תאר** pr. i. q. r. **היר**, *to go about*; then, *to run, to extend, to stretch*, spoken of the bound or border of a land or re-

gion; like kindr. Arab. **سار**. With **מן** of place *from* which, and **אל** of place *to* which, Josh. 15, 9; or acc. of place *whither*, ib. v. 9; oftener c. **ה** loc. *to* which, v. 11, 18, 14, 17.

PIEL *to mark out, to delineate*; fut. c. suff. **תארהי** Is. 44, 13; some Mss. read **תארהה**, see Thesaur. p. 1491.—Hence **תאר**.

PUAL, either pass. of Piel, *to be marked off*; or better i. q. Kal, *to stretch, to extend*; part. Josh. 19, 13 **תאר** **המאר** **והנה** *and it (the border) passed on to Rimmon and stretched to Neah*.—Sept. Syr. Vulg. Engl. all take **תאר** wrongly as a pr. name.

Deriv. is

**תאר** m. c. suff. **תארו** for **תארו**, **תארם**, *outline, form, figure* of the body, 1 Sam. 28, 14. Judg. 8, 18. Is. 52, 14. Lam. 4, 8. **תאר**, fem. **תאר**, *of a beautiful form or figure*, often said of persons Gen. 29, 17. 39, 6. Deut. 21, 11. 1 Sam. 21, 3. Esth. 2, 7; also of beasts Gen. 41, 18, and **תאר** **רע** *ill-favoured, ugly*, v. 19.—Spec. *good figure, comely form*, Is. 53, 2. Jer. 11, 16. 1 Sam. 16, 18 **תאר** **איש** *a man of figure*, i. e. handsome.

**תארע** *Tarea*, pr. n. m. 1 Chr. 8, 35; for **תארע** 1 Chr. 9, 41, where see.

**תאשור** m. (r. **אשר** no. 1) Is. 41, 19, 60, 13, pr. 'erectness, tallness;' hence

a tall tree, and as pr. n. for a species of cedar growing on Lebanon. Vulg. and Chald. render it *buxus*, the box-tree; Syr. and the Hebrew intpp. *Sherbîn*, (شربين, شربين) i. e. a species of cedar distinguished by the smallness of its cones and the upward direction of its branches. See Rosenm. Alterthumsk. IV. i. p. 292. Niebuhr Arabien p. 149. Celsii Hierob. II. p. 153.

**תִּבְיָה** f. an Egyptian word, a box, chest, ark; spoken of Noah's ark, Gen. 6, 14-9, 18, where Sept. *κιβωτός*. Also of the ark of papyrus in which Moses was exposed, Ex. 2, 3, 5, where Sept. *θίβη*. Vulg. in both places *arca*.—In ancient Egyptian *tha* is 'a chest' and 'sarcophagus'; and *tpt* is 'a boat, hull'; Bunsen's Egypt I. p. 482, no. 517. p. 483, no. 549. Copt. *ṯebā, ṯebā*, ark, mummy-chest. Chald. *תִּבְיָה*, Arab. *تَابُوت*, ark; Eth. *ተባት* ark, chest. See Thesaur. p. 1491.

**תְּבוּאָה** f. (ר. *בוא*) constr. *תְּבוּאָת*, plur. *תְּבוּאוֹת*.

1. *produce, increase*, e. g. of the earth Josh. 5, 12. Is. 30, 23; of the threshing-floor and wine-press Num. 18, 30; of the vineyard Deut. 22, 9. Trop. Jer. 2, 3.

2. *gain, profit*, Is. 23, 3. Ecc. 5, 9. תְּבוּאָת הַחֵטִי' the gain of the unjust Prov. 10, 16. 15, 6. תְּבוּאָת הַחֵמָה the profit of wisdom, resulting from it, 3, 14. 8, 19.

3. Trop. *result, consequence*; תְּבוּאָת שְׁפָתָיו the result of his words, Prov. 18, 20. Comp. פֶּרֶר no. 1.

**תְּבוּנָה** m. (ר. *בין*) *insight, understanding*. Hos. 13, 2 *they have made idols according to their own understandings*, i. e. as they pleased.

**תְּבוּנָה** f. (ר. *בין*) id. *insight, understanding*, spoken of God and men, Prov. 2, 6. 3, 19. 21, 30. Deut. 32, 28. Plur. id. Prov. 11, 12. 28, 16. Is. 40, 14; also *intelligent words, reasons*, Job 32, 11. Spec. of skill in arts, Ex. 36, 1; comp. בִּינָה no. 2.

**תְּבוּסָה** f. (ר. *בוס*) *a treading down, destruction*, 2 Chr. 22, 7.

**תְּבוּר** *Tabor*, pr. n. Pr. a mound, mount, height, perh. umbilicus, *λόφος*

*μαστρονίδης* Pol. 5. 70. 6, from r. **תְּבוּר** I. Others, a quarry, from Chald. r. **תְּבוּר** II.

1. A mountain on the confines of Zebulun and Issachar, standing out upon the northeastern part of the plain of Esdraelon, perh. 1000 feet high, of a round form, and covered with oak orchards; Sept. *Ἰταβύριον*, also *Ἀταβύριον* Pol. l. c. now *جبل طور* *Jebel Târ*.—So *הַר תְּבוּר* *mount Tabor* Judg. 4, 6, 12. 14; and simpl. *תְּבוּר* Jer. 46, 18. Hos. 5, 1. Ps. 89, 13; perh. also Josh. 19, 22. Judg. 8, 18, which others refer to no. 2. See Relandi Palæst. p. 331 sq. Burckhardt's Trav. p. 332 sq. Bibl. Res. in Pal. III. p. 211 sq.

2. A city of the Levites, situated on the above mountain, Pol. l. c. 1 Chr. 6, 62 [77]; and prob. Josh. 19, 22. Judg. 8, 18, which some refer to no. 1.

3. *אֵלֶן תְּבוּר* 1 Sam. 10, 3, *the oak of Tabor or the oak-grove of Tabor*, in the country of Benjamin. Ewald conjectures it to have been the same with *אֵלֶן בְּבוּת* *the oak of weeping* Gen. 35, 8.

**תֵּבֶל** f. (for *תֵּיבֶל*, each Tseré impure) a poetic word. R. *תֵּבֶל* Hiph. see in *רֵבִיל*.

1. *the earth*, as fertile and inhabited, *the habitable globe, world*, *οἰκουμένη*. Syr. *ܬܝܒܠܐ*, id. Is. 14, 17, opp. *מִדְבָּר*. Job 18, 18. Twice *אֶרֶצוֹ תֵּבֶל* *the world* (the habitable parts) of his earth, i. e. God's, Prov. 8, 31. Job 37, 12. Comp. *אֶרֶץ יְהוֹבֵל* Ps. 90, 2. Also often

2. *the whole earth, the world* in general, Is. 14, 21. 27, 6. Ps. 77, 19. Prov. 8, 26; espec. where the founding of it is mentioned, 1 Sam. 2, 8. Ps. 18, 16. 93, 1. Meton. for the inhabitants of the earth, Ps. 9, 9. 96, 13. 98, 9. Hyperb. spoken of the kingdom of Babylon Is. 13, 11; and of Israel 24, 4; comp. *orbis Romanus*.

**תֵּבֶל** m. *foul pollution, profanation*. Lev. 18, 23 after the law against bestiality, *תֵּבֶל הוּא* *this is foul pollution*. 20, 12. —R. *בָּלָל* no. 3, as *תָּמַס* from r. *תָּמַס*; comp. Chald. *בָּלָל* to profane sc. by incest Gen. 49, 4 Targ. Jon. Arab. *بَلَّ* to be profane, to commit adultery.

**תֵּבֶל**, see *תֵּיבֶל*.

**תְּבִלָּה** f. (ר. *בָּלָה*) *consumption, destruction*, c. suff. *תְּבִלָּהָם* Is. 10, 25.



Some Mss. and editions read here *תְּבִלָּהֶם*, which would also have the sense of *consumption*, from *r. בָּלָה* Pi. But this reading seems owing rather to the copyists, to whom the word *תְּבִלָּה* was more familiar; comp. the similar variety of orthography in Job 21, 13. 36, 11.

*תְּבִלָּל* m. adj. (*r. בָּלָל* no. 3) *stained*, i. e. *having stains, spots*; only Lev. 21, 20 *תְּבִלָּל בְּעֵינוֹ* *having a (white) spot on his eye*. Vers. anon. in Hexapl. λεύκωμα, comp. Tob. 2, 9. 3, 17. 6, 8, where the Heb. translator renders the Gr. λεύκωμα by this word, *הַבְּלֹל*. — Targg. חֵילִיז, here for *blear-eyed, lippus*; comp. *r. בָּלָל* no. 1, and Talm. בְּלִבְרִיָּה.

\* *תִּבֵּן* a doubtful root; perh. kindr. with *r. בָּרַן* q. v. pr. *to divide, to separate* the parts of any thing.—Hence *תִּבְּן*, *תִּבְּנִי*, pr. n. *הִבְּנִי*.

*תִּבְּן* m. *straw*, as broken up and cut in pieces by threshing, *short straw, chaff*; Arab. تَبْنٌ, Chald. תִּבְּנָא, Syr. ܬܒܢܐ, id. Jer. 23, 28. Job 21, 18. 41, 19; of broken straw gathered and mixed with clay for bricks, as still seen in the bricks of ancient Egypt, Ex. 5, 7. 10. 11 sq. Also as fodder for cattle, Jer. 11, 7. 65, 25; for camels, Gen. 24, 25. 32; of asses, Judg. 19, 19; of horses, 1 K. 5, 8; in all which passages straw mixed with barley or other provender seems to be implied.

*תִּבְּנִי* (*r. תִּבְּן*) *Tibni*, pr. n. m. 1 K. 16, 21. 22.—Perh. pr. gentile n. *Tibnite*, from *תִּבְּן* as the name of a man or of some place; comp. mod. Tibneh for *תִּבְּנִיָּה*. According to Gesenius, for *תִּבְּנִיָּה* building of Jehovah, from *r. בָּנָה*.

*תִּבְּנִית* f. (*r. בָּנָה*) 1. *structure, mode of building*, Ps. 144, 12.

2. *a model, pattern*, after which any thing is built, Ex. 25, 9. 40. 2 K. 16, 10. al.

3. *image, form, likeness* of any thing, Deut. 4, 16. 17. 18. Ez. 8, 10. Hence Ez. 8, 3 *וַיִּשְׁלַח תִּבְּנִית יָד* and he put forth the form of a hand, something like a hand. 10, 8. Comp. *הַמִּצֵּה* no. 3.

*תְּבִעָה* (*a burning, r. בָּעַר*) *Taberah*, pr. n. of a place in the desert, Num. 11, 3. Deut. 9, 22.

*תִּבְּזַ* (*brightness, r. יָבֵז*) *Thebez*, pr. n. of a place near Shechem, Judg. 9, 50. 2 Sam. 11, 21. Prob. mod. *Tubās* طرباس, Bibl. Res. in Palest. III. p. 158.

\* I. *תִּבְּר* obsol. root, prob. i. q. *טָבַר* q. v. and *צָבַר*, *to heap up*; comp. Sam. 9 *צָבַר* mount; Chald. טַר, Syr. ܬܒܪ, Eth. ተቦር, id. Hence pr. n. *הִבְּר*.

\* II. *תִּבְּר* Chald. i. q. Heb. טָבַר, *to break*; Syr. ܬܒܪ, Sam. 9 *צָבַר*, id. Part. pass. *תִּבְּרִי* broken, also *fragile, frail*, Dan. 2, 42.

*תִּגְּלַת פִּלְאֶסַר* pr. n. m. *Tiglath-pileser*, king of Assyria, who about B. C. 741 conquered Damascus and part of the kingdom of Israel; 2 K. 15, 29. 16, 10. Written also *תִּגְּלַת פִּלְאֶסַר* 2 K. 16, 7; *תִּגְּלַת פִּלְאֶסַר* 1 Chr. 5, 6. 2 Chr. 28, 20; and *תִּגְּלַת פִּלְאֶסַר* 1 Chr. 5, 26.—The first part of the name seems to be equivalent to *Diglath*, the river, *Tigris*, see *הִדְּגַל*; pr. *acer, swift*. The latter part, which appears also in the name *Nabo-polassar*, is prob. i. q. Pers. پالاسر *magnus rex*, comp. Sanscr. *pāla* lord, king, from *r. پال* *to guard, to rule*; unless perh. *Pileser* and *Polasar* may be i. q. Sanscr. *pura sara*, preceding, a leader; see Bopp's Glossar. p. 220. ed. 2. The whole name may be translated: *lord of the Tigris*. So Gesenius. See more in Thesaur. p. 1493.

*תִּגְּמֹל* m. (*r. גָּמַל*) *a benefit*, i. q. *גָּמֹל*, Ps. 116, 12.

*תִּגְּרָה* f. (*r. גָּרָה*) *strife, contention*; Ps. 39, 11 *מִתְּגָרָה יָדְךָ אֲנִי בְּלִיְתִי* *from the contention of thy hand* (thy strokes, judgments) *I am consumed*. Chald. id.

*תִּגְּרָמָה* Gen. 10, 3, and *תִּגְּרָמָה* 1 Chr. 1, 6. Ez. 27, 14. 38, 6, *Togarmah*, pr. n. of a northern region and people sprung from Gomer, i. e. the Cimmerians, and abounding in horses and mules. Most prob. *Armenia*, which was noted for its horses, ἵππόβοτος σφόδρα Strab. 11. 13. 9; or at least a part of it. Such too is the tradition or opinion of the Armenians themselves, who claim to be de-

scended from *Torgom* great grandson of Gomer, and call themselves *the house of Torgom*; comp. Sept. ll. cc. where by transpos. of the letters we find also *Θοργαμύ, Θεργαμύ, Θυργαμύ*, as likewise some Heb. Mss. have *הרגמה*. See J. D. Michaelis Spicileg. Geogr. T. I. p. 67–78. Winer Realw. art. *Armenien*.

**תְּדֵרֶר** m. name of a tree growing in Mount Lebanon, Is. 41, 19. 60, 13. Vulg. *ulmus, elm*; Chald. *מְדִרְרָן* i. e. a species of *plane-tree*, called by the Arabs *ساج*.

Better, *hard oak, holm, ilex*, pr. lasting, firm, from r. **דָּרַר** no. 2. Comp. **תְּדִירָא**. See Celsii Hierob. T. II. p. 271. Gesen. Comment. on Is. 41, 19.

**תְּדִירָא** Chald. f. (r. **דִּיר**) *circuit*, hence *continuity, perpetuity*, i. q. **תָּמִיד**. Adv. **בְּתִירָא** pr. *in a circuit, continually*, Dan. 6, 17. 21. Freq. in Targg.

**תַּדְמֹר** 1 K. 9, 18 Keri, and 2 Chr. 8, 4, *Tadmor*, pr. n. of a city in a fertile spot of the Syrian desert between Damascus and the Euphrates, founded by Solo-

mon, and still called by the Arabs **تَدْمُر** *Tudmur*. Prob. for **תְּחַמֵּר** 'city of palms'; hence Gr. *Παλμυρά* and *Παλμυρίς*, *Palmyra*; see Schultens Ind. ad Vit. Salad. So vice versa the Arabs called *Palma* a city of Spain **تدمير** *Tadmir*. The

same city is called **תָּמֶר** (palm) 1 K. I. c. Keth. which seems to have been less usual. In the numerous Aramaean and Greek inscriptions which are still found on the ruins of Palmyra, the name is written both **תדמר** and **תדמיר**. See Wood The Ruins of Palmyra, Lond. 1753. fol. Swinton in Philos. Transactions, Vol. XLVIII. Rosenmüller Bibl. Geogr. I. ii. p. 274 sq. Irby and Mangles p. 267 sq. [82 sq.] Thesaur. p. 345.

**תִּדְעַל** (fear, veneration, r. **דָּעַל**) *Tidal*, pr. n. of a king, Gen. 14, 1.

\* **תְּהָה** obsol. root, Chald. **תְּהָא** *to be waste, desert, desolate*, kindr. with **שָׁאָה**; whence Chald. **תְּהִי, תְּהִיא**, waste, desert,

Arab. **تَهِي** empty.—Hence

**תָּהוּ** subst. for **תָּהוּ** a Segolate form, like **קָנָשׁ**. R. **תְּהָה**.

1. *wasteness, desolateness*; concr. *waste, desolate*, Gen. 1, 2. Jer. 4, 27. Job 26, 7. Hence a) *a waste, a desert*, Deut. 32, 10. Job 6, 18. 12, 24. Ps. 107, 40. b) *desolation*; Is. 24, 10 **קְרִיַת הַהוּא** *a city of desolation*, i. e. laid waste. 34, 11 see in **קָי** no. 1.

2. Trop. *nothingness, emptiness, vanity*, and concr. *a vain, worthless thing*, (synon. **הֶבֶל**;) Is. 41, 29. 44, 9. 59, 4. 1 Sam. 12, 21; *nothing*, parall. with **אֵין**, Is. 40, 17. 23.

3. Adv. *in vain*; so **לְהוּא** Is. 49, 4, and acc. **הוּא** Is. 45, 18. 19.

**תְּהוֹם** comm. gend. (r. **הוּם**) plur. **תְּהוֹמוֹת**; masc. Job 28, 14, oftener fem. Gen. 7, 11. Ez. 31, 4; a poetic word, pr. 'a mass of raging waters,' so called from their noise and roaring; spec. *the sea, ocean, the deep*, Gen. 8, 2. Job 28, 14. 38, 6. 30. Ez. 26, 19. 31, 15. Jon. 2, 6. Hab. 3, 4; more fully **תְּהוֹם רַבָּה** *the great deep*, Gen. 7, 11. Ps. 36, 7. Am. 7, 4. Is. 51, 10. More rarely of any other *mass of waters*, as those covering the earth at the creation, Gen. 1, 2. Ps. 104, 6; or the subterranean waters, *the deep, the abyss*, whence spring fountains and streams, Gen. 49, 25. Deut. 33, 13; also in the description of roaring waters or floods, Ps. 42, 8 *flood calleth unto flood*. Ez. 31, 4. Job 41, 24 [32].

PLUR. **תְּהוֹמוֹת** 1. *waves of the sea, billows*, Ex. 15, 5. 8. Ps. 33, 7. 77, 17. 78, 25. 106, 9. Prov. 3, 2. Is. 63, 13.

2. *abysses, depths of the sea*, Ps. 107, 26. 135, 6. 148, 7. But **תְּהוֹמוֹת אֲרֶץ** Ps. 71, 20 are *the depths of the earth full of water*; also Deut. 8, 7 **נַחְלֵי מַיִם** *a land of brooks of water, of fountains and water-depths*, etc.—Sept. ἡ ἀβύσσος, plur. αἱ ἀβύσσοι.

**תְּהִלָּה** f. (r. **הָלַל** Pi.) constr. **תְּהִלָּה**, c. suff. **תְּהִלָּתִי**; plur. **תְּהִלוֹת**.

1. *praise*, i. e. the singing of praise, 2 Chr. 20, 22. Ps. 100, 4. Also *song of praise, a psalm, hymn*, Ps. 147, 1; c. **לְ** *to any one, in his honour*, Ps. 40, 4. 65, 2; **לְ** of the author, Ps. 145, 1 **תְּהִלָּה לְדָוִד** *a hymn of David*. With suff. Ps. 22, 26. 71, 6. Plur. **תְּהִלוֹת** *psalms, hymns*, Ps. 22, 4; also **תְּהִלִּים** as the later name of the Psalter.—Hence *praise, laud*, espec. *as sung*; Ps. 106, 12 **תְּהִלָּתוֹ** *they sing*



*his praise.* Ps. 34, 2. 66, 2. 8: Plur. *praises* Ps. 78, 4. Is. 60, 6. 63, 7. Meton. *a praise*, i. e. object of praise, he who is lauded, Deut. 26, 19; comp. Jer. 13, 11. 33, 9. Zeph. 3, 19. 20. Jer. 51, 41 תהלה בל-הארץ *the praise of the whole earth*, i. e. Babylon; and so Jerusalem Is. 62, 7. Jer. 49, 25.

2. *praise* in which one stands in respect to others, *glory, renown*, Ps. 48, 11. 51, 17. Is. 42, 8. 48, 9. 61, 3. Jer. 48, 2. al. Hence of a person or thing as *the object of one's glory*, that in which one glories; Jer. 17, 14 תהלתך אתה *thou (Jehovah) art my glory*. Deut. 10, 21.—For the form תהלתך Ps. 9, 15, see Lehrg. p. 215, 527. The Yod is superfluous.

תהלה f. ἄπ. λεγόμεν. *folly*, and then *sin*, Job 4, 18; Sept. σκολιόν *u*, Vulg. *pravum quid*, Targ. *iniquitas*. The opinions of interpreters as to the etymology have been various; but the Hebrews, and among them Kimchi, have long ago suggested the true one, to wit, that תהלה is fem. of תהל or תהל, from the root תהל no. 4; as תמס, תמר, תפל, תפס, תפס, תפס. Nor is it an objection that the ל is without Dagesh forte, comp. מַמָּס from פַּסס, fem. מַמָּסָה, see Lehrg. p. 503.—Others, as Schnurrer, refer it to the root

והל to wander, to err, whence error; and from this they derive the noun תהלה, תהלה, and thence תהלה; as vice versa תהלה for תהלה Judg. 6, 28, תהלה for תהלה Num. 23, 7.

תהלוקה f. (תהל) *a procession*, plur. Neh. 12, 31.

תהפכות f. plur. (תפה) 1. *perverse-ness, folly*, Deut. 32, 20.

2. *deceit, falsehood, fraud*, Prov. 2, 12. 14, 6, 14, 8, 13. 23, 33. al. לשון תהפכות *a deceitful tongue* 10, 31.

תור m. (ר. תור I.) c. suff. תורי; *a mark, sign*, espec. in the form of a cross. a) On the forehead of any one, Ez. 9, 14. b) As subscribed to a complaint or charge; hence *mark, signature*, Job 31, 35, parall. ספר. It is related of the synod of Chalcedon and other oriental synods, that the bishops who could not write their names affixed the mark of the cross instead of them; and this is

common at the present day in the case of persons who cannot write. Much more must we suppose it to have been so in the infancy of writing; and thus to have passed into the common usage of language.—Chald. תור, תורא, תורא, *a sign, terminus*; Arab. تَوْرَاء, تَوْرَاء, *a mark*, i. e.

a cross burnt in upon the neck or thighs of horses and camels; whence the name of the letter ת, which has the form of a cross in the Phenician alphabet and on the coins of the Maccabees. See Gesen. Monumm. Phœn. p. 47.

תורא, see תורא.

\* תורב Chald. fut. תורב, i. q. Hebr. תורב q. v. to turn back, to return, Dan. 4, 31. 33.

APH. תורב (with Heb. form) fut. תורב Ezra 5, 5, and תורב 6, 5, i. q. Heb. תורב, to return, to restore, Ezra 6, 5. תורב i. q. Heb. תורב, to return answer, to answer, c. acc. of pers. Ezra 5, 11. Dan. 3, 16. תורב תורב and תורב to return counsel and wisdom, i. e. to answer considerably and wisely, c. ל of pers. Dan. 2, 14, comp. תורב Prov. 26, 16. תורב תורב to return a letter, i. e. to answer by letter, Ezra 5, 5.

תורב Ez. 27, 13. 38, 2. 3. Is. 66, 19, and תורב Gen. 10, 2. Ez. 32, 26. 39, 1, pr. n. Tubal, i. e. the Tibareni, a people of Asia Minor dwelling on the southeastern shore of the Euxine, on the west of the Moschi; see תורב no. 3. Thesaur. p. 1491 sq.

תורב קין Tubal-cain, pr. n. of a son of Lamech, the first who wrought in iron and brass, Gen. 4, 22.—Perh. scoriarum faber, compounded from Arab. تَوْرِب faber, and Pers. تَوْرِب metalli scoriarum, the genitive being put first, which savours of an Assyrian or Persian origin.

תורב Job 26, 12 Keth. for תורב insight.

תורב f. (תור) grief, sorrow, vexation, Prov. 14, 13. 17, 21. Ps. 119, 28. Meton. cause of grief, Prov. 10, 1.

תורב see תורב.

תורב f. (תור Hiph.) constr. תורב, plur. תורב.

1. *confession* Josh. 7, 19. Ezra 10, 11. Syr. id.

2. *thanksgiving, praise*, Ps. 26, 7. 42, 5. Is. 51, 3. זָבַח הוֹדָה לְאַלְהִים זָבַח *to offer thanks to God* as sacrifice Ps. 50, 14. 23. 107, 22. 16, 17; but this formula is not to be understood of actual thank-offerings. זָבַח הוֹדָה Lev. 22, 29; וְזָבַח הוֹדָה הַשְׁלָמִים 7, 13. 15, comp. 12; and ellipt. Ps. 56, 13. 2 Chr. 29, 31. Jer. 17, 26; all implying *thank-offering, sacrifice of thanksgiving*. Syr. id.

3. *a choir of singers, celebrating God in songs of thanksgiving*, Neh. 12, 31. 38. 40.

חֹדָה Chald. kindr. with חָמַד, *to be astonished*, Dan. 3, 24.

\* I. חָדָה in Kal not used, i. q. חָצָה I, *to mark, to delineate*; comp. אָנָה III.

PIEL fut. conv. וְחָדָה *to mark, to make marks*; 1 Sam. 21, 14 of David feigning madness, וְחָדָה עַל־בְּלֹתוֹת הַשַּׁעַר *he made marks, scrawled, on the doors of the gate*, in the manner of mischievous boys.

HIPH. חָדָה חֹדָה *to make a mark, c. על* *to set a mark upon any one*, Ez. 9, 4.

Deriv. חָדָה.

\* II. חָדָה *to repent, to be grieved*. Syr. id.

HIPH. causat. *to grieve, to afflict*, e. g. as a people God, Ps. 78, 41.

\* III. חָדָה obsol. root, i. q. אָנָה I, and Arab. حَوَى, *to abide, to dwell*; whence حَمْرٌ chamber, for חָדָה.

\* חָדָה obsol. root, i. q. שָׁנָה, *to sink down, to settle, to incline backwards*;

comp. Arab. حَاخ and حَاخ mid. Waw, *to sink, to be immersed*. Hence *to be depressed, to be low, to be underneath*. Comp. r. חָדָה.

Deriv. חָדָה, חָדָה, חָדָה, Chald. חָדָה, חָדָה, and

חָדָה (perh. inclined, or lowly) *Toah*, pr. n. m. 1 Chr. 6, 19 [34]; for which in v. 11 [26] נָחַת *Nahath*; and 1 Sam. 1, 1 חָדָה *Tohu*.

חָדָה f. (r. חָדָה) c. suff. חָדָה, *expectation, hope*, Prov. 10, 28. 11, 7. 13, 12. Lam. 3, 18. Job 41, 1. With לְ, *hope in any one* Ps. 39, 8.

\* חָדָה obsol. root, i. q. חָדָה, *to sink, to be sunk, immersed, in any thing*; kindr. are שָׁנָה, שָׁנָה, שָׁנָה. Hence adj. חָדָה, and

חָדָה m. constr. חָדָה, c. suff. חָדָה, *the inner part, interior, midst, the middle of any thing*; as חָדָה הַבַּיִת *the midst of the house*, perh. the inner court, 2 Sam 4, 6, but comp v. 7; elsewhere חָדָה הַבַּיִת *is the midst of the house itself* 1 K. 6, 19. 11, 20; see below. Also חָדָה *in the midst, in the middle*, e. g. between two things or parts, Judg. 15, 4. Josh. 8, 22. Num. 35, 5. Gen. 15, 10. Put also in the genit. after a noun, Judg. 16, 29 חָדָה הַתֵּיבָה *the middle pillars*.

With Prefixes. 1. חָדָה a) *in the midst or middle of any thing*, as חָדָה הַבַּיִת *in the midst of the house* 1 K. 11, 20. חָדָה הַגֶּן *in the middle of the garden* Gen. 2, 9. 3, 3. חָדָה הַשָּׂדֶה *in the midst of the field* Gen. 37, 7; and so 1 K. 3, 20. 1 Sam. 9, 14. Job 2, 8. Also after verbs of motion, חָדָה הַיָּם *in the midst of the sea* Ex. 14, 22. 27. Sometimes it does not differ from בְּ A. no. 1, *in a place*, Gen. 9, 21. 18, 24. 26. Am. 3, 9; also as in בְּ A. no. 7, *into a place* Ps. 57, 7. Further, חָדָה עָבַר *to pass through the midst of any thing* Ez. 9, 4. Ex. 14, 29. Num. 33, 8. b) As referring to several, *among*, pr. in the midst of; חָדָה *among you, in the midst of you*, Gen. 35, 2. Prov. 17, 2. Ez. 2, 5. Also for בֵּין, *between*, to express distinction, separation, Gen. 1, 6 חָדָה הַמַּיִם *between the waters*, sc. above and below the firmament.

2. חָדָה *out of the midst of any thing*; hence simpl. *out of, from*, Jer. 51, 6. Ex. 33, 11. al.

3. חָדָה *into the midst of any thing*, Num. 17, 12. 19, 6. Comp. synonym. חָדָה.

חָדָה i. q. חָדָה *oppression*, q. v.

חָדָה f. (r. חָדָה) *chastisement, punishment*, i. q. חָדָה no. 3. 2 K. 19, 3. Is. 37, 3. Hos. 5, 9. Plur. חָדָה Ps. 149, 7.

חָדָה f. (r. חָדָה) c. suff. חָדָה, plur. חָדָה, constr. חָדָה.

1. Act of *proving, proof, demonstration* that one is in the right, Job 13, 6;



an argument, appeal, Hab. 2, 1. Plur. proofs, arguments, Job 23, 4. Ps. 38, 15. —Hence Prov. 29, 1 איש הוכחה a man of arguments, i. e. who when censured defends himself. Others: 'one often reproofed,' from signif. no. 2.

2. reproof, admonition, correction by words, Prov. 1, 23. 25. 30. 3, 11. 5, 12. 27, 5. 29, 15. הוכחת חיים reproof of life, life-giving, Prov. 15, 31. Plur. הוכחות מוסר reproofs of instruction, instructive, Prov. 6, 23; comp. in מוסר no. 3.

3. correction, chastisement, punishment, Ps. 73, 14. Plur. Ps. 39, 12. Ez. 5, 15 הוכחות חמה. 25, 17.

הוכחים 2 Chr. 9, 21, see חכמים.

הולד (birth, r. נולד) Tolad, pr. n. of a place in Simeon, 1 Chr. 4, 29; called also אלתולד Josh. 15, 30. 19, 4.

הולדות and תולדות f. plur. R. נולד.

1. generations, families, descents, Num. 1, 20 sq. הולדות according to their generations, families, descents, Gen. 10, 32. 25, 13. Ex. 6, 16. al. Hence הולדת ספר a book of genealogy, a genealogical register or tree, Gen. 5, 1.—Hence

2. history, espec. family history, since the earliest history among oriental nations is mostly drawn from the genealogical registers of families. Gen. 6, 9 הולדת נח this is the family-history of Noah. 25, 19. 37, 2. Then also for the origin of any thing, i. e. the history of its origin; Gen. 2, 4 this is the origin of the heavens and the earth, i. e. the story of their origin. Comp. נחש and Syr. ܢܚܫ family, genealogical tree, history.

הולדן, see in חילון.

הולל m. (רלל) a vexer, tormentor, pr. abstr. 'vexation,' the acts of one who extorts lamentation from others, verbal of Pil. after the form חקטל, תפעל, הולליו our tormentors, oppressors. Sept. ἀναγαγόντες ἡμᾶς, Vulg. abducentes nos; Targ. 'prædatores nostri,' הולל being taken for שולל (by interchanging the letters ש and ח), which however has a passive sense.

הולל m. (רלל) 1. a worm, so called from licking, swallowing, comp. רלל; comp. in r. תלל. Plur. הוללים Ex. 16, 20.

2. Spec. the coccus worm or insect, coccus ilicis Linn. and hence coccus colour, crimson, and so crimson cloth, Is. 1, 18. Lam. 4, 5. See in הולל no. 2. —Hence part. Pu. denom. מְהַלְלִים, see under r. תלל.

3. Tola, pr. n. m. a) The eldest son of Issachar, Gen. 46, 13. 1 Chr. 7, 1. b) A judge of Israel Judg. 10, 1.—Patronym. of lett. a, הולל a Tolaite Num. 26, 23.

הוללה f. (רלל, like הוללה) Job 25, 6. Is. 14, 11; and הוללות both absol. and constr.

1. a worm, i. q. הולל; as generated in putrid substances, Is. 14, 11. 66, 24, or gnawing plants, Jon. 4, 7. Deut. 28, 39. Trop. of man as feeble and despised, Ps. 22, 7. Is. 41, 14. Job 25, 6.

2. Spec. הוללה שני crimson-worm, and שני הוללה worm-crimson; hence crimson colour, and crimson cloth; see in שני; comp. ברמיל.

הולם, a spurious root to which some refer several forms belonging to r. תמם.

הולם, see הם.

הולמים twins, see תאם.

הולמן (הולמן) Gen. 36, 15 Keth. for הולמן q. v.

הולעה f. (רעב) constr. הועבה; plur. הועבות, constr. הועבות; an abomination, an abominable thing, pr. 'what causes loathing, abhorrence'; so of a slanderer, Prov. 26, 25 for seven abominations are in his heart. Chiefly of things to be abhorred because of religious precepts or customs, Prov. 21, 27. 28, 9. Lev. 18, 22. 26–30. Gen. 43, 32. 46, 34. Deut. 14, 3. al. So עשה הועבה or עשה הועבות to do or commit abomination, Lev. 20, 13. Jer. 6, 15. 8, 12. Ez. 16, 50. 18, 13. 24, al. Also לפני יהוה הועבה, Deut. 24, 4, and oftener יהוה הועבה an abomination before or to Jehovah, Prov. 6, 16. 11, 1. 15, 8. 9. 26. 20, 10. 23, comp. Jer. 1, 13. So of a person whom God abhors, Deut. 25, 16. 11, 20. 16, 5. 17, 15. Also of a person as an abomination to men, Prov. 29, 27; once plur. emphat. Ps. 88, 9; of wrong deeds

and the like, Prov. 8, 7. 16, 12. 24, 9. Spec. of every thing pertaining to the worship of idols (synon. שִׁקוץ, שִׁקָּץ) Deut. 7, 25. 26. 20, 18. 1 K. 14, 24. 2 K. 16, 3. 21, 2. Jer. 2, 7. 7, 10. Ez. 5, 11. Ezra 9, 1. 11. al. sasp. עֲמֵר הַזִּבְחוֹת *nations of abominations*, given to idolatry, Ezra 9, 14; also of the heathen view of the Heb. sacrifices, Ex. 8, 22 [26] לַיהוָה הַזִּבְחוֹת מִזְבְּחֵי הַזִּבְחוֹת *we sacrifice to Jehovah what is an abomination to the Egyptians* sc. to sacrifice, i. e. animals which the Egyptians worship as gods. Also of idols themselves, Is. 44, 19. Jer. 16, 18. Ez. 11, 21. Deut. 27, 15. 2 K. 23, 13; comp. Ez. 7, 20 and 16, 36.

הַזִּבְחוֹת f. (ר. הִזָּה) 1. *error* in respect to things of religion, *impiety, wickedness*, Is. 32, 6. See the root lett. b.

2. *a wandering*, i. e. *perturbation, disturbance*, Neh. 4, 2 [8].

הַזִּבְחוֹת f. plur. (ר. זָבַח) constr. הַזִּבְחוֹת, pr. 'fatigues, wearinesses'; hence

1. *labours, toils*. Job 22, 25 הַזִּבְחוֹת כֶּסֶף *the silver of labours*, i. e. got with toil. —Then, *product of labours, treasures, wealth*, i. q. רִגְיָה no. 2; Ps. 95, 4 הַזִּבְחוֹת הַרִים *the labours of the mountains*, i. e. treasures of the mountains obtained with toil.

2. *swiftness, speed* in running, as הַזִּבְחוֹת הַבָּאִים *the swiftness of the buffalo*, Num. 23, 22. 24, 8.—Sept. δόξαν, Vulg. Onk. Syr. Arabs Erp. Kimchi *strength*, which does not accord with the etymology.

NOTE. Some interpreters compare this word with the Arab. root يفع to go up, to grow up; IV, to be tall. Hence in Num. l. c. 'the tallness of the buffalo.' Ps. 95, 4 the heights of the mountains. Job 22, 25 silver of heights, heaps of silver. But the etymology above given is to be preferred, as resting on the certain and demonstrable usage of the Hebrew language; comp. in r. זָבַח.

\* תָּוַר obsol. verb, to spit out, like Talm. תוּר; kindr. Eth. ṬṬḤ to spit. Pr. it would seem, 'to pound, to thrust, to thrust out, to eject,' comp. תָּוַר and תָּוַר I, II. Comp. also r. תָּוַר, and Arab. تَوَّاف dirt of the nails, etc.—Hence תָּוַר, תָּוַר.

הַזִּבְחוֹת f. plur. (ר. זָבַח) constr. הַזִּבְחוֹת, תָּוַר.

1. *a going forth*; metaph. from danger, i. e. *escape, deliverance* Ps. 68, 21. Comp. r. זָבַח Ecc. 7, 18.

2. *place of going forth or exit*, e. g. a gate Ez. 48, 30; a fountain, Prov. 4, 23 הַזִּבְחוֹת הַחַיִּים *the fountain of life*, of happiness. Also of the exit or termination of any thing, i. e. *extremity, end*, Num. 34, 4. 5. 8. 9. Josh. 15, 4. 7. 17, 9. 18. al.

תָּוַר, see in תָּוַר.

\* תָּוַר, præt. 1 sing. תָּוַר, fut. 2 plur. תָּוַר. The form תָּוַר is subst. which see in its order, p. 438.

1. *to turn about in a circle, to move in gyrations*; see kindr. תָּוַר, תָּוַר, תָּוַר, תָּוַר II, תָּוַר. Hence perh. תָּוַר I, q. v. a turtle-dove.

2. *to go or travel about*, i. q. תָּוַר and תָּוַר II; Arab. تَوَّاف id. E. g.

a) For the sake of traffic, as a merchant, *to go abroad, to travel about*, comp. רָכַל, סָחַר; 1 K. 10, 15 and 2 Chr. 9, 14 אֲנָשֵׁי הַתְּחָרִים *men of the merchants, merchantmen*.

b) For the sake of exploring, e. g. as a scout, spy, *to spy out, to reconnoitre* a land, c. acc. Num. 13, 16. 17. 21. 14, 6 sq.

c) For inquiry, *to search out, to find out* any thing, c. acc. of thing and לְ of pers. Deut. 1, 33. Num. 10, 33. Ez. 20, 6. Trop. *to investigate, to examine*, c. acc. Ecc. 7, 25; also c. עַל Ecc. 1, 13; תָּוַר בְּלִבּוֹ *to turn in one's mind, to think to do something*, to think how one shall do it, with inf. c. לְ, Ecc. 2, 3.

d) With אַחֲרַי, *to go about after*, i. e. *to follow*, metaph. Num. 15, 39.

Hiph. 1. Causat. of Kal no. 2, b, *to cause to spy out, to let reconnoitre*, Judg. 1, 23. Others i. q. Kal no. 2. b.

2. *to lead one about*, espec. in order to show him the way in places where he is unacquainted; hence *to show the way, to guide*; comp. Chald. תָּוַר a guide. Here may be referred fut. תָּוַר for תָּוַר, c. acc. Prov. 12, 26 הַיָּשָׁר מְרַעֵה צֶדִיק *the righteous sheweth his friend the way*. Also fut. תָּוַר 2 Sam. 22, 23, put for תָּוַר, as תָּוַר for תָּוַר from r. תָּוַר, see



Heb. Gr. ed. 16. § 71. n. 9; hence with two acc. of pers. and way, **וַיִּתֵּן ה' וְיָשָׁר דָּרְכּוֹ** and (God) *showeth the upright his way*, i. e. the way in which he should walk. So at least this passage may be aptly explained; although it is not improb. corrupted for the parall. **וַיִּתֵּן** Ps. 18, 33.

Deriv. **יָחַד**, and

**I תור or תור** 1. Fem. plur. **תורים**, *a turtle-dove*, so called from its flying in gyrations; comp. **דרור** a swallow, from **דרר**; others refer the name to its cooing. Gen. 15, 9. Lev. 1, 14. 5, 7. 11. Num. 6. 10. al. As a term of endearment, Cant. 2, 12, comp. **יונה** id. v. 14. 5, 2; and so of the people of Israel, Ps. 74, 19 **תוריה** *thy turtle-dove*, i. e. the people dear to thee and now afflicted and affrighted.

2. **חַי**, a row, order, turn, espec. of what goes round in a circle, Esth. 2, 12, 15.

3. Plur. **תּוֹרִים**, *a row or string of pearls, or beads of gold or silver, as an ornament for the head*, Cant. 1, 10. 11.

II. תור 1 Chr. 17, 17, i. q. תורה in the parall. passage 2 Sam. 7, 19, *mode, manner*. If the reading is genuine, the form would seem to be apoc. from תורה i. q. תורה.

שׁוֹר Chald. m. *an ox*, i. q. Heb. שׁוֹר.  
Plur. שׁוֹרִים *oxen, cattle*, Dan. 4, 22. 29.  
30. 5, 21. Ezra 6, 9. 17.

תּוֹרָה f. (ר. יָרָה Hiph.) constr. הַתּוֹרָה,  
c. suff. תּוֹרָתִי; plur. תּוֹרוֹת.

1. *instruction, precept*, Job 22, 22. a) Human, as of parents, Prov. 1, 8. 3, 1. 4, 2. 7, 2. Ps. 18, 1. b) Divine, through the prophets, Is. 1, 10. 42, 4. 21; hence *an oracle* Is. 8, 16.

2. *law, a law*; the same Heb. word is retained for the Mosaic law in Arab.

6  
**תורה** Kor. 5. 47; Chald. אִירָתָא, Syr.  
 ܐܝܪܬܐ, Eth. አፋት.—E. g. a) Of sin-  
 gle laws and precepts, Ex. 12, 49. Lev.  
 7, 7. 37. 14, 54. Num. 5, 30. 15, 16. 29;  
 with genit. of object, as Lev. 6, 2 **תורה**  
**הבזילה** *the law of the burnt-offering*. 12,  
 7. 14, 2. Ez. 43, 11. 12 *the law of the*  
*house*, i. e. the description which the  
 builder is to follow. Plur. **תורות** *laws*  
 Ex. 18, 20. Lev. 26, 46. b) Of the whole

law of Moses; fully תורה משה 1 K. 2, 3, 2 K. 23, 25; also תורה יהוה Ps. 19, 8, 37, 31. Is. 5, 24; c. suff. id. Is. 51, 7. Ps. 40, 9. 78, 10; also תורה אלה תורה Deut. 1, 5. 4, 8. 17, 18. 19. Josh. 1, 7; poet. without art. Deut. 33, 4. Is. 2, 3, 8, 20.—*The book of the law of Moses* is called תורה משה 2 K. 14, 6. Josh. 6, 31; תורה יהוה Josh. 24, 26; תורה אלה Josh. 9, 34, 14; תורה Deut. 28, 61. 29, 21. 2 K. 22, 8. 11. al.

3. *a custom, manner*, comp. מִשְׁפָּט in 2 K. 11, 14; so 2 Sam. 7, 19 וְאֵת הַיָּהוָה וְאֵת הַיָּהוָה *this is the manner of man*, not of God, i. e. to deal with me thus, so familiarly, as man with man; comp. v. 14.

**תושב** m. (r. **יָשָׁב**) c. suff. **הַתּוֹשָׁבִים**, plur. **הַתּוֹשָׁבִים**, constr. **הַתּוֹשָׁבִים**, Kamets impure; pr. 'habitation,' concr. *an inhabitant, dweller*, usually *a sojourner, stranger*, from another country without the rights of a citizen, Lev. 22, 10, 25, 47. Ps. 39, 13. Plur. constr. 1 K. 17, 1.


תִּשְׁתָּה and תִּשְׁתָּה f. (רָשָׁה) a poetical word, pr. 'a setting upright, uprightness;' hence

1. *help, succour*; see the root. Job 6, 13 וְחַיִּיטָה נִהְיָה מִיָּדַי *and succour, is it driven from me?* parall. with צָרָה in the other member; Sept. βοήθεια. Prov. 2, 7, Sept. σωτηρία. Mic. 6, 9 וְחַיִּיטָה נִהְיָה מִיָּדַי, as in several Mss. and in the versions, comp. in no. 3. Job 30, 22 Keri.

2. *purpose, undertaking, enterprise*, pr. what one wishes to set up or establish. Job 5, 12 לֹא תַעֲשֶׂה יְדֵיהֶם הַנְּסִיחָה *their hands perform not their enterprise*; Vulg. *quod ceperant*.

3. *counsel, wisdom, understanding.*  
Job 11, 6 כְּפָלִים לְחִוְשָׁה, see in כָּפַל.  
12, 16 חִוְשָׁה עוֹז *strength and counsel.*  
26, 3. Prov. 3, 21. 8, 14, 18, 1. Is. 28, 29  
הַפְלֵא חֲנִילָה חִוְשָׁה lit. *who maketh*  
*wonderful his counsel, and vast his un-*  
*derstanding.* Mic. 6, 9 in the common  
reading; see in no. 1.

תֹּחַת m. (ר. תַּחַת) *a-club, bludgeon*,  
Job 41, 21. Sept. σφύρα, Vulg. malleus.

\*  pr. as it seems, *to smile, to beat*; then *to thrust or cast down*, like kindr.

נִפְּגַשׁ; comp. נִפְּחַשׁ, and Arab. طَسَّ to impugn, to silence, to immerse; all which

significations may be referred to the idea of smiting, thrusting.

**Hiph.** הָחִוּ, in pause הָחִי, i. q. Kal, to cast down; Is. 18, 5 *he will cut off the twigs with pruning-hooks, and the branches* הָחִי הַסִּיר *he will remove, he will cast down.* Vulg. *excutientur*, Syr.

حَفَى *excutiet.*—Others explain הָחִי, to cut off; appealing to Talm. הָחִי, Rabb. חָחִי, from r. הָחִי.

**תִּזְנוּת** f. (ר. זָנָה) *fornication, whoredom*; metaph. for idol-worship, Ez. 16, 26. 29. 23, 8. 17. Plur. c. suff. תִּזְנוּתֵיךְ etc. Ez. 16, 15. 20. 22. 23; 7 sq.

**תַּחְבִּילוֹת** and **תַּחְבִּלוֹת** f. plur. from r. חָבַל no. 1; strictly denom. from the nouns חָבַל rope, חָבֵל sailor, pilot.

1. *a steering, guidance, management*, Job 37, 12.

2. *the art of steering or guiding*; hence *wise counsel, prudent measures*, in a good sense Prov. 1, 5. 11, 14. 20, 18. 24, 6; in a bad sense, *cunning devices*, Prov. 12, 5.

תַּחֲוָה, see in חוה.

**תַּחֲתָהּ** Chald. preposit. *under*, i. q. Heb. תַּחַת, Dan. 7, 27. Jer. 10, 11; c. suff. תַּחֲתֶיהָ *under it* Dan. 4, 9. 18.

**תַּחְמוֹנִי** *Tachmonite*, patronym. 2 Sam. 23, 8; in the parall. 1 Chr. 11, 11 **תַּחְמוֹנִי** q. v.

**תְּחִלָּה** f. (ר. תָּחַל Hiph.) constr. תְּחִלָּתָהּ, *a beginning* Am. 7, 1. Ruth 1, 22. Ecc. 10, 13. Hos. 1, 2. Prov. 9, 10. al. **בְּתְחִלָּה** *in the beginning*, i. e. before, formerly, Gen. 13, 3. 41, 21. Is. 1, 26; *the first time* Gen. 43, 18. 20; *first*, as making a beginning, Judg. 1, 1. 20, 18.

**תַּחֲלוּאִים** m. (ר. תָּחַל) only plur. constr. תַּחֲלוּאֵי; *sicknesses, diseases*, Deut. 29, 21. 2 Chr. 21, 19. Ps. 103, 3. Jer. 16, 4 **מִתַּחֲלוּאֵי יָמָהּ** *deaths of diseases they shall die.* Concr. Jer. 14, 18 **תַּחֲלוּאֵי-רָעָם** *the sick (pining) with famine.*

**תַּחֲמָס** m. (ר. חָמַס) an unclean bird, so called from its violence and cruelty; Lev. 11, 16. Deut. 14, 15. According to Bochart, Hieroz. II. p. 232, *the male ostrich*, which is called also by the Arabs ظليمت *violentus, iniquus*, from its cruelty

towards its young; comp. Job 39, 14 sq. Lam. 4, 3. The name **בֵּית יִצְנָה** which precedes it ll. cc. seems then to be understood in the narrower sense of the female ostrich.—Sept. and Vulg. render it *noctua, night-hawk*, Jonath. *the swallow*.

**תַּחֲנָה** (for תַּחֲנָה station, camp, r. חָנָה) *Tahan*, pr. n. m. a) Num. 26, 35. b) 1 Chr. 7, 25.—Patronym. from lett. a, **תַּחְנִי** *Tahanite*, Num. 26, 35.

**תַּחֲנֶה** f. (ר. חָנָן) constr. תַּחֲנֶה, plur. תַּחֲנֵה.

1. *favour, mercy*, Josh. 11, 20. Ezra 9, 8.

2. *prayer, supplication*, pr. 'cry for mercy,' from r. חָנָן Hithp. Ps. 6, 10. 55, 2. 119, 170. 1 K. 8, 30. 45. 52. al. Plur. תַּחֲנֵה 2 Chr. 6, 39.

3. *Tehinnah*, pr. n. m. 1 Chr. 4, 12.

**תַּחֲנִינִים** m. (ר. חָנָן) only plur. תַּחֲנִינֵיךְ Ps. 28, 2. 6. 31, 23. 116, 1. al. and once תַּחֲנִינֹת Ps. 86, 6, i. q. תַּחֲנֶה no. 2, *prayer, supplication*.

**תַּחֲנוֹת** m. plur. (ר. חָנָה) *camp, encampment*, i. e. place of encampment, 2 K. 6, 8. Comp. Lat. *castra* in plur.

**תַּחְפְּנֵחַס** Ez. 30, 18, and תַּחְפְּנֵחַס Jer. 43, 7. 8. 9. 44, 1. 46, 14, also 2. 16 Keri (where Keth. תַּחְפְּנֵחַס), *Tehaphnehes, Tahpanhes*, pr. n. of a city in Egypt, which the LXX render by Τάφνη, Τάφραι, the name of a goddess, *Tphnet*, Champoll. 121, 123. It was doubtless i. q. *Daphne*, a strong city near Pelusium. Hdor. 2. 30, 107. Jablonski, in his Opuscul. I. p. 343, supposes the Egyptian name of this city to have been written thus, **ἡ-ἡ-ἡ-ἡ-ἡ** i. e. *caput v. principium seculi*, or as we would say, 'the beginning of the world,' i. e. the Egyptian world, in reference to its position at the northeastern extremity of Egypt.

**תַּחְפֵּיט** (*caput seculi*, see the preceding art.) *Tahpenes*, pr. n. of an Egyptian queen, 1 K. 11, 19. 20.

**תַּחֲרָא** m. (ר. חָרָה) *a coat of mail, breastplate*, חָרָה, made of linen, Ex. 28, 32. 39, 23, a military garment, pr. of linen strong and thickly woven, and furnished around the neck and breast with a breastplate or coat of mail; see



Hdot. 3. 47; comp. *λεωσώτης* Hom. Il. 2. 529. Syr. *ܠܗ* Ethpe. to fight, to make war, Aph. to prepare for battle; comp. r. *תרה* Tiph.

*תחרה*, see r. *תרה* Tiph.

*תחרש* (cunning, r. *תרה*) *Tahrea*, pr. n. m. 1 Chr. 9, 41; written in 8, 35 *תחרש*.

\* *תחש* a doubtful root, from which to derive the noun *תחש*; perh. *to thrust in, to break in, to penetrate*; so Maurer, comparing Arab. *دحس*, *دحس*, etc. Hence *תחש* perh. a badger, from its burrowing; or, better, a seal, or other sea animal, from its diving, submersion; comp. Arab. *دُحَس* or *دُحَس* dolphin.

*תחש*, in pause *תחש*, an obscure word.

1. As an appellative, found only in the connection: *עור תחש* *skin of Tahash* Num. 4, 6. 8. 10. 11. 14; Plur. *עורות תחשים* *Tahash-skins* Ex. 25, 5. 26, 14. 35, 7. 23. 36, 19. 39, 34; also, in the same sense, simpl. Num. 4, 25. Ez. 16, 10; in the Pent. spoken of the coverings of the tabernacle, the ark, and the other sacred furniture, as made of this kind of skin; in Ez. l. c. of the shoes of females as made of the same. The ancient in-tp. understand by it a colour given to the leather, e. g. Sept. *ὑανθίνα*, Aqu. Symm. *ἰανθίνα*, Chald. and Syr. *rubra*, Samar. *black*; and these are followed by Bochart, Hieroz. I. p. 989 sq. But this Gesenius supposes to be mere conjecture, having no support either in the etymology, or in the kindred dialects. On the other hand, the Talmudists and Hebrew interpreters almost unanimously hold the *תחש* to be an animal, the skins of which were used for covering the sacred tabernacle and also for shoes or sandals. To this view Gesenius accedes, and following the opinion of R. Solomon ad Ez. l. c. with Luther [and the Engl. Version] understands here either *the badger, taxus* v. *taxo*, the *meles* of Varro and Pliny; or else *the seal, phoca*. Besides the context, which seems to demand an animal, this view is sustained: a) By the authority of the Talmudists, Tract. Sabb. cap. 2. fol.

28, where in treating of this animal they say it resembles the *viverra* or *marten*, *הלא אינך*, which accords well with the badger. b) The agreement of languages, which in the names of animals and plants is of great weight. The

Arabic *تُحَس* *tuhās*, and *دُحَس* *duhās*, are indeed translated *dolphin* by the Lexicographers; but this name has a wider extent and embraces also *seals*, which in many respects resemble the badger, and were frequent on the shores of the peninsula of Sinai, Strabo XVI. p. 776. See Beckm. ad Antig. Caryst. c. 60. The Lat. name *taxus* or *taxo*, whence in modern languages Span. *taxon*, *tasugo*, Ital. *tasso*, Fr. *taisson*, Germ. *Dachs*, is indeed not found in Latin writers before Augustine; but it must not on that account be regarded as a word newly coined, but only adopted from the vulgar tongue and of foreign origin. c) The etymology which the Hebrew itself presents, and which is satisfactory, viz. that *תחש* may be regarded as put for *תחש*, from the root *תש* *to be silent, to rest*, which would apply well to *the badger* in respect to his six months' sleep; nor is *the seal* less somnolent. d) The skins either of badgers or of seals might doubtless have been used both for covering the tabernacle and for shoes; those of seals are made into shoes at the present day. — But not improbably the Hebrews designated under this one name both the seal, the badger, and also other like animals which they did not know nor distinguish accurately. — Thus far Gesenius, whose arguments on this difficult topic it has seemed better to let stand. But though it were admitted, that seals and dolphins might have been called by one name, yet it is scarcely credible that the badger should be included under the same; the Arabic for the badger is *عناق الارض* or *فنجل*.

That the ancients covered their tents with seal-skins in order to protect them from lightning, is related by Pliny, H. N. 2. 56, comp. Plut. Symp. 5. 9. Sueton. Octav. c. 90. And as a finer kind of shoes can be also made of skins of this sort (Ez. l. c.) it seems probable that *the*

*seal* is the animal intended.—But the hairy skin of the *badger* has also its arguments; espec. if we regard the conjecture of Maurer, see in r. תַּחַשׁ. Theod. Hase held the תַּחַשׁ to be the *Trichechus manatus* Linn. or *vacca marinus* or *homo marinus* of others, Fr. *Lamantin*, from the thick and hard skin of which the Arabs of the present day make sandals; see Hase Diss. philol. Sylloge, X. § 17. Mus. Bremens. II. p. 312. Ruppell Reise in Nub. p. 187, 196. Burckhardt Trav. in Syr. p. 532. Bibl. Res. in Palest. I. p. 171. See more in Thesaur. p. 1500 sq.

2. *Tahash* or *Thahash*, pr. n. m. Gen. 22, 24.

תַּחַת, in pause תַּחַת, pr. subst. from r. תַּחַת, like נִתַּח from r. נִתַּח, שִׁתַּח from r. שִׁתַּח.

1. Subst. *the lower part, what is underneath*. Arab. تَحْتَ id. comp. denom. Eth. ḤṬḤṬ to let down, to lower, ṬṬḤṬ to be lowered, depressed, ṬḤṬ low; also Arab. التَّحْت men of low condition.—Hence

a) Accus. as adv. *below, beneath*, Gen. 49, 25. Deut. 33, 13; ḤṬṬṬ id. (see מִן no. 3. h.) Ex. 20, 4. Josh. 2, 11.

b) Constr. as PREPOSITION, (for which once לְ תַחַת Cant. 2, 6,) also c. suff. chiefly as attached to the plural, תַּחְתֵּי, תַּחְתֵּיכֶם, תַּחְתֵּינוּ, תַּחְתֵּיהֶם, תַּחְתֵּיהֶם; rarely as attached to the sing. as תַּחְתֵּי 2 Sam. 22, 37. 40. 48. תַּחְתָּהּ Gen. 2, 21, תַּחְתָּהּ, תַּחְתָּהּ, see Heb. Gramm. § 101. n. 3; *below, beneath, under*,

ṭó, Arab. تَحْتَ, Eth. ḤṬḤṬ, id. E. g. תַּחַת הַשָּׁמַיִם *under the heavens* Dan. 9, 12. תַּחַת הַשָּׁמַשׁ *under the sun*, see שָׁמַשׁ. תַּחַת הָהָר *under the mountain*, at its foot, Ex. 24, 4. תַּחַת הַלָּשׁוֹן *under the tongue* Ps. 10, 7. 66, 17, and תַּחַת שְׂפָתֵינוּ *under the lips* 140, 4, i. e. in the mouth. תַּחַת יָד פ' *under one's hand*, i. e. in his power or keeping, 1 Sam. 21, 9. Of a woman who commits whoredom or adultery *under* a husband, i. e. while married and owing fidelity to her husband, Num. 5, 19. Ez. 23, 5; comp. in זָנָה and below in aa. תַּחַת אֲנִי *under affliction*, impending calamity, Hab. 3,

7. In Hab. 3, 16 we may render תַּחַת אֲנִי *I tremble under me*, i. e. in my knees and limbs.—With verbs of motion: α) *beneath, under* any thing, 2 Sam. 22, 37. 40. 48. Gen. 18, 4. Judg. 3, 30. β) *under*, i. e. down, downwards, טָרָד, i. q. מָצָה; Am. 2, 13 מָצָה תַּחְתֵּיכֶם pr. *I press you downwards*. Job 40, 12.—Hence

With Prefixes: aa) מִתַּחַת adv. *below, beneath*, see above in a.—As Prep. מִן מִתַּח, *from under, from beneath*, spoken of persons or things which come out *from under* any thing. Ez. 47, 1 *waters came out from beneath the threshold*. Prov. 22, 27 *why should one take away thy bed from under thee?* i. e. on which thou liest. Ex. 6, 6. Deut. 7, 24. Hence מִתַּח מִן, see above in lett. b, and מִן. —Rarely for לְ מִתַּח *below, under* any thing, Job 26, 5. Ex. 42, 9.—Another מִתַּח e loco, see in no. 2. init.

bb) מִתַּח לְ (opp. לְ מִצַּל) *below, under* any thing; as מִתַּח לְרָקִיעַ *under the firmament* Gen. 1, 7. Ex. 30, 4. מִתַּח לְ בֵית אֵל *under or below Bethel*, i. e. below the hill on which Bethel stood, Gen. 35, 8; comp. 1 Sam. 7, 11.

cc) מִתַּח לְ i. q. the preceding, after a verb of motion, 1 K. 7, 32.

dd) מִתַּח אֶל- *under*, pr. 'to under,' of place whither, Jer. 3, 6. Zech. 3, 10; מִתַּח אֶל- *from* Ez. 10, 2. Of place where, 1 Sam. 21, 4.

2. *What is under* any one, i. e. *place, stead, in or on which one stands or is*; Zech. 6, 12 מִמְּקוֹמִי *from his place* he shall spring up, i. e. in his own native land; comp. Ex. 10, 23. Hence a) Acc. *in one's place, in loco*. Ex. 16, 29 אֲבִדוּ אִשׁ תַּחְתּוֹ *abide ye every one in his place*. Judg. 7, 21. 1 Sam. 14, 9. 2 Sam. 2, 23. 7, 10. 1 Chr. 17, 9. Job 36, 16 רָחַב לֹא מִצֵּק מִמְּקוֹמִי *a broad place, where (in which) there is no straitness*. b) *in place of, instead of*, spoken of a person succeeding in the place of another, Lev. 16, 32. Esth. 2, 17. Ps. 45, 17 אֲבִדוּ אִשׁ בְּנֵיךָ *in the place of thy fathers shall be thy children*. Hence of things exchanged for others, e. g. of price, *instead of, for*, Gen. 30, 15. 1 Sam. 2, 20. 1 K. 21, 2; also after verbs of requiting, 1 Sam. 25, 21. מִתַּח מָה *for what? why?* Jer. 5, 19.



With a relat. conjunct. e. g. **תחת אֲשֶׁר** **א** *instead of that*, whereas, Deut. 28, 62. **β** *instead of, in return for, because*, Deut. 21, 14. 2 K. 22, 17.—Also **כִּי תַחַת** id. Deut. 4, 37. The same is likewise **תַּחַת** c. inf. Is. 60, 15; comp. Job 34, 26 **תַּחַת הַיוֹהֵם** for the fuller **רָשָׁעִים** **תַּחַת הַיוֹהֵם** *because they are wicked*.

3. **Tahath**, (place, station,) pr. n. **א** A station of the Israelites in the desert, Num. 33, 26. **ב** A man **א** 1 Chr. 6, 9. 22. **β, γ** 7, 20.

**תַּחַת** Chald. prep. *under*, Dan. 4, 11 **מִן תַּחְתָּיו** i. q. Heb. **מִתַּחְתָּיו**. The more usual form is **תַּחְתָּו**.

**תַּחְתָּו** m. adj. (from **תַּחַת**) f. **תַּחְתֹּנָה**, *lower, lowest*, i. q. **תַּחְתִּי**, Josh. 18, 13. 1 K. 6, 6. Is. 22, 9. Ez. 40, 18. al.

**תַּחְתִּי** m. adj. (from **תַּחַת**) f. **תַּחְתִּיָּה** and **תַּחְתִּיָּה**; plur. **תַּחְתִּיּוֹת**, **תַּחְתִּיָּו**; *lower, lowest*, Ps. 86, 13. Deut. 32, 22. Gen. 6, 16. **תַּחְתִּי הַהָרִי** *the lower millstone* Job 41, 16. **תַּחְתִּי הַהָרִי** *the lower part of the mount*, at its foot, Ex. 19, 27. **תַּחְתִּיּוֹת** **אֶרֶץ** *the lower parts of the earth*, Sheol, Hades, Is. 44, 23; poet. for any hidden place, e. g. of the mother's womb Ps. 139, 15. The same is **תַּחְתִּיּוֹת** Ez. 26, 20. 32, 18. 24; comp. **בֹּר תַּחְתִּיּוֹת** *the lowest (deepest) pit*, Ps. 88, 7. Lam. 3, 55.

**תִּזְי** a doubtful root, see in **רִזְי**.

**תִּיכוֹן** m. adj. (from **תָּקַן**) f. **תִּיכוֹנָה**, *mid, middle, inner*; **הַעִיר הַתִּיכוֹנָה** *the mid city*, the midst of the city, 2 K. 20, 4 Keth. and genr. Ex. 26, 28. Judg. 7, 19. 1 K. 6, 6. 8. Ez. 41, 7. 42, 5. 6.

**תִּילוֹן** (for **נְתִילוֹן** gift, according to Simonis,) **Tilon**, pr. n. m. 1 Chr. 4, 20 Keri, where Keth. **תִּילוֹן**. R. **תִּלָּה**.

**תִּמָּא** Is. 21, 14. Jer. 25, 23, and **תִּמָּא** Job 6, 19, (ר. **תִּמָּן**, **תִּמָּן**) **Tema**, pr. n. **א** A son of Ishmael, Gen. 25, 15. **ב** A tract and people in the Arabian desert, so called from Tema (lett. **א**); and still called by the Arabs **تَيْمًا** **Teima**, corresponding to the **Θαίμα** of Ptol. 6. p. 179. But the Arabian Teima is only about three days' journey northwest of Medina. Prob. therefore Heb. **תִּמָּא** is i. q. **תִּמָּן** no. 2. b; and so the LXX always write it **Θαίμα**. See Thesaur. p. 600.

**תִּמָּן**, once **תִּמָּן** Job 9, 9, comm. *gend.* (masc. in signif. 2, Obad. 9; fem. in signif. 1, Is. 43, 6. Cant. 4, 16,) pr. 'what is on the right hand,' denom. from **רָמִין**. Hence

1. *the south*, the southern quarter, see **רָמִין** no. 3; Josh. 12, 3. 13, 4. Job 9, 9. Is. 43, 6. Hab. 3, 8. Zech. 6, 6. al. With **ה** loc. **תִּיבִּיָּה** *southward*, to the south, Ex. 26, 18. 35. 27, 9. Num. 3, 29. Ez. 47, 19. **דֶּרֶךְ תִּיבִּיָּה** Ez. 21, 2. **תִּיבִּיָּה לְ** *southwards of*, on the south of, Num. 2, 10. Poet. **רִיחַ תִּיבִּין** for **רִיחַ תִּיבִּין**, *the south wind*, Ps. 78, 26. Cant. 4, 16. Comp. **צָפוֹן**.

2. **Teman**, pr. n. **א** A grandson of Esau, Gen. 36, 11, 15. **ב** A city, region, and people on the east of Idumea, sprung from Teman (lett. **א**), Gen. 36, 42. Jer. 49, 7. 20. Ez. 25, 13. Am. 1, 11. 12. Ob. 9. Like other Arabs (1 K. 5, 11) the Temanites were celebrated for wisdom, Jer. 49, 7. Baruch 3, 22. 23; comp. Job 2, 11. 22, 1.—Patronym. **תִּימָנִי** *Temani*, Job l. c. Gen. 36, 34. 1 Chr. 1, 45.

**תִּימָנִי** (comp. patronym. **תִּימָנִי** in **תִּימָנִי**) **Temeni**, pr. n. m. 1 Chr. 4, 6.

**תִּמְרָה**, see in **תְּמָרָה**.

\* **תִּיץ** a doubtful root, whence the following.

**תִּיזִי** *the Tizite*, gentile n. 1 Chr. 11, 45; derived from **תִּיץ**, the name of some place elsewhere unknown. Simonis regards it as for **תִּיץ** from **רִיץ**, Onomast.

**תִּירוֹשׁ** m. (ר. **תִּירוֹשׁ**) *new wine*, so called because it gets possession of the brain, and inebriates; comp. Syr. **ܚܝܪܫܐ**, Chald. **ܚܝܪܫܐ**, id. Hos. 4, 11 **וְיִנָּה וְיִנָּה וְיִנָּה** *whoredom and wine and new wine take away the heart*, i. e. the understanding. Judg. 9, 13. Mic. 6, 15. al. Often coupled: **קֹרֶן וְחֵלֶב** *corn and new wine* Gen. 27, 28; **אֶרֶץ קֹרֶן** *a land of corn and new wine*, i. e. abounding in them, Deut. 33, 28. Is. 36, 17; also more fully, *corn, wine, and oil*, Deut. 28, 51. 2 Chr. 32, 28. Joel 2, 19. al. Of the juice of the grape, Is. 65, 8. [All the passages go to show, that **תִּירוֹשׁ** is *new wine* of the first year, the *wine-crop* or *vintage* of the season; and hence it is mostly coupled with wine and oil as a product of the land. That it was

regarded as intoxicating is shown by Hos. 4, 11; see above.—R.

**תִּירָא** (fear, r, **רָא**) *Tiria*, pr. n. m. 1 Chr. 4, 16.

**תִּירָס** m. *Tiras*, Gen. 10, 2, pr. n. of a northern people sprung from Japhet; according to Josephus, Jerome, Jonath. and Targ. of Jerusalem, *the Thracians, Thrace*. See Bocharti Phaleg. II. 2. Thesaur. p. 1501.

\* **תִּישׁ** obsol. root, prob. *to smite, to beat, to bruise*, i. q. **תָּוּ** or **תָּוִי** q. v. and **נָשַׁשׁ**.—Hence

**תִּישׁ** m. plur. **תִּישִׁים**, *a he-goat, buck*, so called from its butting; Prov. 30, 31. Gen. 30, 35. 32, 15. 2 Chr. 17, 11. Arab.

**תִּישׁ** caper, Chald. **תִּישׁ**, **תִּישׁ**, *hircus*; Syr. **ܬܝܫܐ** id.

**תִּישׁ** m. (**תִּישׁ**) *oppression, violence*, Ps. 10, 7. 55, 12; fully **תִּישׁ** Ps. 72, 14.

\* **תִּישׁ** in Kal not used, according to the Heb. intpp. 'to be fitted, joined;' better *to lean upon, to lie down*, comp. Arab. **تسك** Conj. VIII.

Pual Deut. 33, 3 **תִּישׁ** *and they (the Israelites) are laid down (encamped) at thy feet*, i. e. at the foot of Mount Sinai. Some prefer to read **תִּישׁ** *they abide*, from Syr. **ܬܝܫܐ** to abide.

I. **תִּישׁ** f. (**תִּישׁ**) *place, dwelling*, Job 23, 3.

II. **תִּישׁ** f. (**תִּישׁ**) 1. *arrangement, fashion*, Ez. 43, 11, i. q. **תִּישׁ** in v. 10.

2. *costly furniture, splendid equipage*, Nah. 2, 10. Comp. **תִּישׁ** no. 2.

**תִּישׁ** m. plur. 1 K. 10, 22, and **תִּישׁ** 2 Chr. 9, 21, *peacocks*, according to the Targ. Syr. Arabs, Jerome, and the Heb. intpp. Corresponding are Tamil *tôgai* or *tôghai*, Sanscr. *çikhi*. This would seem to have been the domestic name of this bird in India; and hence comes also Gr. *ταῖς*, *ταῖς*, pr. *ταῖς*, Athen. IX. p. 397, (whence Arab. **طارس**, Chald. **ܬܝܫܐ**, Syr. **ܬܝܫܐ** and also Lat. *paro*, the letters *t* and *p* being interchanged; comp. *laïc*, *lapis*, *λίθος*. See Bochart Hieroz. T. II. p. 135 sq. A. Benary in Berliner litt. Jahrbücher 1831. no. 96.

\* **תִּישׁ** obsol. root, pr. *to trample upon, to crush*; then *to oppress, to harass*.

Arab. **تَسَّ** to crush under foot; comp. Syr. **ܬܝܫܐ** to injure, i. q. Heb. **נָזַל**. Chald. **ܬܝܫܐ** id. Kindr. are **תִּישׁ**, **תִּישׁ**, **תִּישׁ**, **תִּישׁ**, **תִּישׁ**, **תִּישׁ**.—Hence **תִּישׁ**, and

**תִּישׁ** m. plur. *spoils, oppressions*, espec. of the poor; once Prov. 29, 13 **תִּישׁ** *an oppressor of the poor*, Sept. *δανειστής*, Vulg. *creditor*. In the similar passage Prov. 22, 2, it is **תִּישׁ** the rich man, prob. usurer.

\* **תִּישׁ** obsol. root, prob. *to shell, to peel*, i. q. **תִּישׁ** II, whence **תִּישׁ** a shell-fish, muscle. Hence **תִּישׁ**.

**תִּישׁ** f. (**תִּישׁ**) *completion, perfection*, Ps. 119, 96.—Others *hope, confidence*, from r. **תִּישׁ**, **תִּישׁ**, to hope.

**תִּישׁ** f. (**תִּישׁ**) 1. *perfection, completeness*, Job 11, 7. Ps. 139, 22 **תִּישׁ** *perfect hatred*.—For Is. 10, 25, see in **תִּישׁ**.

2. *end, extremity*, Neh. 3, 21. Job 26, 10 **תִּישׁ** *unto the end of the light with the darkness*, i. e. where the light terminates in darkness. 28, 3 **תִּישׁ** *he searcheth even to all ends*, i. e. into the deepest recesses of the earth.

**תִּישׁ** f. (**תִּישׁ**) *a shell-fish, muscle, helix ianthina* Linn. i. e. a species of muscle found in the Mediterranean, adhering to the rocks, with a cerulean shell, Rabb. **חלזון**; from which is procured the blue or cerulean purple. Hence for *cerulean purple, violet, dark blue*, Fr. *bleu foncé*; and also for *cloths, garments, yarn or thread, dyed with this purple*; espec. of the hangings and other cloths of the tabernacle. in which this colour was combined with reddish purple, scarlet, and gold, Ex. 26, 1. 31. 36. 27, 16; **תִּישׁ** *a cloth of blue*, for covering the sacred table and other furniture, Num. 4, 6. 7. 9. 11. 12; **תִּישׁ** *loops of blue*, for connecting the hangings, Ex. 26, 4. 36, 11. The same mixture of colours was employed in the ephod of the high priest, Ex. 28, 6. 8. 15. 28. 39, 2. 5. 8; while his robe was wholly of blue, Ex. 28, 31. 39, 22. See also Ex. 25, 4. 5; 28, 33. 35, 6. 23. 36, 8.



39, 24. Also precious cloths and garments of this colour are mentioned. Ez. 23, 6. 27, 7. 24. Jer. 10, 9. Esth. 8, 15. **חַיִּיל** *a cord of blue* Ex. 28, 37. 39, 21. Num. 15, 38, comp. Ex. 35, 25; also **רֹקֵם** *an embroiderer in blue* Ex. 35, 35. 38, 23, comp. 39, 3. 2 Chr. 2, 6. 13. Sept. and Vulg. well, *ὑάκινθος, ὑακινθινός, hyacinthina*.—Ibn Ezra, Rashi, and Luther, wrongly, *pale or yellowish silk*.—See Bochart Hieroz. II. 720–742; or III. 655–686 Lips. Braun de Vestitu sacerdot. p. 187–200. Thesaur. p. 1502 sq.

\* **תָּבֵן** 1. Pr. to make even, to level, see Niph. Kindr. is **תָּבֵן**.

2. to poise, to weigh, by the equilibrium of the balance; metaph. to weigh, i. e. to prove, to try, Prov. 16, 2 **תָּבֵן** *יהוה ריבונה יהוה* Jehovah proveth the minds. 21, 2. 24, 12.

NIPH. pr. to be made even, to be equal, level, as a way; trop. of a way of conduct, to be equal, right, comp. **רָשָׁה**, Ez. 18, 25. 29. 33, 17. 20. 1 Sam. 2, 3. Comp. in Kal.

PIEL **תָּבֵן** 1. to weigh, e. g. the waters Job 28, 25; metaph. to prove, to try, Is. 40, 13.

2. to measure; Is. 40, 12 *who hath measured the heavens with a span?* in the other clause **שָׁבַל מִדָּר**.

3. to set up, to fix, to adjust, e. g. by a level or plumb, Ps. 75, 4.

PUAL part. **מִתְבָּן**, weighed out, e. g. money 2 K. 12, 12.

Deriv. **תָּבֵן**, **תְּבִינָה** II, **תְּבִינָה**.

**תָּבֵן** m. (**תָּבֵן**) 1. a task, as weighed or measured out, Ex. 5, 18.

2. a measure Ez. 45, 11.

3. *Tochen*, pr. n. of a place in the tribe of Simeon, 1 Chr. 4, 32.

**תְּבִינָה** f. (**תָּבֵן**) 1. arrangement, pattern, Ez. 43, 10.

2. completeness, perfection, sum, Ez. 28, 12.

**תְּכָרִיף** m. (**כָּרָף**) a wide robe, mantle, pallium, the long and flowing robe of an oriental monarch, Esth. 8, 15. Chald. id.

**תֵּל** m. (**תֵּל** no. 2) c. suff. **תֵּלָה**, a hill, Josh. 11, 13; espec. a mound, a heap of rubbish, Deut. 13, 17. Josh. 8, 28. Jer. 30,

18. 49, 2. Arab. **تَل** Tell, Chald. **תֵּל**, Syr. **ܬܠܐ** and **ܬܠܐ**, id. also Egypt. **٤٤٢**, **٤٤٣**, id.

—Hence come the following names of Babylonian cities, called after hills or mounds in their vicinity, see Assemani Bibl. Orient. ind. geogr. T. III. 2. p. 784 sq. Burckhardt's Travels in Syria, etc. p. 69 sq. 142. Bibl. Res. in Palest. III. Ind. p. 232.

a) **תֵּל אֲבִיב** Tel-abib, i. e. corn-hill, Ez. 3, 15, in Mesopotamia on the river Chaboras, perh. the *Thal-labba* on D'Anville's map, 'l'Euphrate et le Tigre.' But this is doubtful.

b) **תֵּל הַרְשָׁה** Tel-harsha, i. e. forest-hill (see **הַרְשָׁה**), in Babylonia, Ezra 2, 59. Neh. 7, 61.

c) **תֵּל מֶלַח** Tel-melah, i. e. salt-hill, also in Babylonia, Ezra 2, 59. Neh. 7, 61.

\* **תָּלָה** i. q. **תָּלָה**, to hang up, to suspend, 2 Sam. 21, 12 Keri **תָּלָהּ** they had hanged them; Keth. **תָּלָהּ** from **תָּלָהּ**.—Part. pass. **תָּלוּא** twice: a) Deut. 28, 66 *thy life will hang* (be suspended) before thee, i. e. will ever be in present and pressing danger. b) With **תָּלָהּ**, hanging after, bent, inclined; Hos. 11, 7 **עָבִיר עָבִיר** *my people are bent* (inclined) to defection from me.

**תָּלָהּ** f. (**תָּלָהּ** from **תָּלָהּ**), as **תָּלָהּ** from **תָּלָהּ**; for **תָּלָהּ**, **תָּלָהּ**, see Lgb. p. 509) travail, trouble, distress, Ex. 18, 8. Num. 20, 14. Neh. 9, 32. Lam. 3, 5.

**תָּלָהּ** f. (**תָּלָהּ**) thirst; once Hos. 13, 5 **תָּלָהּ** *a thirsty land*, i. e. dry.

**תֵּלְאָשָׁר** 2 K. 19, 12, and **תֵּלְשָׁר** Is. 37, 12, *Telassar*, pr. n. of a region in Assyria or Mesopotamia, which also further occurs in Targ. Hieros. Gen. 14, 1. 9, for Heb. **אֶלְשָׁר**, and likewise in the same Targ. and in Jonath. Gen. 10, 12 for Heb. **תָּלָהּ**. Prob. for **תָּלָהּ** *Assyrian Tel*. Ewald regards it as perh. the same with the Theleda of the Peutinger Tables, near Palmyra.

**תֵּלְבָשֶׁת** f. (**לְבָשֶׁת**) a garment, Is. 59, 17.

**תֵּלָה** Chald. m. *snow*, i. q. Heb. **שָׁלֵג**, Dan. 7, 9.

**תֵּלָה**, see **תֵּלָה**.

תִּלְדוֹת, see הוֹלְדוֹת.

\* תָּלַח fut. pl. יִתְּלֻּהוּ, 1. *to hang up, to suspend*, Chald. and Syr. תָּלַח, ܬܠܚ, id. The primary idea is that of being loose, pendulous; see שָׁלַל, שָׁלַל, שָׁלַל; comp. Gr. *τλάω* to suspend in a balance, whence *τάλαντον*. 2 Sam. 18, 10. Job 26, 7. Ps. 137, 2. Cant. 4, 4. Ez. 15, 3. תָּלַח פ' עַל הַצֵּץ *to hang upon a stake or cross, to crucify*, a species of punishment among the Hebrews Deut. 21, 22. Josh. 8, 29. 10, 26, comp. 2 Sam. 4, 12; the Egyptians Gen. 40, 19. 22. 41, 13; and the Persians Esth. 5, 14. 6, 4. 7, 9. 10, 8, 7. 9, 13. 14. 25.

2. Intrans. *to hang upon, to adhere to*, c. פֶּל Is. 22, 24. Syr. Ethpe. ܬܠܚ id.

NIPH. pass. Lam. 5, 12. Esth. 2, 23.

PIEL i. q. Kal, Ez. 27, 10. 11.

Deriv. תָּלַי.

תִּלְוִיָּה f. (r. לִין Niph.) *a murmuring, complaining*, e. g. of a people, only plur. תִּלְוִיָּה (others less well תִּלְוִיָּה) Ex. 16, 7. 9. 12. Num. 14, 27. 17, 25.

\* תָּלַח obsol. root, Talm. *to be broken, ruptured*, perh. kindr. with Arab. ٔتلع and ٔتلع to break the head; Chald. ܬܠܚ to cleave.—Hence

תֵּלַח (breach) *Telah*, pr. n. m. 1 Chr. 7, 25.

תָּלַי m. (r. תָּלַי, like דָּלַי from r. דָּלַה) ἄν. λεγόμεν. Gen. 27, 3, *a quiver*, according to most of the ancient intpp. so called as being suspended from the shoulder or girdle. So Sept. Gr. Venet. Pseudojon. Vulg. But Onk. and Syr. render it *a sword*.

תִּלְיָחַי Chald. ord. num. emphat. תִּלְיָחַי, the third, Dan. 2, 39. R. תָּלַח three.

\* תָּלַל 1. *to sway to and fro, to vibrate*; kindr. are תָּלַל, תָּלַל, תָּלַל, which see; also תָּלַל, Arab. ٔتَلَّ to loosen and let down the rope in a well, Eth. ተተተ to vibrate; comp. Gr. *ταλαντεύσθαι*, *ταλαντεύσθαι*, to sway to and fro. Hence תָּלַלִּים.

2. *to raise up, to lift up*, pr. any thing swaying to and fro, loose, unsteady; then *to heap together*, e. g. loose earth,

Gr. *χάω, χώννυμι*, whence *χῶμα*.—Hence genr. *to heap up, to cast up*, e. g. a mound; comp. תָּלַל id. סִלְלָה a mound. Part. pass. תָּלֻל *heaped up, made high*, lofty, of a mount, Ez. 17, 22. Chald. תָּלֻל *elevated*; Syr. ܬܠܠ erect. Hence תָּל.

3. *to be cast, projected, prostrated*; or trans. *to cast upon the ground, to prostrate*; like Arab. ٔتَلَّ and Heb. תָּלַל and תָּלַל with r. טָלַל. Hence

HIPH. תָּלַל, and with tone drawn back תָּלַל Gen. 31, 7; 2 sing. præter. תָּלַל Judg. 16, 10. 13. 15; inf. תָּלַל Ex. 8, 25. Job 13, 9; fut. 2 plur. תָּלַל (comp. תָּלַל, תָּלַל) Job 13, 9, also before a pause and neglecting the Dagesh תָּלַל Jer. 9, 4, and under the great pause-accent תָּלַל 1 K. 18, 27; pr. to prostrate any one, to trip up his heels. Hence

1. *to deceive, to dupe, to cheat*, sc. with guile, c. ב' of pers. Gen. 31, 7. Judg. 16, 10. 13. 15. Job 13, 9. Jer. 9, 4.

2. *to mock, to deride*, 1 K. 18, 27. See the derivatives תָּלַל and תָּלַל.

HOPH. תָּלַל, *to be deceived*, e. g. the heart, Is. 44, 20.

NOTE. Others refer the above forms of Hiphil and Hophal, as also the derivatives תָּלַל and תָּלַל, to the root תָּלַל, where see. But this is less well. See espec. Ewald Krit. Gramm. d. Heb. Spr. 1827, p. 487; also his Lehrb. d. Heb. Spr. edit. 5, § 127. d.

Deriv. תָּלַל, תָּלַל, תָּלַל.

\* תָּלַל obsol. root, prob. i. q. Arab. ٔتَلَّ, *to break, to cut in*. Hence the two following.

תָּלַל m. plur. constr. תָּלַל, *a furrow*, Hos. 10, 4. 12, 12. Job 31, 38. 39, 10.

Ps. 65, 11. Arab. ٔتَلَّم, Chald. תָּלַל. R. תָּלַל.

תָּלַל (furrowed, r. תָּלַל) *Talmaï*, pr. n. a) A king of Geshur, the father-in-law of David, 2 Sam. 3, 3. 13, 37. b) An Anakite Num. 13, 22. Josh. 15, 14. Judg. 1, 10.

תָּלַל m. (r. לָמַד) *a disciple, scholar*, 1 Chr. 25, 8. Syr. ܬܠܡܝܬ, Arab. ٔتَلْبِيْد, id.



חלח, see in חלח.

\* חלח in Kal not used, Arab. **تلع** i. q. **طلع**, to be long-necked, to be stretched out long. Hence many derive חלח a worm; but see in חלח.

Pual part. **חלח**, denom. from חלח q. v. clothed in crimson, Nah. 2, 4.—For חלח teeth, see in its order.

\* חלח obsol. root, Arab. **تلف** to perish; IV, to destroy; **تلف** destruction. Hence perhaps

חלח adj. destructive; only plur. חלח the destructive, the deadly; poetic for weapons, arms. Cant. 4, 4 as the tower of David **חלח** built for the weapons, i. e. on or in which the weapons are suspended; comp. Ez. 27, 10, 11, also 1 K. 10, 16, 14, 26, 1 Macc. 4, 57, 6, 2. Plin. H. N. 35, 3. So Gesenius.—Others, in nearly the same sense, take חלח as compounded from חל (r. חלח to hang) and חלח edges sc. of swords, comp. Prov. 5, 4 and Ps. 149, 6; i. e. suspended weapons, and hence an arsenal. Vulg. *propugnacula*.—The form חלח may also be referred to the root

חלח, Arab. **لَف** to roll up, to congregate; hence a tower for bands of soldiers, where to deposit their arms. See more in Thesaur. p. 1506.

חלח, see חלח.

\* חלח Chald. with fem. and חלח, חלח, with masc. three, i. q. Heb. **שָׁלֹשׁ**; so Ezra 6, 4. Dan. 3, 24. al. יום חלח the third day, Ezra 6, 15.—Plur. חלח Dan. 6, 8, 13.

Deriv. the two following.

חלח Chald. emphat. חלח abstr. the third; Dan. 5, 29 **חלח** the third ruler or noble, i. e. the third in the kingdom, next to the king and his prime minister. In v. 16 ellipt. חלח id.—This form is elsewhere unknown; the usual form is חלח.

חלח Chald. m. (from חלח) the third, Dan. 5, 7. Synon. is חלח. This form, like the preceding, is elsewhere unknown.

חלח m. plur. (r. חלח no. 1) waving branches, i. e. pendulous flexible

boughs, with which flowing locks are compared, Cant. 5, 11. LXX *ἐλάται*, Vulg. *elathæ palmarum*. Comp. חלח no. 2; also חלח and חלח. Arab. **تَلْتَلَة** wicker basket, pr. as made of pendulous twigs.

חלח m. adj. (r. חלח) f. חלח, whole, perfect, upright, Lat. *integer*, only in a moral sense, nearly i. q. **יָשָׁר**, Job 1, 1. 8, 2, 3, 8, 20, 9, 20, 21, 22. Ps. 64, 5. Prov. 29, 10.—Hence also simple, plain, innocent; Gen. 25, 27 **חלח** Jacob was a plain man dwelling in tents, where חלח seems to imply the milder and placid disposition of Jacob, in opposition to the wilder and ferocious character of Esau. Fem. c. suff. חלח my innocent one, Cant. 5, 2, 6, 9.—Subst. neut. integrity, Ps. 37, 37.

חלח Chald. adv. i. q. Heb. **שָׁם**, there; always with ה local, חלח, there, i. q. Heb. **שָׁמָּה** no. 4, b, Ezra 5, 17, 6, 12. חלח from there, thence, Ezra 6, 6. See art. שָׁם.

חלח m. (r. חלח) once חלח Prov. 10, 9; c. Makk. חלח, c. suff. חלח; wholeness, entireness, Lat. *integritas*.

1. Of number and measure, fulness; Is. 47, 9 **חלח** in full measure.

2. Of condition or fortune, soundness, welfare, prosperity, i. q. **שָׁלוֹם**. Job 21, 23 **חלח** in his full prosperity. Ps. 41, 13.

3. In a moral sense, integrity of mind, uprightness, innocence, Ps. 7, 9, 25, 21, 41, 13. Prov. 13, 6. Job 4, 6. **חלח** integrity of heart Gen. 20, 5, 6. Ps. 78, 72; חלח Prov. 10, 9, or חלח Prov. 28, 6. Ps. 26, 1, 11, comp. Ps. 101, 2, or חלח Prov. 2, 7, to walk in integrity, to live uprightly. Put for that simplicity of mind which is remote from mischief or ill design; 1 K. 22, 34 **חלח** one drew a bow in his simplicity, i. e. without any evil intent. 2 Sam. 15, 11 **חלח** who went (with him) in their simplicity, not conscious of any evil design.

4. Plur. חלח *T'hummin*, i. e. truth, Sept. *ἀλήθεια*; see in חלח no. 1. b.

חלח, see חלח.

\* חלח fut. חלח, to be astonished, to wonder; Syr. **ܚܠܚ**, Chald. חלח, also חלח id. the labial letters being inter-

changed. For the origin see in חַמָּם note, and r. שָׁמָם. Absol. Is. 29, 9; c. עַל of cause Ecc. 5, 7. Prægn. Is. 13, 8 אִישׁ אֶל-רֵעֵהוּ הִתְחַהּוּ they looked with astonishment at one another; comp. Gen. 43, 33. Sometimes in a stronger sense, to be struck with fear and amazement, to be in consternation, Ps. 48, 6. Jer. 4, 9. Ecc. 5, 7. Poet. of the pillars of heaven, Job 26, 11.

HITHP. חִתְּחַמָּה id. Hab. 1, 5.

Deriv. חִתְּחַמָּה, and

חִמָּה Chald. m. a wonder, miracle, plur. חִמְהִין, emphat. חִמְהִיָּא, Dan. 3, 32. 33. 6, 28.

חִמָּה f. (r. חָמָם) i. q. masc. חָם, integrity, innocence, Job 2, 3. 9. 27, 5. 31, 6.

חִתְּחַמָּה m. (r. חִמָּה) constr. חִתְּחַמָּהוֹן, astonishment, consternation, terror, Zech. 12, 4; לִבְּבוֹ חִתְּחַמָּהוֹן astonishment and terror of mind, Deut. 28, 28.

חַמְּמוֹז Tammuz, c. art. חֲחַמְּמוֹז, pr. n. of a Phenician deity, the Adonis (אֲדוֹן) of the Greeks; for whom the Hebrew women also were accustomed to hold an annual lamentation in the fourth month, called חַמְּמוֹז, beginning with the new moon of July, Ez. 8, 14. Sept. Οαμμώζ, Vulg. Adonis; and so Cyrill. Alex. in Jes. 18. Hieron. ad Ez. 1. c. For this Syrian solemnity, celebrated chiefly at Byblus, see Lucian de Dea Syra § 6 sq. Comp. Selden de Diis Syris 2. 31. Creuzer Symbolik des Alterthums, T. II. p. 91 sq. ed. 2. Movers Phœnic. I. p. 191 sq. Winer Realw. II. p. 601 sq. ed. 3. The etymology is obscure; see Thesaur. p. 1507.

חָמָל and חָמָל adv. (for אֶתְחָמָל q. v.) yesterday; 1 Sam. 20, 27 הָיוּם וְחָמָל both yesterday and to-day. 2 Sam. 3, 17 הָיוּם וְחָמָל both yesterday and the day before, i. e. formerly, in time past; and so חָמָל id. Ex. 5, 8. Ruth 2, 11. Also with a prefix, שָׁלֹשׁ חָמָל as before, as formerly, Gen. 31, 2. 5. Ex. 5, 7. 14. Josh. 4, 18. 1 Sam. 21, 6. 2 K. 13, 5; also שָׁלֹשׁ חָמָל from time past, before, formerly, Ex. 21, 29. 36. Deut. 4, 42. 19, 4. 6. Josh. 3, 4.—Syr. ܡܠܬܐ, Chald. ܡܠܬܐ, אֶתְחָמָל, אֶתְחָמָל;

Eth. ተጻለፍ, id. As to the etymology, the word, as R. Jonah suggests, is prob. composed from ḥā (ḥā) with, at, and מוֹל, מוֹל, pr. i. q. אֶתְחָמָל; and is then transferred from a local relation to that of time. This mode of formation is required by the form אֶתְחָמָל, whence by aphæresis חָמָל; nor does a root חָמָל afford any light in any of the kindred dialects.

חִתְּחַמָּה f. (r. מוֹן) constr. חִתְּחַמָּה, once Num. 12, 8.

1. appearance, form, shape, Num. 12, 8. Ps. 17, 15. Job 4, 16 עֵינַי אֶתְחַמָּה a shape was before my eyes. Deut. 4, 12. 15.

2. an image, likeness, Ex. 20, 4. Deut. 4, 16. 23. 25. 5, 8.

חִתְּחַמָּה f. (r. מוֹר) 1. exchange, barter, espec. in buying and selling, Ruth 4, 7. Hence exchange, i. q. that for which any thing is exchanged; Job 28, 17 וְחִתְּחַמָּהוֹ בְּכֶלֶד וְחִתְּחַמָּהוֹ it is [not] vessels of gold, i. e. wisdom is not to be acquired for gold. Lev. 27, 10. 33.

2. compensation, retribution, Job 15, 31. 20, 18 בְּחִתְּחַמָּהוֹ לֹא רָעַלְתָּ as a possession to be restored, in which one rejoices not.

חִתְּחַמָּה f. (r. מוֹת) death, only in the phrase בְּנֵי-חִתְּחַמָּהוֹ sons of death, condemned to death, i. q. בְּנֵי-מוֹת, Ps. 79, 11. 102, 21.

חִמָּה (in Samar. laughter) Temah, in pause חִמָּה Tamah, pr. n. m. Ezra 2, 53. Neh. 7, 55.

חִמָּה m. (r. מוֹר) 1. Subst. continuance, perpetuity, i. e. perpetual time, as moving on continually without interruption. Only in the genit. after other nouns, in place of an adjective; e. g. אֲנָשֵׁי חִמָּה men of continuance, i. e. hired constantly, and not for a short period, Ez. 39, 14; חִמָּה חֵלֶב a continual burnt-offering, i. e. continued daily, both morning and evening, Num. 28, 6. 10. 15. 23. 24; חֵלֶב חִמָּה the continual bread, i. q. חֵלֶב חִמָּה Num. 4, 7. Rarely in apposit. as חֵלֶב חִמָּה Num. 28, 3.

2. Ellipt. חֵלֶב חִמָּה the daily sacrifice Dan. 8, 11. 12. 13. 11, 31.

3. Adv. continually, ever, always, Ps. 16, 8. 25, 15. 34, 2. Is. 21, 8. 49, 16. al.



הַתָּמִים m. adj. (r. תָּמִים) constr. הַתָּמִים, plur. הַתָּמִימִים, constr. הַתָּמִימִי; fem. הַתָּמִימָה, plur. הַתָּמִימוֹת.

1. *complete, perfect*, Ps. 19, 8. Job 36, 4. 37, 16.

2. *whole, entire*, Lev. 3, 9. 25, 30. Josh. 10, 13.

3. *whole, sound*, i. e. a) *without blemish*, as victims Ex. 12, 5. Lev. 1. 3. 3, 1. 6. 9, 2. 3. Num. 6, 14. Ez. 43, 22. 23. al. sep. b) *sound, in health*, of men, Prov. 1, 12.—Hence

4. Trop. in a moral sense, Lat. *integer*, *whole-minded*, i. e.

a) *upright, innocent, blameless, good*, Gen. 6, 9. 17, 1. Job 12, 4. Prov. 2, 21. 11, 5. 28, 10. Ps. 37, 18. הַתָּמִימִי־דָרָה *the upright in life* Prov. 11, 20. Ps. 119, 1. הַתָּמִים *upright with (towards) God*, devoted to him, Deut. 18, 13. Ps. 18, 24; c. ל' 2 Sam. 22, 24; comp. שָׁלֵם no. 3. Neut. subst. *integrity*, Josh. 24, 14. Judg. 9, 16. 19. Hence הֵלֵךְ בְּתָמִים *to walk (live) uprightly* Ps. 84, 12; and so הֵלֵךְ תָּמִים id. Ps. 15, 2. Prov. 28, 18; also הֵלֵךְ בְּתָמִים id. Ps. 101, 6; comp. הֵלֵךְ בְּאֵם.

b) *true, subst. truth, verity*. Am. 5, 10 הַדָּבָר תָּמִים *one speaking the truth*. 1 Sam. 14, 41 הַבָּה תָּמִים *give the truth!*

תָּמִים m. for תְּאֵמִים, pr. plur. of a form תָּאֵם q. v. *twins*; hence *twain, coupled*, Ex. 26, 24. 36, 29. See r. תָּאֵם.

\* תִּמְנֶה fut. וְתִמְנֶה; kindr. with סָמַךְ.

1. *to take, to lay hold of*, e. g. one's hand, c. acc. Gen. 48, 17. Prov. 5, 5; c. ב' Is. 33, 15. Prov. 28, 17. Job 36, 17 דִּין וּמִשְׁפָּט תִּתְּנֶנּוּ *justice and judgment lay hold* sc. on thee; where Gesenius and others less well, *take hold on each other*, see in דִּין no. 1. c. Here too may be referred Ps. 16, 5 אָתָּה תִּמְנֶה גִּזְלִי *thou takest hold of my lot*, dost guide and maintain it; the form תִּמְנֶה being a participle for תִּמְנֶה or תִּמְנֶה, like סָבִיב 2 K. 8, 21; see Heb. Gr. § 49. n. 1.

2. *to obtain, to acquire*, e. g. honour, c. acc. Prov. 11, 16. 29, 23.

3. *to hold, to hold fast*, c. acc. Prov. 3, 18. 31, 19; תִּמְנֶה שֵׁבֶט *one holding the sceptre*, a prince, Am. 1, 5. 8; comp. Hom. ἀσκητοῦχος βασιλεύς. Metaph. Prov. 4, 4; also Ps. 17, 5 אֲשֶׁר־י תִּמְנֶה *my steps hold fast in thy*

*paths*, i. e. I continually follow thee; here the inf. תִּמְנֶה implies a finite verb, or fills the place of one; Heb. Gr. § 128.

4. b. Others, as Targ. take תִּמְנֶה as imperat. *hold up my goings in thy paths*.

4. *to hold up, to support*; c. ב' Ex. 17, 12 *they supported his hands*. Often of God who is said to *uphold* a person or thing, c. ב' Ps. 41, 13. 63, 9. Is. 42, 1; c. acc. of pers. Is. 41, 10.

Niph. pass. of no. 3, Prov. 5, 22.

תָּמַל, see תָּמַל.

\* תָּמַל, 3 sing. praet. תָּמַל, 1 pl. תָּמַנִּי Num. 17, 28 (but also תָּמַנִּי for תָּמַנִּי Lam. 3, 22); inf. תָּמַל, c. suff. תָּמַר Fut. וְתָמַר, once תָּמַר Ez. 24, 11; 1 sing. once תָּמַרְתִּי for תָּמַרְתִּי Ps. 19, 14; plur. וְתָמַרְתֶּם Deut. 34, 8, oftener וְתָמַרְתֶּם (which others refer to Niph.) Num. 14, 35. Jer. 14, 15. 44, 12. Ps. 104, 35, in pause וְתָמַרְתֶּם or as in some Mss. וְתָמַרְתֶּם Ps. 102, 28.

1. *to make whole*, i. e. *to complete, to perfect, to finish*; Ps. 64, 7. Jer. 27, 8 וְעַד־תִּמְנֶה אֹתָם *until I shall have finished them* (wholly delivered them) *into his hand*. With ל' c. inf. *to finish* doing any thing, *to have done*; Josh. 3, 17 וְעַד־תִּמְנֶה אֶת־הַיַּרְדֵּן *until they had finished passing over Jordan*. 4, 1. 11. 2 Sam. 15, 24. Josh. 5, 8 וְעַד־תִּמְנֶה כָּל־הָעָם *when the people had done being circumcised*, were all circumcised. Deut. 2, 16 וְעַד־תִּמְנֶה *when they all had done dying*, i. e. were all dead.—Often intrans. *to be complete, to be finished*; 1 K. 7, 22 *and the work of the columns was finished*, וְהָיָה. Is. 18, 5. עַד־תִּמְנֶה *until they were finished*, i. e. wholly, Deut. 31, 24. 30. 1 K. 6, 22. Josh. 3, 16 הַמַּיִם נִכְרְתוּ *were wholly cut off*.

—Arab. تَمَّن id. trans. and intrans. The primary idea is doubtless that of shutting up, closing; comp. the kindr. roots تَمَّن, تَمَّن, تَمَّن, and also the same primary force in synon. بَلَغَ.

2. *to be finished, ended, to have an end, to cease*, Ps. 9, 7. Is. 16, 4 (parall. בָּלָה and אָפַס). Josh. 4, 10. Lam. 4, 22 תִּמְנֶה חַס עֲוֹנֶךָ *thine iniquity has ceased*, i. e. thy punishment is at an end. Also of time, Gen. 47, 18 וְהָיָה הַשָּׁנָה הַהִוא *and when that year was ended*. Lev. 25, 29. Deut. 34, 8. Jer. 1, 3. Ps. 102, 28 וְשָׁנוּתֶיךָ

and thy years have no end. Ez. 47, 12 וְלֹא יִחְלוּ פְּרִיָּו *whose fruit shall never fail.* Job 31, 40 תַּמּוּ דְּרַרִי אֵיּוֹב *the words of Job are ended.* Ps. 72, 20.

3. *to be consumed, exhausted, spent,* i. q. כָּלָה no. 3; e. g. bread Jer. 37, 21; money Gen. 47, 15, 18; a roll as burned Jer. 36, 23; the rust of a boiling pot, Ez. 24, 11. So Lev. 26, 20 וְהָם לָרִיק *and your strength shall be spent in vain.* Num. 14, 35. 32, 13 עַד־הֵמָּו *until all that generation was consumed.* Deut. 2, 14. Jer. 14, 15. Ps. 104, 35. Hence *to perish, to be destroyed,* (like כָּלָה no. 3,) 2 K. 7, 13. Josh. 5, 6. Ps. 73, 19. Jer. 44, 12, 18, 27; so עַד־הֵמָּו *until it be destroyed* 1 K. 14, 10, and וְהָם *until they were destroyed* Deut. 2, 15. Josh. 8, 24, 10, 20. Jer. 24, 10, i. q. עַד־כָּלָה, see כָּלָה no. 3 and Pi. no. 3.

4. *to be complete, whole,* e. g. a) In number, 1 Sam. 16, 11 הַחֲמִידִים הַנֶּעֱרִים *are these all thy sons?* Num. 17, 18. b) In mind, *to be whole-minded, upright, blameless,* Ps. 19, 14. Num. 17, 28 הָאֵם חֲמִידִי *even if blameless, must we die?* here הָאֵם is 'even if, although'; and so prob. in Job 6, 13. Others refer this passage to lett. a. Comp. הָם, חָמִים.

NIPH. here many refer the form וְחֲמִידִי, which belongs rather to Kal; see init.

HIPH. הָהֵם; inf. הִתְחַמֵּד, once הִתְחַמֵּדָה for הִתְחַמֵּד Is. 33, 1; fut. יִתְחַמֵּד.

1. i. q. Kal no. 1, but only trans. *to complete, to perfect;* e. g. flesh in cooking, *to make ready, to prepare,* Ez. 24, 10; counsel, *to execute* 2 Sam. 20, 18.

2. *to finish, to cease;* Is. 33, 1 כִּתְּחַמֵּדָה *when thou shalt cease to spoil.* Causat. *to cause to cease,* and c. מִן *to remove from any one,* Ez. 22, 15.

3. Causat. of Kal no. 4, *to make whole, to complete,* e. g. a) Of a number; Dan. 8, 23 כְּהֵמָּה הַפְּשָׁעִים *when the transgressors shall have completed* sc. the number of their sins. Dan. 9, 24 Keri, see in r. הָהֵם no. 3. Hence *to pay out in full, as money,* i. q. שָׁלַם, 2 K. 22, 4. b) Of a way of life, *to make upright;* Job 22, 3 הֲיִי חֲמִידִי *if thou livest uprightly.*

HITHP. הִתְחַמֵּם *to show oneself upright, to deal uprightly with any one,* c. עִם Ps. 18, 26. 2 Sam. 22, 26.

Deriv. חָם, חֵם, חֲמִידִי, חֲמִים, חָמִים.

חֲמִידִי, see חֲמִידִי.

חֲמִידָה (portion assigned, r. מִנָּה) Gen. 38, 12. Josh. 15, 10, 57. 2 Chr. 28, 18; with ה local חֲמִידָה Judg. 14, 1, 5, and with ה parag. Josh. 19, 43. Judg. 14, 5 ult. *Timnah, Timnath,* (Θαμναθά 1 Macc. 9, 50,) pr. n. of an ancient Canaanitish city Gen. 38, 12; first assigned to the tribe of Judah, Josh. 15, 10, 57, and afterwards to Dan Josh. 19, 43. It remained long in possession of the Philistines, Judg. 14, 1. 2 Chr. 28, 18. Comp. Jos. Ant. 5, 8, 5. Now Tibneh, see Bibl. Res. in Palest. II. p. 343.—Gentile n. חֲמִידִי *Timnite* Judg. 15, 6.—[Josephus speaks of a *Timnah* or Θαμναθ in connection with Gophna and Lydda, as giving name to a toparchy, Ant. 14, 11. 2. B. J. 3, 3, 5. Now called *Tibneh*, lying northwest of Gophna on the Roman road to Antipatris; see Biblioth. Sacr. 1843, p. 484.—R.

חֲמִידָה, see in חֲמִידָה.

חֲמִידִי, see חֲמִידִי.

חֲמִידִי, gentile noun, see חֲמִידָה.

חֲמִידָה (one withheld, inaccessible, r. מִנָּה) *Timna*, pr. n. of a concubine of Eliphaz the son of Esau, Gen. 36, 12. 22. 1 Chr. 1, 39. From her the name passed over to an Edomitish tribe, Gen. 36, 40. 1 Chr. 1, 51.

חֲמִידָה, see in חֲמִידָה.

חֲמִידָה, see the next article.

חֲמִידָה (portion of abundance, i. e. remaining portion, see חֲמִידָה) *Timnath-serah*, pr. n. of a town in the mountains of Ephraim, assigned to Joshua, and the place of his burial, Josh. 19, 50, 24, 30. The same is called in Judg. 2, 9 חֲמִידָה (portion of the sun) *Timnath-heres*. The former is prob. the correct reading; since a possession thus given to Joshua after the rest of the land was distributed (Josh. 19, 49) would strictly be a *portion remaining*; see Studer in loc. [Prob. i. q. Θαμναθ *Timnah* of Josephus, the head of a toparchy lying between those of Gophna and Lydda; see above in חֲמִידָה.—R.

חֲמִידָה m. (r. מָסַס) *a melting away*, Ps. 58, 9. See in שָׁבַל.



\* **תָּמַר** obsol. root, pr. prob. *to creak*, to give forth a creaking sound, kindr. with **זָמַר** II, **אָמַר**; then *to stand forth tall, high, to be lofty*, since things tall and slender, like trees, masts, easily vibrate and creak; comp. **חָזָן** a pole, mast, from **רָזַן** to creak; **אָמַר** top of a tree, from **ר**. Hence **הָמָר** palm tree, **הַמְרָה** or **הַימְרָה** column of smoke, **הַמְרָרִים** columns as waymarks. — So Arab. **قَامُورَة** and **قَامُور** tower of a church, **إِْتِمَار** riguit hasta, membrum virile. For the Talmudic usage, see in **הַמְרָה**. Comp. **הַמְרָר**.

Deriv. see above, also **הָמַר**, **הַמְרָה**; hence

**הָמָר** m. 1. *a palm-tree, phoenix dactylifera*, date-palm, a tree always green, tall, and slender, from **ר**. **הָמָר** q. v. Chald. **הָמָר** id. Arab. **تَمَر** date, Eth. **ተርሱ** palm. Joel 1, 12. Ps. 92, 13. Cant. 7, 8. 9. Plur. **הַמְרָרִים** palm-trees Ex. 15, 27. Lev. 23, 40. Num. 33, 9. Neh. 8, 15.—This beautiful and most useful tree, now found throughout Egypt and Arabia, was anciently likewise frequent in Palestine, at least in the depressed tract along the Jordan and the shores of the Dead sea; "Judea incluta palmis," Plin. At the present time it is not found in that region; and is elsewhere very rare in that country. See Theophr. Hist. Plant. 2. 6. Plin. H. N. 13. 4. Celsii Hierob. II. p. 566 sq. Rosenm. Bibl. Alterth. IV. i. p. 297 sq. Winer Realw. art. *Dattelpalme*.

2. *Tamar*, pr. n. of place: a) A town on the southeastern border of Palestine, Ez. 47, 19. 48, 28; prob. the **Θαμαρά** of Ptol. 5. 16, the *Thamaro* of the Tab. Peut. and *Thamara* of Eusebius, see Onomast. art. *Hazazon Thamar*. Perh. the site of ruins now called Kurnub, about a day's journey south of el-Milh (Malatha), on the ancient way between Hebron and Aelana; see Bibl. Res. in Palest. II. p. 616. 622 sq. b) i. q. **הַמְרָר** q. v. *Tadmor, Palmyra*, 1 K. 9, 18 Keth. c) **בַּעַל הָמָר**, see in **בַּעַל** no. 6. k. d) **הַצֵּן הָמָר**, see on p. 338. e) **הַעִיר הַתְּמָרִים** the City of palm-trees, i. e. Jericho, see in art. **בַּיִר** dd.

3. *Tamar*, pr. n. f. a) The daughter-in-law of Judah, Gen. 38, 6; **Θάμαρ** Matt. 1, 3. b) A daughter of David 2 Sam. 13, 1. 1 Chr. 3, 9. c) A daughter of Absalom, 2 Sam. 14, 27.—Comp. **אִיהָמָר** *Ithamar* pr. n. m. p. 46.

**הָמָר** m. (**הָמָר**) *a palm-tree*, e. g. that of Deborah between Ramah and Bethel, Judg. 4, 5. Also of the trunk of a palm-tree, Jer. 10, 5. Comp. Epist. Jerem. v. 70.

**הַמְרָה** f. (**הָמָר**, related to **הָמָר** as **הָמָר** to **נָקָם**) *a pillar, column*, twice in the phrase **הַמְרָה עָשָׂן** columns of smoke, poetic, Cant. 3, 6. Joel 3, 3 [or 2, 30], like **עָשָׂן עָשָׂן** Judg. 20, 40.—For **הַמְרָה** in both places many Mss. and editions have **הַימְרָה** or **הַימְרָה**, inserting Yod; or at least **הַמְרָה** with Metheg. These latter forms would strictly come from **ר**, **הָמָר**, as **חִירָשׁ** from **ר**, **חִירָשׁ**. In the Talmud is read **שֶׁל הָמָר** the column of the rising sun, and **הַמְרָה** the column of the moon; where **הַמְרָה** may be alike referred to **ר**, **הָמָר** and **ר**, **הָמָר**, since according to the later mode of writing it may be for **הָמָר**. We find also **הַמְרָה הַמְרָה** its column (of incense) ascends; and there is a verb in Piel, **הָמַר**, to ascend like a column sc. of incense. All these may indeed have come from the biblical word; but, on the other hand, the biblical **הַמְרָה** may have been changed into **הַימְרָה** to conform to the later orthography; see Lehrgeb. p. 145. It is therefore doubtful, whether the word belongs to **ר**, **הָמָר** or **ר**, **הָמָר**; though the former is more probable. The signification is certain.

**הַמְרָה**, see in **הַמְרָה**.

**הַמְרָה** f. (**הָמָר**) plur. **הַמְרָה** Ez. 40, 16; and **הַמְרָה** 1 K. 6, 29. 32. 35. Ez. 41, 18. 19, palm-trees, i. e. artificial, as an architectural ornament.

**הַמְרָה** m. (**הָמָר**) plur. constr. **הַמְרָה**, c. suff. **הַמְרָה**; **הַמְרָה**; purifications, e. g. of the virgins admitted into the harem of the Persian king, Esth. 2, 12. Meton. *precious ointments, perfumes*, for these purifications, Esth. 2, 3. 9.—Metaph. *a cleansing, remedy*, by which one is corrected and amended, sing. Prov. 20, 30 Keri.

I. תַּמְרוּרִים m. plur. (ר. תַּמְרָר) *bitternesses*; e. g. תַּמְרוּרִים בְּכִי *bitter weeping* Jer. 31, 15. 6, 26. Adv. *bitterly* Hos. 12, 15.

II. תַּמְרוּרִים m. plur. (ר. תַּמְרָר) *upright columns, pillars*, or perh. *heaps of stones*, as way-marks, Jer. 31, 21.

תַּמְרוֹק i. q. תַּמְרוֹק q. v. Prov. 20, 30 Keth.

תַּנִּין or תָּן m. (ר. תָּן I.) only plur. תַּנִּינִים, (a sing. תַּנִּינִים see below,) once with Aram. form תַּנִּין Lam. 4, 3 Keth. (perh. תַּנִּינִים, see in תָּן fin.) *jackals*, an animal dwelling in deserts Is. 13, 22. 34, 13. 35, 7. 43, 20 (whence מְקוֹם תַּנִּינִים Ps. 44, 20, and תַּנִּין Jer. 9, 10. 10, 22. 49, 33, for the desert,) suckling its young Lam. 4, 3, and uttering a wailing cry like that of a child, Job 30, 29. Mic. 1, 8.—Bochart, Hieroz. II. p. 429, understands *huge serpents*, as if i. q. תַּנִּין; but R. Tanchum Hieros. correctly interprets the word by the Arab. **جَاكَل** *jackal*, *wild dog*, so called in Arabic from its howl (also in Heb. אֵי, plur. תַּנִּינִים); comp. Arab. **قَتَان** wolf.—The name prob. comes from the outstretched neck and body in running; see r. תָּן I.

תָּנָא a doubtful root, see in תָּנָה.

\* I. תָּנָה to reach out, to give, to distribute gifts, espec. in order to get the service of any one, to hire; kindr. are תָּנָה, תָּנָה, תָּנָה. Once Hos. 8, 10 בִּירֵי תָּנָה although they give presents (hire) among the nations; where others read יָרָנָה from r. תָּנָה. Vulg. well, *et cum mercede conduxerint nationes*.

Hiph. i. q. Kal, once Hos. 8, 9 אֶפְרַיִם הִתְנָה אֶהְיֶה Ephraim hireth lovers.

Deriv. אֶתְנָה, אֶתְנָה, and pr. names יֶתְנָה, יֶתְנָה, יֶתְנָה.

\* II. תָּנָה to repeat, i. q. שָׁנָה, Aram. תָּנָה. Not found in Kal; since the form תָּנָה Prov. 31, 31, which some refer here, belongs rather to תָּנָה. For the form תָּנָה Ps. 8, 2, see r. תָּנָה init. and no. 2. aa.

PIEL pr. to repeat often, to rehearse; hence to commemorate, to praise, to celebrate, c. acc. Judg. 5, 11; c. לְ Judg. 11,

40. Aram. תָּנָה, i. q. סָפַר to recount. Arab. تَنَى IV, to celebrate with praise, pr. to utter.

תָּנָה Chald. i. q. Heb. שָׁנָה, to repeat, whence תָּנָה, תָּנָה.

תָּנָה f. (ר. תָּנָה I.) only plur. תָּנוֹת, *abodes, dwellings*; once Mal. 1, 3 and I made his (Esau's) mountains a waste, and his heritage לְתָנוֹת מְדְבָר for dwellings of the desert. Sept. δόματα ἐρημικόν, and so Syr. This signif. is readily derived from r. תָּנָה, either from the extent of the tracts inhabited, or from the duration, comp. r. יָרָן. Kindr. is Arab. تَنَّى

to abide, to dwell; whence تَبَاعَدَ a dwelling, تَابِي دwellers. Hence Gesenius supposes תָּנוֹת to be for תָּנוֹת with Dag. forte euphonic, i. q. תָּנוֹת; comp. מְקָשָׁה for מְקָשָׁה, and מְקָשָׁה for מְקָשָׁה; referring it to a root תָּנָה i. q. Arab. abode.—But Vulg. the Heb. intpp. Rosenm. Ewald, and others, take תָּנוֹת as a plur. of תָּן, i. q. תַּנִּין jackals, or as i. q. תַּנִּין dragons; and render the words לְתָנוֹת מְדְבָר for jackals of the desert, or for dragons of the desert. [The signif. jackals seems to give the easiest and best interpretation.—R.]

תָּנוּאָה f. (ר. תָּנוּאָה) c. suff. תָּנוּאָה, plur. תָּנוּאוֹת.

1. a holding back of oneself, withdrawal, alienation, of God from men, Num. 14, 34. Hence

2. enmity, Job 33, 10 הֵן תָּנוּאוֹת עָלַי יִרְמָצָא lo! he seeketh enmity against me.

Comp. Arab. تَنَّى mid. Waw, Conj. III, to rise up against any one in a hostile manner.

תָּנוּבָה f. (ר. תָּנוּבָה) constr. תָּנוּבוֹת, plur. תָּנוּבוֹת, *produce, increase*, Deut. 32, 13. Judg. 9, 11. Is. 27, 6. Ez. 36, 30; plur. Lam. 4, 9.

תָּנוּבָה m. (ר. תָּנוּבָה) end, extremity, and with אֶזֶן added, tip of the ear Ex. 29, 20. Lev. 8, 23. 24, 14. 14, 17. 25, 28.

תָּנוּבָה f. (ר. תָּנוּבָה) slumber, plur. Job 33, 15; espec. from indolence, sloth, Prov. 6, 10. 24, 33. Ps. 132, 4. al.

תָּנוּבָה f. (ר. תָּנוּבָה) constr. תָּנוּבָה, a waving, a moving to and fro, e. g. a) Of



the hands, as a gesture of threatening, Is. 19, 16. b) Of a sacrifice before Jehovah, a certain ceremony or rite, for which see in חנה Hiph. no. 2. Hence חנה the wave-breast, i. e. offered or to be offered with waving to and fro, Ex. 29, 27. Lev. 7, 34; עמר החנופה the wave-sheaf Lev. 23, 15; and so v. 17. Ex. 38, 24. 29. עזב החנופה Ex. 38, 24. c) i. q. tumult; Is. 30, 32 מלחמות החנופה wars of shaking, i. e. of tumult, tumultuous.

חנוך compounded from חן i. q. Nasor. חנא (see in r. חנן II) or Chald. חנא, and Chald. חנר q. v. pr. 'furnace of fire,' plur. חנורים, m. but fem. perh. Hos. 7, 4. 1. a furnace, oven, Gr. *κλίβανος*, Gen. 15, 17. Is. 31, 9. Ps. 21, 10. Lam. 5, 10. Mal. 3, 19. Spec. for baking bread or cakes, Ex. 7, 28 [8, 3]. Lev. 2, 4. 7, 9. 11, 35; not only that of the baker Hos. 7, 4. 6. 7; but also that used by the housewife for baking bread, Lev. 26, 26.

Chald. חנורא, Syr. ܚܢܘܪܐ, Arab. ܚܢܘܪ, id. The *Tannûr* is a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste is spread upon the sides to bake, thus forming thin cakes; see Golii Lex. Arab. p. 398. D'Arvieux Mém. III. p. 270 sq. Niebuhr Besch. von Arabien p. 51, and Plate I. Of the Gr. *κλίβανος* Jerome says on Lam. 5, 10 "*Clibanus est coquendis panibus ænei vasculi diducta rotunditas, quæ sub urentibus flammis ardet intrinsecus.*" Comp. the Greek Lexicons s. v.

2. Pr. n. חנורת, Tower of the furnaces, upon or near the walls of Jerusalem, Neh. 3, 11. 12, 38.

חנומים m. plur. (נחם) 1. pity, compassion, Ps. 94, 19.

2. consolations, comfort, Is. 66, 11. Jer. 16, 7.

חנומות f. plur. (נחם) consolations, Job 15, 11. 21, 2.

חנומת (comfort, r. נחם) *Tanhumeth*, pr. n. m. 2 K. 25, 23. Jer. 40, 8.

חננים sing. Ez. 29, 3. 32, 2, a great serpent, dragon, i. e. here the crocodile

as the emblem of Pharaoh and Egypt; i. q. חנין, which latter is read in several Mss. and from which this form has been corrupted by the writer, or by copyists, who had in mind the plur. חננים from sing. חנן.

חננין m. (r. חנן I.) plur. חננינים, Arab. ܚܢܢܝܢ, Chald. חננין, Syr. ܚܢܢܝܢ; a great serpent, dragon, so called from its extension, length. Spec.

1. a water-serpent, sea-monster, dragon, comp. Am. 9, 3; so Gen. 1, 21 where Sept. *ἰχθυόσας*. Job 7, 12. Ps. 148, 7.

2. a land-serpent, dragon, Ex. 7, 9. 10. 12. Deut. 32, 33. Ps. 91, 13. Jer. 51, 34.—For חננין חנין Dragon-fountain Neh. 2, 13, see in חנין no. 2. cc, and Bibl. Res. in Pal. I. p. 514.

3. Put for the crocodile, for which the Heb. and Aram. have no vernacular name; every where as the emblem of Egypt or her king, Is. 27, 1. 51, 9. Ps. 74, 13; also Ez. 29, 3. 32, 2, in Mss. where the comm. reading is חננים q. v.

חננין Chald. the second, Dan. 7, 5. R. חנה to repeat. Comp. חננים.—Hence

חננינית adv. a second time, again, Dan. 2, 7.

\* חנן obsol. verb, Syr. Ethpe. ܚܢܢ, to come to an end, to cease. Hence חנונה.

\* I. חנן obsol. root, the native force of which may be gathered from its derivatives and from the kindred roots; to stretch out, to extend; comp. in the Semitic tongues Eth. ܠܬܬܠܬ length, נחן to give, pr. to extend the hand (comp. נדה, נדח, נחן to extend itself, e. g. time, to endure, to be perpetual; and in the Indo-Europ. tongues, Sanscr. *tan*, Gr. *τείνω*, *ταίνω*, *ταίνω*, Lat. *tendo* (comp. Diss. Lugdd. II. 852), whence *tenuis* (Sanscr. *tanu*), *tener*, Goth. *thanjan*, Germ. *dehnen*, with many others, as old High Germ. *Tanna* fir-tree.—Hence חנין a great serpent, sea-monster, so called from its length; comp. *tanio* (from *τείνω*) a long fish, Lat. *tania*. Also חן a jackal, from its running with outstretched neck and body.

Deriv. חנין, חננים, חננין.

\* II. תנן Chald. i. q. ܐܢܢ, *to smoke*; whence Eth. ܐܢܢ, *vapour*; Chald. ܐܢܢ, Syr. ܐܢܢ, Sam. ܐܢܢ, *smoke*; Nasor. ܐܢܢ furnace.

Deriv. Chald. ܐܢܢ, comp. ܐܢܢ.

תנשמת f. (ר. נשם) *to respire* 1. Lev. 11, 30, an unclean animal, classed with other species of lizards; according to Bochart (Hieroz. T. I. p. 1083) *the chameleon*, so called as living upon air according to the opinion of the ancients, Plin. H. N. 8. 33. Hasselquist Reise p. 350. Sept. and Vulg. *talpa*, mole. Saad. lizard.

2. Lev. 11, 18. Deut. 14, 16, an unclean aquatic bird, prob. *the pelican*, *pelecanus onocrotalus*; so called from its pouch, which it can extend by *inflation*, see Oedm. Verm. Samml. III. 50.—Sept. πορφύρεω, i. e. the crested purple heron, ardea purpurea Linn. Vulg. *cygnus*, swan.

\* תנב in Kal not used; comp. תנב II. This root is very rarely found in the other Semitic dialects in its usual Hebrew signification. The primary idea seems to be *to thrust forth or away, to drive away*; and hence *to reject, to abhor, to abominate*.

PIEL תנב, fut. תנב 1. *to abominate, to abhor*, Deut. 7, 26. 23, 8. Am. 5, 10. Mic. 3, 9. Job 19, 19. Ps. 5, 7. al.

2. Causat. *to cause to abhor, to fill one with abhorrence*. Is. 49, 7 תנב who causeth abhorrence to the people, who is an abomination to the people.

3. Causat. *to make abominable, to cause to be abhorred*, Job 9, 31. Ez. 16, 25. See Hiph.

HIPH. *to make abominable, shameful*. Ps. 14, 1 תנב they make abominable their doings, i. e. they do abominable deeds, act abominably; comp. Ps. 53, 2. So with תנב implied id. 1 K. 21, 26. Ez. 16, 52. Comp. השתחית.

NIPH. pass. *to be an abomination, abhorred, detestable*, 1 Chr. 21, 6. Part. תנב abominable Job 15, 16; despised, worthless, Is. 14, 19.

Deriv. תנב.

\* תנב fut. תנב, apoc. תנב, pr. 'to be thrust hither and thither,' comp. תנב; kindr. is תנב q. v. Then, like r.

תנב, *to wander, to err, to go astray*. Chald. תנב id. but oftener תנב; Syr. ܐܢܢ, Arab. طغا and طغى id. Spoken of persons Is. 35, 8. 47, 15; of beasts Ex. 23, 4. Is. 53, 6. Ps. 119, 176 תנב I have gone astray like a lost sheep; also of birds Job 38, 41; with ב of place Gen. 21, 14. 37, 15. Ps. 107, 4. With acc. of place, *to wander through or over*, trop. of the branches of a vine shooting luxuriantly over the desert, Is. 16, 9 [8]. Spec. a) Of drunken persons, who go reeling about; Is. 28, 7 תנב they go astray (reel) from strong drink; and hence trop. of the mind, Is. 21, 4 תנב my heart reel-eth, is seized with giddiness. b) Trop. of the mind as erring from the paths of virtue and piety, Ps. 58, 4. Ez. 48, 11; comp. תנב Ps. 95, 10, תנב Is. 29, 24. With מן, e. g. from God's precepts Ps. 119, 110, comp. Prov. 21, 16; with מן Ez. 44, 10, 15; with מן תנב from following God, from his worship, Ez. 14, 11. Comp. Chald. תנב spec. 'to be given to idolatry,' Syr. to be a heretic. c) Of those who miss their aim and fail in their efforts; Prov. 14, 22 תנב הלא תנב do they not err (from their mark) who devise evil? Others, *do they not perish*.

NIPH. *to wander*, pr. to be made to wander, *to stagger about*, Is. 19, 14. Metaph. *to be deceived, to err*, in a moral sense, Job 15, 31.

HIPH. fut. apoc. תנב 1. *to cause to wander* Job 12, 24. Is. 19, 13. 14. Gen. 20, 13. Ps. 107, 40. Jer. 50, 6; like a drunken man Job 12, 25. Is. 30, 28 תנב a bridle causing to err. Metaph. *to cause to wander or err* from the paths of virtue and piety, e. g. a nation into impiety, ungodliness, Is. 3, 12. 9, 15. Am. 2, 4. Hos. 4, 12. Jer. 23, 13. 32; or into idolatry, 2 K. 21, 9. 2 Chr. 33, 9; with מן Is. 63, 17.

2. Intrans. *to err*, pr. to let oneself wander, Jer. 42, 20 Keri. Prov. 10, 17.

Deriv. תנב, and

תנב (error) Thou, pr. n. of a king of Hamath or Epiphania, 1 Chr. 18, 9, 10; written תנב 2 Sam. 8, 9, 10.

תנב f. (ר. נב Hiph.) a divine precept; hence an oracle Is. 8, 16; law,



v. 20; in both cases parall. with חורה. Also *custom*, as having the force of law, Ruth 4, 7.

חַשְׁמֵרָה f. (r. חַשֵּׁר) *darkness*, Job 11, 17 in 3 Mss. See in r. עֵרָה no. 3.

חֲצֵר, see in חנ.

חֲצֵלָה f. (r. חֲצֵלָה) constr. חֲצֵלָה, plur. c. suff. חֲצֵלָהִי; comp. חֲצֵלָה from r. חֲצֵלָה.

1. *a channel, trench*, in which water is raised from a stream to water or inundate the fields, 1 K. 18, 32. 35, 38. 2 K. 18, 17. 20, 20; *a conduit, aqueduct* Is. 7, 3. 36, 2. Ez. 31, 4. Poet. Job 38, 25 חֲצֵלָה לְשִׁטָּה חֲצֵלָה *who hath divided channels for the rain?* i. e. distributed the rain-water to all parts of the heavens.

2. *a plaster, bandage*, something put upon a wound, Jer. 30, 13. 46, 11. Comp. חֲצֵלָה אֲרָפָה.

חֲצֵלָלוֹת m. plur. (r. חֲצֵלָל I.) 1. *vexation, adverse destiny*, Is. 66, 4. See the root Po. no. 3.

2. *boyishness*, for concr. חֲצֵלָלוֹת, boys, babes, Is. 3, 4.

חֲצֵלְמָה f. (r. חֲצֵלָל) *a hidden thing, secret*, Job 28, 11. Plur. חֲצֵלְמוֹת Job 11, 6. Ps. 44, 22.

חֲצֵנִיג m. (r. חֲצֵנִיג) Prov. 19, 10; plur. חֲצֵנִיגִים Cant. 7, 7, and חֲצֵנִיג—Ecc. 2, 8, *delicate living, delights*, Mic. 2, 9. Prov. 1. c. Mic. 1, 16 חֲצֵנִיגָה בְּנֵי חֲצֵנִיגָה *children in whom thou delightest*. Espec. *pleasure, enjoyment*, i. e. sexual Cant. 7, 7. Ecc. 2, 8.

חֲצֵנִיחָה f. (r. חֲצֵנָה II.) pr. 'self-affliction,' i. e. *fasting*, Ezra 9, 5. See the root Pi. lett. b.

חֲצֵנָה and חֲצֵנָה (sandy soil, r. חֲצֵנָה) *Taanach, Tanach*, pr. n. of a royal Canaanitish city Josh. 12, 21, in the territory of Issachar, but assigned to Manasseh. Judg. 1, 27. 5, 19. 1 K. 4, 12. Josh. 17, 11.

21, 25. Now *Ta'annuk* חֲצֵנָה, see Bibl. Res. in Palest. III. p. 156. Biblioth. Sacr. 1843, p. 76. Comp. חֲצֵנִי lett. b.

\* חֲצֵנֵי in Kal not used; pr. *to thrust, to push, to strike upon*, like חֲצֵנָה; comp.

חֲצֵנָה. Arab. حَضَع and حَضَع vomit, pr. a breaking forth, ejection, حَضَع to thrust.

PILP. חֲצֵנָה, part. חֲצֵנָה, *to mock, to scoff*, Gen. 27, 12; pr. 'to burst into laughter,' like Arab. تَغَي; or, what accords better with the duplicated form, 'to trip with the tongue, to stammer,' comp. חֲצֵנָה no. 2, like Arab. تَغَي, تَغَي, تَغَي.

HITHPALP. pr. 'to shew oneself a mocker'; hence *to mock, to deride*, part. plur. חֲצֵנָהִים, c. ב. 2 Chr. 36, 16. Arab. تَغَي to stammer.

Deriv. חֲצֵנָהִים.

חֲצֵנָהִים f. plur. (r. חֲצֵנָה) *strength powers*, Ps. 68, 36.

\* חֲצֵר obsol. root, i. q. חֲצֵר q. v. and Arab. حَضَر, *to cleave, to split*.—Hence חֲצֵר II.

I. חֲצֵר m. (r. חֲצֵר) *a razor, sharp knife*, so called as making naked or bald; Num. 6, 5. 8, 7. Ps. 52, 4. Is. 7, 20. Ez. 5, 1. חֲצֵר הַסֶּפֶר *a writer's knife*, with which he sharpens the calamus, q. d. pen-knife, Jer. 36, 23.

II. חֲצֵר m. (r. חֲצֵר) c. suff. חֲצֵרָה *the sheath of a sword*, (pr. cleft,) 1 Sam. 17, 51. 20, 8. Jer. 47, 6. Ez. 21, 8. 10. 35 [21, 3. 5. 30].—Others refer this also to r. חֲצֵר.

חֲצֵרָה f. (r. חֲצֵר I. 3) *suretyship*; plur. 2 K. 14, 14 חֲצֵרָהֹת בְּנֵי חֲצֵרָהֹת *hostages*, given as surety.

חֲצֵרָהִים m. plur. (r. חֲצֵר) *mockery, delusions*, Jer. 10, 15. 51, 18 חֲצֵרָהִים *idols*; Jerome, *opus risu dignum*; better, *works of delusion*.

חֲצֵרָה m. (r. חֲצֵר) plur. חֲצֵרָהִים, c. suff. חֲצֵרָה.

1. *a drum, tabret, timbrel*, Arab. دُف, whence Spanish *aduffa*; in the East it consists of a thin wooden rim covered with a membrane, and hung around with brass bells or rattles; it is used chiefly by dancing females. Ex. 15, 20. Judg. 11, 34. 1 Sam. 10, 5. 2 Sam. 6, 5. Is. 5, 12. 30, 32. Jer. 31, 4. Job 21, 12. al. comp. Ps. 68, 26. See Niebuhr's Reise beschr. I. p. 181.

2. Ez. 28, 13 *the drum or hollow in which a gem is set, bezel*; comp. נֶחֶב. So Jerome, whom Gesenius follows; others, *tabret*, as above.

**הַפְּאָרָה** f. Is. 28, 5. Jer. 48, 17, elsewhere **הַפְּאָרָה** f. absol. and constr. in pause **הַפְּאָרָה** c. suff. **הַפְּאָרָהּ** R. פֶּאֶר I.

1. ornament, beauty, Ex. 28, 2. 40. Is. 3, 18. **הַפְּאָרָה בְּגָדֵי הַפְּאָרָה** beautiful garments Is. 52, 1 **בְּגֵדֵי הַפְּאָרָה** beautiful trappings, jewels, Ez. 16, 17. 39. 23, 26. **כִּנֹּרֶת הַפְּאָרָה** a crown of beauty, an ornamented crown, Prov. 4, 9. Is. 28, 5. 62, 3. Ez. 16, 12. 23, 42. **זִכְרֵי הַפְּאָרָה** beautiful ornament Is. 28, 1. 4. *The proud beauty of the Chaldees*, i. e. Babylon, Is. 13, 19; *the beauty of Israel*, i. e. Jerusalem, Lam. 2, 1; *the ornament of children are their parents* Prov. 17, 6; comp. Ez. 24, 25. So Is. 4, 2. Jer. 13, 11. 33, 9; comp. Deut. 26, 19. 1 Chr. 22, 5. Also **הַפְּאָרָה אֲדָמָה** the beauty of a man, i. e. the human form in its beauty, Is. 44, 13.

2. splendour, magnificence, glory, Esth. 1, 4. Is. 60, 19. **בֵּית הַפְּאָרָהּ** my glorious house Is. 60, 7; **זֶרֶחַ הַפְּאָרָה** 63, 12; **נֹרָא הַפְּאָרָה** v. 14; often of the divine-glory; the light and splendour of the divine presence, Is. 46, 13. 1 Chr. 29, 11. Poet. of the ark of the covenant, as the seat of the divine glory, Ps. 78, 61; see in art. **הַפְּאָרָה**.

3. honour, glory in a moral sense, Judg. 4, 9. Prov. 19, 11. Also a glorying, boasting, Is. 10, 12. Zech. 12, 7; concr. the object of it, Is. 20, 5. Ps. 89, 18.

**הַפְּוִיחַ** m. (ר. **פְּוִיחַ**) plur. **הַפְּוִיחִים**, constr. **הַפְּוִיחִי**.

1. an apple, so called from the fragrance which it exhales; Cant. 2, 5. 7, 9. Prov. 25, 11. Also an apple-tree Joel 1, 12. Cant. 2, 3. 8, 5.—Arab. **تَفَاح** pr. apple, but also of the lemon, peach, apricot, etc.

2. Tappuah (apple-region), pr. n. a) A city in Judah, Josh. 12, 17. 15, 34. Now **تَفُّوح** Tefûh, northwest of Hebron; see Bibl. Res. in Palest. II. p. 428. b) A city on the confines of Ephraim and Manasseh, Josh. 16, 8. c) Of a man, 1 Chr. 2, 43.

**הַפְּסוּצוֹתֵיכֶם** f. (ר. **פְּסוּצָה**) pl. c. suff. **הַפְּסוּצוֹתֵיכֶם** your dispersions, Jer. 25, 34. But other copies read Tiph. **הַפְּסוּצוֹתֵיכֶם**, which is better; see in r. **פְּסוּצָה** note, p. 839.

**הַפְּסוּכִים** m. plur. (ר. **אָפָה**) *cookings, cooked pieces*; after the form **הַתִּנָּה**, with Nun formative, as **הַיִּשְׁתִּיחַ** from **קָצָה**. Once in the difficult passage Lev. 6, 14 [21] of a cake for sacrifice, *fried (in oil) shalt thou offer it*, **הַפְּסוּכֵי מִנְחַת פִּתִּים** lit. as the *cookings of the meat-offering in pieces*, i. e. cooked or prepared like the meat-offering, and broken up into pieces, comp. Lev. 2, 4 sq. 7, 9. The construction is a common one in Hebrew; see Lehrs. p. 810.

\* **הַפֵּל** obsol. root. 1. i. q. **הוּפָה** q. v. and Arab. **تَفَلَ**, to eject spittle, to spit out; Arab. **تَفَلَّ**, to emit a smell, to be fetid. Hence, *to have a bad smell, to be ill-seasoned, unsavoury, insipid*; comp. **הַלְּמִיּוֹת** Job 6, 6; see in art. **הַלְּמִיּוֹת**. Hence **הַפֵּל** no. 1, **הַפְּלָה**.

2. i. q. **הַפֵּל**, to fit on, to stick on, to make adhere; Talm. **הַפֵּל** and oftener **הַפֵּל** to adhere. Kindr. is **הַפֵּר**. Hence **הַפֵּל** no. 2, lime, cement.

Deriv. **הַפֵּל**, **הַפְּלָה**, **הַפֵּל** n. **הַפֵּל**.

**הַפֵּל** m. (ר. **הַפֵּל**) 1. any thing unseasoned, unsavoury, Job 6, 6; metaph. insipid, foolish, vain, Lam. 2, 14. See **הַפְּלָה**.

2. lime, hence mortar, plaster, or rather whitewash, as spread upon walls, Ez. 13, 10 sq. 22, 28; in both passages contemptuously. See r. **הַפֵּל** no. 2. Arab.

**طَفَالٌ** and **طَفَالٌ**, Chald. **טַפְּלִי**, id.

**הַפֵּל** (lime, r. **הַפֵּל**) Tophel, pr. n. of a place in Edom, on the east of the 'Arabah, Deut. 1, 1. Now **طُفَيْلَة** Tufîleh; see Bibl. Res. in Palest. II. p. 570, 600.

**הַפְּלָה** f. (ר. **הַפֵּל**) pr. insipidness; hence *folly*, i. q. *impiety*, Job 1, 22. 24, 12. Jer. 23, 13. Comp. in **נִבְלָה**.

**הַפְּלָה** f. (ר. **פָּלַל** Hithp.) constr. **הַפְּלָה**, plur. **הַפְּלָהּ**.

1. *intercession, supplication* for any one, 2 K. 19, 4. Is. 37, 4. Jer. 7, 16. 11, 14.

2. Genr. *supplication, prayer*, to God Ps. 65, 3. 80, 5. Is. 1, 15. Job 16, 17. al. With **ל** of pers. Ps. 42, 9. 69, 14; **אֶל** 2 Chr. 33, 18. Ps. 109, 4 **הַפְּלָה** but I am all prayer, poet. for 'I give myself to prayer.' **בֵּית הַפְּלָה** house of prayer,



the temple, Is. 56, 7. *To offer prayer* is 'נָשָׂא Is. 37, 4; 'הַתְּפִלָּה Neh. 1, 6. Of God as hearing and answering prayer is said: 'לָקַח Ps. 6, 10; 'פָּנָה אֵלַי Ps. 102, 18; 'שָׁמַע Ps. 4, 2; 'הַאֲזִין Ps. 17, 1. Prayer is also said to *come* (בֹּא) before God, Ps. 88, 3. Jon. 2, 8. So חֲפִצָּה has the sense of *prayer* in the titles of Psalms 17. 86. 90. 102. 142.—In a wider sense

3. *a hymn, sacred song*, Hab. 3, 1. So Ps. 72, 20, where the whole preceding book of Psalms, 1–72, is called חֲפִצֹת דָּוִד. A similar usage is found in the verb חֲפִצָּה 1 Sam. 2, 1.

חֲפִצָּה f. (ר. חֲפִץ) *terror*, c. suff. חֲפִצָּתְךָ thy *terribleness*, Jer. 49, 16.

חֲפִסָּה (passage, ford, r. חֲפַס) *Tiphсах*, *Thapsacus*, pr. n.

a) A large and opulent city on the western bank of the Euphrates, situated at the usual point of passing that river, 1 K. 5, 4 [4, 24]. See Xen. Anab. 1. 4. 11. Arrian. Exp. Alex. 2. 13. ib. 3. 7. Strabo XVI. p. 1082. Q. Curt. 10. 1. 9. b) A place in Palestine, 2 K. 15, 16.

\* חָפַת *to strike, to beat*, Engl. *to tap*, e. g. the tabret, Ps. 68, 26. Kindr. are חָפַת, חָפַת, חָפַת, Arab. حَفَف, etc. From the same stock are Sanscr. *tup*, to smite, to kill; Gr. *τύπτω*, root *τυπ*, whence *τύμπανον* i. q. *tabla*.

Po. *to beat, to smite*, pr. *to drum, to tabor*, e. g. upon the breast, c. חָפַל Nah. 2, 8.

Deriv. חָפַת.

\* חָפַת *to sew together* Gen. 3, 7. Ecc. 3, 7. Job 16, 15; i. q. חָפַל and חָפַל no. 2. PIEL id. Ez. 13, 18.

\* חָפַת fut. חָפַשׁ, i. q. Chald. חָפַשׁ.

1. *to lay hold of, to seize, to catch, to take*; c. acc. of pers. Gen. 39, 12 (with בְּבִגְדֵי by his garment). Deut. 22, 28. 1 K. 13, 4. 18, 40. Ps. 71, 11. Is. 26, 8. 37, 13. 1 K. 20, 18 חָפַשׁוּ הָיִים *take them alive*. 2 K. 7, 12. 10, 14; less freq. with בְּ of pers. Is. 3, 6. Jer. 37, 14; with בְּ of thing, Deut. 9, 17. Ez. 29, 7. 30, 21. 1 K. 11, 30. Hence *to take in war, to take captive*, e. g. men Josh. 8, 23. 1 Sam. 23, 26. 2 K. 7, 12. 14, 13; cities, Josh. 8, 8. Deut. 20, 19. 2 K. 14,

7. 16, 9. 18, 13. Trop. חָפַשׁ שֵׁם Prov. 30, 9 *to lay hold upon the name of Jehovah* sc. unlawfully and wrongfully, to do violence to the name of God by falsehood and perjury; comp. כָּחַשׁ in the preceding member.

2. *to hold, to have in possession*, as a city Jer. 40, 10; a fortress 49, 16; then, *to handle, to wield*, e. g. the sickle Jer. 50, 16; a shield 46, 9; a sword Ez. 38, 4; the bow Am. 2, 15. Jer. 46, 9; an oar Ez. 27, 29; also a musical instrument, as a pipe, harp, *to play*, Gen. 4, 21. So חָפַשׁ הַמִּלְחָמָה *taking hold of war*, i. e. performing military service, Num. 31, 27; חָפַשׁ הַחֹרֶה *handling the law*, i. e. occupied with the law, the priests, Jer. 2, 8.

3. *to make fast in gold and silver, for to overlay*; Part. pass. חָפֹשׁ זָהָב *overlayed with gold* Hab. 2, 19. Comp. אָחַז no. 5, 6.

NIPH. pass. of Kal no. 1, *to be taken, seized*, Num. 5, 13. Ez. 21, 23; *to be captured*, e. g. men Ps. 10, 2. Jer. 34, 3. Ez. 12, 13. 19, 4. 8; cities Jer. 48, 41. 50, 24. 46. 51, 32. 41.

PIEL, i. q. Kal no. 1, *to take hold, to lay hold*, sc. repeatedly, Prov. 30, 28.

חָפַת f. (ר. חָפַת) 1. *spittle*; meton. *one spit upon*. Job 17, 6 אֶחָדָה אֶחָדָה *I am become as one in whose face men spit*, i. e. the vilest and most contemned of mortal men; comp. *ḥanú* Matt. 5, 22, i. e. perh. חָפַת from r. חָפַת to spit out.

2. With the art. חָפַת, (thrice without art. Jer. 7, 32. 19, 11. 12.) *Tophet*, pr. n. of a place in the valley of the sons of Hinnom (see in חָפַת lett. a), near Jerusalem, noted for the human sacrifices there offered to Moloch and finally abolished by Josiah, 2 K. 23, 10. Jer. 7, 32. 19, 6. 13. 14. חָפַת בְּמִוֵּת הַחָפַת Jer. 7, 31 *the high places of Tophet*, i. e. the artificial mounds, tumuli, on which those sacrifices were offered. See in art. חָפַת.—Hieron. in Jer. 7, 31 "*Topheth, quæ est in valle filiorum Ennom, illum locum significat, qui Siloë fontibus irrigatur, et est amœnus atque nemorosus, hodieque hortorum præbet delicias.*" See Bibl. Res. in Palest. I. p. 202–204.—As to the etymology of the name חָפַת, it is commonly and best referred to r. חָפַת to spit, and rendered 'place to be spit

upon,' to be abhorred; as in no 1, Job 17, 6. Others with Noldius in Vind. p. 948, and with Lorsche, regard תפת as i. q. תפתה q. v. denoting the place of burning dead bodies in the funeral rites. See more in Thesaur. p. 1497.

תפתה f. place of burning, bustum, i. e. where the slain of the Assyrians were to be burned, once Is. 30, 33. The prophet by this word seems to indicate a place equally impure and polluted with Tophet, see תפתה no. 2; and as תפתה comes from תפת, it signifies something of the like kind; as אפה from אש denotes sacrificial fire. Hence תפתה, implying a place for burning dead bodies, takes this idea rather from its likeness to the well-known תפת; and need not be referred to the Pers. تافتن to burn, as is done by some. R. תפה.

תפתיה Chald. m. pl. emphat. persons learned in the law, lawyers, Dan. 3, 2. 3. Arab. Conj. IV أفتي to give a response concerning the law; whence البفتي

the Mufti, pr. a wise man, one whose response is equivalent to law. Sept. οἱ ἐν ἐξουσίῳν, Vulg. prefecti.

תפתות, see in תפתות.

\* תפת obsol. root, Arab. تقى to fear, to beware; hence pr. n. אפתת.

תפתה (תפתה) Tokhath, pr. n. m. 2 Chr. 34, 22 Keri; where Keth. תפתה Tokahath, from r. תפת.—The parall. passage in 2 K. 22, 14 has תפתה q. v.

תפתה f. (תפתה) constr. תפתה, c. suff. תפתה.

1. i. q. תפת, a cord, line, Josh. 2, 18, 21. 2. expectation, hope, Job 11, 20, 19, 10. Prov. 23, 18. al. יש תפתה לי there is hope to me, I have hope, Ruth 1, 12. Job 5, 16. Zech. 9, 12 תפתה the prisoners of hope, i. e. cherishing hope of deliverance. For Job 4, 6, see under תפת no. 1. bb. β. p. 267.—Meton. for what one hopes, Job 6, 8; for the person (God) from whom one hopes any thing, Ps. 71, 5.

3. Tikvah, pr. n. m. 2 K. 22, 14, for which in the parall. 2 Chr. 34, 22 תפתה q. v. Keth. תפתה.

תקמה f. (קים) power of standing, i. e. of resisting, Lev. 26, 37.

תקומם m. (קים) i. q. מתקומם, one who rises up against, an adversary, plur. c. suff. Ps. 139, 21.

תקוע m. (תקע) pr. inf. to blow the trumpet; hence subst. c. art. Ez. 7, 14. Comp. art. שרה c. art.

תקוע (תקע, a pitching of tents; perh. trumpet-clang, comp. Jer. 6, 1) Tekoa, pr. n. of a fortified city, the birthplace of the prophet Amos, Am. 1, 1, in the tribe of Judah 2 Chr. 11, 6, six Roman miles south of Bethlehem on the margin of the desert (2 מדרב תקוע 2 Chr. 20, 20, comp. 1 Macc. 9, 33), 2 Sam. 6, 1. Jer. 6, 1 in paronomasia, בתקוע תקעו שופר Am. 1, 1. Gr. Θεκωέ 1 Macc. 9, 33; in Josephus Θεκωέ, Θεκώς, Θεκούα. In the genealogy of the tribe of Judah, it is said that Ashur, the posthumous son of Hezron, was אבי תקוע the father of Tekoa, implying that he was the founder or at least the possessor of the city, 1 Chr. 2, 24, 4, 5; so Machir is called אבי גלעד 1 Chr. 2, 21, comp. v. 22. In Josh. 15, 60 Tekoa is not named among the cities of Judah; but Sept. has Θεκώ. Its ruins are still called

תקוע Teku'a; see Relandi Palæst. p. 1028 sq. Bibl. Res. in Palest. II. p. 182 sq.—The gentile n. is תקעי the Tekoite 2 Sam. 23, 26; fem. תקעיה 2 Sam. 14, 4, 9; plur. תקעים Neh. 3, 5.

תקופה f. (קפה) constr. תקופה, plur. תקופות; a circuit, as of the sun Ps. 19, 7. Hence the coming about or return of the seasons, lapse of time, 1 Sam. 1, 20. לתקופה השנה at the return of the year, i. e. after a year, 2 Chr. 24, 23; comp. Ex. 34, 22 where ה is omitted.

תקי m. adj. strong, mighty, Ecc. 6, 10. R. תקה.

תקיה Chald. m. (תקה) i. q. Heb. strong, mighty, Dan. 2, 40. 42. 3, 33.

\* תקל Chald. to poise, to weigh, i. q. Hebr. שכל. PART. PASS. תקל for תקיל weighed Dan. 5, 25. Hence PEIL pass. 2 sing. m. præter. תקלת, or as in some Mss. תקלתה, thou art weighed, Dan. 5, 27.



\* **תָּקַן** inf. **תִּקַּן**, *to be or be made straight*, kindr. with **תָּקַן**; a word of the later Hebrew, and usual in Chaldee and the Talmud. Ecc. 1, 15.

PIEL **תִּקַּן**, *to make straight*, c. acc. Ecc. 7, 13. Hence *to set in right order, to compose*, e. g. proverbs, parables, Ecc. 12, 9.

**תָּקַן** Chald. id. only HOPH. **תִּקְנִי**, with Heb. flexion, *to be set upright, established*, Dan. 4, 33 [36].—In Targg. also Pael and Aph.

\* **תִּקַּע** fut. **יִתְקַע** 1. *to strike, to smite*, spec. with acc. **בָּהּ**; i. e. a) *to clap the hands* as a token of rejoicing, Ps. 47, 2; also at the calamities of others, c. **עַל** Nah. 3, 19. b) *to strike hands* as a pledge of suretyship, Prov. 17, 18. 22, 26; c. **לְ** for any one, Prov. 6, 1. Without **בָּהּ** id. Prov. 11, 15.

2. *to strike or drive a thing into another*, i. e. *to fix or fasten by driving*, e. g. a nail Judg. 4, 21. Is. 22, 23. 25; *to fasten with nails*, 1 Sam. 31, 10. 1 Chr. 10, 10. Judg. 16, 14; hence **תִּקַּע אֹהֶל** *to pitch a tent*, by fastening it with pins driven into the earth, Gen. 31; 25. Jer. 6, 3; *to thrust*, e. g. a spear, sword, dart, Judg. 3, 21. 2 Sam. 18, 14; also *to cast into the sea*, Ex. 10, 19.

3. **תִּקַּע תִּשְׁפֹּר** Josh. 6, 4. 8. Judg. 3, 27. 6, 34. 1 Sam. 13, 3. al. and **שׁוֹפָר ח' שׁוֹפָר** Ps. 81, 4. Jer. 4, 5. 6, 1. 51, 27. Joel 2, 1. 15. al. also **תִּקַּע בְּחַצְצֵרָה** Num. 10, 3. 4. 2 K. 11, 14. al. *to strike up the trumpet*, i. e. *to give one blast, to blow the trumpet once*, as a signal, Arab. **ضرب**

**البوق**. It differs from **הִרִיעַ** and **תִּקַּע** **הִרִיעַ** *to sound an alarm*; see in **הִרִיעַ** no. 2. p. 971, comp. Num. 10, 7.

NIPH. 1. Reflex. of Kal no. 1. b. Job 17, 3 **מִי־יָדָא לִקְרִי יִתְקַע** *who is he that will strike with my hand?* i. e. *that will strike hands or pledge himself for me*.

2. Pass. of Kal no. 3. Is. 27, 13. Am. 3, 6.

Deriv. **תִּקְוֶה**, pr. n. **תִּקְוֶה**, and

**תִּקַּע** m. Ps. 150, 3, *a blast, clang* of the trumpet.

\* **תִּקַּח** fut. c. suff. **תִּתְקַחְהוּ**, pr. *to thrust down, to smite, to crush*, comp. **תִּקַּח**; then *to overpower, to oppress wholly*, c. acc. Job 14, 20. 15, 24; *to prevail*

*against, to assail*, Ecc. 4, 12. Comp. Chald. **תִּקַּח**; Arab. **تَقَفَّ** id.

Deriv. **תִּקְוֶה**, **תִּקְוֶה**.

**תִּקַּח** and **תִּקַּח** Chald. *to be or become great, strong, powerful*, Dan. 4, 8. 19. In a bad sense, of the mind, *to become firm, hardened, obstinate*, Dan. 5, 20. Syr. **ܬܩܚ**, Sam. **ܬܩܚ**, id.

PA. inf. *to make strong, to confirm*, Dan. 6, 8.

Deriv. Chald. **תִּקְוֶה**, **תִּקְוֶה**.

**תִּקְוֶה** m. (r. **תִּקְוֶה**) c. suff. **תִּקְוֶה**, *might, power, authority*, Esth. 9, 29. 10, 2. Dan. 11, 17.

**תִּקְוֶה** Chald. m. emphat. **תִּקְוֶה** id. *might, power*, Dan. 2, 37. 4, 27. R. **תִּקְוֶה**.

**תִּקְוֶה**, see **תִּקְוֶה**.

**תִּר**, see **תִּר**.

**תִּרְעָלָה** (perh. i. q. **תִּרְעָלָה** a reeling) *Taralah*, pr. n. of a place in Benjamin, Josh. 18, 27.

**תִּרְבִּית** f. (r. **רָבָה**) *a brood, progeny*, in contempt, Num. 32, 14.

**תִּרְבִּית** f. (r. **רָבָה**) *increase, interest*, i. q. **מִרְבִּית** q.v. Lev. 25, 36. Prov. 28, 8. Ez. 18, 8. 13. 17. 22, 12.

**תִּרְגֵּל** Tiph. denom. from **רָגַל**, r. **רָגַל**, where see, p. 961.

**תִּרְגֵּם** Chald. quadrilit. *to translate* from one language into another, *to interpret*. Arab. and Ethiop. id. For the origin of this word, see **רָגַם** no. 4. Puat part. pass. **מִתְרַגֵּם** *translated* Ezra 4, 7.

**תִּרְדָּמָה** f. (r. **רָדַם**, Tsere impure) constr. **תִּרְדָּמָה**, *deep sleep*, Gen. 2, 21. 15, 12. 1 Sam. 26, 12. Put for deep lethargy, sluggishness, Is. 29, 10. Prov. 19, 15.

**תִּרְהַקָּה** *Tirhakah*, pr. n. of a king of Ethiopia and Thebais, Is. 37, 9. 2 K. 19, 9; the *Τεύξαων* of Strabo 15. 1. 6. *Τεύξας* or *Ταυξας* of Manetho ap. Syncellum ed. Paris p. 74, 75. ed. Dind. p. 139, 140. This name, written in the hieroglyphic-phonetic characters, is found in Ethiopia and in a temple at Thebes; see Lepsius Briefe aus Egypten p. 238 sq. Wilkinson's Mann. and Cust. of the anc. Egyptians, I. p. 140 sq. Rosellini Mon. Stor. II. p. 109 sq. See more in Thesaur. p. 1518 sq.

**תְּרוּמָה** f. (ר. רום Hiph. no. 3) constr. תְּרוּמָה, plur. תְּרוּמוֹת.

1. *an offering, a present*; e. g. Prov. 29, 4 אִישׁ תְּרוּמוֹת *a man of presents*, i. e. a judge loving presents. Hence

2. *an oblation, an offering to God or to idols* Is. 40, 20; spoken: a) Of the offerings of the Israelites for erecting and ornamenting the sacred tabernacle, Ex. 25, 2. 3. 35, 5. 21. 24. 36, 3. 6; also of other offerings to the temple 2 Chr. 31, 10. 12. 14. Ezra 8, 25. b) Of the annual offering of a half-shekel, Ex. 30, 13–15. c) Of an offering made to Jehovah after a victory, Num. 31, 52; comp. vv. 29. 41. d) Of the offering of the first-fruits, Num. 15, 19. 20. 21. e) Of the tenth of the tithes, which was to be paid over by the Levites to the priests, Num. 18, 26. 28. 29. f) Of the portions of the sacrifices which belonged to the priests, and which it was unlawful for others to eat (Lev. 22, 12), Lev. 7, 14; espec. תְּרוּמַת הַשֵּׁכֶם *the oblation-shoulder*, which together with the *wave-breast* (תְּרוּמַת הַחֹמֶשׁ) in sacrifices of thank-offering was the *portion* (מִנְחָה) of the priests, Ex. 29, 27. Lev. 7, 32–34. 10, 14. 15. Num. 6, 20; see also Num. 5, 9. Neh. 10, 38. 12, 44. 13, 5. g) Of the territory reserved for the priests, Ez. 45, 1. 48, 8–10. 12. 20. 21.—Coupled with a genit. of him to whom the oblation is made, תְּרוּמַת דָּר Ex. 30, 14. 15. 35, 5. 21; תְּרוּמַת הַיָּד Neh. 13, 5; with genit. of thing offered Neh. 10, 40. Ex. 35, 24. Ez. 48, 12. So too קֹדֶשׁ ה' *a holy offering* Ex. 36, 6; יָד ה' *an offering of the hand*, as that with which the offering is brought and presented, Deut. 12, 11. 17; comp. מִנְחַת דָּר Deut. 16, 17.—Also שְׂדֵי תְרוּמוֹת *fields of offerings*, i. e. fertile fields, yielding rich fruits, suitable for oblations to God as first-fruits or tithes, 2 Sam. 1, 21.

3. *a present* exacted by a prince, i. e. *tribute*, i. q. מִנְחָה no. 2. Ez. 45, 3. 16.

NOTE. The origin of this word, as stated above, is from the idea of *offering* in הָרִים no. 3, just as מִשָּׁא and מִשָּׂאָה are from נָשָׂא; not from the idea of *taking away* in הָרִים no. 4, although there is once an allusion to this power in Pual, Ex. 29, 27; comp. Num. 18, 26.—Many of the Rabbins, though not all, assign

to תְּרוּמָה the signif. *elevation*, and refer it to a certain rite in sacrifice, the *heave-offering* so called, consisting in presenting the offering with a motion up and down; comp. תְּנוּפֶת *wave-offering*, and see in נוֹף Hiph. no. 2. p. 659. But this signification is supported by no certain example. See Thesaur. p. 1276 sq.

**תְּרוּמִיָּה** f. i. q. תְּרוּמָה no. 1. g, Ez. 48, 12.

**תְּרוּצָה** f. (ר. רוצ), constr. תְּרוּצָה.

1. *loud noise, tumult*. Spec. a) *shouts of joy, rejoicing*, Job 8, 21. 33, 26. תְּרוּצָה 1 Sam. 4, 5. Ezra 3, 11. 13. תְּרוּצָה *the shouting for a king*, i. e. joyful acclamations with which a king is welcomed, Num. 23, 21. b) *a shout for battle, war-cry*, Am. 1, 14. Job 39, 25. Jer. 4, 19. 49, 2. תְּרוּצָה *to raise the shout of battle*, Josh. 6, 5. 20.

2. *sound, clangour, of trumpets* Lev. 25, 9. Zeph. 1, 16. Also *a signal, alarm*, as sounded, e. g. תְּרוּצָה *to sound the alarm*, to give the signal with sound of trumpet, Num. 10, 5. 6. שׁוֹפַר תְּרוּצָה *a signal-trumpet* Lev. 25, 9; and so Num. 31, 6. 2 Chr. 13, 12.—Also צִלְצְלֵי ה' *clanging cymbals* Ps. 150, 5. יוֹם תְּרוּצָה i. e. the first day of the seventh (afterwards the first) month, which was announced by the sound of trumpets, Lev. 23, 24. Num. 29, 1–6. וּבְהִי תְרוּצָה sacrifices offered with the sound of trumpets, Ps. 27, 6; comp. Num. 10, 10.

**תְּרוּפָה** f. *medicine*, Ez. 47, 12. Vulg. *medicina*, Sept. *ὑγίεια*, comp. Rev. 22, 2 φάρμακον.—Prob. pr. *medical powder*, from ר. רוף to crush. Others assign to this root the signif. 'to heal,' i. q. רָפָא.

\* תְּרָרָה obsol. root, Arab. تَرَرَّ *to be hard, dry*; تَرَرَّ firmness, hardness.—Hence

**תְּרֵדָה** f. Is. 44, 14, a species of tree so called from its hardness and strength, perh. *an oak*, like Lat. *robur*. Aqu. Theod. ἀγριοβάλανος, Vulg. *ilex*. See Celsii Hierobot. T. II. p. 269 sq.

\* תְּרַח obsol. root, Chald. תְּרַח, *to delay*. Hence

**תֶּרַח** (station) *Terah*, pr. n. a) A station of the Israelites in the desert, Num. 33, 27. 28. b) The father of Abraham, Gen. 11, 24 sq. Josh. 24, 2.



**תִּרְחָנָה** *Tirhanah*, pr. n. m. 1 Chr. 2, 48. R. רָחַן.

**תִּרְחִין** Chald. constr. תִּרְיָ, fem. תִּרְחִינָא, *two*, Ezra 4, 24. 6, 17. Dan. 4, 26. 6, 1. For the accordance of other languages, see Heb. שָׁנִים.

**תִּרְמָה** f. *fraud, deceit*, Judg. 9, 31. R. רָמָה Pi.

**תִּרְמוֹת**, see in תִּרְמִית.

**תִּרְמִית** f. (r. רָמָה Pi.) *fraud, deceit*, Zeph. 3, 13. Ps. 119, 118. Jer. 8, 5. 23, 26; also 14, 14, where Keth. תִּרְמִית id.

**תִּרְן** m. c. suff. תִּרְנָם, prob. i. q. אֶרֶן, *a pine*, Chald. הוֹרְנִיחָא. Hence: a) *the mast* of a ship, Is. 33, 23. Ez. 27, 5. b) *a signal-pole*, set up on mountains, Is. 30, 17.—The root is רָנַן, whence תִּרְן after the analogy of מִרְּךָ from r. רָכַב, תִּרְכָּס from r. כָּסַס. See in אֶרֶן.

**תִּרַּע** Chald. *to cleave, to break through*, i. q. Heb. שָׁצַר I, q. v. comp. תִּרְצָא rupture; Syr. ܬܪܥܐ id. Hence תִּרְצֵה, תִּרְצֵה, gent. n. תִּרְצֵהי.

**תִּרְעָה** Chald. m. i. q. Heb. שָׁעַר, *a gate, door*, e. g. of a furnace or oven Dan. 3, 26. Syr. ܬܪܥܐ, Arab. تَرْعَة, id.—Spec. *the gate* of the king, i. e. of the royal palace, put for the palace itself, or rather for *the court* of the palace, into which there was only one entrance, Dan. 2, 49; comp. שָׁעַר הַמִּלְכָּה Esth. 3, 2 sq. see in שָׁעַר no. 1. Comp. also Arab. بَاب, Turkish قاپو *Kapu*, for the court of the Khalifs and Turkish sovereigns; Engl. *the Porte*. Gr. αἰ θύραι for the Persian court, Xen. Cyr. 1. 3. 2. ib. 8. 3. 2, 11. jb. 8. 6. 7.

**תִּרְעֵה** Chald. (for תִּרְצֵה, after the form תִּרְצֵה plur. emphat. תִּרְצֵהָ, *the door-keepers, porters*, Ezra 7, 24.

**תִּרְעָלָה** f. (r. רָעַל) *reeling, drunkenness*; whence בֵּין תִּרְעָלָה *wine of reeling*, pr. *wine even reeling*, i. e. which causes it, Ps. 60, 5. כּוֹס הַתִּרְעָלָה *the cup of reeling* Is. 51, 17. 22. See for the metaphor under כּוֹס.

**תִּרְעָתִי** *Tirathite*, gentile n. from a place תִּרְעָה (gate) otherwise unknown, 1 Chr. 2, 55.

**תִּרְיָ** obsol. root, prob. i. q. Arab.

**תִּרְיָ** *to live in comfort*; whence تَرْفَة *prosperous and comfortable life*. With this accords Sanscr. *trip* to delight, Gr. *τέρεσμαι*. Other explanations see in Thesaur. p. 1519 sq.—Hence

**תִּרְפִּים** m. plur. *Terephim*, i. e. *household gods, domestic idols, the Penates* of the Hebrews, brought from Syria Gen. 31, 19, comp. Ez. 21, 26 [21]; perh. so called as the supposed guardians and givers of prosperous life; see the root. Although not sanctioned by law, they seem especially in the earlier times to have been greatly venerated and worshipped, Judg. c. 17. 18. They were prophetic images, which were supposed to give response in respect to things doubtful and hidden, Ez. 21, 26. Zech. 10, 2; and had at least the head and face of the human form, 1 Sam. 19, 13. From this passage, however, it does not appear, whether they had the whole form and stature of the human body; or only had the human head upon a square trunk or column in the manner of the Hermæ. Nor is it certain, whether they had the full dimensions of a man, or were of various sizes; for while in 1 Sam. l. c. a larger image is spoken of as representing a man, yet in Gen. 31, 34 smaller images seem to be indicated, since Rachel hid them in or under a camel's saddle and sat upon them.—Constr. c. plur. Gen. 31, 34; but in 1 Sam. 19, 13. 16 under the plur. הַתִּרְפִּים only one image is implied.—The passages in full are, Gen. 31, 19. 34, 35. Judg. 17, 5. 18, 14. 17. 18. 20. 1 Sam. 15, 23. 19, 13. 16. 2 K. 23, 24. Ez. 21, 26. Hos. 3, 4. Zech. 10, 2. For a review of all these, and of the literature, see Thesaur. p. 1520 sq.

**תִּרְצָה** (delight, r. רָצָה) *Tirzah*, pr. n. a) A city of Israel situated in a pleasant region, Cant. 6, 4; and from Jeroboam to Omri the capital of the kingdom of Israel, Josh. 12, 24. 1 K. 14, 17. 15, 21. 2 K. 15, 14. al. Prob. mod. Tüllüzah, طُلُوزَة, about six miles north of Nablus. b) One of the daughters of Zelophehad, Num. 26, 33. 27, 1. 36, 11. Josh. 17, 3.

**חֶרֶשׁ** *Teresh*, (perh. Pers. **ترش** severe, austere,) pr. n. of a eunuch at the court of Xerxes, Esth. 2, 21. 6, 2.

**חֶרְשִׁישׁ** (perh. a breaking, subjection, i. e. subdued country, **רְשֵׁשׁ**) pr. n. *Tarshish*.

1. *Tartessus*, Gr. *Ταρτησσός*, more rarely *Ταρσησσόν* Polyb. and Steph. Byz. a city of Spain with the adjacent country, situated between the two mouths of the river Bætis or Guadalquivir, a flourishing colony and mart of the Phenicians, Gen. 10, 4. Is. 23, 1. 6. 10. 66, 19. Jon. 1, 3. 4, 2. Ez. 38, 13. Kings of Tarshish are spoken of, Ps. 72, 10. From hence *silver* (comp. Diod. Sic. 5. 35–38. Strab. III. p. 148 Casaub.) iron, tin, and lead, were brought to Tyre, Jer. 10, 9. Ez. 27, 12. 25. See Bochart Geogr. Sacra lib. III. cap. VII. p. 165 sq. J. D. Michaelis Spicileg. geogr. Hebr. exterae P. I. p. 82–103. Gesen. Comm. on Is. 23, 1.—Hence **חֶרְשִׁישׁ** **אֲנִיּוֹת** *ships of Tarshish*, *Tarshish-ships*, spoken pr. of ships employed by the Tyrians in voyages to and from Tarshish, Is. 23, 1. 14. 60, 9; but also genr. for all large merchant vessels, although sailing to other and different countries, Is. 2, 16. Ps. 48, 8; comp. the Engl. *East-Indiamen*. So in 1 K. 10, 22. 22, 49, of ships sailing from Ezion-geber on the Red Sea to Ophir; although the writer of the Chronicles seems either not to have known or not to have approved this usage, see 2 Chr. 9, 21. 20, 36. 37.—See more in Thesaur. p. 1315.

2. A precious stone, so called as brought from Tarshish, just as Ophir also is put (Job 22, 24) for the gold brought from thence, Ex. 28, 20. 39, 13. Ez. 1, 16. 10, 9. 28, 13. Cant. 5, 14. Dan. 10, 6. According to the Sept. and Josephus, *the chrysolite*, i. e. *the topaz* of the moderns, which is still found in Spain; so Braun de Vestitu Sacerd. II. 17. Others understand *amber*, but contrary to Ex. 28, 20. 39, 13.

3. *Tarshish*, pr. n. of persons: a) A Persian prince, Esth. 1, 14. b) 1 Chr. 7, 10.

**חֶרְשָׁתָּה**, always with art. **הַחֶרְשָׁתָּה**, (comp. Pers. **ترش** *torsh*, severe, austere,) *the Tirshatha*, the title of the Persian

governor of Judea, q. d. *your Severity*; comp. Germ. *gestrenger Herr*, a title formerly given to the magistrates of the free and imperial German cities; so of Zerubbabel, Ezra 2, 63. Neh. 7, 65. 70. Also of Nehemiah, and put after his name, Neh. 8, 9. 10, 2; comp. 12, 26 where for it is **הַחֶרֶשׁ** the governor. See Thesaur. p. 1521.

**חֶרְטָן** *Tartan*, pr. n. of a general under Sargon and Sennacherib kings of Assyria, Is. 20, 1. 2 K. 18, 17. For the possible etymology see Thesaur. p. 152.

**חֶרְתָּק** *Tartak*, pr. n. of an idol of the Avvites (**צַוִּים**) 2 K. 17, 31.—In Pehlvi, *tar-thakh* might be 'deep darkness,' or 'hero of darkness.'

**חֶשׂוּמָה** f. (**שׂוּם**) with gen. **יָד** added, 'something put into one's hand,' i. e. *a deposit, trust*, Lev. 5, 21.

**חֶשְׂאוֹת** f. plur. (**שׂוּא**) *noise*, e. g. *a crashing* of thunder Job 36, 29; *uproar, tumult* of a multitude, Is. 22, 2; *clamour, bawling* of an ass-driver, Job 39, 7; *shouting, shouts* of rejoicing, Zech. 4, 7.

**חֶשְׂבִּיר** m. *a Tishbite*, 1 K. 17, 1. 21, 17, gentile n. of the prophet Elijah, from a city of Naphtali called **חֶשְׂבִּירָה** or **חֶשְׂבִּירָה**, Gr. **Θισβήρις** Tob. 1, 2. See Reland Palest. p. 1035. Thesaur. p. 1352. R. **שְׂבִירָה**.

**חֶשְׂבִּיעַ** m. (**שְׂבִיעַ**) *tesselated stuff*, i. e. cloth (byssus) woven in checker-work, see the root; hence **חֶשְׂבִּיעַ** **בְּחֶתֶם** *a tunic of checker-work*, Ex. 28, 4.

**חֶשְׂוָה** only plur. **חֶשְׂוָה**, where see.

**חֶשְׁבָּה** f. (**שׁוּב**) 1. *a return* to a place, 1 Sam. 7, 17.

2. *a return* of time, recurrence, as of the season or year, 2 Sam. 11, 1. 1 Chr. 20, 1. 2 Chr. 36, 10. 1 K. 20, 22. 26.

3. *a response, answer*, Job 21, 34. 34, 36. Comp. **הַשִּׁיר** no. 4. b.

**חֶשְׂרָה** f. (**שׂוּא**) *the raging, roaring*, of a tempest, i. q. **חֶשְׂוָה**; so prob. Keth. **חֶשְׂרָה** Job 30, 22. See more in r. **שְׂרָה** Pi. note.

**חֶשְׂרָה** f. (**שׁוּעַ** II.) *deliverance, help, salvation*, Is. 45, 17. 1 Sam. 1, 9. 13. Ps. 60, 13. 146, 3. Prov. 11, 14. 24, 6. Often of help and deliverance, salvation, from God, Ps. 37, 39. 38, 23. 40,



11. 17. 51, 16. 71, 15. Is. 46, 13. Jer. 3, 23. al.—Spec. *deliverance* in war, *victory*, 2 Sam. 19, 3. Prov. 21, 31, comp. Ps. 33, 17. 2 K. 13, 17. So *נִשָּׂה יָרֵי ח' ג'*, *Jehovah hath wrought or given great victory*, Judg. 15, 18. 1 Sam. 19, 5. 2 Sam. 23, 10–12. 2 K. 5, 1; and so Ps. 144, 10.

**תְּשׁוּקָה** f. (ר. שׁוּק no. 3) *desire, longing*, c. אֶל Gen. 3, 16. 4, 7; c. עַל Cant. 7, 11.

תְּשׁוּבָה f. (r. שׁוּב II,) *a gift, present*, 1 Sam. 9, 7. Soo too in the Heb. version of Daniel, Dan. 2, 6. 5, 17, for Chald. נְכוּזָה.—See r. שׁוּב II. 1, with ב; comp. espec. Is. 57, 9.

תִּשְׁפָּה Job 30, 22 Keri, see in תִּשְׁפָּה.

**תְּשִׁיעִי** m. (from תֵּשַׁע) f. תְּשִׁיעִית, ord.  
adj. *the ninth*, Ezra 10, 9. 1 Chr. 12, 12.  
Jer. 36, 9. Zech. 7, 1. Aram. תְּשִׁיעִי,

תַּשִּׁיעָה, Arab. تَاسِعٌ, Eth. ታሳዊ, id.—So בְּיוֹם הַתְּשִׁיעִי on the ninth

*day* Num. 7, 60. Jer. 39, 1 **בַּשָּׁנָה הַשְּׁלִישִׁית**  
*in the third year* sc. of Zedekiah. 2 K.  
17, 6.

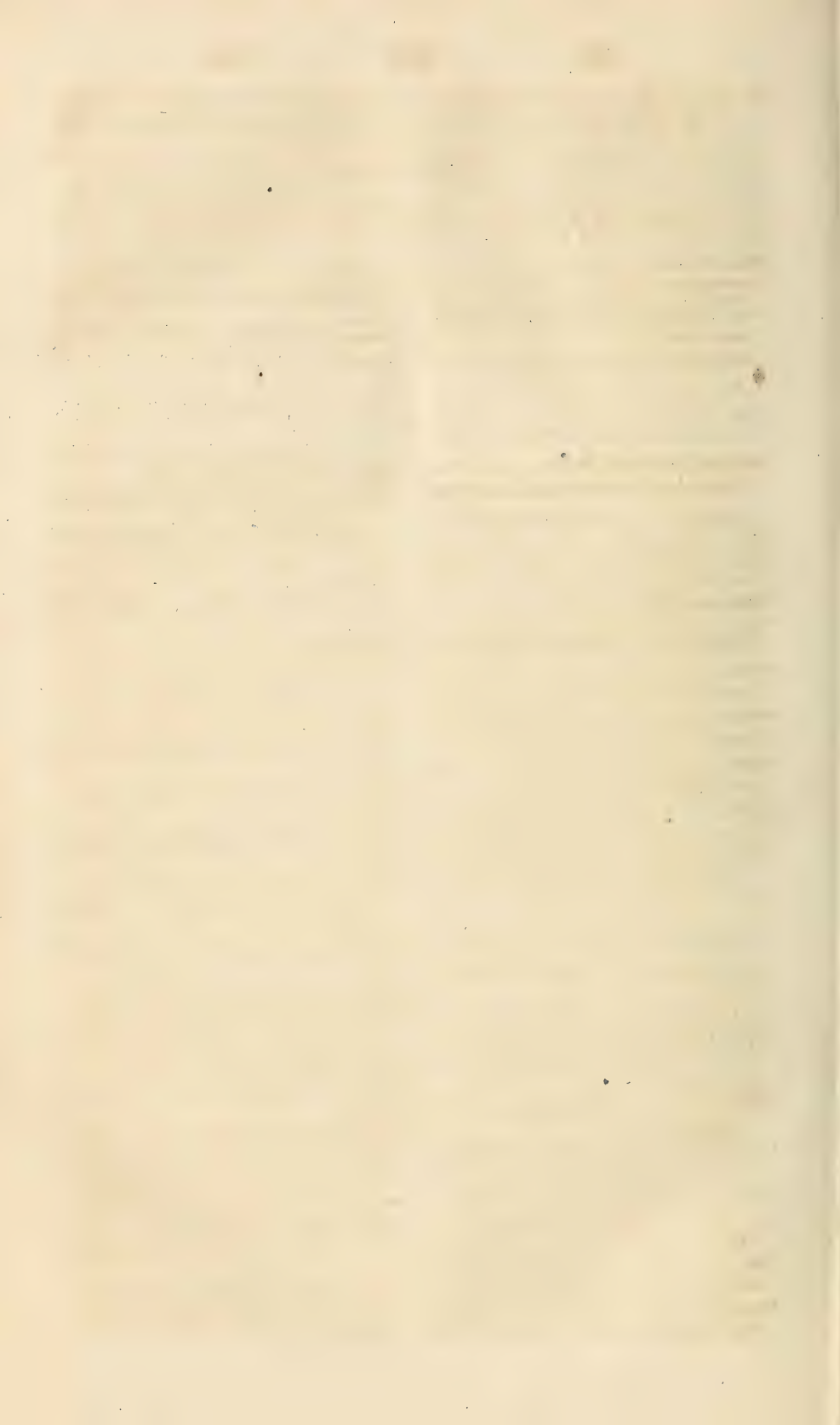
\* תִּשְׁעִי constr. תִּשְׁעִי with fem. and תִּשְׁעָה constr. תִּשְׁעָה with masc. cardin. num. *nine*, Gen. 11, 19. Deut. 3, 11. Josh. 15, 44. 2 Sam. 24, 8. al. Arab.

<sup>6</sup>טַעֲסָה<sup>5</sup>, Aram. תַּשְׁחַד, תַּשְׁחַדָּה, <sup>7</sup>תַּשְׁחַדָּה, <sup>8</sup>תַּשְׁחַדָּה, Eth. ተስሶ, ተስሶቱ, ተስሶ-  
id.—Hence מֵאָה תַּשְׁחַדָּה nine hundred,  
Gen. 5, 5. Judg. 4, 3. בַּחֹשֶׁךְ לַחֹשֶׁךְ on the  
ninth of the month Lev. 23, 32. 2 K. 25,  
3. Jer. 39, 2.

Also תִּשְׁעֵ-עָשָׂר with fem. and תִּשְׁעָה  
עָשָׂר with masc. *nineteen*, Gen. 11, 25.  
Josh. 19, 38. 2 K. 25, 8. 2 Sam. 2, 30.

PLUR. תִּשְׁעִים comm. *ninety*, Gen. 17,  
1. 17. Ez. 4, 5. 41, 12.

תַּתַּנִּי *Tatnai*, pr. n. of a Persian  
governor, Ezra 5, 3. 6, 6. Perh. i. q.  
دادنی *gift*.





# INDEX

## GRAMMATICAL AND ANALYTICAL.

The references to *Sections* (§) in this Index are to the Hebrew Grammar of Gesenius, as revised by Roediger, *seventeenth* edition, Halle 1854; English by T. J. Conant, New-York, 1854. They were formerly made to the *fourteenth* edition of that work, with the same divisions, Halle 1845; English, by M. Stuart, Andover, 1847; also by T. J. Conant, New-York, 1847.—In all the examples of verbs and nouns, Prefixes with Sheva only, Vav conversive (וְ), and the Article, are omitted.

א

אָבֶדֶךָ Ez. 28, 16 for אָבֶדְךָ 1 fut. Piel from r. אָבַד, the first radical א being dropped by Syriasm, Lgb. p. 378.

אֲבֹתָי Chald. *fathers*, plur. of אָב.

אָבוּא Is. 28, 12 for אָבוּ *they will*, by Arabism, § 44. note 4. Lgb. 265: R. אָבָה.

אָבוּשׁ, see אָבוּשׁ.

אָבִי 1 fut. Hiph. from r. בּוֹא 1 K. 21, 29. Mic. 1, 15. § 75. 2. f. Lgb. 436.

אָבִירָה 1 fut. Hiph. from r. אָבַר, for אָבִירָה, אָבִירָה. § 67. note 1. Lgb. 377.

אָנְאֵלְתִי 1 præt. Hiph. for אָנְאֵלְתִי from אָנַל II. § 52. note 6. Lgb. 319.

אָרְדָה 1 fut. Hithp. from r. אָרַד. Also with suff. אָרְדֶם. See p. 215.

אָרִיקָם 2 Sam. 22, 43 for אָרִיקָם 1 fut. Hiph. c. suff. אֶם, from r. אָרַק, the Dag. of a short syllable being resolved into a long vowel, Lgb. 145, 369.

אָרְמָה 1 fut. Hithp. from r. אָרַם I.

אָרְדֶנִי 1 fut. Hiph. c. suff. אֶנִי, a form not contracted, from r. אָרַד Hiph. to praise Ps. 28, 7. Comp. אָרְדֶנִי § 52. note 7.

אָהִי 1 fut. apoc. from r. אָהָה to be, for אָהִיהָ.

אָהִמָה 1 fut. c. ה parag. from r. אָהָה to sigh, to complain, Ps. 77, 4. § 74. note 4.

אָהִלָה Jer. 4, 19 Keth. see in r. אָהַל Hiph. no. 2. p. 395.

אָאִבִל Hos. 11, 4, 1 fut. Hiph. for אָאִבִל, from r. אָבַל. § 67. note 1.

אָאִצְרָה 1 fut. Hiph. c. ה parag. by Chaldaism for אָאִצְרָה, אָאִצְרָה, from r. אָצַר; § 67. note 1.

אָאִר 1 fut. Hiph. for אָאִר from r. אָרַן no. I. § 67, note 1. Lgb. 378.

אָזֵל Chald. Ezra 5, 15, imp. Pe. from r. אָזַל, by Syriasm אָזַל, c. Makk. אָזַל.

אָחִי, see in r. אָחָה init. p. 303.

אָחִישָׁא 1 fut. Piel, c. suff. for אָחִישָׁא from r. אָחָה, Gen. 31, 39.

אָחִיָה f. plur. *sisters*, see sing. אָחִיָה p. 33.

אָחֵל 1 fut. Hiph. from r. אָחַל, *I will profane* Ez. 39, 7, (pr. with Dag. forte impl. § 22. 1,) differing from אָחַל *I will begin* Deut. 2, 25. Josh. 3, 7; just as אָחַל Num. 30, 3 *he breaks* (his word) differs from אָחַל *he begins* Judg. 10, 18. 13, 5. § 66. 5. Lgb. 370, 371.

אָחִירָה 3 plur. præt. Piel for אָחִירָה from r. אָחַר, Judg. 5, 28; comp. אָחִירָה and Lgb. 170.

אָחָה Chald. imp. Aph. from r. אָחָה to descend.

אָחָה 1 fut. Kal from r. אָחָה, c. ה parag. Jer. 17, 18.

אָט 1 fut. Hiph. apoc. for אָטָה from r. אָטָה Hos. 11, 4. Job 23, 11. Comp. אָט, imp. אָט.

אָיָה where art thou? from r. אָי and suff. אָיָה.

אָיִלָה, see in r. אָיִלָה init. p. 253.

אָיָהם Ps. 19, 14, i. q. אָיָהם, which is read in several Mss. 1 fut. (A) Kal from r. אָיָה *I shall be upright*. Lgb. 52, 366.

אָבֵל 1 fut. apoc. Piel from r. אָבַל Ez. 43, 8.

אָבֵלָה Ex. 33, 3 for אָבֵלָה 1 fut. Piel c. suff. the Dag. being dropped and Pattahh passing over into Segol, comp. § 27. note 2. b. Sept. ἀναλώσω σε, Vulg. disperdam te. Lgb. 164, 433.

אָבָה 1 fut. Niph. from r. אָבָה, Mic. 6, 6.

אָבֵרָה for אָבֵרָה 1 fut. Kal c. suff. from r. אָבַר, c. Dag. forte euphon. Hos. 3, 2. Lgb. 87.

אָבֵחַ Deut. 9, 21, 1 fut. Kal from אָבַח, § 66. note 5. Lgb. 370, 371.

אָמָאָסָה Hos. 4, 6, 1 fut. Kal (ר. מָאָס) c. He parag. and suff. הָ, perh. correctly pronounced אָמָאָסָה. The ה parag. before the suffix seems to have passed over into א, as elsewhere into ח, see חִבּוּאָהָה. The Arabs also retain the sound *a* in the fut. antithet. before a suffix, يَفْتَلِكُ.

אָמָהּ f. plur. from אָמָה maid, q. v.

אָבֵבָה Chald. for אָבָה *its fruit*, the Dag. being resolved, from the noun אָב, Dan. 4, 9. 11. 18. Lgb. p. 133.

אָנָדָה, see אָנָדָה.

אָסְעָרָם by Syriasm for אָסְעָרָם 1 fut. Pi. from r. אָסַר. § 23. note 2. Lgb. 152.

אָסְפָה 1 Sam. 15, 6, 1 fut. Kal from r. אָסַף; but 2 K. 22, 20 the same form is Part. Kal.

אָסְרָם fut. Kal from r. אָסַר. § 70. Lgb. 390.  
אָפְאִיָּהּ 1 fut. Hiph. from r. אָפַא, c. suff. הָם.

אָפֹי imp. Kal for אָפֹי *cook ye* Ex. 16, 23, from r. אָפָה, by Syriasm. § 23. note 2.  
אָפֹת, and with ו conv. וְאָפֹת, 1 fut. Niph. apoc. for אָפְתָה, from r. אָפַח.

אָפְרָה 1 fut. Hiph. from רָצַע. § 70.

אָצֵק 1 fut. Kal from רָצַק. § 70.

אָצַר 1 fut. Kal from רָצַר. § 70.

אָקַח 1 fut. Kal from לָקַח.

אָקַחָה Is. 56, 12 in some Mss. i. q. אָקַחָה 1 fut. Kal from r. לָקַח; see the following form.

אָקַרְאָה 1 Sam. 28, 15, for אָקַרְאָה with הָ (for הָ) parag. Lgb. 286.

אָרָה Num. 22, 6, imp. Kal from r. אָרַר.  
אָרוּמָם 1 fut. Hithpal. for אָהֲרוּמָם, from r. אָרוּם.

אָרוּנָה transpos. for אָרוּנָה 1 fut. Pi. from רָנָה. Others suppose a Piel רָנָה instead of רָנָה.

אָשְׁבָם inf. absol. Hiph. from שָׁבָם.

אָשַׁר Ez. 3, 15 Keth. וְאָשַׁר, read וְאָשַׁר *and I beheld*, from r. שָׁוַר II. no. 3.

אָשְׁתִּיו Chald. 3 plur. præter. Kal, for שָׁתִּיו; see שָׁתָה.

אָחֲזָה 1 fut. Hiph. from r. אָחַז.

אָחִי imp. Kal from r. אָחָה *to come*, for אָחִי, by Syriasm. § 23. note 2. Lgb. 152.

אָחִינוּ 1 plur. præter. for the usual אָחִינוּ *we are come*, from r. אָחָה. It imitates the forms of verbs לָא.

אָחֲזָה 1 fut. Kal from אָחַז *to tear off*, with Nun epenthetic. and suff.

## ב

בָּאָה Ruth 1, 19. Jer. 8, 7, inf. from r. בָּוָא, c. suff. of 3 pers. plur. fem. with He parag. Lgb. 213.

בָּהֲבִין 2 Chr. 1, 4 for בָּהֲבִין, from הֲבִין (Hiph. of בָּוָא), ה art. for relat. and בָּ; comp. הֲבִין 2 Chr. 29, 36.

בָּהֲרָג Ez. 26, 15 for בָּהֲרָג inf. Niph. from r. הָרַג (Dag. fort. impl.) for בָּהֲרָג. Lgb. 331.

בָּהֲשָׁמָה Lev. 26, 43, for בָּהֲשָׁמָה inf. Hoph. from שָׁמַם *to lay waste*.

בָּשָׁסְכָם inf. Po. from בָּשַׁם, q. v. Others take it for inf. Kal for בָּשָׁסְכָם (comp. מִצְאָכָם), but in forms of this kind Hholem is always defectively written.

בָּזֵי Zech. 4, 10 i. q. בָּזֵי, from בָּזָה.

בָּקָרָה Ps. 45, 10, see in רָקַר no. 3. p. 420.

בָּמָה plur. constr. from בָּמָה or rather בָּמָה, see בָּמָה p. 139 note.

בָּנֹה for בָּנֹה *we are come*, from בָּוָא, 1 Sam. 25, 8.

בָּנוֹתָה *thy building* for בָּנוֹתָה inf. constr. c. suff. Ez. 16, 31; an irregular form, which seems to have come from taking the termination וֹת as a plural fem. which it is not. Lgb. p. 463.

בָּצֹרְתִי for בָּצֹרְתִי, see בָּצָה.

בָּרַר Ecc. 3, 18, inf. Kal from בָּרַר, c. suff. הָם.

בָּשְׁלִי, see under שָׁל.

## ג

גָּל imp. for גָּל from r. גָּלַל *to roll* Ps. 119, 12, comp. Josh. 5, 9; but in v. 18 the same form is for גָּלָה imp. Pi. from גָּלָה.

גָּלָה inf. constr. Kal, from גָּלָה *to touch*.

גָּשָׁה, גָּשָׁה, imp. from גָּשָׁה. But Josh. 3, 9 in plur. we have גָּשָׁה *goshu*, and Ruth 12, 14 fem. גָּשָׁה *goshi*.

גָּשָׁה inf. Kal, from גָּשָׁה *to approach*.

## ד

דָּלָה for דָּלָה from r. דָּלַל, where see.

דָּרַע imp. from r. דָּרַע.

דָּרַע or דָּרַע Prov. 24, 14, i. q. דָּרַע c. ה. ה. parag. Hence דָּרַע לְנַפְשְׁךָ *so learn (get) wisdom for thy soul*. Sept. αἰσθάνεαι. Lgb. 286. R. דָּרַע.



## ה

הָאֲזִינָה Is. 19, 6 for הָזִינָה; see זָנָה Hiph.

הָבָה, imp. from רָהַב.

הַבְּאִישׁ a corrupted form Is. 30, 5, where the context demands הַבְּרִישׁ from ר. רָבַשׁ, which also 12 Mss. read.

הָבוּ Hos. 4, 18 מְגַנְיָהּ; here the Heb. intpp. take הָבוּ for רָהַב (ר. רָהַב, comp. רָהַב for רָהַב), and render: *her princes love to give reproach*; Jerome: *dilexerunt afferre* etc. But this is languid; and the context requires; *they love reproach*. Hence the letters הָבוּ are prob. spurious, and arose from an error of a copyist, who let them remain rather than mar the beauty of his manuscript.

הָבִין Inf. Niph. from ר. בָּקַח.

הָבִיר Inf. Hiph. from ר. בָּרַר.

הָנוּ Inf. Po. from ר. הָנָה I.

הָנֶלֶת for הָנֶלֶתָּ 3 f. præt. Hoph. from ר. נָלַח, by Aramaism.

הָנֶשֶׁנָּה Hothp. from הָשֵׁן *to be fat*.

הָנִיחָה Chald. inf. Aph. from ר. אָבַד *to perish*.

הָנִיחָה Chald. Hoph. from ר. אָבַד.

הָנִיחָה Hiph. c. suff. from ר. נָחָה, Lam. 1, 5.

הָנִיחָה Hiph. r. נָחָה.

הָנִיחָה inf. Hoph. from ר. נָלַד, for הָנִיחָה.

הָנִיחָה Ps. 78, 63, see הָלַל Pu.

הָנִיחָה Gen. 8, 17, imper. Hiph. of ר. נָצַח.

The pointing belongs to the Keri הָנִיחָה; the Keth. would be read הָנִיחָה.

הָנִיחָה Zech. 10, 6, Hiph. from ר. נָשַׁב, for הָנִיחָה, which also some Mss. exhibit. This form imitates the analogy of verbs נָשַׁב, and the poet or copyist would seem to have had in mind

the similar form הָנִיחָה from ר. שָׁוָה. Lgb. 464.

הָנִיחָה from ר. הָנַל q. v.

הָנִיחָה Chald. inf. Aph. from זָרַד Dan. 5, 20.

הָנִיחָה Chald. præt. Ithpa. from זָמַן, q. v.

הָנִיחָה præt. Hiph. from ר. זָלַל, with Chald. flexion. § 71. note 9.

הָנִיחָה for הָנִיחָה imp. Hithp. from נָחָה.

הָנִיחָה Ez. 6, 8, inf. Niph. from ר. נָחָה, for הָנִיחָה; with suff. as attached to the plur. contrary to grammatical rule; see in בְּנִיחָה.

הָנִיחָה for הָנִיחָה 3 f. præt. Hiph. *she hid*, from ר. נָחָה, c. הָהּ parag. Josh. 6, 17. Lgb. 266.

הָנִיחָה thrice, Judg. 9, 9. 11. 13, with הָהּ interrog. *should I cease from?* etc. corrupted, as it would seem, for הָנִיחָה in Kal; or else for Hiph. הָנִיחָה omitting He interrog. which some Mss. exhibit, see J. H. Michaelis; although there are no other vestiges extant of a conj. Hiphil in this verb. A similar example seems to be הָנִיחָה (wastes, deserts) Ez. 36, 35. 38, where we should expect הָנִיחָה; also Segol before הָהּ in הָנִיחָה, (the new moons, in the new moons,) on which form see Ewald's smaller Grammar § 127, 2. But the sound *ō* in הָנִיחָה, remains unaccounted for.

הָנִיחָה and הָנִיחָה, for הָנִיחָה and הָנִיחָה, præt. and inf. Hiph. from הָנַח, Jer. 32, 35.

הָנִיחָה inf. Niph. r. הָנַח, Ez. 20, 9.

הָנִיחָה imp. Hiph. apoc. from ר. נָסָה, for הָנִיחָה, Ps. 17, 6. 119, 36.

הָנִיחָה Hothpaal from ר. נָסָה.

הָנִיחָה 3 fem. præt. Hiph. from נָסָה, c. suff. 3 pers. Prov. 7, 21.

הָנִיחָה Chald. præt. Aph. from זָמַן.

הָנִיחָה Chald. præt. Aph. from אָתָה Dan. 5, 3. Pass. is הָנִיחָה.

הָנִיחָה imp. apoc. Hiph. r. נָכָה.

הָנִיחָה Ez. 21, 33 inf. Hiph. for הָנִיחָה. The same form is also Hiph. from נָכָה, Jer. 6, 11.

הָנִיחָה præt. Hiph. from נָכָה, c. suff. הָהּ.

הָנִיחָה præt. Hiph. from נָכָה, c. suff. הָהּ.

הָנִיחָה 1 plur. præt. Hiph. from ר. כָּנָה.

הָנִיחָה præt. Hiph. from נָכָה, c. suff. הָהּ.

הָנִיחָה 3 fem. præt. Hiph. from ר. נָכָה, c. suff. הָהּ.

הָנִיחָה 3 fem. præt. Hiph. from ר. נָכָה, c. suff. הָהּ. Aramæan for הָנִיחָה.

הָנִיחָה Job 29, 3, see הָנַח Kal no. 2.

הָנִיחָה, see art. הָהּ p. 257.

הָנִיחָה i. q. הָנִיחָה, see ר. נָחָה.

הָנִיחָה for הָנִיחָה Job 24, 24, Hoph. from ר. נָכָה. § 66. 5. Lgb. 371.

הָנִיחָה inf. Niph. r. נָכָה, for הָנִיחָה.

הָנִיחָה by Chaldaism for הָנִיחָה, Hiph. from ר. נָכָה, Josh. 14, 8. Lgb. 433.

הָנִיחָה Job 17, 2, inf. Hiph. from ר. נָכָה, c. Dag. fort. euphon.

הָנִיחָה imp. Hiph. from ר. נָחָה, where see Hiph. B. § 71. note 9.

הָנִיחָה præt. Hiph. from ר. נָחָה, where see Hiph. B.

הַנִּירָה præt. Hoph. B, from r. נִירָה.

הַנִּעַל Chald. præt. Aph. r. עָלָל q. v.

הַנִּפְּחָה inf. Hiph. by Chaldaism for הַנִּירָה, from r. נִירָה, Is. 30, 28.

הַסִּיתָ Hiph. from סִיתָ, Chald. form, § 71. note 9.

הַעֲזָה for הַעֲזָה præt. Hiph. from r. עָזָה, Dag. being dropped. § 66. note 11.

הַעֲלָה imp. apoc. for הַעֲלָה, Hiph. from r. עָלָה.

הַעֲלָה for הַעֲלָה Hiph. from r. עָלָה. § 57. note 4. Lgb. 170.

הַעֲלָה for הַעֲלָה Hoph. from r. עָלָה, ibid. הַפְּרָכָם Lev. 26, 15, for הַפְּרָכָם, inf. Hiph. c. suff. from r. פָּרַר I, q. v.

הַצְטִיד Hithp. denom. from צִידָה, q. v. הַצְפִּינוּ c. Dag. forte euphon. Lgb. 88. R. צָפַן.

הַקְצֹוֹת inf. Hiph. for הַקְצֹוֹת, Lgb. 320. הִקְרָה Prov. 25, 17, imper. Hiph. of r. קָרַר.

הִרְבָּה imp. apoc. Hiph. for הִרְבָּה. R. רָבָה to be many.

הִרְבָּה, הִרְבִּיתָ, הִרְבִּיתָ, infin. Hiph. forms from רָבָה q. v.

הִרְמֹה imp. Niph. from r. רָמַם to be high.

הִרְמֹה imp. Hiph. apoc. from r. רָמַם. הִרְצָה by Chaldaism for הִרְצָחָה 3 fem. præt. Hiph. from r. רָצָה. Lev. 26, 34.

הִשָּׁב imp. Hiph. in pause for הִשָּׁב, from r. שָׁבָה. Is. 42, 22.

הִשָּׁם (hōsham) Hoph. from r. שָׁמַם q. v. But wherever it occurs, some Mss. and editions have הִשָּׁם, others הִשָּׁם, the latter after the analogy of הִשָּׁבָה for הִשָּׁבָה.

הִשָּׁה Ps. 39, 14, imp. apoc. Hiph. from r. שָׁהָה, where see; but the same form in Is. 6, 10 is imp. Hiph. from שָׁהָה to besmear.

הִשְׁתַּחֲוֶה Hithpal. from r. שָׁחָה.

הִשְׁתַּחֲשֵׁשׁ Hithpal. from r. שָׁשַׁע, q. v.

הִתְחַיָּה Chald. inf. Aph. c. suff. from חָיָה to return.

הִתְחַוָּה Hithp. from r. חָוָה.

הִתְחַלָּה imp. apoc. Hithp. from r. חָלָה to be sick.

הִתְחַיָּה imp. Hiph. from אָחָה to come, for הִתְחַיָּה.

הִתְחַיָּה Is. 33, 1, for הִתְחַיָּה inf. Hiph. from r. חָיָה, c. suff.

הִתְחַלָּה, see r. חָלָה Piel, and r. חָלָה Hiph. הִתְחַנֵּחַ inf. Hithp. for הִתְחַנֵּחַ from r. חָנַח, like verbs לָחַץ.

## ז

זָנָה for זָנָה Pual, from r. זָנָה.

זָמַח for זָמַח, see זָמַח.

## ח

חָדְלוּ Judg. 5, 7 (in many Mss. and editions) for חָדְלוּ they cease, c. Dag. forte euphon. Lgb. 85.

חָדְלוּ, see חָדְלוּ above.

חָקַק Prov. 8, 29 for חָקַק inf. of r. חָקַק, with suff. § 66. not. 11.

חָטָה inf. Kal from r. חָטָה.

חִיב Piel from r. חִיב.

חִיָּה Ex. 1, 16 let her live, in pause for חִיָּה, 3 præt. fem. from חָיָה, Daghesh being dropped because the syllable is prolonged by the pause, § 66. note 11. Comp. חָמַד for חָמַד 1 Sam. 2, 9 (r. חָמַם). חָקַק (r. חָקַק) Job 19, 23, חָקַקָה Ruth 1, 13, for חָקַקָה. חִיָּה constr. form with י parag. from חִיָּה a beast, for חִיָּה. § 88. 3. b. Lgb. 548, 549.

חָבַי for חָבַי inf. Piel from חָבַה to expect. חָלָה Ps. 77, 11, inf. Piel from r. חָלָה I. חָלָה c. Dag. euphon. for חָלָה plur. constr. of חָלָה.

חָרָה 2 K. 18, 27, see art. חָרָה p. 341.

## ט

טָעַח inf. Kal from r. טָעַח to plant.

## י

יָאָל, fut. apoc. Hiph. from r. יָאָל to swear.

יָאָה, fut. apoc. Kal from יָאָה to come, for יָאָה.

יָאָה 3 plur. fut. Niph. from r. יָאָה to assent, q. v.

יָבֹה, 2 K. 12, 12 for יָבֹה, fut. Kal from יָבֹה. The same is read 2 K. 3, 24 Keth. where, if the reading be genuine, it is for plur. יָבֹה. But Keri has יָבֹה and they smote.

יָבֹשׁ fut. Kal from בָּשָׁה, a form peculiar to this one verb. Lgb. 403.

יָבֹשׁ, נָבֹשׁ, Nah. 1, 4, fut. Pi. from בָּשָׁה to be dry. § 68. note 6.



נָתַתְּ, fut. Pi. for נִתְּנָה from r. נָתַתְּ I. § 68. note 6.  
 נָתַתְּ, fut. apoc. Hiph. from r. נָתַתְּ.  
 נָתַתְּ fut. Niph. r. נָתַתְּ.  
 נָתַתְּ, fut. apoc. Kal from r. נָתַתְּ to fly.  
 נָתַתְּ for נִתְּנָה, fut. Pi. from r. נָתַתְּ to cast. § 68. note 6.  
 נָתַתְּ fut. Hithp. from r. נָתַתְּ.  
 נָתַתְּ and נָתַתְּ, for נָתַתְּ and נָתַתְּ, your hand, Gen. 9, 2.  
 נָתַתְּ plur. נָתַתְּ by Chaldaism, fut. Kal from r. נָתַתְּ. § 66. 5. n.  
 נָתַתְּ fut. Niph. in pause, for נָתַתְּ (r. נָתַתְּ); see the form נָתַתְּ above.  
 נָתַתְּ Ecc. 11, 3, for נָתַתְּ, fut. apoc. Kal from r. נָתַתְּ to be, fut. נָתַתְּ.  
 נָתַתְּ Chald. fut. Aph. from r. נָתַתְּ.  
 נָתַתְּ fut. Hiph. from r. נָתַתְּ, by Chaldaism for נָתַתְּ. § 52. note 7.  
 נָתַתְּ, fut. apoc. Kal from r. נָתַתְּ to be.  
 נָתַתְּ Is. 52, 5, Hiph. from r. נָתַתְּ, for the comm. contracted נָתַתְּ.  
 נָתַתְּ Chald. fut. A, Pe. from r. נָתַתְּ to go.  
 נָתַתְּ Is. 13, 20 contr. for נָתַתְּ, fut. Pi. from r. נָתַתְּ.  
 נָתַתְּ, see under r. נָתַתְּ and r. נָתַתְּ Hiph.  
 נָתַתְּ Ez. 42, 5 for נָתַתְּ fut. Hoph. from r. נָתַתְּ q. v.  
 נָתַתְּ part. fem. for the usual נָתַתְּ, Gen. 16, 11. Lgb. 591.  
 נָתַתְּ, fut. apoc. Hiph. from r. נָתַתְּ.  
 נָתַתְּ Prov. 11, 25 (al. נָתַתְּ) is sprinkled, watered, prob. fut. Hoph. from r. נָתַתְּ, for נָתַתְּ, comp. הוֹרֵעַ for הוֹרֵעַ Lev. 4, 23, 29.  
 נָתַתְּ fut. apoc. Hiph. from r. נָתַתְּ.  
 נָתַתְּ and נָתַתְּ, with ו conv. נָתַתְּ, fut. apoc. Kal from r. נָתַתְּ.  
 נָתַתְּ fut. Kal for נָתַתְּ, from r. נָתַתְּ.  
 נָתַתְּ, fut. apoc. Kal from r. נָתַתְּ to rejoice.  
 נָתַתְּ, fut. Hiph. see r. נָתַתְּ p. 296.  
 נָתַתְּ, fut. apoc. Kal from r. נָתַתְּ.  
 נָתַתְּ Hab. 2, 17 for נָתַתְּ fut. Hiph. from r. נָתַתְּ, c. suff. נָתַתְּ in pause for נָתַתְּ. Lgb. 145, 177.  
 נָתַתְּ, see נָתַתְּ above.  
 נָתַתְּ in pause for נָתַתְּ, 3 pl. præ. Pi. r. נָתַתְּ, Dag. sorte euphon. Lgb. 85.  
 נָתַתְּ præ. Pi. from r. נָתַתְּ. Lgb. 170.  
 נָתַתְּ 3 plur. fem. fut. Kal, for the usual נָתַתְּ, from r. נָתַתְּ or נָתַתְּ, Gen. 30, 38. § 47. note 3. Lgb. 276.

Ps. 51, 7 for נָתַתְּ præ. Pi. with suff. from r. נָתַתְּ. Comp. נָתַתְּ.  
 נָתַתְּ, fut. apoc. Kal from r. נָתַתְּ.  
 נָתַתְּ for נָתַתְּ fut. Kal from r. נָתַתְּ. Lgb. 171, 366.  
 נָתַתְּ in pause for נָתַתְּ, fut. Hoph. from r. נָתַתְּ; see above under the form נָתַתְּ.  
 נָתַתְּ, fut. apoc. Kal. from r. נָתַתְּ.  
 נָתַתְּ fut. Kal from r. נָתַתְּ, and fut. Niph. from r. נָתַתְּ.  
 נָתַתְּ, fut. apoc. Hiph. from r. נָתַתְּ.  
 נָתַתְּ, fut. apoc. Kal from r. נָתַתְּ, for נָתַתְּ.  
 נָתַתְּ fut. Hoph. from r. נָתַתְּ, Job 40, 1.  
 נָתַתְּ Ps. 138, 6 for נָתַתְּ fut. Kal from r. נָתַתְּ. Comp. on these and the following forms Lgb. p. 388, 389. § 69. note.  
 נָתַתְּ, fut. Hiph. from r. נָתַתְּ.  
 נָתַתְּ. See as before.  
 נָתַתְּ, fut. Hiph. from r. נָתַתְּ to wail. See as before.  
 נָתַתְּ, fut. apoc. Kal from r. נָתַתְּ.  
 נָתַתְּ, fut. apoc. Hiph. from r. נָתַתְּ.  
 נָתַתְּ Ps. 50, 23 he will honour me, fut. Piel from r. נָתַתְּ c. suff. et Nun epenthet.  
 נָתַתְּ he fashioned us Job 31, 15, for נָתַתְּ fut. Pil. from r. נָתַתְּ, c. suff. 1 plur. The two Nuns coalesce into a double one, and ו is shortened into ו.  
 נָתַתְּ Chald. fut. Peal from r. נָתַתְּ.  
 נָתַתְּ or נָתַתְּ Ex. 15, 5, fut. Pi. from r. נָתַתְּ. Here ו is written for ו on account of the preceding vowel u.  
 נָתַתְּ, fut. Hoph. by Chaldaism from r. נָתַתְּ, for נָתַתְּ. § 66. 5.  
 נָתַתְּ, and this for נָתַתְּ fut. Hiph. from r. נָתַתְּ to pound. § 66. 5. n.  
 נָתַתְּ for נָתַתְּ fut. Hiph. from r. נָתַתְּ. § 71. note 9.  
 נָתַתְּ, fut. Hiph. from r. נָתַתְּ; see in נָתַתְּ Hiph. no. 2.  
 נָתַתְּ Gen. 7, 23, fut. apoc. Kal from r. נָתַתְּ. But other very respectable copies, both Mss. and editions, e. g. the edition of Van der Hooght, read נָתַתְּ fut. Niph. of the same verb.  
 נָתַתְּ fut. Pi. from r. נָתַתְּ, for נָתַתְּ.  
 נָתַתְּ fut. A, from r. נָתַתְּ to be bitter, for נָתַתְּ. § 66. note 3. Lgb. 366.  
 נָתַתְּ fut. Kal from r. נָתַתְּ, Ps. 139, 20.

נָאֵץ fut. Hiph. by Syriasm for נִאֵץ from r. נָאֵץ. Lgb. 411.  
 נִדַּע Chald. fut. Pe. from נִדַּע to know, for נִדַּע, the Dag. forte being resolved into Nun. Comp. מִנַּע by מִנַּע. Ps. 141, 8.  
 נִדַּע fut. Hiph. from r. נִדַּע, for נִדַּע. 141, 8.  
 נִדַּע fut. Hiph. B, from r. נִדַּע.  
 נִדַּב fut. Kal by Chaldaism for נִדַּב, from r. נִדַּב.  
 נִדַּב fut. Hiph. from r. נִדַּב by Chaldaism, for נִדַּב.  
 נִדַּב, נִדַּב, fut. Hiph. from r. נִדַּב.  
 נִדַּב and נִדַּב (c. Dag. forte impl.) נִדַּב 1 Sam. 15, 19, and 14, 32 Keri, fut. apoc. Kal from r. נִדַּב.  
 נִדַּב, fut. apoc. Kal and Hiph. from r. נִדַּב.  
 נִדַּב 3 fut. fem. plur. for נִדַּב, Dan. 8, 22. § 47. note 3. Lgb. 276.  
 נִדַּב Is. 15, 5 for נִדַּב, see r. נִדַּב I, Pilp. p. 762.  
 נִדַּב, fut. Hiph. from r. נִדַּב.  
 נִדַּב fut. Hiph. apoc. from r. נִדַּב, for נִדַּב.  
 נִדַּב fut. apoc. Hiph. from r. נִדַּב.  
 נִדַּב fut. apoc. Hiph. from r. נִדַּב, Deut. 32, 8.  
 נִדַּב Chald. fut. Ithpa. from r. נִדַּב.  
 נִדַּב, see r. נִדַּב Hithp. p. 892.  
 נִדַּב, fut. Kal from r. נִדַּב q. v.  
 נִדַּב and נִדַּב (נִדַּב) fut. Kal from r. נִדַּב no. 2.  
 נִדַּב, fut. apoc. Kal from r. נִדַּב; also fut. apoc. Hiph. from r. נִדַּב.  
 נִדַּב, fut. Kal from r. נִדַּב no. 1.  
 נִדַּב fut. Kal from נִדַּב to kindle, in pause c. Dag. euphon.  
 נִדַּב plur. נִדַּב, fut. Kal from r. נִדַּב, by Chaldaism.  
 נִדַּב fut. Kal, and נִדַּב fut. Hoph. from r. נִדַּב, for נִדַּב.  
 נִדַּב 1 K. 3, 15 in some Mss. and editions, for נִדַּב, from r. נִדַּב.  
 נִדַּב 1 Sam. 28, 10 for נִדַּב (c. Dag. euphon.) fut. Kal from נִדַּב, c. suff. הִ.  
 נִדַּב, fut. apoc. Kal, r. נִדַּב.  
 נִדַּב fut. apoc. Hiph. r. נִדַּב.  
 נִדַּב, fut. apoc. Kal from r. נִדַּב.  
 נִדַּב for the comm. נִדַּב imp. from נִדַּב to fear, Ps. 34, 10; inflected after the manner of verbs בָּלָה, so that נִדַּב becomes in otio, comp. נִדַּב Ez. 47, 8. Lgb. 417.

נִדַּב they fear for נִדַּב, different from נִדַּב they see, with short Hirek.  
 נִדַּב, fut. Hiph. from r. נִדַּב.  
 נִדַּב Ps. 7, 6, see נִדַּב.  
 נִדַּב for נִדַּב 2 Chr. 26, 15, inf. constr. Kal from r. נִדַּב with נִדַּב appended.  
 נִדַּב fut. Kal from r. נִדַּב, Lgb. 369.  
 נִדַּב fut. Kal from r. נִדַּב, but intrans. Lgb. 369.  
 נִדַּב fut. Kal from r. נִדַּב, where see.  
 נִדַּב fut. Kal from r. נִדַּב no. 2, where see. But נִדַּב Job 20, 26 is fut. apoc. from נִדַּב to eat up.  
 נִדַּב Jer. 22, 23 Keth. for נִדַּב sitting, Yod parag. § 88. 3.  
 נִדַּב fut. Kal from נִדַּב. Lgb. 369.  
 נִדַּב fut. Niph. from r. נִדַּב.  
 נִדַּב for נִדַּב fut. Hiph. from נִדַּב to deceive.  
 נִדַּב fut. Hiph. from r. נִדַּב; by Chaldaism.  
 נִדַּב fut. apoc. see in r. נִדַּב no. 3.  
 נִדַּב fut. Kal by Chaldaism, from r. נִדַּב.  
 נִדַּב for נִדַּב fut. Hithpo. from r. נִדַּב.  
 נִדַּב made up from נִדַּב there is, and suff. 3 sing. masc. with Nun inserted.  
 נִדַּב, fut. apoc. Kal from נִדַּב.  
 נִדַּב 1 Sam. 6, 12, 3 fem. plur. fut. Kal from נִדַּב for נִדַּב. § 47. note 3.  
 נִדַּב, fut. apoc. sing. Hithp. from נִדַּב. R. נִדַּב.  
 נִדַּב fut. Hithpal. from נִדַּב.  
 נִדַּב, fut. Kal from r. נִדַּב to come, for נִדַּב and נִדַּב.  
 נִדַּב fut. Hithpa. from r. נִדַּב.  
 נִדַּב Chald. fut. Ithpe. from נִדַּב to nourish, Dan. 4, 9.  
 נִדַּב fut. apoc. Hithp. from r. נִדַּב.  
 נִדַּב plur. נִדַּב, in pause נִדַּב, fut. Kal from r. נִדַּב.  
 נִדַּב fut. Niph. from r. נִדַּב.  
 נִדַּב Chald. fut. Ithpe. from r. נִדַּב.  
 נִדַּב Ps. 22, 17, see under נִדַּב I.  
 נִדַּב for נִדַּב with the vowels after the Aramæan manner, Ecc. 2, 13. Lgb. 151.  
 נִדַּב all of them, from נִדַּב with the unusual suffix נִדַּב for נִדַּב.  
 נִדַּב id. but fem.



בָּלְחָה, 3 sing. fem. præt. Piel, r. בָּלַח, c. suff. for בָּלְחָהּ.  
בָּלְחָהּ Is. 33, 1, see under r. בָּלַח.  
בְּנֵי מֵרְכָשׁ Is. 23, 8 *her merchants*, plur. with light suff. from בָּנָה no. 3, inflected in the manner of בָּנָה.

## ל

לְהַאֲדִיב inf. Hiph. contr. for לְהַאֲדִיב, from r. אָדַב.  
לְהַאֲדִיב inf. Niph. from r. אָדַב.  
לְהַיָּן, see in Chald. הָיָה note p. 247.  
לְהַשְׁאוֹת 2 K. 19, 25, contr. for לְהַשְׁאוֹת Is. 37, 26, inf. Hiph. from שָׁאָה.  
לְחַמֵּם Is. 47, 14, inf. in pause from r. חָמַם, after the form קָטַל; comp. לְחַנְנֵכֶם Is. 30, 18.  
לְיָסוּד 2 Chr. 31, 7, inf. Kal from r. יָסַד, for the usual לְיָסוּד Is. 51, 16.  
לְיִקְהָה for לְיִקְהָה by Syriasm, from the noun יִקְהָה, Prov. 30, 17. Lgb. 151.  
לָךְ imp. from רָכַח to go, see חָלַךְ.  
לָךְ, see in חָלַךְ init. and no. 7, p. 253, 255.  
לָכֶה inf. fem. Kal from חָלַךְ, see חָלַךְ.  
לָנֶה for לָנֶה *it lodgeth*, 3 fem. præt. from לָן Zech. 5, 4.  
לְחַצְבוֹת contr. for לְחַצְבוֹת inf. Hiph. from r. צָבַח.  
לָרֵא for לָרֵא inf. Kal from r. אָרַא to fear.  
לַח, c. ל. pref. לָלַח, inf. Kal contr. for לָלַח, from לָלַח to bear. Lgb. 133.

## מ

מָבִי part. Hiph. for מָבִיא from r. בִּיא.  
מְבַעֲתֶהּ for מְבַעֲתֶהּ part. Pi. fem. from r. בָּעַח Pi. to terrify, 1 Sam. 16, 15.  
מְבַרְאֲשׁוֹנָה 1 Chr. 15, 13, compounded from מָה, בָּ, הִרְאֲשׁוֹנָה the former. See מָה note, lett. c. p. 541.  
מְרִין Judg. 5, 10, plur. of מֵר garment, after the Chaldee form.  
מִהֲתַחֲיִן Chald. part. Aph. from יָתַח to descend.  
מִהֲיָמִין Chald. part. pass. Aph. r. אָמַן.  
מִהָּה Chald. inf. Pe. r. הָיָה to go.  
מִיָּמָה part. Hoph. from r. מָוַת to die.  
מִיָּסָב part. Hoph. from r. סָבַב.  
מִיָּעָר part. Kal for מִיָּעָר, r. מָעַר to waver, p. 594.  
מִיָּצָה part. Hoph. from r. יָצָא.  
מִיָּרְגִים plur. of מִיָּרְגִי threshing-sledge, for מִיָּרְגִים. Lgb. 145.

מָוַה, c. suff. מָוַה, Chald. inf. Pe. from r. אָוַה to kindle.

מָוַה what is this? for מָוַה, see מָה note, lett. c. p. 541.

מָוִן for מָוִן part. Hiph. from r. אָוַן I. מָוַח Chald. part. Aph. from r. הָוַא to live.

מָוִן Chald. inf. Pe. from r. הָוַן.

מִחְצָצִיר, see מִחְצָצִיר p. 338. col. 2.

מִחְטָה part. Hithp. from r. חָטָה, for מִחְטָה. מִלְכִּים 2 Sam. 11, 1, i. q. מִלְכִּים (which also 31 Mss. and 7 early editions exhibit) *kings*, the מ being redundant, as a 'mater lectionis.'

מִלֵּא for מִלֵּא præt. Kal from r. מָלָא.

מִלִּיָּן part. Hiph. from r. לָן no. 2, inflected in the Rabbinic manner, Lgb. 407.

מִלֵּא for מִלֵּא part. from r. אָלַח to learn, after the Syriac.

מִלְחָה for מִלְחָה præt. Kal from r. מָלָא.

מִמֶּה m. מִמֶּה f. from thee, from מִן q. v. מִמֶּה Nah. 3, 17, see מִמֶּה p. 588.

מִנָּה part. Hoph. from Hiph. B, from r. נָתַח.

מִנִּיחַ part. of Hiph. B, from r. נָתַח.

מִנְזִיחָה for מִנְזִיחָה Is. 23, 11, from מָנַח q. v.

מִנְזִיחָה, see מִנְזִיחָה p. 782.

מִנְזִיחָה, see מִנְזִיחָה p. 792.

מִנְזִיחָה Gen. 32, 20, for מִנְזִיחָה, inf. Kal from r. מָנַח. Comp. מִנְזִיחָה for מִנְזִיחָה.

מִקְלָלָי Jer. 15, 10, a form made up, as it would seem, from two readings, מִקְלָלָי and מִקְלָלָי, and attributable to copyists rather than to the writer.

מִקְלָלָי Jer. 22, 23 Keth. part. Pu. f. from Pi. קָלַן, with Yod parag. which is omitted in Keri. § 88. 3.

מִקְרָר part. Pil. from r. קָרַר.

מִשְׁתַּחֲוִיָּהם Ez. 8, 16, prob. an oversight of copyists, for מִשְׁתַּחֲוִיָּהם worshippers. Some have supposed that the ending הֶם is for אַתָּה you, so that the whole form may be a contraction from this word and from the particip. by Syriasm; but we should here hardly expect the second person, on account of the preceding הֶם.

מִתָּה Chald. inf. Pe. from r. אָתָה.

מִתָּה, 2 and 1 pers. præt. Kal from r. מָוַח, q. v.

## נ

נָאֵחַ, see נָאֵחַ.

נָאֵל Niph. of r. נָאֵל, Jer. 50, 36.

נָאֵל Ez. 9, 8, see in נָאֵל note, p. 1025.

נָבִיא 1 Sam. 14, 36, for נְבִיא fut. Kal from נָבִיא, Dag. being dropped. § 66. note 11. נְבִיאִי for נְבִיאִי præt. Niph. from נָבִיא to prophesy.

נָבִל, וְנָבִל, *we fade, wither*, Is. 64, 5, has its form from בָּלַל Hiph. fut. but its signif. from נָבִל; prob. for וְנָבִל 1 fut. Hiph. of נָבִל.

נָבִלָה for נְבִילָה fut. Kal from r. בָּלַל. § 66. 5, and note 11. Lgb. 372.

נָבִקָה for נְבִיקָה præt. Niph. from r. בָּקַק. Lgb. 372.

נָגַלָה Is. 59, 3. Lam. 4, 14, see Niph. נָגַל II.

נָהֵמָה Jer. 8, 14 for נְהֵמָה fut. Niph. from נָהַם II. Comp. § 66. 5, and note 11.

נָהִי, וְנָהִי, 1 plur. fut. apoc. Kal from נָהַי. נָהִי, constr. נָהִי, fem. נָהִי, part. Niph. from r. נָהַי, for נָהִי etc.

נָהִי præt. Niph. from r. נָהַי, for נָהִי c. Dag. euphon.

נָהִי Ez. 23, 48, see in r. נָהִי Nithp. p. 407.

נָהִל præt. Niph. from r. נָהַל, also præt. Pi. from r. נָהַל.

נָהַם præt. Niph. and Pi. from r. נָהַם.

נָהַם part. Niph. plur. from r. נָהַם, for נָהַם. § 66. not. 11.

נָהַן 2 præt. Niph. from r. נָהַן.

נָהַר præt. Niph. from r. נָהַר.

נָהַר præt. Niph. from r. נָהַר.

נָהַם 1 plur. fut. Kal from r. נָהַם, c. suff. נָהַם.

נָהַם, וְנָהַם, 1 plur. fut. Kal from r. נָהַם, c. suff. נָהַם.

נָהַם, וְנָהַם, 1 plur. fut. Hiph. apoc. from r. נָהַם.

נָהַם part. fem. Niph. from r. נָהַם.

נָהַם part. fem. Niph. from r. נָהַם to convince.

נָהַם Deut. 21, 8, Nithpa. from r. נָהַם. Lgb. 249.

נָהַם præt. Niph. from r. נָהַם, the form being derived from r. נָהַם.

נָהַם for נְסָה præt. Niph. from r. נָהַם. § 66. 5, and note 11. Lgb. 372.

נָהַם Ps. 4, 7 for נָהַם imp. from r. נָהַם, a negligent orthography.

נָהַם præt. Niph. from r. נָהַם q. v.

נָהַם for נְפָלָה c. הַ par. 2 Sam. 1, 26. Lgb. 266. R. נָהַם.

נָהַם Pil. from נָהַם.

נָהַם 1 plur. fut. Hithpa. from r. נָהַם, for נָהַם, נָהַם.

נָהַם for נָהַם, imp. Kal c. הַ par. from r. נָהַם, c. Dag. euphon. Ps. 141, 3.

נָהַם præt. Niph. from נָהַם.

נָהַם Ez. 39, 26, and נָהַם (Aleph appended, comp. Arab. قتلوا) Ps. 139, 20, for נָהַם they bear.

נָהַם Ps. 32, 1, for נָהַם part. pass. Kal from נָהַם, inflected like verbs לָה, so as to be assonant with נָהַם, which stands near.

נָהַם 1 plur. fut. Hiph. from r. נָהַם, by Chaldaism, for נָהַם or נָהַם.

נָהַם Nithpa. from r. נָהַם, p. 1042.

נָהַם Job 4, 10, 3 plur. præt. Niph. of r. נָהַם; comp. in r. נָהַם.

נָהַם for נָהַם, Dag. euphon.

נָהַם for נָהַם præt. Kal from r. נָהַם.

## ס

סָבִיב 2 K. 8, 21 for סָבִיב, the Yod being a 'mater lectionis.'

סָבִיב for סָבִיב c. suff. et Dag. euph.

סָבִיב from סָבִיב q. v. c. suff.

## ע

עָנָה for עָנָה imp. Kal from r. עָנָה.

עָנָה for עָנָה c. Dag. forte euphon. from עָנָה cluster of grapes.

עָנָה for עָנָה she made, 3 fem. præt. from r. עָנָה Lev. 25, 21.

## פ

פָּחַם Neh. 5, 14, i. e. פָּחַם c. suff.

פָּחַם inf. Kal from r. פָּחַם to breathe.

פָּחַם for פָּחַם his work, from פָּחַם. Lgb. 170, 571.

## צ

צָא imp. Kal from r. צָא.

צָא inf. Kal of the same verb.

צָא Ez. 16, 52, inf. Pi. fem. c. suff. from r. צָא.

צָא, see in r. צָא Pilp. p. 898.

צָא imp. Kal from r. צָא to pour.

צָא inf. Kal of the same verb.

## ק

קָאם præt. Kal for קָאם, from r. קָאם, in the Arabic manner. § 71. note 1. Lgb. 401.

קָאם Chald. part. Pe. from r. קָאם.

קָאם Lev. 22, 11 (read *kōbah*) imp. from קָאם, c. הַ par.



קָבַע *curse him!* imp. from r. קָבַע, with Nun epenth. and suff.

קָח imp. Kal from r. קָח.

קָח Ez. 17, 5 for לָקַח *to take*. The ל is dropped from the beginning, and belongs to the characteristic neglect of grammatical forms in Ezekiel. Comp. הָחָה for נָחָה, קָרַר for נָרַר.

קָחָם Hos. 11, 3 inf. Kal from r. קָח, c. suff. i. e. *by taking or holding them*.

קָחָה, once קָחָה 2 K. 12, 9 inf. Kal fem. from r. קָח *to take*.

## ר

רָאָה inf. Kal fem. from r. רָאָה Ez. 28, 17.

רָרַר inf. from r. רָרַר *to subdue*, where see.

But in Judg. 19, 11 the same form is put for רָרַר *to go down*, the first radical being dropped; comp. תָּחַת, שָׁוִיב. Lgb. 139.

רָרַה, imp. (the latter once inf. Gen. 46, 3,) from r. רָרַר.

רָרַח part. Kal from r. רָרַח, c. suff. יָח.

רָשׁ and רָשׁ, imp. from r. רָשַׁשׁ *to possess*.

רָשַׁשׁ inf. of the same verb.

## ש

שָׂא imp. Kal from r. שָׂא.

שָׂאָה, inf. and c. ל, from r. שָׂא.

שָׂא also inf. from r. שָׂא, for שָׂא.

שָׂאָהָה fully written for שָׂאָהָה Ez. 35, 11. Lgb. 527.

## ש

שָׂאָה part. Kal from r. שָׂא II.

שָׂבָה (Milra) Ps. 23, 6, usually rendered *my dwelling*, for שָׂבָה inf. c. suff. from רָשַׁב. But the authors of the points seem to have regarded it as for שָׂבָה by aphæresis. Comp. רָרַר, שָׁוִיב.

שָׂבַע, see in r. שָׂבַע no. 2.

שָׂבַע for שָׂבַע inf. pleonast. from רָשַׁב Jer. 42, 10. Comp. רָרַר, תָּחַת.

שָׂשָׂה præt. Po. from r. שָׂשָׂה i. q. שָׂשָׂה, q. v.

שָׂשָׂה inf. Kal from r. שָׂשָׂה.

שָׂשָׂה inf. plur. from r. שָׂשָׂה *to lay waste*, Ez. 36, 3. Lgb. 365.

שָׂשָׂה dual of שָׂשָׂה *year*.

שָׂשָׂה, præt. from r. שָׂשָׂה *to set*.

שָׂשָׂה, see in r. שָׂשָׂה.

## ת

תָּאָרַב Prov. 1, 22, fut. Kal for תָּאָרַב, the vowels being contracted in the Aram. manner; comp. מָלַךְ, מָלַךְ.

תָּאָרַבָה Job 20, 25, fut. Pi. for תָּאָרַבָה, from אָרַב.

תָּאָרַב for תָּאָרַב, from תָּאָר. Comp. שָׂשָׂה.

תָּאָרַב Prov. 1, 10, by Chaldaism for תָּאָרַב, fut. Kal from r. תָּאָר *to will*.

תָּאָרַבָה 3 plur. fut. fem. Kal from r. תָּאָר, Ps. 45, 16.

תָּאָרַבָה Deut. 33, 16, for תָּאָרַבָה, He parag. being added twice, as it would seem. So also in

תָּאָרַבָה Job 22, 21 for תָּאָרַבָה; and תָּאָרַבָה, Keri תָּאָרַבָה, for תָּאָרַבָה 1 Sam. 25, 34.—

Others, as Ewald, Heb. Gram. p. 488, suppose the affirmatives of the præter to be appended to the future, so that תָּאָרַבָה is from תָּאָרַב and תָּאָרַבָה (but the sense requires תָּאָרַב), תָּאָרַבָה from תָּאָרַב and תָּאָרַבָה, תָּאָרַבָה from תָּאָרַב and תָּאָרַבָה or תָּאָרַבָה. Comp. Lgb. 464.

תָּאָרַבָה, fut. apoc. Kal from r. תָּאָר *to weep*.

תָּאָרַבָה for תָּאָרַבָה Ez. 16, 50, the syllable יָ being inserted in the manner of verbs לָה and עָל, for the sake of assonance with the word תָּאָרַבָה. R. תָּאָרַבָה.

תָּאָרַבָה fut. Hiph. from r. תָּאָרַבָה.

תָּאָרַבָה 2 fut. apoc. Niph. from r. תָּאָרַבָה.

תָּאָרַבָה fut. Pi. from r. תָּאָרַבָה, for תָּאָרַבָה, the third radical י being retained.

תָּאָרַבָה, in pause תָּאָרַבָה, fut. apoc. Kal from r. תָּאָרַבָה.

תָּאָרַבָה for תָּאָרַבָה Mic. 2, 12. Lgb. 405. R. תָּאָרַבָה Hiph.

תָּאָרַבָה for תָּאָרַבָה *thy praise*, the י as 'mater lectionis,' being redundant. See above in תָּאָרַבָה.

תָּאָרַבָה fut. from r. תָּאָרַבָה, where see.

תָּאָרַבָה Ps. 16, 5, a less freq. form of the part. Kal, for תָּאָרַבָה *holding*. Lgb. 308. R. תָּאָרַבָה.

תָּאָרַבָה for תָּאָרַבָה fut. Kal from r. תָּאָרַבָה *to depart*. Lgb. 377.

תָּאָרַבָה 2 Sam. 22, 40, i. q. תָּאָרַבָה (Ps. 18, 40) fut. Pi. from r. תָּאָרַבָה *to gird*.

תָּאָרַבָה for תָּאָרַבָה 2 fut. Kal from r. תָּאָרַבָה *to hold*.

תָּאָרַבָה fut. apoc. Kal from r. תָּאָרַבָה.

תָּאָרַבָה fut. Niph. from r. תָּאָרַבָה *to profane, to pollute*. Lev. 21, 9.

תחש Jer. 19, 3, fut. Kal from r. תחש, 3 pers. fut. Kal from r. חש; for an analogous instance see under r. עיט p. 770. Job 31, 5.  
 תחח Prov. 17, 10, fut. Kal of r. תחח q. v. תחש fut. apoc. Kal from r. תחש, for תחש.  
 תחש Ex. 25, 31 in many editions, with Yod as 'mater lectionis,' for תחש; but contrary to rule and almost certainly a corruption. Lgb. 52, 331.  
 תחח fut. apoc. Kal from r. תחח, תחח, from r. תחח.  
 תחח fut. apoc. Pi. for תחח, from r. תחח.  
 תחח fut. apoc. Kal from r. תחח.  
 תחח fut. Kal shortened from תחח, from r. תחח or תחח.  
 תחח 2 masc. (the Yod belongs to the root) of fut. Hiph. from תחח to wipe away. Jer. 18, 23.  
 תחח 1 pl. præter. r. תחח, for תחח, Num. 17, 28. Lehrs. 373.—Also for 3 pl. תחח Lam. 3, 22; so Ewald and Roediger.  
 תחח fut. apoc. Hiph. from r. תחח to flow down.  
 תחח Ex. 23, 21, fut. Hiph. see תחח Hiph. note, p. 620.  
 תחח fut. Kal from r. תחח.  
 תחח imp. Kal from r. תחח q. v. תחח, see תחח.  
 תחח fut. Hiph. of r. תחח q. v.  
 תחח for תחח fut. Kal from r. תחח.  
 תחח 2 plur. fut. Niph. from r. תחח, Dag. forte being omitted; see above in תחח. § 66. note 11.  
 תחח Ez. 4, 12, fut. Kal c. suff. from r. תחח q. v. Dag. forte euphon. in ג.  
 תחח fut. Kal from r. תחח to bake, for תחח.  
 תחח Jer. 25, 34, see under the root תחח, note.

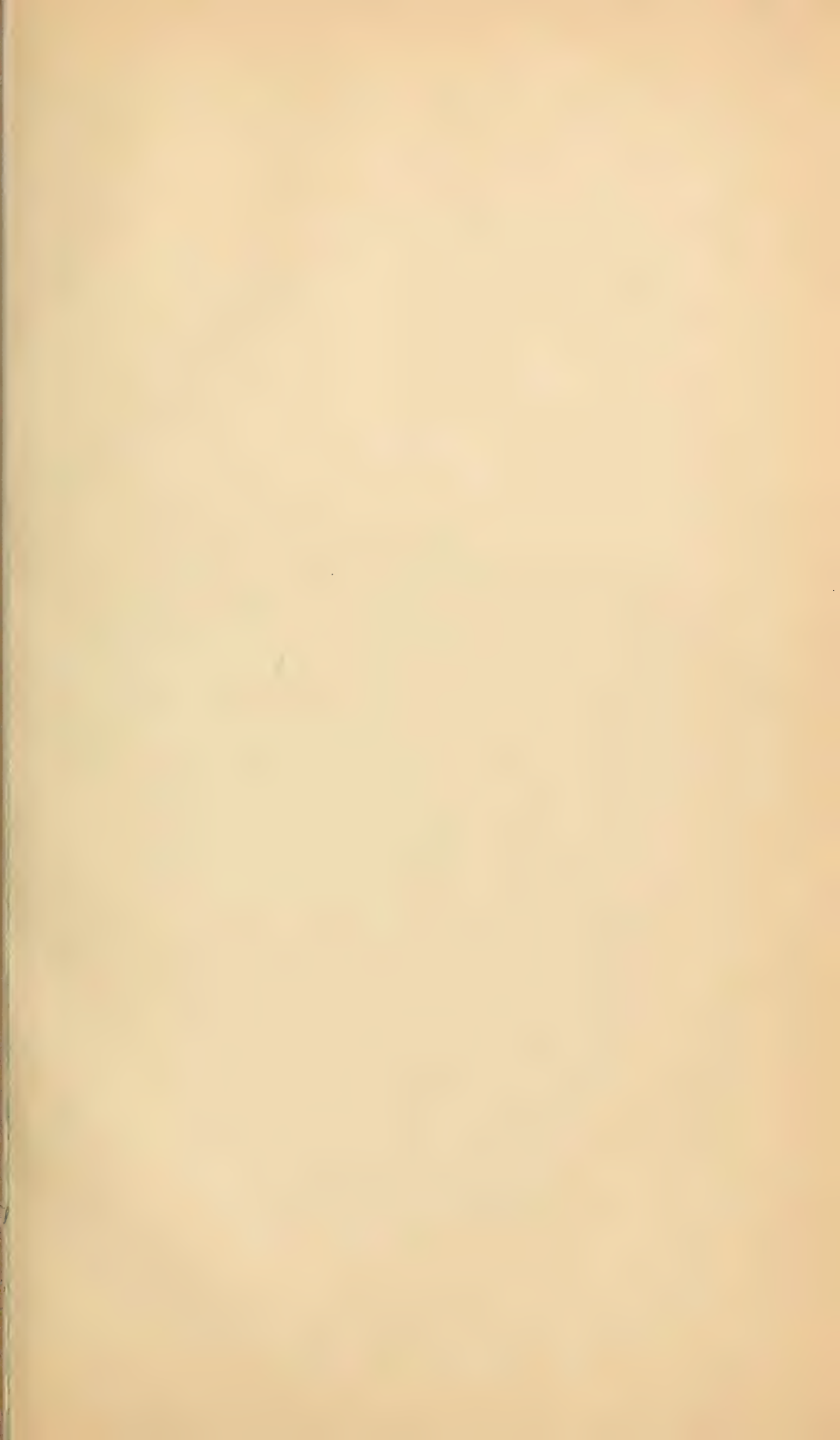
תחח Jer. 19, 3, fut. Kal from r. תחח, for the comm. תחח. See תחח I.  
 תחח 1 Sam. 14, 27 Keth. (by a corruption) for תחח. The copyist seems to have had in mind the word תחח.  
 תחח fut. apoc. Kal from r. תחח.  
 תחח fut. Niph. from r. תחח to break, the form being borrowed from תחח.  
 תחח Prov. 23, 26, i. e. for Keri תחח fut. Kal of r. תחח. The Keth. is fut. Kal of r. תחח, and should be read תחח.  
 תחח Jer. 9, 17 for תחח fut. Kal from r. תחח.  
 תחח Deut. 32, 18, see r. תחח p. 1055.  
 תחח fut. apoc. Kal from r. תחח to drink.  
 תחח fut. apoc. sing. Hithp. for תחח, from r. תחח to bow down.  
 תחח Is. 41, 10, fut. apoc. Hithp. from r. תחח.  
 תחח inf. Kal from r. תחח to give, contracted for תחח. With suff. תחח.  
 תחח 2 Sam. 22, 27, for תחח fut. Hithp. from r. תחח. Lgb. p. 374.  
 תחח by aphæresis for תחח, which is read Ps. 18, 41. Comp. תחח for תחח.  
 תחח, see in תחח above.  
 תחח fut. Kal from תחח, q. v.  
 תחח 1 K. 17, 14 Keth. commonly taken for תחח to give, with Nun parag. as in 1 K. 6, 19, where however תחח is future. Here the Keri, תחח, is to be preferred.  
 תחח fut. apoc. Kal from r. תחח.  
 תחח 2 Sam. 22, 27, see in תחח p. 876.  
 תחח Ex. 2, 4, for תחח Hithp. from r. תחח. Lgb. 386.

























Deacidified using the Bookkeeper process  
Neutralizing agent: Magnesium Oxide  
Treatment Date: June 2007

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